



M. L.

Gc  
929.2  
B85108b  
2009815

REYNOLDS HISTORICAL  
GENEALOGY COLLECTION

ALLEN COUNTY PUBLIC LIBRARY



3 1833 01207 2382





Digitized by the Internet Archive  
in 2018

<https://archive.org/details/buchananancestry00buch>



# BUD CHANNAN ANTIQUES & BOOKS



ANTIQUES &  
BOOKS  
BY  
BUD CHANNAN

BUD CHANNAN

31 (1988)

Geographic Diversification

and the 18th century

T H E   A U T H O R



Maurice G. Buchanan  
Indianapolis  
Indiana

2009815

Recd Aug 8-1978

1 9 6 2



## INTRODUCTION

To cherish departed worth is one of the noblest privileges of the living. James Russell Lowell has said: "History is largely the biography of a new imperial men and women."

The Buchanans are a noble clan. Among the noblest families of earth they stand high. Their story reads like romance. Their achievements are woven into the fabric of the nation's life. The world would have been infinitely poorer without them.

Rev. Maurice Buchanan, the author of this book is peculiarly fitted for his task. He is a member of the distinguished Buchanan family himself and his interest in the family tree runs deep. He is historically minded, a research specialist, he has given many years of study to the subject, made many pilgrimages to the cradles of his ancestors, and helped erect suitable monuments to their memory. As a result he has prepared a very readable book.

Rev. Buchanan was born on a farm in Denison Township in Lawrence County, Illinois, about eight miles southeast of Lawrenceville, on November 20, 1883, where he worked with his father and brothers until about 19 years of age and attended school at Buchanan School House, two miles to the west, then lived for several months with the William Akin family and went to Broad Hollow School just north of the Akin home. It was while living at this home that he attended a revival meeting held at the Billit Methodist Church, was converted and joined that church. His first religious impressions, however, came to him while attending an evangelistic meeting at Pisgah Presbyterian Church before he went away from home.

It was while at the Akin home that he received his first call to prepare for the ministry in the Methodist Church and in the Fall of 1905 he entered McKendree College at Lebanon, Illinois. While there he was licensed to preach and continued his studies and was graduated in the conference course of studies, and was ordained an elder in the Fall of 1914, after which he served as pastor in different places till in the Fall of 1917 when he was transferred to the Indiana Conference, of which he was a member till he retired in 1941.

The author of this book is a man of varied interests and accomplishments. He is a hymnologist, and interpreter of the great hymns. He is a lover of poetry and has stored in his mind many of the great poems, both classical and religious. He is a temperance reformer, and his eloquent voice has been heard in all parts



of Indiana, as a Sunday speaker for the Indiana Temperance League.

I have read the manuscript of this book and predict that it will go big! I commend it to all who bear the honorable name Buchanan, and to all others who enjoy the reading of fine biography. My advice to all is to buy this book and read it from cover to cover. It will be rewarding.

ALFRED H. BACKUS



Dr. Alfred H. Backus, the writer of this Introduction, is a retired member of The North Indiana Conference of The Methodist Church in which he gave many years of faithful service as pastor and area director of Christian Education. His statements are deeply appreciated.



## A FOREWORD

Some twenty years ago I became interested in the history of our Buchanan ancestors, but never dreamed that I might some day attempt to gather enough information on the subject to warrant my effort to publish a book on the title I am now using. I regret now, that I did not put forth sufficient effort to begin such a task earlier in my lifetime when I was younger and more able. My efforts in the task are not so much with a desire to gain benefit to myself, as to bring help to the younger generations who may wish to inform themselves in the history of their own ancestors. I have gathered much information from the libraries in different states and especially the Indiana State Library here in Indianapolis and the York County Historical Society in York, Pennsylvania and by traveling in different parts of thirty-one different states in the U.S.A. I have access to much more information, but it is not probable that I shall be able to publish it all in one edition. I shall be grateful if these efforts are helpful to many in this and future generations who may wish to know something of the history of their ancestors.

The task is the more difficult because of my age (now in my seventy-ninth year) and because there are so many different lines and so many different names that are the same. So many Johns, Williams, Alexanders, James, Georges, Archibalds, Walters, and other given names, that it is difficult to get the right one in the right place.

Much has been written on this subject by such men as Patrick Buchanan of Canada, William Buchanan of Auchmar, Scotland, Charles M. Browning and many other writers, but it is difficult, if not impossible, to trace even a large per cent of the descendants of Anselan O'Kyan to America and other parts of the world. They are so numerous that it would be impossible for any one person to trace all of O'Kyan's descendants to the present generation. It is difficult to realize that there are thousands of Anselan O'Kyan's descendants here in the United States as well as in other countries who bear the name Buchanan, and as many who do not bear that name who are his descendants through marriage and are known by other names. Here in Indianapolis there are at least ninety-eight telephones listed under the name Buchanan and in nearly every city and town, small or great, there are phone books that show that there are a few and in many places many citizens who are known by that name. It has been the desire of this writer to gather information that would be of special interest and help to Buchanan descendants in the United States and other places who desire to know about,



and to trace their ancestors to the various places in Europe and elsewhere from which they came.

In a few instances I traced to people who still live in this world but it has not been my purpose to list the present nor the more recent generations but to give the more ancient history of the tribe, so that Buchanan descendants by that and other names may be able to find their connection. For any one writer to trace and give every family line of these descendants who live even in the United States, would be an impossible task. It is hoped, however, that many who may read these historical writings will be greatly benefitted thereby.



## THE BUCHANAN ANCESTRY

It has often been said that the Buchanas are Scotch-Irish, but it would seem that they might well be called Irish-Scotch; for the reason that their earliest ancestors were among the Irish kings long before they became Scottish citizens and before they dared to assume the surname Buchanan. In the York County Historical Society at York, Pennsylvania, there are some historical statements which trace with more or less accuracy the lineage of those kings and people back to Adam and while this is interesting, the Buchanan descendants of this age are more concerned in tracing the history of their progenitors from certain Irish Kings of a later date, let us say from early in the eighth century when there was an Irish Ruler named Fargallus, the 156th Monarch of all Ireland. He was killed by Moroch, king of Leinster, in A.D. 718. Fargallus was the father of Conchobhar, Prince of Lein-an-Madaidh, brother of Niall Frasach, 162nd Monarch of Ireland, died 773, who had: Gruagan, who had Dungan, who had: Cathain, who had: Cathusach O'Cathain, Or O'Kyan, who had: 7 - Dermot O'Kyan, King of the southern part of Ulster, who had: 8 - Anselan Buey O'Kyan. This Anselan at the death of his father became King of Southern Ulster.

Aneselan O'Kyan lived in a critical time in the history of the British Isles not only of England and Ireland but of Scotland as well. O'Kyan, though King of Southern Ulster, was yet a youth and it became necessary for him to enter the military service of his country against the Danes. It was at a time when the Danes were steadily gaining in Ireland that Canute, the Danish King, was having a birth anniversary that Turgesius, the Danish general, and his staff planned a celebration of that event in which the Irish were compelled to entertain and serve the Danish officers to a banquet and a jollification in which a large number of the most beautiful young women were to assist. The surviving Irish King, learning of this, formulated a plan by which a large number of very fine youths of his army were to dress as women with daggers concealed in their garments and at the proper time to slay the Danish officers. O'Kyan was still young and fair and took part in the slaughter of those officers and, finally, in that of Turgesium, the Danish General. But for this story in more detail, it is well to read it as written by a William Buchanan, who many years ago, lived in Auchmar, Scotland.

It is very old book, written in old style English on the subject, "The Surname of Buchanan," and was copied and printed by Wil-



liam Duncan of Glasgow, Scotland in the year 1723. This book may be seen in the York Historical Society in York, Pennsylvania.

## THE STORY

"Sueno, or Candutus, at this time King of England and Denmark, his birthday approaching, which all the Danish officers and soldiers in Ireland resolved to solemnize with great jollity, Turgesus, the Danish General, sent orders to all the Danish officers in Ireland to repair to Limerick, being their principal garrison and his residence to assist at the solemnity, fearing nothing that the Irish would or could do being in such low circumstances. The general at the same time sent orders to the Irish nobility and gentry to send to Limerick against the King's birthday 1,000 or 2,000 of the most beautiful of their daughters to dally with the Danish officers at the festival. Of this, the Irish King, getting knowledge, resolved to send the desired number of the most clear complexioned youth, clothed in women's clothes, with orders that as soon as they went to bed with their several paramours, being generally drunk on such occasions, they should stab them with their concealed daggers and afterward seize their Guard-House where their arms were kept, and if matters succeeded, to give a signal by kindling a large fire upon the town wall. The Irish King with a small party being concealed in a wood nearby in expectation of the event. The Irish officers put their orders into execution to the utmost, and having given the signal to the King, introduced him and his party to the town, who, without any mercy or resistance killed all the Danes in the garrison, being destitute of officers or arms, reserving their General Turgesius for further punishment, which was inflicted upon him by drowning, which then and yet is reputed the most ignominious death among the Irish, most of all, the other Danes throughout the Kingdom were shortly cut off. This massacre was a parallel to another of that nature committed on the Danes of England, some little time before this commanded by Ethelred, the English King. But this fell short of success, for no sooner was the Danish King of England informed of his countrymen's disaster, than he sent a powerful army into Ireland, which with the utmost rigor did prosecute all who had any part in this late tragedy, so most of them fell victims to their enemies, and those who did not were forced to abandon their native country, among the number of those was Anselan Buey O'Kyan, being one of the youths connected with the massacre."

"The time of this Anselan O'Kyan is computed to be the year 1016 in the reign of King Malcolm, II. He, having landed on the



northern coast of Arglyeshire near the Lennox, was introduced to the King, by a nobleman of those parts. The King took him into his service against the Danes. O'Kyan so signalized himself, that he obtained a recompence of land in the north part of Scotland."

The quotations from the above mentioned book are copied as nearly verbatim as possible including the punctuation, except the old style spelling.

Charles M. Browning in this book on "Americans of Royal Descent" said of Anselan O'Kyan. "He so signalized himself in this monarch's service that he obtained from him many grants of land in the northern part of Scotland as a reward, among which were the lands of Pitwhonidy and Strathyre, and was recognized as the first Laird of Buchanan. He married the heiress of Laird of Denniestown."

Anselan O'Kyan had a son who became the 2nd Laird of Buchanan whom he named John, and John had a son whom he named Anselan, who became 3rd Laird of Buchanan, and this Anselan had a son Walter, 4th Laird of Buchanan, and Walter had a son Gerald, 5th Laird of Buchanan, and Gerald had a son named MacBeth, 6th Laird of Buchanan (not to be confused with King MacBeth), and MacBeth had a son Anselan, 7th Laird of Buchanan who was chamberlain to Malduin, Earl of Lennox, in 1225, and obtained a charter from him of an island in Lochlomond, which he called "Clarench," the slug-home, or war-cry, proper to the family of Buchanan. This Anselan had a son whom he named Gilbert, 8th Laird of Buchanan and he is said to have been the first to assume the surname of Buchanan. Gilbert who was the first to assume Buchanan as his surname was the son of Anselan who was the 7th Laird of Buchanan, and Anselan had two other sons named Methlen, ancestor of the McMillans, and Colman, ancestor of the MacColmans.

The period of time covered by these Lairds of this place in Scotland called Buchanan was more than two hundred years but up to the time of Gilbert, none of them ever called himself Buchanan. Thus we see that Buchanan was the name of a place in Scotland long before it was actually used by anyone as a surname. In the later middle ages, the use of surnames began to develop. Only given names were used before, with sometimes a modifying or identifying explanation, such as John the barber, surnames were developed from physical characteristics, geographical and place identifications, occupations, colors, animals, etc.

The name Marshall in Scotland arose from the fact that there was an office called "Marshall of the King," and later of the King-



dom of Scotland. The office was established in the 12th Century. The name began to be attached to those who were Marshalls, as Maldoun the Marshall, and Ewen Marshall. The family name developed into it. And thus the Buchanans about the middle of the 13th Century began to call themselves after the name of this place in Scotland located about fifty miles west of Edinburgh with which they had been so vitally connected for so many years. Since they had been the owners and rulers of so much land there for so many years and since they needed a surname by which to distinguish themselves from so many others, they assumed and adopted the name by which they were ever after called. Gilbert was the first but by no means the last to bear that name. Gilbert had a son whom he called Maurice Buchanan Knt. who became the Ninth Laird of Buchanan, and Maurice had a son whom he named Maurice Buchanan who became the Tenth Laird of Buchanan. He married the daughter of Sir John de Menteth, who died in 1324. This Maurice was a descendant of Walter Stewart, Lord Stewart of Scotland and the father of Walter the Eleventh Laird of Buchanan.

Sir Walter Buchanan, 11th Laird of Buchanan, had only one son who married the heiress of Lenny, named Lady Janet, and by her this son whose name was John, had a son whom he named Sir Walter Buchanan Knt. who succeeded his grandfather (his own father having died before Walter the 11th, Laird) and became Walter the Twelfth Laird of Buchanan.

Sir Walter, the Twelfth Laird of Buchanan, married Lady Isabel Stewart, daughter of Murlock 2nd, Duke of Albany, and Governor of Scotland, a grandson of Robert 2nd, King of Scotland and had three sons. 1st, Patrick, who succeeded his father, and 2nd, Maurice who became a noted scholar, and 3rd, Thomas who became 1st Laird of Carbeth, and ancestor of the Buchanan of Blairlusk.

This Thomas, First Laird of Carbeth, was the father of two sons, 1st, Thomas, who succeeded his father and became the Second Laird of Carbeth, and John Buchanan, known as John Buchanan of Easter Ballat. This John had a son whom he named Thomas, who succeeded his Uncle Thomas, and became the Third Laird of Carbeth. This Thomas was married twice, and by his first marriage had a son Thomas, his successor, and by his second marriage had five sons and one daughter. His first son by this marriage was John of Gartencaber, who was the ancestor of the Buchanans of Blairlusk. This John was the half brother of Thomas, Fourth Laird of Carbeth, and a brother of William whome grandson Archibald, settled in Virginia. John Buchanan of Gartencaber had a son,



George, who sold Blairlusk to his brother William and moved to North Ireland. This George was the father of Thomas, who was the grandfather of John Buchanan that married Jane Russel, whose son James was the father of James Buchanan who became the fifteenth president of the United States of America.

Here so far as we know, we have the first record of Buchanans going back from Scotland to Ireland. It has been more than six hundred years since Anselan O'Kyan had been expelled from his native Ireland, and had entered Scotland where he had become famous, and Laird of the place called Buchanan.

There were twelve of these Buchanans who were called Lairds of Carbeth covering a period of nearly six hundred years. The first five bore the name Thomas, while six were named John and one was William. Blairlusk had seven Buchanan Lairds and there were Buchanan Lairds in many other places in Scotland.

### Other Buchanan Lairds

Returning in history to the men called Lairds of Buchanan, there were twenty of them who ruled over this section of land in Scotland, which was in the average considered and called "Low Land," in fact one writer derives the name from the Gallic Bog Chanán, low ground belonging to the canon. The surname also takes the Gallic Mac-a-canonaich, son of the canon but nothing is known as to which canon is referred to. These men ruled over this territory from early in the eleventh till late in the seventeenth century, a period of more than six hundred years.

Patrick, son of Sir Walter Buchanan the twelfth Laird of Buchanan, became the Thirteenth Laird of Buchanan, and had a son whom he named Walter who became the Fourteenth Laird of Buchanan. He married the daughter of Lord Graham and had two sons, (1) Patrick who married the daughter of the Earl of Argyle, and was killed in the battle of Flodden in the year 1513, in the lifetime of his father and he left two sons (1) George, who succeeded his grandfather and (2) Walter Buchanan, ancestor of Spittal. George, who succeeded his grandfather became the Fifteenth Laird of Buchanan. His first marriage was to Margaret Edmonstone, daughter of Laird of Dunreath by whom he had one son John, who died before his father. George, Fifteenth Laird of Buchanan, was married secondly to Janet Cunningham, widow of the Laird of Huston. By this marriage he had a son William, ancestor of William Buchanan of Auchimarr. George also had a son George, who became the Sixteenth



Laird of Buchanan. He is said to have been the sheriff principal of Dunbartonshire, and his death occurred February 15th, 1560-61.

Sir George Buchanan, Seventeenth Laird of Buchanan, was a grandson of George the sixteenth, Laird of Buchanan 1561. He married Lady Mary Graham daughter of John, Earl of Menteith, and had John and two daughters, Helen and Susanna. His son John succeeded his father and was the Eighteenth Laird of Buchanan. This Sir John, according to William Buchanan, the historian of Auchmar, was accounted the worst, if not the only bad one, of all the Lairds of Buchanan. By his frequent travels into foreign nations and other extravagances, had involved his estate in such immense debt that his grandson at first found it inconvenient to enter as his heir. Sir George Buchanan, Nineteenth Laird of Buchanan, was Colonel of the Stirlingshire Regiment, and lost a great many of his Regiment and kinsmen at the battle of Enner-Kithing, in which he was taken prisoner, and died in 1651. He was a valiant soldier but died as a prisoner true to the cause he espoused. Sir George married Elizabeth Preston, only daughter of Sir George Preston, and had one son John, and three daughters. John became the last of the Buchanan heirs as Laird of Buchanan.

John Buchanan, Twentieth Laird. He married first in 1653, Lady Mary Erskine, daughter of Henry Cardross, and second in 1677, Jean Pringle, daughter of Mr. Andrew Pringle, a minister. His only daughter and child was by his first wife, and named Elizabeth. By the extravagances of his grandfather, Sir John Buchanan succeeded to a greatly encumbered estate and being compelled to comprise with the creditors he entered upon the estate as singular successor. He died in 1682 and his estate was purchased from his creditors by James, third Marquis of Montros.

In the history of Walter Buchanan, eleventh Laird of Buchanan, we learn he had a son John, who married Lady Janet, heiress of a John Buchanan, who was Laird of Lenny and later there were a grandson Thomas who became the first Laird of Carbeth. Thus we see that some of these descendants of Anselan O'Kyan and Gilbert, the first to assume the surname Buchanan, became Lairds of other provinces in Scotland and from them came the Buchanans of Blairlusk and Ireland.

## GEORGE BUCHANAN

One of the most notable characters of the middle ages was a George Buchanan who was born in February, 1506. He is said to



have been the third son of a Thomas Buchanan and also the grandson of a Thomas Buchanan, an old family of Scotland. Thomas, the father of George, was first of Drumikill to obtain the lands of Moss. He married Agnes Harriot, daughter of Harriot of Trabrown, and had by her three sons, Patrick, Alexander, and George. This George Buchanan became the celebrated scholar and historian of whom we read in encyclopedias and histories of our day. His father died at an early age and left his widow and children in poverty. George the third son, is said to have attended Kilearn School in Scotland but not much is known of his early education.<sup>1</sup> In 1520 he was sent by his Uncle to the University of Paris, where he prosecuted his studies with great ardour and trained himself especially in poetical composition. In 1522 his Uncle died and Buchanan, being unable to continue longer in Paris, returned to Scotland. In 1523 he entered the University of St. Andrews where he graduated as B. A. in 1525. He gave attention to the study of history, Latin and logic, and when his teacher moved to Paris, Buchanan accompanied him. In 1527 he became B. A. and in 1528 M. A. in Paris. In the next year he was appointed professor in the college of St. Barbe, and taught about three years. In 1532 with a good friend he returned to Scotland. He made trips to and from Paris and Scotland and was recognized as one of the very greatest scholars of Scotland and Europe, and was desired as an instructor in public as in private.

While living in Paris he had been converted to the protestant faith, and his first production in Scotland was the poem, *Somnium*, attacking with keen satire the Franciscan Friars and monastic life generally. This assault was pleasing to King James V who engaged Buchanan as a tutor to one of his sons (named James, who became James VI and later King James I, of Scotland, and England, and also a noted scholar) and encouraged Buchanan to still more daring attacks. This brought on still greater conflict and he soon became the object of bitterest hatred of all who held to the Catholic faith. He suffered persecution, imprisonment and indignities of various kinds, but by firmness in what he conceived to be right and his faithfulness in teaching what he believed to be just and true, he brought to the world of humanity in his day and ours, a great and valuable service.

George Buchanan was a religious man and in 1563 he openly joined the Protestant or reformed church, and in 1566 was appointed by Earl of Murray, principal of St. Leonard's College, St. Andrews. So great was his reputation for learning and administrative capacity that, though a layman he was made a moderator of the General Assembly in 1567. He had sat in the



assemblies since 1563. In public life he had contributed to the earlier forms of Democracy and he layed down the doctrine that the source of all political power is the people, that the King is bound by those conditions under which the supreme power was first committed to his hands, and that it is lawful to resist, even to punish tyrants. The book which he wrote on that subject was condemned in 1584, while in 1683 it was burned by the loyal scholars of Oxford. But the truths he advocated still march on.

He is said to be the greatest scholar that Scotland has produced. He was alike -- humorous, sarcastic, and profound. His history, written in Latin is remarkable for the richness and force of its style. For mastery over the Latin language he has never been surpassed by any modern writer. He died on the 28th of September, 1582 and received public burial in Grayfriars Churchyard, Edinburgh, Scotland.

Historians are not fully agreed in their opinions as to how and when this place in Scotland called Buchanan took that name, but it is known that Anselan O'Kyan married the heiress of the Lard of Denniestown in Scotland and by that marriage acquired the low land Barony "Of Buchanan." The name obviously a territorial one. It has, however, a religious significance and comes from Both-Charain Conon's seat. Like many other names, however, it underwent many changes such as Both-Chanian and O'Bochanian, but by the time it was applied to the place in Scotland called Buchanan, it was and has since been spelled Buchanan, except in some cases to give the old time Scotch accent it is spelled Buckhanan. I, (the writer) am a retired Methodist minister and when I had completed and was graduated from the required course of studies, was ordained by Bishop Charles W. Smith, who, when he issued my certificate, signed it Maurice G. Buckhanan, and when I called his attention to it he said, that was the way he had been asked to spell it in Pennsylvania. Mr. Charles G. Buchanan, a well known funeral director of Indianapolis, used to say that the old Scotch pronunciation was Buck-an'an. Thus the name has been pronounced in at least three different ways. In England and Ireland the um or semi-long u is used, while in Scotland it is pronounced with the short u with accent on the second syllable, while here in the United States both of these pronunciations are used with an occasional Buck sound with accent on the second syllable. A lady who lives here in Indianapolis and who was born and raised in Scotland, says that in Scotland it is never pronounced with the long but always with a short u with accent on the second syllable. However, it may be pronounced, those who gave the name to that place in Scotland thought of it as sacred, a meeting place for a canonizing committee, such as canonized the Holy Scriptures.



These Lairds "of Buchanan" for many years were designated by "of Buchanan" as John of Buchanan, Walter of Buchanan, and many others, descendants of these Lairds were known as of Buchanan and some were called O'Buchanan until Gilbert, eighth Laird assumed Buchanan as his surname and thereafter all descendants of this tribe were Buchanans.

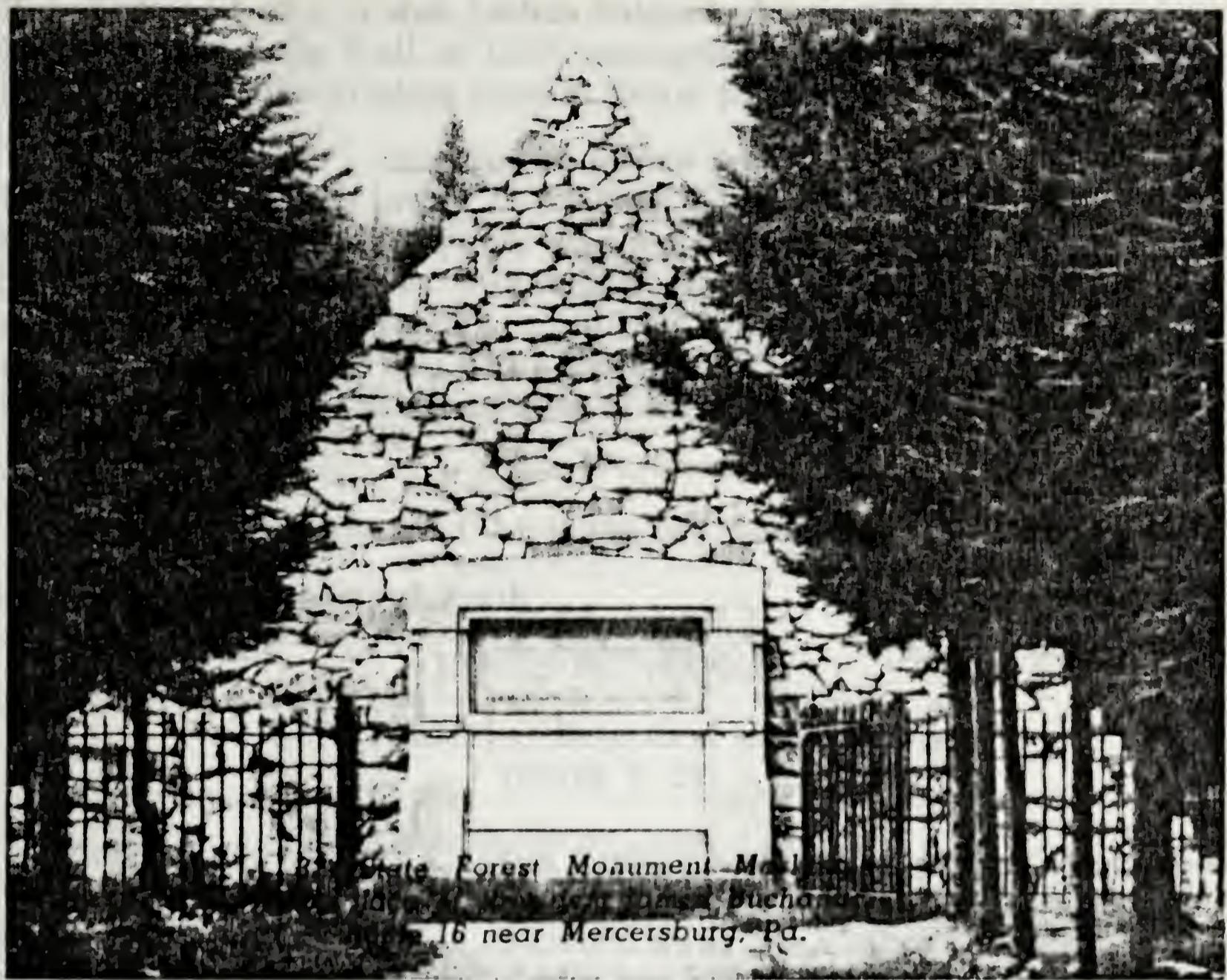
George Buchanan of Blairlusk, son of John of Blairlusk, and grandson of George of Gartincaber was born in 1648, succeeded his father in 1662 and settled in Deroran in the County of Tyrone, Ireland, in 1674. He was married to Elizabeth Mayne in 1675, and became the father of four sons; John, William, George, and Thomas. John was the ancestor of a James Buchanan, a noted H.B.M., Counsul at New York from 1816 to 1843. William of Tyrone, from whom the Buchanans of Meadville, Pennsylvania, are said to be descended, George of Munster, ancestor of some Buchanans who settled in Louisville, Kentucky, early in the 19th century, and Thomas said to be the ancestor of President James Buchanan, of the United States of America.

Lists of the descendants of the first three of these sons are available but of Thomas and his first descendants or his marriage we have no definite record. Some authorities say that "Thomas had a son, who had a son named John, who married Jane Russel who had a son James, who was the father of James Buchanan who became President of the United States of America." Others say that the name of Thomas' son was "Alexander" or "William Alexander," but after these statements, they place a question mark so that there seems to be much uncertainty as to the name of that son. We do have the list of the children of John and Jane Russel, and are certain that the president is the son of James, the son of John and Jane Russel Buchanan. John Guthery Smith says positively that Thomas had a son Alexander William who was the father of John Buchanan, who married Jane Russel.

Written by Philip S. Klein,  
Professor of History,  
Pennsylvania State University

Basic Genealogical Data on the family of James Buchanan, 15th President of the U. S. A. John Buchanan, of Ramelton, County, Donegal, Ireland, married Jane Russel of same region. Their children were: Sarah, born 1752; Margaret, born 1754; William, born 1756; Samuel, born 1758; Thomas, born 1759; James, born 1761; (father of the president) John, born 1765; Archibald, born 17 ? ; George, born 17 ? .





### James Buchanan's Birthplace

No trace of father, John Buchanan, and his wife after 1761. It is known that their son, James, was sent to be raised by Grandmother Russel from the age of three or four and that son, John, took over his father's farm in Ireland. (Source: letter of Charles W. Russel to James Buchanan, April 10, 1858, in Historical Society of Pa.) Same letter says James was only Buchanan to immigrate to America.

Jane Russel had a brother named Samuel who lived on and managed the Russel family farm, the "Big Arids," at Ramelton. He lived with his parents, and was foster father for James Buchanan until 1783 when latter left for America. Samuel Russel had four sons as follows: Samuel, William, James, Joshua (died 1805). The last three -- William, James, and Joshua -- immigrated to America. Joshua was a wagoner in the Revolution, supplying Valley Forge with flour from York. He later built and ran the Russel Tavern, four miles north of Gettysburg, on the Mummasburg Road. This is now marked by the state. Washington stayed here on Whisky



Rebel expedition. It was Joshua Russel who met James Buchanan in Philadelphia in the Fall of 1783, brought him to the tavern and got him his job at the trading post at Stony Batter with John Tom.

Elizabeth Speer, daughter of James Speer, a widower in 1783. Family moved from lower Lancaster County to Cumberland Township, York County. Property was nearby the Russel Tavern. James Speer had five children: Alexander, John, James, William (a minor in 1783), Elizabeth (a minor in 1783). James Buchanan married Elizabeth Speer and had eleven children, the second, James, which became the 15th President of the U. S. A.

Published in March 1951 Issue of "Methodist Classmate"  
Our Presidents, Men of Faith

By: Bliss Isely

### JAMES BUCHANAN

"Lord I believe; help thou mine unbelief."  
(Mark 9:24)

Where Stoney Batter Canyon gashes a slot through the Alleghenies of South-central Pennsylvania, a penniless Scotch-Irish immigrant came in the middle 1780's, cleared away the timber, planted corn between the stumps and erected a log cabin for himself and his Pennsylvania born bride. In this wild gorge his sons and daughters were born and grew to be strong, straight, and God-fearing.

Here James Buchanan, one of the brood, became expert with ax and grub hoe and so unerring with musket that at the age of eight he often was sent to shoot game for dinner. He not only brought home the meat but the lead with which he killed it. The Buchanans could not afford to miss when they shot. They had to hit their game so that they could dig out the bullet from the head and have it for use the next time they went hunting.

James learned well the commandment, "Six days shalt thou labor." At an age when modern children are barely old enough for kindergarten, he was hoeing corn. He also learned to remember the Sabbath. On that day the Buchanans attended services at the Presbyterian Church in Mercersburg, and for the rest of the day they sat quietly at home in meditation. They never went visiting, never played games, and never even looked at a secular book on Sunday.

It may be that Mother Buchanan recited for the children some of the more inspiring verses from Milton's Paradise Lost on the Sabbath, as she had a taste for good literature.



By dint of labor and thrift, the family prospered. Father Buchanan bought more land. Eventually he acquired a store in Mercersburg where he became the leading citizen as his wife became the most cultured lady. The children had every opportunity for an education. Edward studied for the ministry and became one of the leading Presbyterian clergymen of the state. James turned to law after his graduation from Dickinson College. He took up practice at Lancaster at the age of twenty-one and three years later had already been acclaimed one of the best lawyers in the state. When engaged to try a lawsuit, he worked day and night until he had mastered every technical point of law and every fact. Thus, he went into court fully prepared and won so many cases that clients flocked to him.

In the year he became twenty-four he collected \$11,297 in fees. By the time he was twenty-nine his estate was valued at \$300,000 -- all earned at law. Buchanan was fascinated by difficult cases and eagerly took and won suits that seemed hopeless.

Once, after the British had burned Washington in the War of 1812, and then advanced on Baltimore, Buchanan enlisted as a private in the Lancaster Rifles and marched to the defense of the city. The British, however, were turned back when Fort McHenry withstood the bombardment of the British fleet. Frances Scott Key exultingly penned "The Star Spangled Banner," while the Lancaster Rifles marched home without a battle. Twice, Lancaster elected Buchanan to represent the county in the legislature, but he refused to stand for a third election. It interfered with law.

It is quite likely that Buchanan would have remained a practicing lawyer had it not been for a heartbreaking tragedy. He became engaged to Anne Coleman, described by contemporaries as a most gracious young woman. Busybodies, who could not bear to see the young couple happy, carried to Anne a false report that smirched Buchanan's character. Anne fell ill and grew worse. Buchanan tried to see her, but her parents, blaming him, refused admission. An intermediary finally managed to call, convinced her that the tale was without basis of truth and would have effected a reconciliation had not death intervened.

Buchanan continued to labor six days and rest on the seventh, but he now turned to politics as a means of occupying his mind. This was not with a thought of running for office. He used his persuasive powers of speech in the interest of other candidates. Never in his life did he seek office. Never did he make a speech in his own behalf.



The people, however, sent him to Congress for ten years where he met Andrew Jackson and became one of his loyal followers. Jackson appointed him as a special envoy to Russia where he remained for two years while he negotiated a commercial treaty. Hardly had he returned home when the Pennsylvania legislature elected him to the United States Senate. There he served for eleven years, resigning when James K. Polk appointed him as Secretary of State. While in this office he settled the thirty-year-old dispute with England over Oregon and firmly established the American flag in the Pacific Northwest. He also had a hand in concluding the treaty of peace at the close of the Mexican War, which gave to the United States the Southwest. As Polk left office, Buchanan retired to a farm he had bought not far from Lancaster, naming the farm Wheatland. There for four years he grew wheat, pigs and cattle, pruned trees, and occasionally went hunting. His interest centered in a niece, Harriet Lane. Buchanan's sister had died, leaving several children, who were granted the privilege of selecting the uncle or aunt they wished to be their guardian. Harriet chose Uncle Jimmy. Her aunts advised that a bachelor uncle was hardly the best person to choose, but Harriet insisted that none but Uncle Jimmy would do. It happened that Uncle Jimmy proved to be as skillful at rearing long-legged girls as he was at hunting, at law, or at politics. Harriet was well educated in books, in industry, in Sabbath observance, and in social graces. She was in every respect fitted to become the beneficiary of Uncle Jimmy, who left her his estate when he died.

Once during his four years of retirement at Wheatland, did Buchanan try a case at law. He heard one day of a poor widow in Lancaster who was about to be evicted from her home under a mortgage foreclosure. The case against her was so strong that no lawyer could be found to represent her. He took her case, won it, and accepted no fee other than the widow's heartfelt thanks.

Buchanan regarded himself as a sort of a champion of poor widows. The income from his investments was far greater than he could spend. He, therefore, bought each year enough wood to provide for every poor widow in Lancaster.

Good-looking, of commanding stature, of pleasing voice, Buchanan was a natural candidate for the Presidency, and Pennsylvania put him forward three times as her candidate, and each time he was defeated for the nomination. It is to be noted that the defeats always were in convention. Never was Buchanan defeated by the votes of the people. President Franklin Pierce, who defeated him for the nomination in 1852, appointed him as minister to England. He was gone more than



three years. His niece who accompanied him, was by that time a charming woman and a favorite in court circles. Upon returning from England, Buchanan found himself the most-talked-of-man for the Presidency. Earlier in life he would have been proud of the honor of election to high place. Now he was sixty-five and wished only to return to Wheatland. He accepted only because he was persuaded by his party leaders that he was needed to save the Union. It was a critical time. The nation was agitated over the slavery question. Buchanan tried to conciliate the South by offering to do all in his power to make Kansas a slave state, which would balance the number of free and slave states. Kansas, however, refused to accept slavery. Buchanan pleased neither the North or the South.

The nation was falling asunder as he left office with a feeling of relief. His state papers show that he was loyal to the Union and wished to hold it together. But his legalistic training unfitted him for drastic action. He felt that the South had no legal right, under the Constitution, to secede, but, on the other hand, he could find nothing in the Constitution that authorized him to put down the rebellion.

Not until Lincoln became President did Buchanan, from retirement, support the thesis that the South should be suppressed. Back to Wheatland he went alone, for his niece had married. A follower of Jackson, he wished to unite with the church after his retirement just as Jackson had done and as Polk had done in emulation of Jackson and as Pierce would do in the course of time. The attitude of the Presbyterian clergy, however, deterred him. The northern branch of the Presbyterian Church had been extremely critical of Buchanan's stand on the slavery question and of his failure to suppress the rebellion. At heart he was a Presbyterian and could join no other church. Throughout life he had been a strict Sabbatarian. His nephew, James Buchanan Henry, who served as his private secretary at the White House, reported that once President Buchanan found him reading a newspaper on Sunday and rebuked him. On another occasion, while serving in the Senate, Buchanan was invited to a Sunday dinner given by the French minister. He declined, so he wrote to his preacher-brother, Edward, because of his regard for the Sabbath. "I did not assign that as my reason," he wrote. "My life would not justify me on taking that stand." Evidently, Buchanan did not believe himself worthy of joining the church, for in the early days of our country men, did not become communicants lightly. Furthermore, Buchanan was somewhat skeptical as he discloses in a letter to Edward, written from Russia in which he explained. "I can say sincerely for myself that I desire to be a Christian, and I think I would withdraw from the vanities and follies of the world



without suffering many pangs. I have thought much upon the subject since my arrival in this strange land and sometimes almost persuade myself that I am a Christian, but I am often haunted by the spirit of skepticism. My true feeling upon many occasions is: "Lord, I would believe; help thou my unbelief." Yet I am far from being an unbeliever.

In another letter to the same brother eleven years later, he wrote: "I ought constantly to pray, help thou my unbelief."

After retirement from the Presidency, he attended church, contributed to its support, provided for the poor widows and watched the War drag along through four bloody years. In the stirring events of the times the people forgot the aging man at Wheatland. No longer did the Presbyterian clergy castigate him. Then came the end of the War at Appomattox, followed by the assassination of Lincoln. Six months later on a pleasant October Sunday, the Presbyterians of Lancaster saw the President arrive for services. That was nothing unusual, and no one thought anything about it. This, however, was an unusual Sunday, and those who missed church that day long regretted it, for a sensational event was about to take place. The preliminary service was conducted as usual and the church congregation sensed nothing out of the ordinary. All of a sudden the minister paused and looked down toward Buchanan. The ex-President rose, made his way to the aisle. The people wondered if he was ill, but no, he turned toward the pulpit and walked toward the front of the church. The pastor came down from the pulpit and admitted the seventy-four-year-old Buchanan into membership on confession of faith.

#### ANNALS OF BUCHANAN

1791	Born, April 23, in Pennsylvania.
1809	Graduated from Dickinson College.
1812	Admitted to the Bar.
1814	Served three months as a Private in the War of 1812.
1814-1815	Member Pennsylvania Legislature.
1821-1831	Member of Congress.
1831-1833	Minister to Russia.
1834-1845	Member of the U. S. Senate.
1845-1849	Secretary of State.
1849-1853	In retirement at Wheatland.
1853-1856	Minister to Great Britain.
1857-1861	President of the United States.
1861	Retires to Wheatland.
1865	Becomes member of Presbyterian Church.
1869	Dies, June 1



James Buchanan, father of the president, had three other sons, William Speer Buchanan who died in the twenty-second year of his life, and George, who also died while very young, in November 1832. Both of these young men had graduated from college and were engaged in the law profession. They were brilliant young men and no doubt would have been useful citizens.

Another son, Edward Young Buchanan, was born to James and Elizabeth Speer Buchanan on May 30th, 1811, being just twenty years younger than his distinguished brother James. He also graduated from Dixon College with high honors in 1828, and in 1832 he graduated from the General Theological Seminary in New York City and became a very useful and highly respected minister of the Episcopal Church in which he served long and well, and died on January 20, 1895. There were also three daughters born to James and Elizabeth, all of whom were educated and useful workers in the church and communities where they lived.

Many of the American Buchanans came here from this line from Ireland and because they are descendants of George who went there from Blairlusk in Scotland they are called Scotch Irish and some of them came as early as 1702. But many others came direct from Scotland. But whether they came from Scotland, or Ireland, a large majority of them were high grade citizens and hundreds of them fought in the Revolutionary War and on both sides in the Civil War as well as in all other causes for the right. Moreover, these people have in the average, stood for high ideals and have promoted the highest interests of life, moral, religious, social, economic and intellectual.

As to the lineage, we must not overlook the fact that many of those Lairds in Scotland had sons who did not succeed their parents as Lairds and these descendants had many children whose names are not known to many of us, their descendants who live today. We would be most happy if we could trace our lines back definitely to Gilbert, eighth Laird of Buchanan, but if we are not able to find our connection we know that it is there somewhere and we shall try to be content.

Tracing from Anselan O'Kyan to Gilbert, there were seven Lairds of that place in Scotland called Buchanan, covering a period of more than two hundred years, yet none of them ever assumed Buchanan as a surname. Gilbert was the first to use it as such. Yet it is safe to assume that all of these Lairds had descendants, many of whom assumed other names in later years and whose descendants live in our day.



History affirms that Gilbert's brother, Methlem, was the ancestor of the McMillans and his brother, Colman, the ancestor of the McColmans. So that there are many people living at this time and others will live in the future who are and will be descendants of Anselan O'Kyan and thus are and will be related to the Buchanans.

In the United States as in other countries, towns, and cities, counties and states have been named in honor of great men, such as Alexander, Napoleon, Washington, Jefferson, and Lincoln. In like manner also, the names of tribes and groups of people have been given to certain places. The name Buchanan in the United States has been given to certain cemeteries (two in Illinois), and to neighborhoods, also to towns and cities. In south central Florida, a small village is named Buchanan, and is said to have been named for a man by that name who had held an important position in a railroad organization in that part of the state. Added to Florida are Georgia, Tennessee, Virginia, West Virginia, Michigan, Kentucky, New York, Iowa, and perhaps other states that have at least small towns or stations named Buchanan.

In West Virginia, a city is spelled Buckhannon but is of the same origin. In Missouri at St. Joseph, a county is named Buchanan, and is said to have been organized in 1738. Also in Iowa one county named Buchanan and across the state line from Pike County, Kentucky, in Virginia is a Buchanan County. Just how and why these places were so named is not known, but it is safe to assume that it was influenced by the lives of Buchanans who lived there many years ago.

In Kentucky on The Big Sandy River which is the boundary line between Kentucky and West Virginia, there is a small village named Buchanan. It has been there many years and the name was changed from the one by which it was first known to Buchanan, in honor of a devout and faithful churchman who lived within a few miles of the village, whose name was Oliver Buchanan.

In Australia there is a body of water which is called Buchanan Lake and in Texas also, there is a Buchanan Lake. And it is safe to assume that these places were so named as a result of the influence of people by that name who lived there many years ago.



#### BUCHANANS IN VIRGINIA

Among the earliest settlers in Virginia were two brothers, Samuel and Alexander Buchanan, who are said to have come to America



in 1702 from Ireland, and to have settled in southwest Virginia, where Samuel died in 1784. This Samuel was the father of five sons: Andrew, Robert, John, Moses, and Samuel, Jr. This Samuel, Jr. was born in 1718 and died in Washington County, Virginia in 1800. He was a soldier in the American Army in the Revolutionary War and rendered valuable service as Captain of the Militia from Washington County, Virginia, and was in the battle of Kings Mountain. He was a prominent citizen and served in various ways in Washington County to the public welfare of that place. In 1738 he married Martha Keys, who was born in 1717 and died in 1800. Samuel and Martha, the parents of a son, Andrew Buchanan, who married Jonna Hay, daughter of Sir Patrick Hay and they became the parents of fourteen children, Matthew, John, Joseph, Isabelle, Mary, Hanna, Margaret, Alexander, David, Andrew, Jr., Isaac, James, Robert and - - - .

Andrew, like his father, was a soldier in the American Army in the Revolutionary War and is said to have been in and was wounded in the Battle of Kings Mountain. His son, David, was born in Washington County, Virginia, January 2, 1790. He married Sarah Tilson in November, 1811, and they moved to Indianapolis, Indiana, in 1823. Later they moved to a farm about ten miles east of Indianapolis on the National Pike (now National Road Forty), where he died March 19, 1853. This David was the ancestor of a well known group of citizens by that and other names, connected with the Flanner and Buchanan Mortuaries of Indianapolis, Indiana, which has given valuable service to the people of Indianapolis and other nearby communities for many years. David and Sarah were the parents of Thomas T., Joseph Nelson, Jane M., George Washington, Theresa A., Marsha Smith, William Tillson, John M., Catherine M., and Eliza R. Buchanan. All were born between March 12, 1814 and September 27, 1833. Of these sons, John was the father of Charles Buchanan who was born in Marion County, August 31, 1856, and died September 14, 1938. He married Anna Nee Flanner, born September 3, 1884. She died April 20, 1945. She was a sister of Frank W. Flanner, with whom Charles Buchanan was a partner in the Mortuary business.

This place in southwestern Virginia became the home of a rather large number of Buchanan families in the colonial and revolutionary days and many of them fought and gave themselves for freedom in that War. In that section of Virginia there are still many good citizens who bear the name Buchanan and in the northwest thereof, there is a whole county by that name. Buchanan County is just across the state line from Pikeville in Pike County, Kentucky. It is also true that there is a small city named Buchanan in Virginia



about fifty miles from Roanoke. These facts indicate that many earlier Buchanan settlers had many descendants who remained in that section of that state and many more live there today.

In a number of other parts of Virginia in early days many Buchanans came and established homes. Many of them adjusted themselves to the customs of the times and places in which they lived. Some of them became slave owners and fought in the Confederacy against their kindred of the Union Army and when slavery was outlawed some Negro slaves were freed and having no surnames, they took the name Buchanan and are known by that name today. In fact, there is a Negro minister, a pastor of a church here in Indianapolis, who is a Rev. Robert Buchanan, and when I called on him some time ago, he told me that his grandmother some years ago told him that her grandmother who lived in Virginia, told her that her father took the name when he was freed, from his master whose name was Buchanan.



### BUCHANANS IN MARYLAND

Among the earliest Buchanan settlers in America was one known as Dr. George Buchanan of Hiltoun and Auchintorlie in Scotland who came to America in 1723 and acquired some land in Maryland which later took the name Druid Hill in what is now Baltimore. He married Eleanor, daughter of Nicholas Rogers and had a son, Lloyd, who was born in 1729, who married and had a daughter whom he named Eleanor, who was married to her cousin, Nicholas Rogers. They had nine children. Their names were: Eleanor, Andrew, Lloyd, Archibald, George, Elizabeth, James, Katherine, and William.

Dr. George's second son was named Andrew, and was born in 1734 and died 1786. He was twice married and among other children had a son who became the Hon. James Madison Buchanan, and later was U. S. Minister to Denmark. He was born in 1803 and died in 1876. This Andrew became General of the Maryland troops and Presiding Justice of Baltimore. He married Susan Lawson and had children named: (1) Dorothy, who married Benjamin Lawndes; (2) George; (3) Alexander Pitt, whose descendants lived in Tennessee; (4) Andrew, father of Brevt-Major General Christie Buchanan, U. S. Army, who died in 1878, no issue; (5) Elizabeth, married David C. Stewart; (6) Lloyd Archibald; (7) Susannah, who married Thomas Johnston.



General Andrew Buchanan had a son whom he named for his father, and who like Andrew's father became Dr. George Buchanan. He was born September 17, 1763. In 1806 he moved to Philadelphia where he died in July 1808. He was married in 1789 to Latetia McKean, daughter of Governor Thomas McKean of Pennsylvania and had issue; (1) George of Auchintorlie, Pennsylvania; (2) McKean and Franklin, born September 17, 1800, and in 1845 became Captain in the Confederate Navy and commanded the Merrimac in the attack on the Federal Fleet in Hampton Roads, when the Cumberland was sunk, and when the "Congress" on which his brother, McKean, was Paymaster, was destroyed. Many descendants of these early settlers still live in Maryland and other places.

Several other early settlers who bore the name Buchanan in Maryland, were descendants of a Scotch clergyman, the Rev. Charles Buchanan of England. Many of these were prominent citizens and at times held important official positions in the state of Maryland. Among these were Sir Francis R. A. Buchanan, who entered the British Army in 1762 and his brother, Thomas, who settled in Maryland. James married in America a Miss Farquar and had a son who died in his father's lifetime, and a daughter, Eliza, who married Major Thomas Reed of Dublin of the British Army. Thomas Buchanan of Maryland, married Mary Cook. Daughter of William Cook of Garden Prince, in George County and they had two sons, one named Thomas, born in Prince, George County, on September 25, 1728, became Judge of the Fourth Judicial District of Maryland, and Associate Justice of the Supreme Court of that state. Several other descendants of this line became prominent and official residents in the State of Maryland.



### BUCHANANS IN NEW YORK

In New York City in its early days, there was a Thomas Buchanan who came there from Scotland rather than from Ireland as did many other Buchanans who settled in New York State in those days. He was born in Glasgow, December 24, 1744, the son of George Buchanan who married Jean Lowden, and was a wealthy merchant in Glasgow, Scotland. Thomas went to New York in 1762 and entered into business with Walter Buchanan, his father's cousin in New York City and the firm was known as "Walter and Thomas Buchanan." Thomas married Alma Townsend of Jerico, Long Island. He became the owner of a residence on Wall Street, New York, and died there on September 10, 1815. He was the father of eight children of whom



Jean, his eldest daughter, died unmarried, his second daughter, Amy, married Peter P. Goelet, the grandfather of Robert and Ogden Goelet. Margaret married Robert R. Goelet and Martha married Thomas Hicks, son of Whitehead Hicks, Mayor of New York. Thomas' only son, George, died unmarried.

There were Buchanans among the earlier settlers in New York City and State, and a goodly number who fought in the American Revolution and rendered valuable service otherwise. Among these earlier settlers was a grandson of Thomas, through William, whose name was Robert and his wife, Catherine McDonnel, and their three sons who were born in Ireland. Their son, James, born in 1723; Robert born in 1734, and Thomas, born in 1736. They settled in Wallkill Valley, west of Newburgh on Hudson Province in New York. Their son, James, became a freeholder in Little Britain, Pennsylvania, and died there in 1775. Their son, Robert, became a builder and settled in Milford, Pennsylvania, and died there in 1818. He was a soldier, and by 1780 had served twenty-two years in Colonial Wars and the Revolution. James, Robert Seniors first son married and had 1st, James, Jr., who married in 1790, Martha Eager daughter of Thomas Eager, Sr., 2nd, Robert, 3rd, William who went to Long Island. John, a soldier in the Revolution and later a captain by New York State appointment, who married Meriam, daughter of Thomas Eager, Sr. In 1800 he moved to Mohawk Valley, New York where he died in 1808, leaving with other sons and daughters -- James and Thomas, the latter a prominent citizen in Utica, New York.

Robert, second son of James Buchanan was born in Little Britain, Pennsylvania, in 1752. He became a builder and was also a soldier in the Revolution. He married Hanna Campbell, daughter of John Campbell. Issue: 1st James, who married Jane Reed, John, of Little Britain, who married Phoeba Thurston; Samuel, married Jane Beck and died in 1813. His widow married William Moffet and moved to Ohio with her children, Hugh and Ellen Buchanan. The fourth child was William of whom we have no record. The fifth child, a daughter, Jane, who married Thomas King and settled in Lake County, Ohio. The sixth child was Charles Buchanan who married Lois Armstrong and had with other issue, Thompson Buchanan. Their seventh child was a daughter who married William King and settled in Lake County, Ohio. The eighth child was a daughter, Meriam, who married Alexander Scott, father of Rev. Charles Scott, D. D., president of Hope College, Holland Michigan. The ninth child was a daughter, Susan, who married John N. Boyd. These and some others were children and grandchildren of James Buchanan, who was born in 1723 and became a freeholder in Little Britain, and died there in 1775.



Robert Buchanan, Jr., second son of Robert, Sr., and brother of James, who was born in Ireland in 1734 and came with his father and mother to America in 1737, the above mentioned soldier of long time service, married Elizabeth, daughter of Alexander Falls, Sr., of Orange County, New York, and had issue; Alexander, born 1757. He was a soldier in the Revolution and died at Milford, Pennsylvania, unmarried. His second child, a daughter, Jane, born 1759 in Newburgh, Pennsylvania, married Joseph Greer of Orange County, New York. His third son, James, born in 1761 was a soldier in the Revolution and died in Haverstraw. Robert, Jr.'s fourth child was George, who was born in 1763 and married in 1795, Susan Eldred. The fifth child was Arthur, born in 1766 near Goshen, New York and died in 1824 at Milford, married Mary Hamilton, daughter of Jabez Hamilton. They had a daughter, Olive, who married John B. Rockwell, father of Charles F. Rockwell of Honesdale, Pennsylvania. The sixth child was a daughter, Isabelle, born in 1768, married in 1789 James Eager. The seventh child was Falles Lewis, born in Little Britain in 1770, died in 1843 near Haverstaw, New York. The eighth child was Elizabeth, born in 1773, married in 1788 John Mandville of Orange County and located in Montgomery County, Pennsylvania. The ninth child was William, born in 1776 and located in New York. The tenth child was Margaret, born in 1779, married John McCarty and died in Milford.

Robert Senior's third child bore the name Thomas, born in Ireland in 1736. His fourth, a son William, born in 1739 in Wallkill Valley and died in 1775. The fifth and last son, George, born in Goshen in 1743.

These sons and grandchildren of Robert, Sr., and Catherine McDonnell Buchanan had an important part in the early settlement of lower Lancaster County, Pennsylvania, and were probably closely related to many other Buchanans in lower Lancaster and York Counties as well as in other parts of Pennsylvania and other states in the Union. They were not pretentious, but in the average they were stalwart citizens who would lay down their lives for the cause of what they conceived to be right.



Taken from: The Pioneers of Mifflin County, Pennsylvania, Who's Who in the Early Records with an Account of the Growth of the County before 1790, by John Martin Stroup and Raymond Martin Bell, Authors of "The Genesis of Mifflin County," Lewistown, Pennsylvania, 1942, p. 23-4.



The first settler at Lewistown was Arthur Buchanan who put up a cabin about 1754. He had come from Carlisle, where he was assessed in 1753, although the Buchanans originally came from Little Britain Township, Lancaster County. The French and Indian War forced Arthur Buchanan to return to Carlisle, where he died September 23, 1760. Arthur and Dorcas Holt Buchanan had four children. His widow returned to Lewistown in 1765 and was one of the pioneer women of Mifflin County. She died in Lewistown, January 20, 1804, aged 93 years and is buried in the old cemetery on South Brown Street.

Children:

1. Arthur Buchanan, Jr. born about 1740; married about 1773 Margery ----; died 1811 at Lewistown, no issue. Arthur, Jr. was colonel in the Revolution and one of the leading citizens in the early days of Mifflin County.
2. William Buchanan, born 1742; married in 1763 Margaret ----; died December 22, 1767, at Lewistown.

Children:

- a. Arthur Buchanan, born 1764, married Isabelle ----; died 1792.
- b. John Buchanan, born 1766; married Rebecca ----.
3. Jane Buchanan, born about 1745; married Charles Magill.
4. Robert Buchanan, born June 21, 1749, died July 10, 1819, at Lewistown; married in 1774 Lucinda Landrum, born July 24, 1755.

Children:

- a. Andrew Landrum Buchanan, born August 16, 1775, died February 28, 1841. East Bradford, Pennsylvania; married February 26, 1801, Rebecca Jones.
- b. Jane Buchanan, born September 2, 1777.
- c. Arthur Buchanan, born September 23, 1779.
- d. William Buchanan, born January 11, 1782.
- e. Mary Buchanan, born October 12, 1785, died March 15, 1822; married ----- Skinner.
- f. Dorcas Buchanan, born December 24, 1787.
- g. Robert Buchanan, born on March 17, 1791, died March 1, 1826; married Mary Tannehill.



h. James Buchanan, born on September 16, 1792.

i. Thomas Buchanan, born on February 2, 1796.



## PENNSYLVANIA AND KENTUCKY

Arthur Buchana born in Pennsylvania 1759, died in Hopkins County, Kentucky 1858. Married Agnes Graham, Cumberland County, Pennsylvania, March 5, 1799.

Issue at:

Agnes

Lucy ----- died very young.

Issue 2nd by second wife. Date of this second marriage not known nor the name of second wife.

Gincy K.	5-25-1808, died 10-6-1893, no heirs
Henry ----- b,	----- N.C. 8-25-1808, died 10-6-1893
John ----- b,	----- N.C.
Jessie ----- b,	----- N.C.
William ----- b,	----- N.C.
James ----- b,	----- N.C. died single
Elijah ----- b,	----- N.C. 1-8-1816, died at age 11.

Jessie Buchanan, married Sarah Yarbor 9-29-1801.

Issue:

John ----- b,	----- died single
William ----- b,	----- 9-13-1843
Louis ----- b,	-----
Jim Mat ----- b,	----- 5-22-1828, died 12-14-1916.
Dave ----- b,	
Lizzie ----- b,	

William Buchanan married Ann Mariah Rakestraw, Hopkins County, Kentucky, 5-9-1863.

Issue:

Verge ----- b,	2-24-1867, died 11-11-1892
Neal ----- b,	2-9-1879, died 2-1-1917
Ken ----- b,	7-11-1872



David Crumel - b, 5-4-1874, died 10-12-1947  
Lum ----- b, 3-7-1876  
Mary Mamie --- b, 3-24-1879  
Louis ----- b, 2-5-1882  
Sarah ----- b, 8-1-1884, died 3-6-1917  
Silas ----- b, 3-21-1887

David Crumel Buchanan married Willie Maude Matlock 7-5-1903.

Issue:

Annabelle ----- b, 4-12-1904 in Carlisle County, Kentucky  
Margie ----- b, 7-26, 1905 in Carlisle County, Kentucky  
Virgil ----- b, 12-2-1906 in Carlisle County, Kentucky  
Earl ----- b, 8-27-1908 in Hickman County, Kentucky  
Eva ----- b, 8-21-1910 in Carlisle County, Kentucky  
Alfreda ----- b, 4-6-1913 in Union County, Kentucky  
Christine ----- b, 2-9-1916 in Union County, Kentucky  
Irene ----- b, 3-19-1918 in Union County, Kentucky  
Romule and Ruth  
(twins) b, 6-15-1921

Romule Stewart Buchanan married Pauline Anna Schwitz, April 23, 1943.

Issue:

Donna Faye ---- b, 7-25-1947  
David Romule -- b, 12-24-1952

It should be noted that George Buchanan of Blarlusk in Scotland and Tyrone County had four sons, and that each of these sons became ancestors of sons and probably daughters, who settled in America. The first of these was a Robert who was a son of Alexander William who was the son of George's fourth son, Thomas. Robert is said to have been born about 1700. He married Catherine McDonnell in Ireland, had at least five sons, then immigrated to America and settled in Wallkill Valley, New York. The second of his sons who came to America was a Robert Buchanan, son of Patrick Buchanan, who was a son of George's second son, William. This Robert settled in Cumberland County, Pennsylvania, prior to 1743, and became a prominent citizen in that part of the state. The third of George's descendants who came to America was also named Robert. He was a son of Alexander William, who was the son of George's fourth son, Thomas. This Robert also settled in



Pennsylvania and was the father of a William Buchanan who gave valuable service in the Revolutionary War as Commissary General of Purchases in Pennsylvania and Maryland. Another noted descendant of George Buchanan who came to America was a James, the son of John, who married Jane Russel in Ireland. This James came to America in 1783 and was the father of a son, James, who became president of the United States. Still another descendant of George who came to America was a James who was a descendant through George's first son, John. He came to America in 1816 as an able attorney and lived in New York and gave important service as H.B.M. (British Counsul). He was honorable and served well in that duty for several years. Some of his descendants still live in the United States and Canada. And still another of these descendants was a descendant of George's son, George William Eccles Buchanan, who was born December 26, 1817, and came to America and settle in New Orleans and from there went to Louisville, Kentucky, and was married there December 18, 1841, to Sarah Eliza Warnock, and became the ancestor of many descendants in Louisville, Kentucky, and Jeffersonville, Indiana, and in other states to the southeast. Many descendants of these men still live in many places in the United States at the present time, and it is hoped that this may help many of them to trace their ancestors as far as they may wish.



### EARLY BUCHANANS IN PENNSYLVANIA

George Buchanan of Blairlusk, Scotland and Tyrone, Ireland had like several others a son, William, who likewise had a son, Robert, who moved to America. He was born in 1697 -- died in 1748, age 51. His wife's given name was Jane. They had a son, William, who is said to have been born 1727-1732, and lived in Carlisle, Pennsylvania and Baltimore. William married Esther Smith, daughter of Samuel Sidney Smith, and they had children whom they named, Samuel, born 1752, died 1758; Sidney, born 1753; Janet, born 1756; Mary, born 1757; Margaret, born 1760; William, born 1762; Jarret, born 1764; John, born 1766; Boyd, born 1772; Elizabeth Eater, born 1774.

William, the father of these sons and daughters, became a prominent citizen in and around Baltimore and in 1774-76 was a member of The Committee of Safety of Baltimore. In 1774-75 he was a member of Maryland Provincial Convention. In 1776 he became Captain in Company I Baltimore Co. Militia, April 3, 1776, and also Colonel



of Baltimore Town Battalion and later that year a deputy Commissary General of Purchases for the Continental Army, and finally in August 1777 for the whole Continental Army. Many official letters written to him in those times are published in Pennsylvania Archives, a few of which I wish to publish with this which reveal this William's character and service. This William died September 19, 1804, and is said to have been buried in Westminister Cemetery, in Baltimore, Maryland. Many of their descendants still live in Pennsylvania and other states in the U. S. A.



WM. BUCHANAN TO PRESIDENT WHARTON, 1777

York Town, 4th Nov., 1777

Sir,

I am much obliged for the Confidence your Board are pleased to place in me, relative to fixing prices for the supplies of the Army. At present I shall confine myself to the articles of Beef, Pork, and Whiskey. That of Grain will fall more properly into the Quarter Master's or Forage Master's Department. By their Limits to the Price of Wheat we must be governed as to that of flour, unless we can purchase cheaper from some of the Neighboring States, which I have good reason to expect we may, so that I have no apprehensions of danger from that Quarter.

Your liberal allowance for Pork is, I presume, made to prevent our falling short of a proper supply thereof. But let me assure you that the advices from all the neighbouring States afford us no better hopes. Many Gent<sup>n</sup> from these States concur in the opinion that 6 dollars ought to be the fixed price. Even at that, considering the Expense of salt and Barrels, it would be dearer than fresh Beef, in the Price of which we seem to agree. The next article is Whiskey. This, although apparently trifling, you will think worth your notice.

(P. 743)

When I assure you that the yearly Expense for that wretched stuff is at the present Rates L 200,000 above the accustomed price of it, besides the Effect it has on the Grain, Forage, and Carriage. The Profits are unjust as they are exorbitant and center in the hands of a few. I therefore propose one dollar (per) Gal. for all good Whiskey delivered at Camp or at any of our Magazines on the East side of Susquehannah. In these Prices I hope your Concurrence and would wish how soon you would favor me therewith, that I may ad-



vertise the same for the Government of all concerned.

I am,

Sir,

Yr mo<sup>t</sup> hble serv<sup>t</sup>,

WILLIAM BUCHANAN, G. of P.

On public service  
Directed

To the Honourable, Thomas Wharton, Esquire, In Council of Safety,  
Lancaster.

(Pp. 742-743)



WILLIAM BUCHANAN TO PRESIDENT WHARTON, 1777

Lancaster, 24th Novem<sup>r</sup>, 1777

Gentlemen,

From the accounts which the Purchasing Commissarys have  
tran(s)mited to me and which I have laid before Congress, it ap-  
pears, that the price fixed for wheat by the Honorable, The Coun-  
cil of Safety for your State, altho' sufficiently liberal, is not enough  
so to satisfy many avaricious People. That they consequently re-  
fuse to sell or thresh for sale any of that Article, unless their ex-  
orbitant demands are complied with. If this selfish act is continued  
the Army must inevitably want Bread very soon. Congress have  
therefore ordered me to Camp, there to apply for such force as  
may be necessary to seize and thresh wheat sufficient for the Con-  
sumption of the Troops. This manner of obtaining supplies being  
extremely disagreeable I trouble you Gentleman for your advice  
and Assistance in advising some mode that may prevent the neces-  
sity of using force.

I am,

Gent<sup>n</sup>,

Y mo. ob<sup>t</sup> hble Serv<sup>t</sup>,

WM. BUCHANAN, C. G. of P.

Directed,

To the Hon'ble Thomas Wharton, Esquire, President, and the  
Executive Council of the province Pennsylvania. (Vol. 6, p. 34)



(Typical Title Page)

PENNSYLVANIA ARCHIVES

Selected and Arranged

From Original Documents

In the Office of the

Secretary of the Commonwealth,

Conformably to Acts

of the

GENERAL ASSEMBLY

February 15, 1851 and March 1, 1852

by

SAMUEL HAZARD

\*

Commencing 1776

\*

Volume V

PHILADELPHIA :

Printed by Joseph Severns & Co., 1853

2009815

♦

MORE BUCHANANS IN PENNSYLVANIA

Another Robert Buchanan, who was a great grandson of George Buchanan, of Blairlusk, who settled in Tyrone, Ireland, in 1674, and by his son, Thomas, and Thomas' son, William Alexander, was also the father of John Buchanan who married Jane Russel, the grandmother of President James Buchanan. George married in 1675 and had four sons, one of whom was named William and who had a son, Patrick, who was the father of Robert, who was born in Ireland and immigrated with his family to America prior to 1743, at which time he settled in Cumberland County, (now York County), in Pennsylvania. In that year Robert took up a part of an eight hundred acre tract of land on the Conondoguinet near the mouth of Silver Run. He had several brothers in Pennsylvania



at that time. One named Walter lived at East Pennsborough in Cumberland County, where Robert moved later and a brother, William, who kept an Inn at Carlisle in 1753, and another brother who lived in Hopewell Township in 1748.

This Robert had two sons who came with him to America, one known as General Thomas Buchanan, born in Ireland in 1747 who died in Newville, Pennsylvania, 1823. At the outbreak of the War he enlisted in Pennsylvania, Cumberland County, in Colonel William Thompson's Battalion of Riflemen, in the Company of Captain James Chamber. He was commissioned third Lieutenant of this Battalion, June 25, 1775 and Captain, October 10, 1777, in the first Regiment of the Pennsylvania line. Captain Buchanan resigned from the Army, September 26, 1779, and in 1789 became sheriff of Cumberland County, Pennsylvania. He married Miss McFarland and had three sons and five daughters.

Robert also had a son, Alexander Buchanan, who was born in Ireland and died in Meadville, Pennsylvania, May 8, 1810. He was an officer in the Pennsylvania line and was detailed to quell the Whiskey Insurrection in Western Pennsylvania. He married on March 30, 1796, Elizabeth Lennard of Westmoreland County and had a son, Robert Buchanan, born January 15, 1797, who died April 23, 1879. This son, Robert, became a prominent citizen of Cincinnati and Green Hill, Clifton, Hamilton County, Ohio. He settled in Cincinnati in 1811, where he resided till death. He was prominent merchant and at times held honorable presidencies of the Caledonian, The Astronomical, The Historical Societies and the Cincinnati College, The Academy of Natural Sciences, The Burnes Club, and The Spring Grove Cemetery Association. He married at Murchysville, Kentucky, October 31, 1822, Harriett Susan Lewright, who died in 1885.

Robert of Cincinnati had a son named Charles MacAlester Buchanan of Clifton, Cinn., and Toledo, Ohio, who was born January 6, 1835, who married Emily Cornelia, eldest daughter of A. J. Wheeler of Cincinnati and had Elizabeth Buchanan, born in Clifton, April 9, 1858, who married Alexander K. James of Cleveland, Ohio, and James Buchanan of Meadville, Pennsylvania, born September 1, 1799, who died without issue, May 12, 1854, and a daughter, Mary Buchanan, who married David Compton of Meadville, Pennsylvania, also a son, Thomas Buchanan, born June 12, 1812, and a son, Alexander Buchanan of Meadville, Pennsylvania, born September 17, 1805, died December 29, 1868, who married and had a son, William, of Crawford County, Pennsylvania. Another son of Charles MacAlester Buchanan was a Colonel who became a citizen of St.



Louis, Missouri, and Edward, of White Cloud, Kansas, David, Elizabeth, Rebecca, and Sarah, all of Pennsylvania. Sarah Buchanan, born July 20, 1807, married Edward Ellis, M. D., and John Buchanan, born February 7, 1809, died July 12, 1851.

Early in the last half of the nineteenth, a Mr. Harris Buchanan settled in Pittsburgh, Pennsylvania, and in 1870 married Victoria Cleghorne. He was a descendant in the line of Auchmar Buchanans in Scotland, which was headed by William Buchanan, the first Laird of Auchmar, who was the first son of George Buchanan, who was the seventeenth Laird of Buchanan. Harris Buchanan was a son of Hon. Isac Buchanan, who was born in Glasgow, Scotland, in July, 1810, but was taken by his parents to Canada in 1813, and who became a successful merchant and business man. Harris Buchanan was Isaac's third son and was born in Birkhead, England, April 10, 1851. He died at East Liberty, Pittsburgh, May 1, 1903. He had two sons, Isaac Victor and George Peter Buchanan, both of Pittsburgh.

In Pennsylvania as in other states, there were two and probably more lines of Buchanans, the line from Ireland the most of Blairlusk, in Scotland, who sold his possessions there to his brother, William in 1672, and later settled in Deroran, Tyrone County, Ireland in 1674. Many others however, came to Pennsylvania directly from Scotland, whose ancestors we are unable to trace beyond the United States. My own third great grandfather, William Buchanan is said to have settled in Lower Lancaster County, Pennsylvania in 1752, and while it is possible to trace a great many of his descendants to the present time, we are unable to learn definitely the name of his parents or other ancestors. We are informed that he and his brothers, James, who settled in Virginia, and John, who settled in Halifax, Nova Scotia, came to America on a vessel named Brig Latchaway, about 1750, and that our William lived in Lancaster County till late in life when he moved across the Susquehanna River into southeastern York County, where he lived to the end of his earthly life, but it seems that there is no record of the date of his death nor the place where his body was buried. Rev. A. S. Buchanan, who was highly respected Presbyterian minister, who served long and well in that calling in Illinois and Indiana, and who made diligent effort to gain the knowledge we earnestly seek, informed us that our William though not a soldier, rendered valuable service in the Revolutionary War by hauling supplies from Lancaster and York Counties to army headquarters in other places. Our William was a farmer and a hunter, and we believe that he may have, and probably did work during that war with another William Buchanan, who served in that war as a Commissary General of



Purchases in Lancaster and York Counties. Our William was married and had according to the best records we have, six sons and one daughter, who bore the names Betsey, James, Archibald, William, John, George, and Victor. The only birth date we have is that of Victor, who was born March 10, 1762. No record of his wife's name or of her death.

Historic records confirm the facts that William and his family lived in Lower York County in Chanseford Township from about 1772 to 1790. Two of these sons were drowned while attempting to cross the Susquehanna River but we are not informed as to which of the sons nor of the date of the tragedy. We are informed that Victor, William, and John moved westward and down the Ohio River to Kentucky in 1790, the two who were drowned were of the three sons who remained in Pennsylvania, James, George, or Archibald. There is an old bible possessed by James William Buchanan of Effingham, Illinois, which has passed from our William of Pennsylvania to his son, Victor, through Victor's son, James, to James' son, James Hix Buchanan to his son, Floyd Buchanan, and then to James William Buchanan, who like his father and grandfathers, was born in Lawrence County, Illinois. This bible bears the autograph of William Buchanan above the date, 1786, with the addition, "His Book." This shows that William was still there at that date. Victor and William and John moved from there to Kentucky in 1790, which leads us to believe that our William, their father, may have died before they moved to Kentucky, as it is not probable that they would have left their father in his old age.

Records of the York County Historical Society show that Victor Buchanan and Elizabeth Allison were married July 28, 1790, by Rev. James Clarkson, who was pastor of the Guenston Presbyterian Church in the community where these young men lived. There is also a record there, of Victor's brother, William, and his wife, Agnes, having their son, William, Jr., baptized at Guenston, Church, October 5, 1789. Still another record shows that John Buchanan's marriage to Sara Neilson also took place at this pastor's home at Valley Field, January 7, 1779. This John may not be the John that went with Victor and William to Kentucky, as this date of his marriage would indicate that he was much older than Victor, and rather old for service in the War of 1812. It is evident, however, that all of these young men attended worship services at Guenston Church, and were influenced, as were so many others in that community, by this pastor and that Church. That Church had a tremendous influence in those days and still is doing splendid work in the Kingdom of God. For that, and other reasons, I shall insert some of the history of that church at this time and place.



In October, 1958, Mrs. Buchanan and I visited in York and Lancaster, counties in Pennsylvania, and on Sunday morning drove from York south-eastward to an old church called Guenston. A United Presbyterian Church, which was established or had its first organization in 1754. This organization or congregation is a descendant of the Associate Presbyterian Church of Scotland, and which was forced by a secession from the established church of 1733 under the name of the Associate Presbytery. Appeals for a missionary came from America in 1742 to the mother church. The division of this church into the Burger and Anti Burger Branches hindered missionary work, but in 1753 the Anti Burger Synod sent out Rev. Alexander Gellately and Rev. Andrew Arnot, who organized in the Colonies, the Associate Presbytery of Pennsylvania. The Associate Congregation as it was then called, were families from both Scotland and Ireland who came to York County between 1734 and 1736.

The Congregation was formally organized by Rev. Gellately and Rev. Arnot in the spring of 1754, by the ordination of Alexander Wallace, Thomas Currie, John Orr, Samuel Harper, and John McKay as ruling elders. This session was enlarged in May 1769 by another five.

On August 2, 1773, James Clarkson, just arrived from Scotland, was installed as their pastor. On November 6, 1773, it was resolved to build a stone church, 46 feet long and 30 feet wide, and 18 feet high "to the square." Andrew Proudfoot, James Wallace, John Herron, James McNary, William Adams, and John Lusk were appointed a board of managers. The contract was let to James Wallace who was instructed to put forward the work "with all dispatch." The church building was completed and after more than 185 years have passed, it remains and is well preserved on the spot where it was first erected. As a place of public gatherings for worship, it has given way to a beautiful and more modern church building where the people of today meet and worship, as was done by people who lived in that community many years ago in the old church. The old church, however, is a monument to the good done there in days gone by and impresses one who takes time to think, of the goodness of God.

Mr. Clarkson, the first pastor of the church, a faithful and earnest man of God, served this church for more than 30 years and lived on a farm residence called Valley Field, not far from the church. The house was on a small hill, and in the valley nearby were beautiful and fertile fields from which, probably, the place got its name. It was here at Valley Field, that Victor, John, and



probably William Buchanan were married by Rev. Clarkson and at Guenston they attended worship services.

In Kentucky and Illinois their descendants have helped establish and continue to support the work of the Kingdom of God. We are informed by reliable records that a William Buchanan, who, as we believe, was their father and who was moved from Lancaster County to the neighborhood, and had purchased from T. John Matthews a tract of land in that township in 1772, contributed to the building of the old stone church building in 1773.

The Rev. Mr. Clarkson served this church as pastor from 1773 until, because of failing health, he resigned in 1808. The congregation continued his support until he died in 1811, on October 30th, at his home in Valley Field, when he had just entered his 74th year. His grave and those of many others of his day are in the Guenston church cemetery and is marked by a marble slab, which gives a brief historical statement of his life and service.

As the preaching service was held before the Sunday School hour, we were too late for it, but learning that the pastor was preaching at Hopewell, his other appointment, a few miles to the north, we drove to that church for the worship service. There, a fine congregation had assembled and we enjoyed the service and sermon and the gracious welcome given us by the people of that church.



In September, 1955, several months after writing some notes on the history of our ancestor, Victor, and his brothers, William, and John, who moved from Pennsylvania to Kentucky in 1790, and with special attention to Victor, who in 1818, moved to Illinois. I was in Lancaster and York Counties in Pennsylvania, and in the York County Historical Society I found a record of Victor's first marriage, which I copy in the space below.

-- Copy --

Victor Buchanan of Chaseford and Elizabeth Allison were joined in marriage at Valley Field, July 28, 1790, by Rev. James Clarkson. Witnesses -- Andrew Patterson and William Douglas.

-- Copy --

Another record shows that Victor's brother, William, and his wife, Agnes were married before they left Pennsylvania for Kentucky and that they had a son, William, Jr., born April 22, 1789.



-- Copy --

William Buchanan, son of William and Agnes Buchanan of Winsor, born April 22, 1789, and baptised at Guweenston (pronounced Quenston), October 5, 1789. Witnesses, Samuel Harper and Alexander Moor.

I also found the marriage record of John Buchanan who may have been the brother of Victor and William, but of this I am uncertain, as the dates indicate that he may have been several years older than either Victor or William and would have been rather old for service in the War of 1812, as the John who went to Kentucky is said to have done.

-- Copy --

John Buchanan and Sarrah Neilson of Hopewell were married at Valley Field, January 7, 1779 by Rev. James Clarkson -- Witnesses -- Thomas Scott and Alton Scott.

I had searched several years for records that would give the name of Victor's first wife only to find that he had married a Miss Allison and I was very happy to find the above record there in York, Pennsylvania. Like some others, I had searched for it in Kentucky not knowing that they were married in Pennsylvania.

William, the father of these young men, came from Scotland to America some time around 1750 and settled in Pennsylvania in 1752, but rather late in life moved from lower Lancaster across the Susquehanna River into York County. Thus far, however, I have been unable to learn where he died and is buried. If I can secure this information and his father's name who lived in Scotland, I hope to write a brief history tracing our line of ancestors back beyond the sixth century when they did not bear the name of Buchanan. I do have information to the effect that William married and was the father of seven children who bore the names: Betsey, James, John, Archibald, William, George, and Victor.



### EARLY BUCHANANS IN KENTUCKY

Among the earliest Buchanan settlers in Kentucky were three young men who had come from Lancaster and York counties in Pennsylvania. They were born in Lancaster County but later moved from lower Lancaster County across the Susquehanna River into what is now York County. As had been stated, they were sons of William Buchanan who with his brothers, James and John, about 1750, came





Guenston Presbyterian Church  
New and Old in York County, Pennsylvania

from Scotland and settled later, James in Virginia, John in Halifax and William, in 1752 in lower Lancaster County, Pennsylvania. Later they moved across the river into what is now Chanseford Township in York County, Pennsylvania. From this place in late summer or early fall in 1790, William, his wife, Agnes, and their little son, William, Jr., born April 22, 1789, and their brother, John, and Victor who in July 28, 1790 had married Elizabeth Allison left that good community and moved Westward to and down the Ohio River to a town called Port William, at which place the Kentucky River empties into the Ohio. Some years later the name of this town was changed to Carrollton and is now the County Seat of Carroll County. At this place and community two of these brothers, William, and Victor lived for a short time, when William moved with his family to a farm home to the South West of Port William where he died August 17, 1797. A copy of his last Will and Deed to some land is inserted here.



#### WILL OF WILLIAM BUCHANAN

In the name of God "Amen" this twenty-fourth day of January,



one thousand seven hundred and ninety-seven, I, William Buchanan, of Shelby County and State of Kentucky being in a weakly frame of body but in perfect mind and memory thanks be to God; for it; calling to mind the Mortality of my body and that it is appointed for all men to die, do make and ordain this my last will and testament. This is to say I recommend my Soul to God that gave it, and for my body I recommend it to the earth; and as touching such worldly goods as it has pleased God to bless me within this life. I give and bequeath the same as follows: In the first place I bequeath unto my wife, Agnes Buchanan, third of all that I possess, and the rest equally divided amongst the children at the discretion of the guardian. I do hereby constitute, make and ordain my wife, Agnes, and Victor Buchanan to be my sole executors of this, my last Will and Testament. In witness and whereof, I, the said, William Buchanan, have hereunto set my hand and seal, the day and year of our Lord, One Thousand Seven Hundred and Ninety-Seven.

Signed, sealed in the presence of these:

Thomas Robertson )

Thomas Allison      )      William Buchanan

Shelby Lct.           )      July County Court 1798

This last Will and Testament of Will Buchanan was proved to be the act and deed of said William by the oaths of Thomas Robertson and Thomas Allison witnesses thereto and ordered to be recorded.

Test

James Craig Cl.



Shannon to Victor Buchanan

This indenture made this Seventeenth day of August in the year of our Lord Christ 1797. Between Samuel Shannon of Shelby County, in the Commonwealth of Kentucky. Of the one part & Victor Buchanan, Executor, and Agnes Buchanan, Executrix, of the estate of William Buchanan, deceased of the Other Part.

Witness that the said Samuel Shannon, for and in consideration of the sum of 50 pounds lawful current money to him in hand paid by, the before named Wm. Buchanan deceased, in his lifetime have granted, bargained, sold, claimed, en-d-eoff-ed and confirmed unto the aforesaid Victor Buchanan, as executor & the said Agnes Buchanan, Executrix, as aforesaid and in Trust, for the proper use, Benefit & Emoluments of the heirs & legal representatives of the



said Wm. Buchanan deceased, as aforesaid, All that Tract, parcel and piece of land & estate lying and being in the County Shelby on on the waters of Drennons Lick Creek, being a part of fifteen hundred acres of land, pattented in the name of William Shannon, deceased and which said hereby granted and demanded, Pr-con-ifr-s, is bounded as follows. Tract, beginning at a sugar tree, white oak, and hickory in a line to Jacob Sheppard land and the most westwardly corner of the Thomas Robinsons, survey thence north 45 degrees east with Robertsons line 140-1/2 poles to three Hickorys in a line east 114 poles to 3 white oaks and a black oak corner, to the said Hi-he-hart, thence North 45 degrees, west 114 Poles to the beginning; containing 100 acres and seventeen poles. To have and to hold the before described and hereby granted, Bargained premises, unto the said Victor and Agnes Buchanan, for the purposes Veede's in, (in an er) and inform as aforesaid appurtenances in fee simple forever. In witness where-of the said Sam Shannon hath to these present, sd, his hand and sealed this the day and year first above written.

Signed and sealed and delivered

In presence of

Darsy Pentecash  
William Adams  
William Adams, Sr.  
Shelby Tch

August County Court 2197



There is some mystery in reference to Victor's brother, John, who is said to have come with his brothers to Kentucky. Our Rev. August S. Buchanan (often called our cousin, Guss) in a letter to a Mrs. Anna Bell Merrel, of Indianapolis under date of August 24, 1931, stated that "John joined the Army in the War of 1812, and was last heard from in New Orleans in 1828. Others have claimed, however, that John in the War of 1812 was Victor's son, not his brother. There seems to be no official record of Victor's brother, John, in Kentucky nor of any son, John, born to Victor and Elizabeth between their son, William, born February 18, 1793, and Thomas born December 25, 1794. At the time these brothers arrived in Kentucky the state had only three counties Fayette, Jefferson and Lincoln. In 1792 these counties were divided, and a large portion of the territory and surrounding their settlement became Shelby County.



Later in 1798, portions of Shelby and Franklin Counties were formed into Gallatin County and in 1837 from Gallatin County, Henry Oldham and Trimble Counties were formed. Trimble County now includes all the territory where Victor lived and owned land after he moved away from Port William. Records show that in 1799 Victor purchased two hundred acres of land in what was known as Hunters Bottom, the northern boundary of which was the Ohio River, and it is said to have been about six miles down the river from Port William which he cleared and farmed for more than 18 years. For this land he paid 60 lbs. Legal currency.

Where Victor and Elizabeth first lived in Port William is not positively known but official records show that in the year 1803 he purchased a lot on Seminary Street No. 264 and on it yet today there is an old but substantial brick house which it is believed that Victor and his helper built. It is much like the first home he built in Lawrence County, Illinois. Victor also owned lot No. 25 which is located near the mouth of the Kentucky River but records at the Court House indicate that there has never been a substantial house on it. Their first son, William, was born in Port William, February 18, 1793, and their second son, Thomas, was born in what was called an Indiana Garrison to the northeast of town. Thomas became a prominent citizen in Illinois as the attached obituary published November 26, 1876 will show. We have learned recently, however, that this Indian Garrison was not as we had supposed a fortification against the Indians but was an encampment of friendly Indians with a fort for their protection in the rear against other Indians or foes that might attack them.



### THE INDIAN GARRISON

Through the kindness of the Cincinnati Enquirer I have a photo-static copy of a very old stone house built more than 175 years ago, probably in 1783, by Henry Ogburn, who we are told, was a Methodist preacher. Mrs. Buchanan and I visited this place recently and the deep impressions I received as I walked around the house would be difficult to describe. I shall never forget it. I knocked on the front door but no one answered.

The statement written in The Cincinnati Enquirer under date of August 10, 1958 is as follows:



## A Spot in Kentucky

"Just northeast of Carrollton, Kentucky, there is a large stone house setting back from the highway with rolling hills beyond. It's the oldest house around, built at least 175 years ago by a Henry Ogburn with slave labor. The land was a grant of 2,500 acres from the King of England. The closest neighbors were some friendly Indians who had a fortification back of the house. In the old days a silk worm establishment was part of the estate and had many mulberry trees to feed the worms. Mrs. Ralph Quinn of Cincinnati restored the place some years ago, replacing many ejections of stone that had been sold to the highway department when U. S. Route 42 was rebuilt. It is now owned by Stanley Grobmyers who lives across the road.

-- Sketch by Caroline Williams

The Indian garrison was not so much a residence of Indian warriors (though they like many white people, had a fort for their protection) as it was a residential section where these Indiana desired to live in peace. It was at this place called an Indian Garrison that on December 25, 1794, Thomas Buchanan, son of Victor and Elizabeth, was born. Just why he was born in this place or whether he was born in an Indian dwelling place or (what is more probable) in the big stone house, we do not know, nor does it make a great amount of difference. He went with his father to Illinois and as his obituary will show, he grew up to be a good man and lived a long and useful life. Elizabeth, Victor's wife, and the mother of Thomas, died within a few days after Thomas was born, and before the end of the year 1794.

On April 12, 1799, four years after his wife, Elizabeth, died, Victor was married to Rebekah Tucker, daughter of Mr. John Tucker of Shelby County, Kentucky. To that union six children were born. Their first was Elizabeth born August 24, 1802; she married Hirman Bell of Mt. Carmel, Illinois, and died April 7, 1885. Their second, a son, Walter, who became a prominent citizen of Lawrence County, Illinois. On January 12, 1812, a son, Victor, Jr., was born and on February 18, 1813, a son, James, and later three daughters one of which was named Elizabeth, another Mary and one named Rebecca. Later in Illinois these daughters married. Mary married David Marney and lived in Lawrenceville, Illinois.

It is hoped that those who read these statements from this time on will pardon the writer's improper use of personal pronouns as it seems easier to express my thoughts by so doing. The statements



I wish to make are to a certain extent personal. I am greatly indebted to our cousin, Guss, for the information I received in reference to Victor's trouble with Aaron Burr, and his move down the Ohio and up the Wabash, and to the place where he established his home in Illinois. I shall give it as I remember he told it to me. He had heard it perhaps from some of Victor's own sons and from his grandfather, Uncle Watt, as he was familiarly known in those days. By visiting in Pennsylvania and Kentucky and reading in different historical libraries in other states and from various places I have gathered many facts that are not generally known. And not until recently did I come into possession of the historical facts in reference to the Indian Garrison where his son, Thomas, was born and in which his mother died.



### BUCHANANS IN ILLINOIS

Some time after their marriage, Victor and Rebecca possessed and established their home on the land Victor had purchased in Hunter's Bottom, where they lived and raised their children. They improved the land and prospered until the year 1818 when Aaron Burr, who seemed to enjoy making trouble, got possession of some land adjoining that which Victor had purchased, tried to acquire Victor's land also. As cousin Guss related the incident to me, "Victor sold his possessions to Aaron Burr for \$300.00 in gold (the dispute being over land title, as was often the case in Kentucky in those days), and with the money he hired a man to build a boat large enough to move himself and family down the Ohio and up the Wabash River, as far as the Wabash was navigable. He said he wished to go so far up the Wabash that he would never see another white man. After a long and very difficult voyage, they came finally to an Island at the mouth of a stream called Raccoon Creek, at which place they sold the large boat and bought or hired a smaller one to take them up the creek a short distance to the place from which they moved over ground, to the spot in Lawrence County, Illinois, where their first home in Illinois was built. There are some written accounts of these events which differ in some minor details from this but this is as I heard it from cousin Guss, who was so dearly loved by those who knew him.

According to records at the Court House in Lawrenceville, Illinois, Victor became the owner of a large tract of land in the year 1818. At that time it was in Edwards County, Illinois, but a few years later it became Dennison Township, Lawrence County,



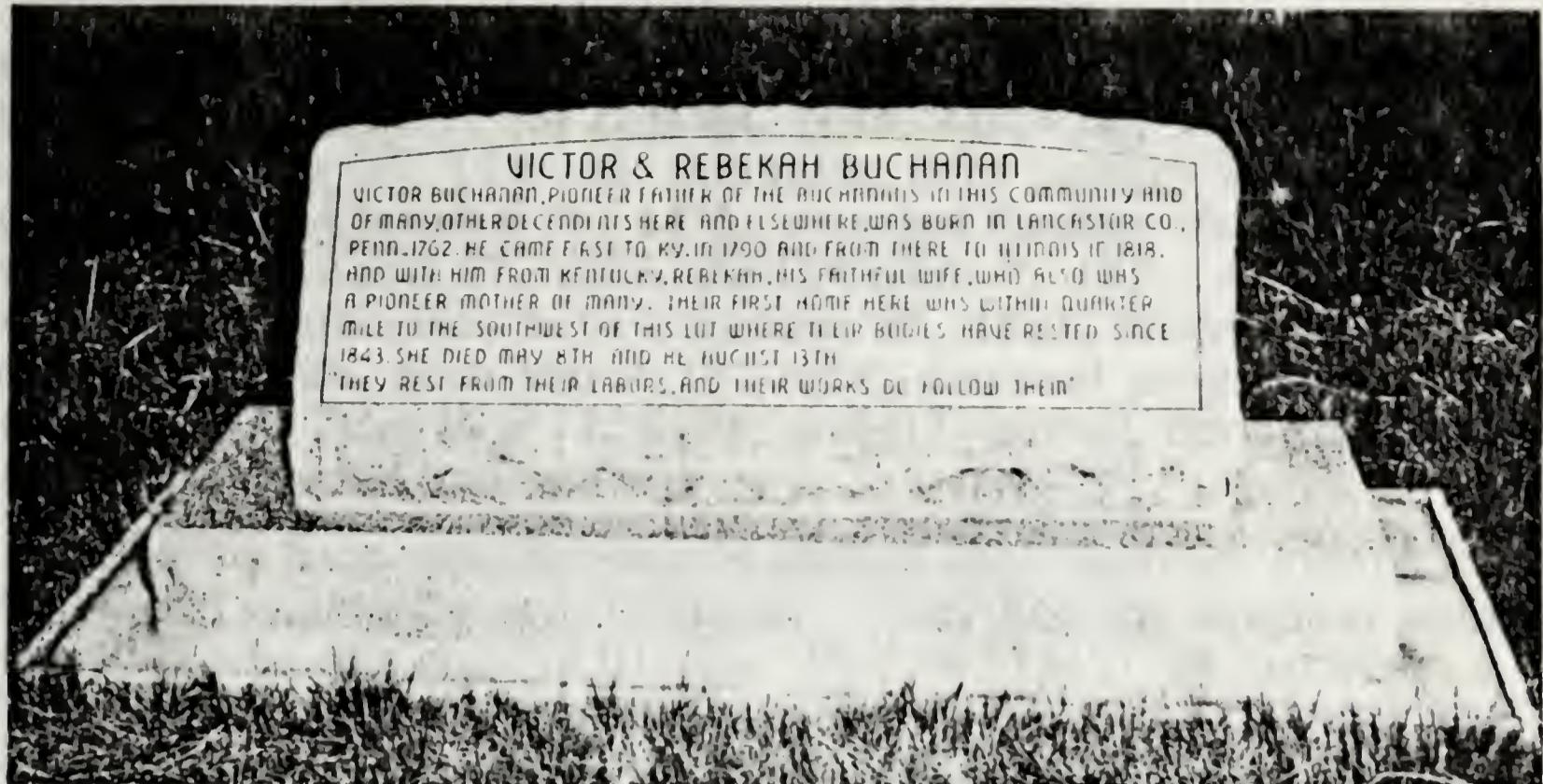
Illinois. On this land near the center, the original home was built, and later other homes were established on the land by the children, and the community is still called "The Buchanan neighborhood." A large portion of the land is still owned by Victor's descendants. Victor and Rebecca lived in the home they built, and established, to a ripe old age, and exerted an influence for good which is evidenced by the fact that many of their descendants were devout Christian men and women, and it was largely by them that Pisgah Presbyterian Church, several miles to the northwest, was established, and still promotes a high standard of citizenship in the community.

Victor and Rebecca still live in the hearts and lives of those who have entered into their labors. Their bodies are buried in what has been for many years called "The Buchanan Graveyard," within a quarter mile to the northeast of the old homestead. For more than a hundred years their graves were marked by marble slabs which by reason of age have become disintegrated, and not many people realized that these were the graves of Victor and Rebecca, pioneer father and mother of so many people in that and many other communities. In 1956 the people there and in many other places in the United States, became interested in, and raised the money with which they purchased and placed a worthy historical marker at Victor and Rebecca's graves. Many people who live near, and many who live far away from that sacred place, are proud of this marker that does honor the memory of Victor and Rebecca of many years ago.

When they moved to Illinois, Victor and Rebecca took with them all their children except William, who had married and had established his home in Trimble County, Kentucky. Thomas, son by Victor's first wife, had served three years in the War of 1812, then married Elizabeth Anderson, and the young couple went with father Victor to Illinois, where they became worthy citizens. Thomas was especially active in Pisgah Presbyterian Church when it was first organized, when people walked and went by other means in cow paths, and over small roads through the woods to the church services. He was a man of charity and good influence in the church and in the community. Thomas had five sons, Robert, John J., William T., Victor, and Aaron. All of whom were members of Pisgah Church.

William T., served a term in the Illinois State Legislature and was a man of strong character.





The monument marking the resting place of the remains of Victor and Rebekah Buchanan, pioneer settlers in Lawrence County, placed in the Buchanan Cemetery six miles south of Lawrenceville, is shown above. The monument was purchased from funds donated by descendants of this couple, and collected by the Rev. M. G. Buchanan of Indianapolis. Mr. Buchanan has a great fund of historical facts regarding the Buchanan family, founded by the first Victor Buchanan.



#### William Buchanan, Victor's First Son

William married Catherine Trout and settled in Trimble County, Kentucky on a high bluff directly across the Ohio River from Hanover, Indiana. There his body and that of his wife are buried in the Buchanan Cemetery, which until about fifteen years ago was a beautiful burying ground, enclosed by an iron fence, as was also the graves of William and his wife, Catherine. But the land around it is, and had been owned by people not related to the Buchanans who still live in the community, and while the present owner is not responsible for what has happened, the fence which once enclosed the place and the one around William's and Catherine's graves are gone as are also the stone markers from most of the graves. It is now difficult to recognize that it was once a beautiful cemetery. This is not said to cast reflections on anyone, but with regret that it has been allowed to happen.



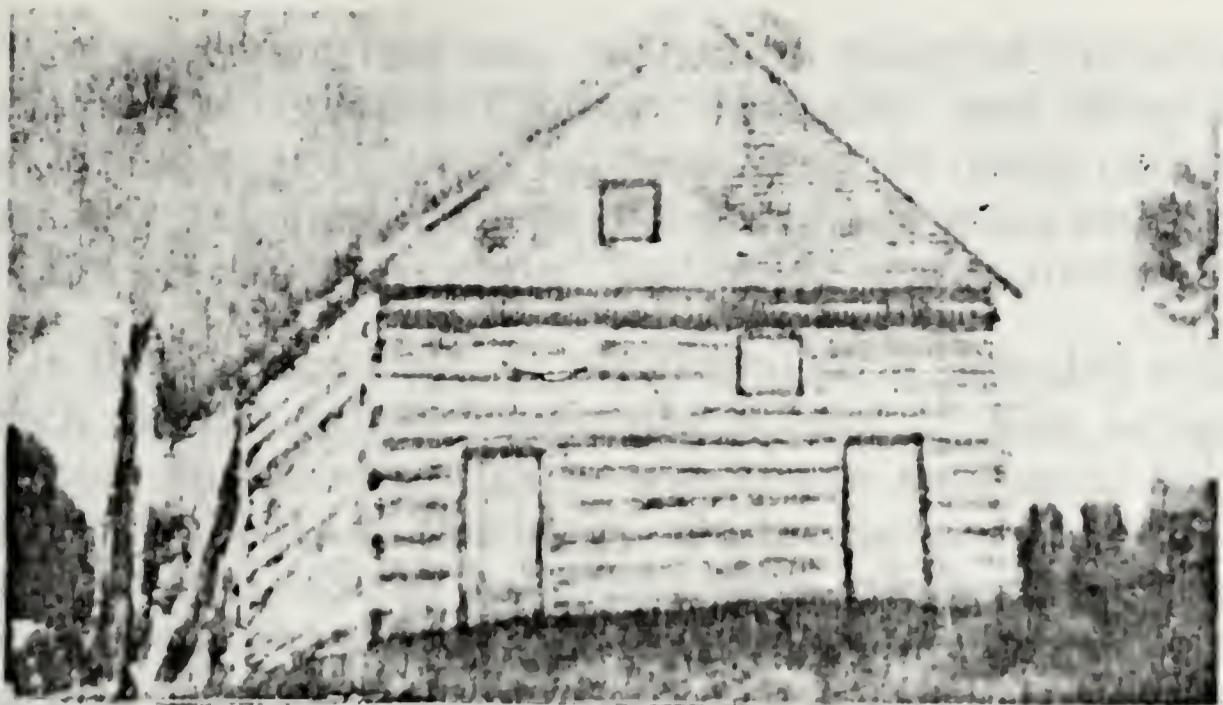
William and Catherine had eleven children who were named; (1) Isaac, born June 24, 1814; (2) Victor, born March 9, 1816, died in Illinois, May 7, 1897; (3) Zerilda, born March 30, 1818; (4) John, born September 23, 1820; (5) Jerimiah, born January 23, 1823; (6) Elizabeth, born January 26, 1825, married Stephen McIntire; (7) William, born April 17, 1827, died October 9, 1910; a confederate soldier; (8) Catherine, born February 19, 1830, married John McIntire; (9) Sarah, born March 10, 1832, married James McIntire; (10) Priscilla, born May 12, 1834; and (11) James, born September 14, 1837, a confederate soldier.

Victor T. Buchanan, William's second son, married America McKay of Trimble County, Kentucky. They had one daughter named Priscilla, who was born in Illinois, May 26, 1842. In that year, Victor and his wife purchased some land in Lawrence County, Illinois, about one mile east of the home of his grandfather, Victor built and established their home and it was here that Priscilla was born. When she was yet a young child her mother left her father and went back to Kentucky. They were never reconciled and later Priscilla was returned to Illinois by her father and brought up on the farm and in that community where she was married to Frank Adams and established their home near Olney, Illinois. They raised four children: Emma, Charles, Lora, and Victor.

The land which Victor Thomas and his wife owned in Illinois, was purchased from Elias and Drusilla Baily in 1842. About four years later this Victor was married to Nancy J. Singleton of Knox County, Indiana. The courtship, however, was carried on while Miss Singleton lived at the home of Victor's Uncle Thomas of Lawrence County, in Illinois. Miss Singleton was a native, however, of Lincoln County, Kentucky. Issue -- Mary Catherine, born in Lawrence County, Illinois, October 16, 1847. She was never married and died at St. Francesville, Illinois, July 2, 1926. She was a good woman. (2) William, born August 6, 1849, married Elizabeth Stiglet who was born in St. Louis, Missouri, but lived at the time of their marriage at the home of Uncle Walter Buchanan, November 13, 1877. They had seven children. William died March 4, 1917. Elizabeth died in Indianapolis, October 27, 1944. (3) Syrildia Dett, daughter of Victor T., born September 24, 1857, married Willard Smith and had four children. (4) Ellen, born in October 1858, died January 22, 1859. (5) Emma, born October 22, 1860, married Harve Jett of Popular Bluff, Missouri, died in 1935. No issue. (6) Nellie Buchanan, married James Sheridan on December 4, 1887, her 23rd birthday. They had eight children.

Victor T. Buchanan married March 11, 1869, Nancy Dillin Cochran of Louisville, Kentucky. Mrs. Cochran was his third wife. No issue.





Number One--1835



Number Two--1857

Pisgah  
Presbyterian  
Church



Number Three--1915

John T. Lee (Yardley, PA)  
June 22nd, 2000  
(from 1830000)



John  
Lee  
2000

Scanned by T. M. Lee

Through his first son, William, many of Victor's descendants remained in Trimble County, Kentucky, and other places in that and other states, and a large number of these people wherever they live support the churches and are good citizens. Many live in Illinois, Indiana, Ohio, and other states in the U. S. A.

In the earlier days of my boyhood, I attended school at the place which is still called "Buchanan School." The school building was a frame single room house which was well up to the standard for country schools in that day. On the school grounds to one side there was an old log building which in other years had been used as a school house. But later it was removed as was also the building that took its place and at present there is a substantial, and up-to-date school building where the educational community work is carried on in an up-to-date manner. Several other schools in surrounding neighborhoods have undergone such changes. This is true also of some churches such as Pisgah Presbyterian Church at the northwest where I, in early life attended Sunday School and the worship services of the church.

There was an old log building used when the church organization was very young and for many years after, and in it was a huge and well built pulpit stand with a narrow doorway, and I was told that in the days when it was used, a visiting minister who was very large could not get through, and created amusement and laughter when he climbed over the top to get to the pulpit.

The nice frame church building which took the place of the old one has now given way to a nice modern building which is used to much good today.

I remember the fervor and earnestness of some of the men who led the prayers at times in those worship services when I was a boy, and those men and some godly women I shall never forget, and of whom I would mention, William T. and his brother, Aaron Buchanan, Thomas Gutherage and Hillis Laughlin, and also the minister of those days, the Rev. John Bliss.



### Thomas Buchanan

Thomas, second son of Victor Buchanan, by his first wife, Elizabeth, married Elizabeth Anderson of Shelby County, Kentucky, on May 18, 1815, and their union was blessed with 9 children -- five sons and four daughters. Their sons were: Robert A., 2nd, was named John J., born in 1825, died in 1910. He married Rebecca --?



who was born in 1840, died 1920. They had a daughter, Elmina, born 1876, died 1948, and a son, Chester, born 1880, died 1951. Chester married Myrtle Barnett, born 1882, died 1946. Their bodies are buried in the Pisgah Church Cemetery. Third was named William T., born in 1830, died in 1896. He married Martha Dennison of Dennison Township. Fourth was named Victor, and fifth named Aaron, who was born in 1835, died 1910. He married first, Margaret Dennison, and had three daughters and one son. Their daughter, Lillie, born 1860, died 1899. Phoebie, born in 1864, died in 1899, and Caroline, born 1862, died 1889, and son, Owen. Aaron and his family lived on the original Thomas Buchanan homestead till late in life when he moved to St. Francisville. His first wife having died, he married the widow of Uncle Watt Buchanan's son, Isaac, who was the mother of Rev. August S. Buchanan, and by her had a son, Roy Buchanan, with whom this writer attended school at Buchanan, which has recently been joined with Fillmore District. Roy Buchanan became an efficient educationer and useful citizen. The daughters of Thomas and wife were Eliza, Mary, Eve-line and Rebecca. With their first two daughters, Thomas and Elizabeth moved with father, Victor, to Illinois and established their home in about a half mile to the northwest of the home of father, Victor. At this home they lived and raised their children all of whom were brought up under Christian influence and in Pisgah Church. Their son, Robert A., married Jane B. Maxwell. They lived in a log cabin on his own farm. They had four sons, Thomas N. (1843-1862), James A. (1846-1877), Samuel S. (1855 ----), John M. (1841-1906) and two daughters, Caroline, born 1849, died 1901, and Mary Ellen, born 1852, and died 1854). Robert later moved to Bridgeport where he died. Robert and his wife are buried in the "Buchanan Graveyard." The first three of Robert A.'s sons died while yet very young and John M. Buchanan 1841-1906, oldest son of Robert A., was born on a farm about five miles southeast of Bridgeport, Illinois, in a log cabin, with one room with a ladder up to the loft, where he slept as a boy. He told of his father once shooting a buck deer which came on their farm. Those were pioneer days in that part of Illinois.

John Buchanan worked on the farm until he was twenty years old when at his country's call he joined the Union Army for three years at St. Louis, Missouri, on July 20, 1861. He was enlisted in Company A of the Eleventh Regiment of Infantry Volunteers. The regiment was sent down the Mississippi to Cape Girardeau, Missouri, where they drilled all winter. In the spring they moved south by land and fought their first battle at Fredrickstown, Missouri. After driving the Confederates away they moved south to Point Pleasant,



Missouri below Island No. 10, which was held by the Confederates. Later they were taken by transport up the Mississippi to the Tennessee River where they disembarked at Shiloh landing, just three days after the great battle of Shiloh. They followed the Confederates south to Iuka and Corent, Mississippi, where he was wounded in the shoulder by a grape shot ball. He was later removed to a hospital in St. Louis where he was discharged, January 17, 1863, by reason of surgeon's certificate of disability, gun shot in right shoulder -- disability one-half.

He returned home to the farm and on April 22, 1863, he married Lora Buchanan (great granddaughter of father, Victor Buchanan. They had four children: Sherman, who married Hattie Bradford and lived in Washington, Indiana, and Pearl, Jane and James. James died in infancy.

After Lora's death in 1867, John married Rebecca Irwin, in 1869 and moved to Bridgeport, Illinois and started a small grocery store, and also handled grain. They had five sons: Robert N. (1870-1959), married Elsie Emerson and lived in Indianapolis, Indiana, and had one daughter Robertine; Charles A. (1872-1911) first married to Jessie Struble. They had two sons: Forest Buchanan of Lawrenceville, Illinois, who married Marian Sèed and had one son, Richard, and Victor Buchanan of Sanibel Island, Florida, who married Esther Funk and had one son, Robert. Charles A. Buchanan married a second time, Bonnie Crawford, and lived in Kansas City, Missouri. They had one son Everett, now in Memphis, Tennessee. Their third son died in infancy in 1876. Their fourth child, Everett, (1876-1955) married Myrtle Moore and their home was in Los Angeles. Their fifth child, William Shelby, (1879-1949), married Bessie Gould, and made their home in Los Angeles and had one child, Margaret, who married first Harold Smith and had one daughter, Margaret Ann, and after his death she married W. Compton McCoy, and they now live in Seattle, Washington.

Thomas Buchanan and his wife, Elizabeth, were the parents of a daughter (their first child) whom they named Eliza Jane. She was born in Kentucky, August 19, 1816, died in Lawrence County, Illinois, 1891. She married Aaron J. Gould of Hamilton County, Ohio, who was born August 12, 1811 and died in Lawrence County Illinois, May 6, 1880. They had a daughter whom they named Eliza Jane Gould, born March 17, 1836, died January 15, 1887. She married John McDonald Buchanan (another line) of Hamilton County, Ohio, who was born in Ohio but was married in Lawrence County, Illinois, and died there on February 6, 1885. This John Buchanan and Eliza



Jane had a daughter whom they named Eliza Jane Buchanan who married George L. Ryan of Lawrence County, Illinois, a well known citizen of that county. They had a son named Alexander Boggs Ryan who married Reva Merle and had a son named Alexander Boggs Ryan who was born June 3, 1928 in Fort Worth, Texas. He is a musician and has taught music in a college in Texas and is now engaged in that work in Ann Arbor, Michigan. He is also writing some history on his family ancestors which traces back to many Buchanans. Many of the Ryans and many of Goulds were and are prominent and worthy citizens in Lawrence County, Illinois, and other places in the United States.



## OBITUARY OF THOMAS BUCHANAN

Copied by Maurice G. Buchanan

Thomas Buchanan, one of the oldest and most respected citizens of Lawrence County, Illinois, and a ruling elder in the Pisgah Presbyterian church of said County, died on Sabbath morning, November 26, 1876, at his residence about six miles south of Lawrenceville, at the advanced age of 81 years, 11 months, and 1 day.

The leading facts, embodied in the following notice of his early life, have been copied by himself, written, and dated May 13, 1875.

Mr. Buchanan was born on the 25 of December, 1794, in an Indian Garrison, in the town of Port William, situated on the bank of the Ohio river in Gallatin County, Kentucky. He was the first child born in that place. He was brought up on Hunters Bottom, about six miles below the place of his birth. In his youth, his time was principally occupied with hard work. He enjoyed but little of the advantages of early education. But in after years he so improved his opportunities by reading, that he became possessed of much general information.

In August 1813, Mr. Buchanan, though quite young, entered his country's service. He volunteered and went with Governor Shelby's expedition into Canada. He was in the battle of the Thames where at times he was greatly exposed to danger, but he escaped unhurt.

On the 18th day of May, 1815, he was married to Miss Elizabeth Anderson of Shelby County, Kentucky, with whom he lived happily for nearly fifty years. Their union was blessed with ten children -- five sons and five daughters, most of whom are now living. Mr.



Buchanan always spoke tenderly and affectionately of his wife and mourned her death to the end of his days. He survived his wife about thirteen years.

In April, 1819, Mr. Buchanan with his wife and two little children, accompanied also by his father, and the rest of their family, left Kentucky for Illinois. After a long disagreeable and dangerous journey, they all arrived safely in what is now the Buchanan neighborhood, and Uncle Tommy (by which name the subject of this sketch was familiarly called) settled on the same farm on which he died. The region in which he settled was, at the time of his settlement, a wilderness-wet, marsh, infested with Indians, robbers and counterfeiters, wolves, wild-cats and mosquitoes. By and by however, the nuisances were abated, extirpated, and the country improved, and the "country began to blossom like the rose."

In November, 1828, Mr. Buchanan was received into the communion of the Wabash Presbyterian church, on profession of faith in Christ Jesus, for salvation. In 1833, he was elected a ruling elder of that church. In 1835, he became one of the organizing members of the Pisgah church, and was at that time elected to the office of ruling elder of that church in which he was the senior elder at the time of his death. Mr. Buchanan was for many years, engaged as a colporteur. He traveled very extensively in Southern Illinois, and was known more or less in every county in that section of the state. He labored very efficiently and succeeded in circulating thousands of dollars worth of Bibles and other religious books and tracts.

In his day he was honored with office in church and state. He has served as magistrate, captain and major, and has many times represented the church in its presbyteries, Synods and general Conferences.

He was blessed of God with a strong constitution. He was a man of strong will and firm purpose. He was a positive character -- out-spoken and, like all such men, wherever he went he made both friends and enemies. He loved the Bible, and the church with its ordinances. He glorified in the doctrine of his church, the doctrines of grace. He had clear views of Christ's finished work. He had strong faith in God's promise. He did not fear death; he longed for the dissolution of the "earthly house of his tabernacle."

During the last few months of his life here, he was deprived of sanctuary privileges, but he never lost his relish for spiritual exercises. HIS END WAS PEACE. He has left his mark in the community and in the church, but he will be greatly missed. May the Lord inspire many of his numerous descendants with faith and love



and holy zeal, so that instead of the father there shall come up the children to take his place in evéry good work.

On Monday, November 27th, the stated supply of old Pisgah officiated at the funeral of Uncle Tommy, and a large procession followed his remains to the last resting place.

December 8, 1876

Stated Supply

Walter, Victor and Rebecca's first son, became a man of distinction and was commonly called "Uncle Watt." Although he spent comparatively little time in school, he was among the very shrewdest mathematicians of his day and was unique in his ability to solve problems in which even college professors sought his help. He served long and well as a surveyor in Lawrence County and in other parts of Illinois. Furthermore, Uncle Watt was a devout Christian gentleman and a strict member of Pisgah Church. He would even leave visitors who came to see him on Sunday morning to entertain themselves in his home (in case they would not go with him) while he would go to church. He, by his son Isaac, was the grandfather of Rev. August S. Buchanan, who served many years as a faithful minister in the Presbyterian Church and was greatly respected and beloved by all who really knew him.

Father, Victor Buchanan, became a prominent citizen and served at different times in official capacity in the early days of Lawrence County, Illinois, as historical records will show. Many others, great grandchildren and others live in and on portions of the land once owned by Victor, and are good citizens in that community to the present time. For more than one hundred years since Victor and Rebecca lived and died in that community, the people who lived there have kept abreast in a reasonable way, with the progress of the times, and have contributed to the various improvements that have been made through the years. The obituary of Thomas Buchanan, published herewith, shows the conditions that existed when he first came to that community and my own mother who was a maid in the home of Victor's son, Walter, (Uncle Watt), at the time when she and my father were married, at times told of conditions under which the people lived in those days which were quite different from what they are today.

On Highway 1, about seven miles south of Lawrenceville, on the west side of the road is "The Buchanan Grave Yard," where many descendants by that and many other names are buried. Funds have been and are being raised for the upkeep of the sacred ground, that even better care may be given it in the coming years.



## BUCHANANS IN ILLINOIS

Victor and Rebecca's son, Walter, was in the early part of his fifteenth year when he came to Illinois and later married Jane Gillespie, and they had nine children. (1) Robert who lived in Wabash County (had large family). (2) Elizabeth Buchanan, who married James Tanquarry. She was born in 1827 and died in 1883, on January 18. (3) John G. Buchanan, who was the father of Clarence, Hermon, Edgar, and Isaac Buchanan. (4) Hiram Buchanan, Wabash County, Illinois. (5) Victor Buchanan, Wabash County, Illinois. (6) Isaac Buchanan, Wabash County. (7) Walter Buchanan, Jr. died in Civil War. (8) Mary Buchanan. (9) Rebecca Buchanan.

Victor and Rebecca's son, Victor, was born January 12, 1807. He married Evelena Jones. They lived in Lawrence County, Illinois and had 9 children. Their names were: (1) Ruth, who married Nicholas Selby; (2) Lina who married Hamilton Adams; (3) Jesse who married Elizabeth Low; (4) Zerelda who married William Harding; (5) America who married Thomas Tayor; (6) Amanda, who married Rev. John Mack; (7) Julia who married Samuel Harrington; (8) Phoeba who married, first John Passmore and second William Doolittle; (9) James who did not marry.

Victor and Rebecca's son, James, was born February 8, 1813. He married Martha Knight. They had seven children whom they named: (1) Orenda, who married David Buchanan; (2) Mary who married William Gillespie; (3) Lora who married John Buchanan; (4) Hannah who married Herby Richey; (5) Harriet who married Howard Armstrong; (6) James who married Nettie Doolittle and (7) Truman who married Amanda Price. This father and his son, James, both bore the name Hix as their middle name. This name Hix may have been taken from a daughter of a Thomas Buchanan who married Thomas Hicks, son of Whitehead Hix who was mayor of New York City. This daughter's name was Martha. On a monument in Indianapolis at Garfield Park to the Confederate soldiers who died in prison here during the Civil War, among others is James Hix Buchanan of Virginia. The history of that prison may be found in the State Library here in Indianapolis.

This James who was Victor's fourth son by Rebecca, was a soldier in the Blackhawk War and is said to have furnished his own gun and horse. He was the youngest son and heired the old home-stead and later was given forty acres of land by the government within about one mile to the northeast of his residence at that time.

Victor and Rebecca had four daughters all of Lawrence County, Illinois. Their first daughter was named Elizabeth. She married



Hiram Bell of Mt. Carmel, Illinois, who became a prominent citizen of that city. They had six children, named: Victor, who did not marry; Anna who married William Beal; Robert who married miss Shepard; Ella who did not marry; Martin who did not marry; James who did not marry; and Clara who married Nat Pilsbury. Elizabeth lived 81 years and her son, James Bell, took care of her in her declining years. Victor's second daughter, Mary, married David Marny. They had two children and lived in Lawrenceville and their graves are in the Buchanan Cemetery. Victor's daughter, Rebecca, married Andrew Galloway. Their children were: (1) Elizabeth who married first Major Kuna in 1861 and afterward married Captain George Gunther in 1893; (2) Margaret, married Lawrence Fogg. James first married Minnie Kemble, later married Henrietta -----; (3) Jesse died young and did not marry. A. J. Calloway was a civil engineer and helped in locating the Illinois Central Railroad. He went to Chicago when it was a small city. His wife Rebecca's age at death was 92.

During the centuries since the tribe adopted and began using Buchanan as a surname a goodly number have become men of distinction; not only as Lairds of Buchanan in Scotland but many were noted for scholastic attainment, as George, the great scholar of Scotland, and James who became President of the United States. But the Buchanans have produced their share of physicians, teachers, and preachers or ministers both in Europe and in the United States. Lawrence County, Illinois, since early in the 19th Century had produced several ministers who bore the name Buchanan as well as some who though they were Buchanan descendants but had other surnames. Several of these were Presbyterians but some served in other denominations and at least one is a Methodist. The minister of whom the Buchanans of Lawrence County, Illinois have reason to be most proud is one known as Rev. Guss Buchanan. He was born in 1863 and named August Sherman, this middle name being in honor of General Sherman who was popular at that time in the Civil War. Rev. August Sherman Buchanan served long and well and was loved and respected by all who knew him in every church he served as pastor and this was especially true in Lawrence County, Illinois, where he was known by many as Cousin Guss. A newspaper account of his life and death is connected herewith. He was the son of Isaac Buchanan and the grandson of Victor's Walter (Uncle Watt) Buchanan.





## Rev. August Sherman Buchanan

Rev. Augustus Sherman Buchanan, for more than 40 years an active minister in the pulpit of the Presbyterian Church, was buried recently in Southern Lawrence County, near the site of his birth.

He was born on January 8, 1863, and during his youth taught school in that county. He was married to Julia Buchanan and to this union two children were born. One died in infancy. The other is now Lt. Col. Milo Buchanan, office inspector general of Washington, D.C. Rev. Buchanan attended Normal University at Danville Ill. after which he taught a few years in this county. He entered the ministry and returned to school, this time to Wabash College in Indiana, from which he was graduated in 1879. Seeking still higher education, Rev. Buchanan attended the Princeton University School of Theology and graduated in 1898.

He held pastorates at Ladoga, Darlington, Fowler and Indianapolis in Indiana, Lansing, Michigan, in Cairo, and Bridgeport in Illinois. His last sermon as an active pastor was delivered from the pulpit of Bridgeport Presbyterian Church in October, 1941. It was a great satisfaction to him to be able to close his career near the place where he was born and grew to manhood. He was well known and much loved by folks in his home community and was considered almost as a patriarch of southern Lawrence County. Though stern in self-discipline, he was tolerant and broad-minded in his rules for others. His first wife died in 1923 and in 1925, he remarried. His second wife was Matilda Vegen of Philadelphia who passed away in 1939.

Rev. Buchanan made his home with his widowed sister Mrs. O. T. Jones, in Sumner, Illinois from the time of retirement until he was taken to St. Mary's in Evansville where he died from complications of an ailment of several years duration. His funeral sermon was delivered by Dr. Farrow, of Olney, a life-long friend of Rev. Buchanan and a classmate at both Wabash College and Princeton University.

Col. Milo Buchanan at the time of this writing lives in San Francisco California. Like his father, he is a good man and has given splendid service to our country in its army and otherwise.

Cousin Guss's body was entered in Buchanan Cemetery in the old home community where he was born and grew to manhood.





## VICTOR BUCHANAN'S CHILDREN AND GRANDCHILDREN

In Lawrence and Wabash Counties in Illinois, sons and daughters and several generations of grandchildren of Victor Buchanan have exerted a splendid influence in the early organization, the progress and the establishment of churches in that part of the state, and the work they did in those days continues good fruit unto this day. In Wabash County there is a Presbyterian Church, which for many years has been known as The Wabash Presbyterian Church, of which church Thomas Buchanan, son of Victor, became a member in November, 1828, and five years later was elected a ruling Elder of that Church. In 1835, he became one of the organizing members of Pisgah Presbyterian Church in Lawrence County, and was at the same time elected to the ruling Elder office of that church and was the senior Elder of that church office at the time of his death, November 26, 1876. In 1835, when the church was organized, a log church building was erected which was used till the year 1857, when a larger frame building was built and in 1915, a splendid brick church building was erected where the work of the kingdom of God is continued in the present time. On Sunday, October 12, 1958, the people of that church celebrated the 125 anniversary of Pisgah Church, and there are a goodly number of Buchanans on the list of members as has been true since the church was first organized. Also there are and have been many other Buchanan descendants who do not at this time bear the name Buchanan.

Another church in Lawrence County in which Buchanan descendants have had an important influence, and have worked in the Kingdom of God is Zion Methodist Church, several miles to the northeast of Pisgah Church. The first church building was erected in 1836. It was a log building and was used for thirteen years when the second church, a frame building was built in 1849. The third a larger frame building was erected in 1872-73, and it was destroyed by fire in 1913. The fourth, and present church building is a splendid brick structure and was built in 1914. The first of these church buildings was on what was known as the John Buchanan farm about one-half mile east of the present church. Through the years, and at the present time, many of the members have been and are descendants of Victor Buchanan through his son, Thomas, and Thomas' daughter, Eliza Jane, who married Aaron J. Gould. One of Zion's official members is a Clarence Buchanan, who is a great grandson of Victor's son, Walter, who was born in Kentucky in 1804. On August 6, 1861, Zion Methodist Church celebrated its 125th Anniversary and it was this writer's privilege to attend that meeting, and it was a great meeting and a blessing to be present on that occasion.





Zion Methodist Church -- Lawrenceville, Indiana



Earl Buchanan of Indianapolis, Ind.

Among any other Buchanans in Indianapolis is one Earl Buchanan, who is well known and generally recognized as an honorable and worthy citizen. He is a churchman, a member of the West Michigan Street Methodist Church, where he gives reverent attendance and faithful service, and has done so for many years. In public life, he has served as State Representative six years and is now in his fourth term, which if he finishes, will be eight years, and he expects to be a candidate for the state senate for the next term of that office. Earl has served as secretary of the Indianapolis Chamber of Commerce for several years. The Buchanans of Indiana are proud of him and with many other citizens, appreciate the good service he has given.

Earl is a descendant of the same line as was President James Buchanan which traces back to George Buchanan of Deroran in the county of Tyrone in Ireland. This George had a son, Thomas, who had a son, Alexander William, who had a son, John, who married Jane Russel, and had a son, William, who came to America in 1770,



or near that date, and married Catherine McCaleb, where he settled in Lancaster, Pennsylvania. They had five children when he was slain by a Seminole Indian in North Carolina in the 1790's. Their children were William, George, Samuel, James, and a daughter who married a Frost, who became a wealthy manufacturer. The above mentioned James was born in June, 1780, who in about 1800 married Anna Sturman and they had thirteen children. Their names were Betsy, James, Samuel, John, William, Charlotte, Parmelia, Matilda, Mary, Patty, Eliza, George, and Catherine.

The last mentioned James was Earl's grandfather while the one before him was Earl's great grandfather and the William of the next previous generation was his great, great, grandfather and was the son of John Buchanan, who married Jane Russel of Ireland.

Earl's grandfather, James, was born April 22, 1815, and married Hulda Babbs about 1845. They had nine children, Serepta, Hartzell, Smith Stewart, Martin, John James, Hulda, and Erastas Downey. Of this group, Smith Buchanan was Earl Buchanan's father. He was born February 11, 1854. He married Ida Murphy on February 6, 1884. They had four sons, Earl, Ray, Bernard (passed away November 12, 1952), and Elmer. Others are still living: Ray at Washburn, Illinois; Earl and Elmer in Indianapolis. Earl was born March 29, 1886. He married Millie Conway on November 3, 1909. They had two daughters, Lois and Grace, both married. Daughter Lois had a son, Michael Merrick.



### Early Buchanan Settlers in Michigan

Through the kindness of The State Library at Lansing, Michigan, we have the information that a Dr. John Buchanan who was a dentist settled with his parents in Grand Rapids when he was about 18 years of age in 1842. He was a son of Samuel and Elizabeth (Stewart) Buchanan and was born in Ithaca, Tompkins County, New York, May 15, 1824. His father is said to have been born in Pennsylvania and the family is of the same branch as was James Buchanan, the President. There were a large number of Buchanans in New York and Pennsylvania at that time and yet today who were and are descendants of Robert and Catherine Buchanan, a great grandson of Thomas, the great grandfather of the President. This Robert came from Ireland and settled in New York in 1737. Their son, James, who became a free holder in Little Britain was born in Ireland in 1723 and died in 1775. He was the father of nine children, many of whom remained in that part of Pennsylvania while others,



children and grandchildren, settled and many still live in the United States, in the east and in the west. This is also true of Robert's second son, Robert, who had many descendants who lived in New York, in Pennsylvania, and other states. While not all, many of the Buchanans who live in Michigan today are descendants of those early settlers, Robert and Catherine McDonnell Buchanan. Dr. John Buchanan was educated chiefly in Pennsylvania but attended school in Grand Rapids and taught one season in Plainfield. He was also a gunsmith and carried on in that business until 1861 when he entered the 8th Reg. M.V.I. He was mustered into the U. S. Service in September and Commissioned First Lieutenant of Co. D. Detroit, whence the regiment proceeded to Washington and Annapolis, where they had headquarters in the naval school buildings. They embarked on the "Vandervelt" in Sherman's Expedition to South Carolina. He gave valuable service and was in several of the hottest and most severe battles of the Civil War. He was wounded in the battle of South Mountain and Antietam and was sent home to recover. In November, 1862 he rejoined his command and took part in the Battle of Fredricksburg in 1863 and continued in his country's service to the end of the war. He returned to Michigan and completed his studies and gave valuable service in his profession and otherwise in the communities where he lived. Dr. Buchanan in 1843 united with the Baptist Church and was a good citizen in a general way. Dr. Buchanan was married in March, 1854, to Sophia H., daughter of Rev. Abel Bingham, a missionary who spent 33 years among the Indians. They had three sons and one daughter, Claud S. (a graduate of University of Michigan), Bingham S., Russel R., and Angie S. Mary Angie died at the age of three, and Clara Angie at less than one year of age. Many descendants of Dr. and Mrs. John are citizens of Michigan and other states today. In Berrien County in the extreme southeast section of Michigan the county seat of city of sixty-five hundred inhabitants, is named Buchanan. The following letter tells when and why it was so named.

BUCHANAN PUBLIC LIBRARY  
117 W. Front St.

Dear Sirs:

Buchanan, Michigan, was named for Senator Buchanan, who later became President of the United States.

As far as we know, no one by the name of Buchanan has ever lived here.



Sincerely,

(Mrs.) Maxine Lauver,  
Librarian

P.S. The above letter was one in answer to my enquiry as to how the city got its name.

In Michigan as in many northern states there are many citizens who bear the name Buchanan, but since their ancestors settled there in the middle or latter part of the nineteenth century the public libraries and living genealogists can help Buchanans who are interested to trace their lines as far as is desired. Many Buchanans in those states, however, came there from eastern states and are descendants of some of these early settlers named in our statements on Early Buchanan Settlers in New York, Pennsylvania, Virginia, and other eastern states.

In northeastern Kansas there is a small town named White Cloud and in the middle part of the 18th Century an Edward Buchanan settled in that place. He was a brother of Robert, a prominent citizen of Cincinnati who settled there in 1811 and they were sons of Captain Alexander Buchanan of Meadville, Pennsylvania.

Another interesting character among the early Buchanan citizens in Michigan was one known as Professor John J. Buchanan. He was born in White Pigeon, Michigan, St. Joseph County, June 29, 1849. He was a deaf mute though born of speaking and hearing parents. He was a highly educated and interesting gentleman, well informed on all topics of the day. Also he is said to have been a skilled mechanic and was one of the highly esteemed citizens of Flint, Michigan. His father, James Buchanan, was a native of Waterloo, Seneca County, New York, and his grandsire, Samuel Buchanan, a farmer in Lockport, Niagara County, New York. The family is said to have been of the same branch as ex-President James Buchanan and being a native of that part of New York would indicate that he was a descendant of a Robert Buchanan who settled in New York State in 1737. This Robert was the son of Alexander William Buchanan, the son of Thomas, who was the father of the John that married Jane Russel, the grandparents of President James Buchanan. He was reared in his home until 1862 when he entered the school for the deaf at Flint, Michigan, and continued his studies until he graduated in 1869, developing marked abilities in his classes. He also spent some time in learning cabinet-making.

After graduating Professor Buchanan was immediately employed as a teacher and gave more than twenty years service as teacher



in the fifth and sixth grades of the School. He was married July 30, 1874, to Miss Clarrissa Penn, who was born in Maryland and became an early settler in Corunna, Shiawassee County, Michigan. Mr. and Mrs. Buchanan became the parents of three children who were named Arthur Percy, Bertrand Penn, and Aldo Hoagland, all of whom could hear and were bright and intelligent and could speak fluently. Prof. and Mrs. Buchanan were members of the Episcopal Church and were useful citizens as were also their children. In politics he was a Republican.



### EARLY BUCHANAN SETTLERS IN OHIO, MISSOURI, AND KANSAS

So far as the records available to this writer are concerned, the earliest Buchanan settler in Ohio, a descendant of George Buchanan of Ireland through his son, William, and his grandson, Patrick, and his great grandson, Robert, and his great, great grandson, Alexander Buchanan, who had a son, Robert Buchanan, who settled in Cincinnati in 1811. This Robert became a prominent citizen of Cincinnati and had a son, Charles MacAlester Buchanan of Clifton, Cincinnati, and Toledo, Ohio. Robert also had a daughter, Mary Buchanan, who married Alexander K. James of Cleveland, Ohio. This Robert Buchanan had a large number of descendants who have, and still live in Cincinnati and in other states in the U. S. A. (See pages on more Buchanans in Pennsylvania.)

In Missouri a Colonel Robert Buchanan, a son of Charles McAlester and grandson, Robert Buchanan, settled in St. Louis and raised a family there.

In the northeast corner, or section of Kansas, there is a small town named White Cloud and the record of the Buchanans in Cincinnati reveals that there was an Edward Buchanan, son of Charles MacAlester Buchanan settled and became a citizen of White Cloud, Kansas, early in the 19th Century. It should also be stated that the name of Buchanan County in Missouri was influenced by citizens by that name who lived there when the county was so named.



### EARLY SETTLERS IN PENNSYLVANIA, KENTUCKY, INDIANA, AND ILLINOIS

Children of George Buchanan: (1) Mary, born March 15, 1764,



married in 1782 to George Benefiel, who served in the American Revolution with the Cumberland County, Pennsylvania troops, born 1759, died 1832; (2) Sarah born ----; (3) Harriet born 1768, married M. McLaughlin; (4) Margaret born 1770, died 1837, married Cowan (Margaret fell dead in a field); (5) William born 1771, died 1845, married Catherine Yount (second, Edna Hankins); (6) David born 1774, married Nancy Jane Buchanan, November 1814; (7) Wilson born 1775, married Zelia Forester, 1817, (2nd, Hannah Ricketts, died 1851 at the age of 76 years); (8) John born 1778, died 1847, married Rachael Short on May 6, 1813. These were the children of George and Elizabeth Buchanan.

The above George Buchanan served four years in the Revolutionary War, 1777-81, in the 4th Continental Pennsylvania Line (Proof: Pa. Archives, List of American Soldiers, Page 508, 5th Ser., Vol. 2, P. 1074). In the War Department, Washington, D.C., there is a paper stating that his wife, Elizabeth, received a certificate for \$45.00 for his services to January 1, 1782. After the war George Buchanan and his family moved to West Moreland County, Pennsylvania, where they resided for awhile, then he removed to Kentucky near Lexington to take up his government land. The soldiers then were paid for their services with land instead of money. About the year 1800 he settled on the Ohio River about 20 miles above Madison, Indiana, and later moved over into Jefferson County, where he and his four sons, William, David, Wilson, and John, and his son-in-law George Benefiel all became pioneer farmers. Here they built a blockhouse and stockade in 1813 as defense against Indian attacks. The fort was a square building, 60 ft frontage, built solid and pierced with loop-holes for the firing of guns. There were also four blockhouses in a line, extending 300 to 400 ft. in which the families of the County came to live when the Indians threatened. This Fort was called Buchanan Station and was situated 3 miles northeast of Canaan on the line dividing Ripley and Jefferson Counties. A Historical Marker marks the site today. William Buchanan (1771-1845) is buried there.

Since George Buchanan was quite old (97) when he died in 1818, he evidently lived with some of his children, all of whom made their homes in southern Indiana. Therefore, he left no will and the exact location of his grave is not known. In 1924, the John Paul Chapter of the D. A. R. placed a marker for him in Jefferson County Church Cemetery by the side of his daughter's grave; and the Ripley County Historical Society placed a Historical Marker for him in McLaughlin Cemetery in 1935. George Buchanan was 56-60 years of age when he served in the Revolution. His is a proven line. Any descendant may join the D. A. R. by referring to Marguerite Buchanan Brown No. 425050.



Proof of his Indiana records were found in Indiana Biography Series, Vol. 5, P. 45, and in the history of Vanderburg County 1889, P. 336.

John Buchanan and Rachel (Short) Buchanan moved to Switzerland County, Indiana, from Jefferson County some time before 1830. Their children all received the best education the times offered. One of them, Jacob S., became a distinguished lawyer at Evansville, Indiana. He was also a Colonel in the 3rd Indiana Cavalry -- Civil War. His children were Mary Olive, who married Rev. George Flowers, who was the junior partner of the law firm, Scott, who became a big farmer in South Dakota.

Another Major James Garrett Buchanan, born 1825, in Switzerland County, Indiana, served in Company B, 97th Illinois Infantry. He married Julia Ann Peters, September 29, 1845, in Switzerland County, Indiana, and came to Illinois about 1857. He died in 1880. Julia Ann died 1885.

John Bartlett Buchanan, one of the older children of John and Rachel (Short) Buchanan was born in 1819 in Jefferson County, Indiana. He married Elizabeth Jane Peters in Switzerland County, April 13, 1840. She was the daughter of Henry and Margaret (Dunn) Peters, her father a native of Virginia, and a soldier in the Black Hawk War and her mother a native of Kentucky.

John B. and Elizabeth Jane were the parents of nine children. John B. Buchanan was a school teacher in his younger years in Indiana. About 1857, he and his family in company with his brother, James Garrett, and his family came to Cumberland County, Illinois. The trip was made in covered wagons. There John B. engaged in farming, purchasing a section of land from the Illinois Central Railroad. Elizabeth Jane died October 7, 1860, at the age of 39 years, 10 months, and 25 days. She is buried in Buchanan Cemetery, Cumberland County, Illinois.



#### EARLY BUCHANAN SETTLERS IN CANADA

One of the earliest settlers by the name of Buchanan was a John Buchanan who came with his brothers William and James, from Scotland in the middle of the 18th Century, and settled in Halifax, Nova Scotia, which was and is a part of The Dominion of Canada. This writer has not been able to gather definite information on this John except that he settled in Halifax and that he and his brothers



came from Scotland on a vessel named, The Bridge Latchaway. His brother, James, settled in Virginia, and his brother, William, (the writer's great, great, great grandfather), settled in Lower Lancaster County, Pennsylvania.

In reply to an inquiry in September, 1959, I received the following letter from Bruce Fergisson, Archivist of Public Archives of Halifax, Nova Scotia. If this John is the one to which we have referred, it is evident that he was in early life, a Lieutenant in The Royal Navy, which we believe is true.

Letter - - -

PUBLIC ARCHIVES  
Nova Scotia

Halifax, N.S.  
September 30, 1959

Rev. Maurice G. Buchanan  
1428 E. 49th St.  
Indianapolis, Indiana

Dear Mr. Buchanan,

In reply to your letter of the 25th instant relating to a John Buchanan who is said to have settled in Halifax, N. S., I am not sure that I can be of much help to you. In 1784, however, a John Buchanan, Lieutenant, R. N., obtained a grant of land at Swan Creek or Cove, near Minas Basin, in Nova Scotia.

There are other Buchanans related to Thomsons of Halifax. For instance, John Buchanan married Lilius Buchanan, daughter of Thomas Buchanan of Creitchael, Scotland, in 1729. One of their daughters, Jean Buchanan, of the parish of Renfrew, married James Thomson at Kilmarnock. They left Greenock, Scotland, for Salem, Massachusetts, and a few years later removed to Nova Scotia.

Yours sincerely,

PROVINCIAL ARCHIVIST

CBF-wm

About fifty years after the above mentioned John Buchanan settled in Halifax, another John Buchanan was known as Dr. John Buchanan,



a skillful physician and surgeon in The Royal Army. Later, Dr. John became to some extent a general practitioner and rendered valuable service in Quebec, Canada. He was married three times and was the father of several children whose descendants still live in Canada and other places. These Buchanans were descendants of an old Scotch family of Buchanan of Blairvokey in Scotland. Dr. John first came to Canada in 1802. He was born in Ireland in 1769, and died in Quebec, October 16, 1815.





It has occurred to me that some of my friends whom I have known for many years and also some whom I have known but a few years, might wish to read some of the sermons I have preached in days gone by, and for that and other reasons I have decided to add to these historical writings a few of my sermons. Three of these sermons I have preached many times in many places covering a period of forty or fifty years but the one on the subject "The Growth of the Kingdom of God in Jesus, the Christ" I have written, but have never preached. The sermon on "A Horse of a Different Color" is one I used during the period of six years when I was with The Indiana Temperance League and spoken in many places in this state in the fight against the deadly, destructive liquor traffic. This message may seem to be rather severe but I still believe that in spite of all cost in material loss, this wicked business ought to be destroyed.

You, who may read these sermons, will note that I use quite a number of poems, most of which are sacred hymns, which I casually or unintentionally memorized through the years. I have always loved the great hymns and sacred songs and as I caught the rich sentiment of these hymns much of it stayed in my mind and I have used them in my sermons. Several years ago I decided to go through our Methodist Hymnal and count the hymns I could give from memory, and to my surprise I counted seventy. It is not so hard to memorize these hymns and other poems if we but catch and experience the rich spiritual sentiment contained therein. I hope that many will read these sermons and that in that way I will be preaching them many years after I have gone from this world.



## CHRIST IN THE SHADOWS

Acts 5:1 - 15

It would seem that the saddest thing that could happen to a life would be that after one had lived out life's little day, and gone the way of all the earth he should be remembered for two thousand years for only one deed and that an evil one. But this is exactly what has happened to the lives of Ananias and Sapphira. They may have done, and I am inclined to think they did, much good before the event recorded in this chapter, but so far as any record is concerned this is all we know of them. This event on that day, however, worked out to the glory of God and made a deep and lasting impression of the people of Jerusalem. Great fear came upon all the church and as many as heard these things. And by the



Apostles many signs and wonders were done among the people. And believers were the more added to the Lord's multitudes, both of men and women, insomuch that they brought forth the sick into the streets and laid them on beds and couches that at the least the shadow of Peter passing by might over-shadow some of them. There came also a multitude out of the cities round about unto Jerusalem bringing sick folks and them who were vexed with unclean spirits; and they were healed -- every one.

In our inquiring minds arises the question: Why this desire and action concerning the shadow? And I suppose that the first answer would be, superstition, which, of course, to a great extent is true, but we must not be severe in our criticism of them for this because we too, are afflicted with the same malady. Not many young ladies are willing to be married on Friday the thirteenth, yet it has been proven to be as good as any other day. In fact, one of my next door neighbors was born on Friday the thirteenth, of October, and was married on October the thirteenth, the ceremony beginning at eight thirteen P.M., and she said that many good things had come to them on the thirteenth of different months. Thirteen seems, therefore, to be a lucky day for her. We are superstitious of black cats, and seem to imagine that it is dangerous for one to cross the road in front of us. One day I was approaching a small town northwest of Indianapolis, and a black cat on the right side of the road waited until I came near then crossed in front of me. I said I will not be superstitious, but I could not help wishing that cat had gone the other way. I remember, too, of hearing Bishop Hughes tell in one of his great lectures of one of his trips on a train in which he asked the porter about a berth. The porter said, "We have two, number thirteen and number fourteen, which do you want?" The Bishop replied, "I want number fourteen, but I will take number thirteen; I will not be superstitious."

Another cause for this action, as I see it, is that they were in dire need. They suffered much in those days because of the unsanitary conditions under which they lived and for the lack of skilled physicians. Their sufferings and a consciousness of their great need led them to seek help from any source available. A consciousness of our need is about the only thing that will lead us to seek help, especially is this true of things spiritual. No man is likely to find help of God until he finds and feels his need of Christ the Lord. Many of the best things of life comes to us out of dire need. Human sympathy, when it is real and not mere gush, is one of the greatest and most helpful graces of the Christian life, but we can scarcely have or use it unless we ourselves have suffered. We cannot enter fully into sympathy with, nor be as kind and helpful as we should be



with those who suffer and have sorrow, unless we also have suffered. When I was a boy in my early teens, I had a sister a few years younger than I. We were much together and loved each other more than we at that time realized. One day she became ill, and when the doctor came he said, "She has symptoms of typhoid fever." She grew worse until her condition was critical, and one morning we children had a trusty horse hitched to a two-wheel cart and were preparing to go to my grandfather's, who lived about a mile away, when our father said to us, "Tell them that little Lucy is about as bad as she can get," and then for the first time in my life I saw my father weep. A few more days went by and one morning when we children were out in the yard, Aunt Mary Catherine came out and said, "Oh, come in if you want to see Lucy, she is going now." We went in and stood weeping around her bed as her sweet spirit went silently away. I tried hard to conceal my grief, but to me it was a bitter experience. Though that was nearly sixty-two years ago, I have never gotten entirely over it; but today I am more tender toward those who suffer like tragedies than I could be had I not gone through it myself. The people of our text might never have known the power of Christ if they had not suffered as they did.

But also back of this was the fact that they believed in Peter as a man of God. To them he was approved of God with signs and wonders. He was the miracle man and had healed others who were sick. In the Old Testament they had read of many who were called men of God; Moses, the man of God; Elijah, the man of God; Elisha, the man of God; and now, Peter, not less than they, was a man of God, and also an apostle of Jesus Christ. Doubtless many of these people who brought their sick to the streets of Jeusalem on that day had seen and heard Jesus of Nazareth and their faith went beyond Peter to Christ. It was their faith in Jesus Christ then that led finally to this desire that the Shadow of Peter might pass over some of them.

The healing of these people on that day, however, did not come of the shadow. There was no more power in that shadow than in the sunshine about this man of God, even though it may have been permitted to serve as a means to an end. Perhaps they reasoned that if his shadow passed over them they would be close enough to him to contact the power which was working in and through him. Sometimes it does us good just to be near men like that. But it was not the shadow that healed but the power that came forth from God through Christ and through his apostle Peter. In one of the gospels we have the story of a woman who pressed her way through a great crowd to touch the hem of his garment and who was healed immedi-



ately. When Jesus asked about it, He did not say, "Who touched my garments," but, "Who touched me?" Luke 8 - 36. Thus, by faith, she had touched Him and was healed.

She only touched the hem of His garment  
And to His side she stole,  
Amid the crowd that gathered around him  
And straightway she was whole.

She came with fear and trembling before Him  
She knew her Lord had come.  
She felt that from Him virtue had healed her  
The mighty deed was done.

He turned with "Daughter be of good comfort.  
Thy faith had made thee whole."  
And peace that passeth all understanding  
With gladness filled her soul.

Oh, touch the hem of His garment,  
And thou too shall be free.  
His saving power this very hour  
Shall give new life to thee.

Christ never was confined to any one method of healing people. On one occasion He made mud out of the clay and anointed the eyes of a man, but on another he simply said, "Receive thy sight," and the result was the same: The blind man saw, the lame walked, the lepers were cleansed, devils were cast out; and the dead lived; but no one or certain method was used. In this case, it was a shadow employed, but back of the shadow was Peter, and back of Peter was the sun; but in another sense, back of the shadow was Peter and back of Peter was Christ, the sun of righteousness. It was not the power of the Shadow nor the power of Peter, but the power of Christ that worked such wonders among the people in those days and it is not the power of man's wisdom nor his eloquence nor anything else but the power of Jesus Christ in our day that brings healing and help to our hearts and souls. He did it in those days and He is in that same business today. Matthew tells us that on one occasion, "When evening was come they brought unto Him many that were possessed with devils, and he cast out the spirits with His word and healed all that were sick.

At even ere the sun was set,  
The sick, O Lord, around Thee lay;  
O, in what divers pain they met,  
O, with what joy they went away.



Once more 'tis eventide and we  
Oppressed with various ills draw near;  
What if Thy form we cannot see?  
We know and feel that Thou are here.

I announced in the beginning of this message that the theme is Christ In The Shadows, and what I have said thus far is to that point. The healing power on that day was not of the sunshine or of the shadow, but of Christ. And he was the sunshine and also in the shadow. Bishop Quail used to preach on this scene and he called it the healing shadow. But it was not a healing shadow. The shadow healed no one, but the power of Christ in the shadow did. And it was a glorious time. The Bishop used to describe the scene by saying, "And before Him his shadow side of the street is packed with the invalid crowds, babes from whose cheeks all color has gone, babes from whose cheeks the burn of fever eats like live coals and cannot be put out by any medicine they know. And lads carried by their fathers, pathetically quiet and unboylike -- no hurrah nor romp, just acquiescent, motionless, silence. And little girls with the wistful motherhood foreshadowed in them, carrying their limp dolls on their limp invalid arms, women carried by husbands and sons and followed by weeping daughters; and old men hobbling to catch a touch of a passing shadow; and strong men once in their prime now nipped with a bitter frost and like to die -- there they sprawl with faces turned toward a moving shadow; and he who's the shadow is, knows not that they are there, or why, nor sees any, save Christ." "Yet while he preaches we may look and the sight is hilarious." And then Bishop describes the scene where there were no sick folks at all but where all the suffering had changed to rejoicing. The power of Christ in the Holy Ghost, and in the shadow had made them whole.

The scene would remind some of us of an old time revival in which penitent people bow in tears to confess their sins and then rise with a shine on their faces and a joy in their hearts to praise God for salvation. Christ had come to them as they had come to Him, and turned their shadow into sunshine and joy.

And is not life like that? It has its days and its nights, its sunshine and its shadows, its seasons of joy and its hours of sorrow. To many of us the news of victory and the end of the war, World War II, with the axis enemies brought great joy, but to many whose loved ones will not return from the conflict, the shadows still are heavy. Yet if they have faith, and trust and obey Christ, he will be with them in the shadows to heal their hearts and souls. Whatever the shadows through which we must pass in life may be, and how-



ever great the storm, if we put out our hands of faith we shall find him present to guide and to help us, and even though we walk through the valley of the shadow of death, his rod and his staff shall comfort us.

His power on that day was in the shadow but we must not overlook the fact that it was no less in the sunshine. We must understand too, that He is with us in our seasons of sunshine and joy and is as much our Christ and Saviour in our joys, and is as much interested in us then as when we are in distress.

The shadow of Peter on that day should remind us of this something we call influence; for after all, His influence had much to do with what happened on that day, and His shadow, if we think of it in this way, has come down through the centuries to us in our day. And thus, we think of the shadow of Paul, of Martin Luther, of John Wesley, of John Calvin, of D. L. Moody, and a host of others including many of the saintly people we have known in our day. But we must not overlook the fact that it was their personal connection with Christ by a living faith which gave them the power to influence and help us and others; and moreover, if we are to do much good in the world and help others find the kingdom of God, we, too, must be united to Jesus Christ by a living faith.

We may not climb the heavenly steeps  
To bring the Lord Christ down  
In vain we search the lowest deeps  
For Him no depth can be drown.

But warm, sweet, tender, even yet  
A present help is He  
And faith has still its Olivet  
And love its Gallilee.

The healing of the seamless dress  
Is by our beds of pain  
We touch Him in life's storm and stress  
And we are shole again.

Through Him the first fond prayers are said  
Our lips in childhood frame  
The last low whispers of our dead  
Are burdened with His name.

O, Lord and master of us all  
What ere our name or sign  
We own thy sway, we hear thy call  
We test our lives by thine.



## "THE PREEMINENT CHRIST"

Colossians 1:18

So far as the Apostle, Paul, was concerned, there was never anything in his mind that led him to belittle or minimize or diminish the personage of Jesus Christ. On the contrary, he always did his best to exalt Him. To the Corinthians he wrote, "For I determined not to know anything among you, save Jesus Christ, and Him crucified." And later to the same people he wrote, "For we preach not ourselves but Christ Jesus, the Lord." He knew that he was never safe so far as his preaching was concerned if he preached himself, but that he was always safe when he preached Christ Jesus, the Lord.

It is true today. No man is wise or safe if he preaches himself; but he is always on safe ground so far as the true purpose of his calling is concerned, if he preaches Christ Jesus, the Lord.

As we look in on this first chapter of Colossians, we find Paul at this accustomed task of exalting the Christ. He even believed in the pre-existence of Christ; that He had a part in the creation of all the things and that He is now the head of the body, the church, who in the beginning, the first born from the dead; that in all things He might have the pre-eminence. In the original this word or idea is used by our Lord to describe the desire of the Pharisees to sit in the chief seats in the Synagogues and the uppermost rooms at feasts, so Paul was saying that God had given to His Son, Jesus, the superiority or first place of importance in all things.

Christ then is to have the pre-eminence in His office work in the church or Kingdom of God. He was and is a Prophet, Priest, and King, and is superior to all others in these places. Let us note then, his pre-eminence as Prophet. The Prophets were men of God sent forth with messages that applied to the people and conditions of their days, but they also spoke forth certain things that were to happen in the coming years. A true Prophet was known not only by what he spoke but was approved of God by signs and wonders which he performed, and in these things Jesus was superior to all others. A committee went forth to trap Him in what He would say, but returned with the statement "Never man spake like this man," and when the disciples on the way to Emmaus thought of Him as a Prophet they said, "Concerning Jesus of Nazareth, which was a Prophet mighty in deed and word before God and all the people. Peter at Pentecost said of Him, "Jesus of Nazareth, a man approved of God by signs and miracles, and wonders which God did by him in the midst of you as ye yourselves know." Thus as we read in



the New Testament it is very clear to us that He is the greatest of all Prophets.

As to his priestly office, in it too, He is supreme. He is a high priest forever after the order of Melchisedec and is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He is the one mediator between God and man. He ever liveth to make intercession for us. If any man sin we have an advocate with the father, Jesus Christ, the righteous, and He is the propitiation for our sins and not for ours only, but for the sins of the whole world. The high priest of the old covenant went once each year into the Holy of Holies on atonement day not without blood which he offered for his own sins and those of the people. But Christ entered into the Holy Place of the more perfect Tabernacle with His own blood which he offered for the sins of the whole world. A careful study of the Epistle to the Hebrews will reveal that in this office He is above all others.

"From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat:  
'Tis found beneath the mercy seat.

There is a place where Jesus sheds  
The oil of gladness on our heads;  
A place than all beside more sweet,  
It is the blood brought mercy seat.

But what about His kingly office? Is he not a King? Yes, the King of Kings and Lord of Lords, and His kingdom is set up in the hearts of all who will receive Him whether as individuals or groups, or nations. His is a kingdom of love and is indispensable in the world today; in fact, in Him and His kingdom is the only hope for the world in this generation.

But Paul says that in all things He is to have the pre-eminence. The Father has greatly exalted Him and given Him a name above all others that at the name above all others that at the name of Jesus every knee should bow and every tongue should confess that Jesus is Lord to the Glory of the Father. Whether we will it or not, God is seeing to it that His Son is exalted above all, and that He has first place in all things.

Who can deny that He has first place in the history of men? H. G. Wells could not write a worthwhile book without giving Him the most important place and no one can recognize Him as great at all without giving Him first place among men. Of no other man in the world's history can it be said "There is no fault in Him" and that He is the



Way, the Truth, and the Life. He was a man, the Son of Man, the greatest of all men.

No mortal can with Him compare  
Among the sons of men;  
Fairer is He than all the fair,  
That fill the heavenly train  
That fill the heavenly train.

Since from His bounty I receive  
Such proofs of love devine,  
Had I a thousand hearts to give,  
Lord, they should all be Thine  
Lord, they should all be Thine.

Personally, I like to think of Him as having the pre-eminence in nature about us. The poet said, "I've seen Him in the watch fires of a hundred circling camps," but many of us have felt His presence as we beheld the beauty and fragrance of a rose and the gleam of sunlight; but He is the darkness of the night and in the storm as well as in the sunshine and flowers. Some years ago I was visiting at St. Francisville, Illinois, where I met one of our former neighbors who had moved back to Indiana, and showed me a photograph of a snow scene which he and a friend had taken, in which the snow had clung to the branches and formed an outline of the Christ on the Cross. At first it was difficult to believe but as I studied the picture I could see there, something that looked much like the Crown of Thorns on His head. I do not know how or why this formed as it did, but I am reminded by it that all nature whether in the spring's sunshine or winter's stormy blasts, Christ is always present by His spirit of love and has power to care in some way for His people.

Jesus is also pre-eminent in the finer things of life. For example, art and music. No one can paint a real beautiful scene but what some Christian can see in it the power of Christ. Whether it be De Vince's "Last Supper," Huffman's "Heads of Christ," Luke's "The Doctor," scenes of nature, or any other art that speaks of Love, we see in it the influence of the Gospel of Christ. Whether we recognize it or not, Christ is pre-eminent in art.

This is equally true of music. The best and most enduring things in music are those which have come to us through the influence of the gospel. How could we get along without our great hymns? And I mean real hymns; not silly, jingle bell, jiggy ditties that have neither sense nor religion, but sacred hymns which have good poetry and great gospel truths; which stir our hearts, deepen our



love, increase our joy, and our faith. It is difficult to distinguish between these and some of the so-called gospel songs like those written by Fanny Crosby and a few others, which exalt Christ and deepen the spiritual life. Many of us appreciate and enjoy some of the great religious classics such as Handel's "Messiah," and "Sanctus," and "Glorious is Thy Name," and the "Halleluiah Chorus," and other great Anthems. But many of our popular songs have within them great Christian principles and reflect the Love of Christ; such as, "Sweet Genevieve" (old but ever new and good)," "Drink to Me Only with Thine Eyes," "Sweetest Story Ever Told," "Silver Threads Among the Gold," "O Promise Me," and a host of others of high order. It is obvious that these have been born by the influence of the Gospel of Christ and this is true of the best music everywhere. Christ is pre-eminent there.

Our text says that in all things He is to have the pre-eminence. What then shall we say in reference to His relation to life. He is pre-eminent there also. He came that we might have life and have it abundantly. He came not to destroy men's lives but to save them. It is in Him that we have the power of life and also the example of life. He is indispensable to successful living and no one can get along well in life without Him. We must know Him and experience His presence and power in our own hearts. But before this can be done, we must surrender ourselves to Him and give Him first place in our lives. This must be done in our social life, in our political life, in our business life, in our domestic life, and in every phase and department of life He must have the pre-eminence. When this is done, whether by individuals or groups, or nations, peace shall reign among us and Christ will be our Prophet, and our Priest, and our King, and we shall be happy with Him forever.

At the end of the third period of His Galilean Ministry, Jesus went to Jerusalem to attend the feast of Tabernacles, and while there, some of the Jews sought to kill Him, and among these were certain priests and pharisees who sent a committee of officers to take Him, but when they returned without Him and were asked why they had not brought Him, they answered, never a man spake like this man. So has it ever been and always will be.

Never man spake like this man, never worked such miracles as this man, never man prayed and made intercession like this man, never man sacrificed like this man, never man suffered like this man, never man loved like this man.



"See, from His head, His hands, His feet,  
Sorrow and Love flow mingled down;  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?

Were the whole realm of nature mine,  
That were an offering far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all."



## THE GROWTH OF THE KINGDOM OF GOD IN JESUS THE CHRIST (Matt 13-31-32)

Of all the philosophers, teachers, prophets, priests, and kings, who have lived in the world and have interpreted truths and performed miracles, none have ever surpassed or even equaled Jesus of Nazareth. His Sermon on the Mount, has resulted in more good in the world of human beings, than is generally realized. It contains some theoretical and experimental and especially, many practical aspects of what we call the Christian religion. It has had, and still has, a much greater influence for good in the world than is generally realized. Though we have not put it into practice to the fullest extent, yet as individuals, as families, as communities, and as nations we are happier, safer, and more secure than we could possibly be if we did not observe and practice to some extent the great principals we learn in the sermon on the mount.

The golden rule, The Lord's Prayer and many other life principals by which we should be governed. The Beatitudes our Savior used and proclaimed on that occasion not only help others who hear and put them into practice, but the observance and practice of them bring help and peace to us. Blessed are the merciful, for they shall obtain mercy. Blessed are the peace makers, for they shall be called the children of heaven. Blessed are the meek for they shall inherit the earth. Blessed are the poor in spirit for theirs is the kingdom of heaven. These great life principals are given to us that we may learn about them and put them into practice, and catch the real spirit of them so that to practice them becomes natural to us and we are blessed of God in doing them. Thus, we have the doctrinal, the experimental and the practical aspects of the Beatitudes in our lives as we live in this world with other people.

This Sermon on the Mount as it is called, has never been surpassed nor equaled by any man who has lived in the world. The



influence of these teachings has come down to us through the ages and has had and continues to have a tremendous influence for good in the world of mankind.

It is said of him that "He went about doing good" which is true. He healed the sick, He opened the eyes of the blind, He cleansed the lepers, He cast out devils, and did many other wonderful works for the good of mankind. And yet was not confined to any one method of doing anything. What He did, wherever He went, was to the good of mankind and to the glory of God.

He gave us the greatest example that has ever been known among men. Thus he taught by example, as well as by word. No man in the world's history has ever equaled him. Jesus in His teaching, used many figurative expressions which were not so easily understood in His day, nor are they so easily understood in our day, yet they contained in those days and contain in our day, many profound truths. He used metaphors, similes, and especially parables.

In the thirteenth chapter of St. Matthew's Gospel, we have five parables, and when asked to do so, Jesus explained, or interpreted them as being like The Kingdom of Heaven. Our Lord used many parables and other figures of speech not only to show the nature of the kingdom but to show what God is like. Thus when He wished to impress the fatherhood of God, and His love to man, he gave the parable of the prodigal son and when he desired to impress the attention that should be given gospel truths, he gave the parable of the Sower which might well be called "The Parable of the Soils" which is to teach that if we get much good in the Kingdom of heaven, we must give diligent attention to the truths that are taught concerning it. What kind of soil are we? And when he wished to impress the growth of His kingdom in the world, He gave the parable of the Grain of Mustard Seed which is the basis for our subject "The Growth of the Kingdom of God in Christ Jesus."

The mustard plant in the days of Jesus was widely known and used as it was before and after His days on earth in the flesh, and as it is used in our day. The mustard seed was one of the smallest of all seeds in that day and yet from it came one of the largest plants of that day. From it came, not only food but shelter and benefit in various ways of mankind.

One ancient writer said there was a stalk of mustard in Sichin from which sprang out three boughs of which one was taken off and covered the tent of a potter and produced three cabs (12 points) of mustard. Rabbi Simeon said, "a stalk of mustard was in my field into which I was wont to climb as men are wont to climb into a fig



tree." And thus we see that from a very small seed came a great plant or mustard tree.

Jesus said, "The Kingdom of Heaven is like that." It had its beginning in a small way. First in prophecy. In the beginning it was said that the seed of the woman would bruise the serpent's head and from that time on prophecy foretold that a Messiah, a Redeemer, a Saviour was to come into the world until the time when Jesus was born and the angels from heaven said to the shepherds of Bethlehem, "For unto you is born this day in the city of David, a Saviour which is Christ, the Lord." And later we read, that the child grew and waxed strong in spirit filled with wisdom and the grace of God was upon Him. He was a marvelous child even in the adolescence period of his life. He worked with his father, who was a carpenter, and was not only called a carpenter's son, but He Himself was called a carpenter according to the gospel of Mark 6-3.

When in the thirteenth year of his life He went with His parents to attend the Feast of the Passover at Jerusalem and when they had fulfilled the days as they returned, the child, Jesus, tarried behind in Jerusalem, and Joseph and Mary knew not of it. And they supposing Him to have been in the company went a day's journey, and they sought him among their kin-folk and acquaintance. And when they found Him not, they turned back again to Jerusalem seeking Him. And it came to pass that after three days they found him in the temple sitting in the midst of the doctors, both hearing them and asking them questions. And all that heard him were astonished at his understanding and answers. Jesus, like the mustard seed, was still growing. And He, preparing for His kingdom, continued to grow. And Jesus increased in wisdom and stature and in favor with God and man. He became and now is the greatest of all men.

St. Luke in the third and fourth chapters of His Gospel, tells us that Jesus, himself, began to be about thirty years of age and being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness, where for forty days he was tempted of the devil. This was after his baptism and was a severe time of testing and temptation from which he came forth victorious. From this we have the beginning of what is usually called "His Public Ministry." Jesus returned in the power of the Spirit into Galilee and there went out a fame of Him through all the region round about, and He taught in their synagogues being glorified of all. And He came to Nazareth where he had been brought up; and as his custom was, he went into the synagogue and stood up for to read. And there was delivered unto Him the prophecy of Isaiah and he opened at what is now known as the sixty-first chapter of Isaiah which was



understood then as it is now as a prophecy of the Messiah which was to come. And after reading many of the wonderful statements of that prophecy He said, "This day is this scripture fulfilled in your ears," and all bear him witness and wondered at the gracious words which proceeded out of His mouth. And they said, "Is not this Joshph's son?" And He said unto them, "Ye will surely say unto me this proverb, Physician heal thyself whatsoever we have heard done in Capernaum, do also here in thy country." And from that time and place He went forth preaching and teaching not only there but throughout Galilee and all Judea, and great multitudes followed Him and he not only preached but healed the sick, cleansed the lepers, opened the eyes of the blind, cast out devils and did many wonderful works. This period of His public work and ministry continued covering a period of about three years in which he went about doing good in many ways. Many people were healed by the divine power that went forth from Him and many were helped in many other ways and many believed on Him as the Christ who was to come, but others especially those in authority were filled with jealousy and hate and wished to destroy Him and finally succeeded in having Him crucified and as they thought destroyed. But after this came the resurrection and the continuation of His kingdom on earth among men.

While in what is called his public ministry, Jesus not only preached and performed many miracles but during that time he selected and called twelve men who were to become his special Disciples; which means that they were to follow and be with Him and to learn of him and later they were called Apostles, which means they were to be sent forth to preach the Gospel and carry on in the work He had for them to do in the Kingdom of Heaven on Earth. These men, with one exception, went on in that work after their Lord was crucified to the end of their lives and later, one who was called St. Paul took the place of Judas, who had failed and had betrayed his Lord, and Paul became great by the grace of God and was known as the Apostle Paul. These men went on in that work of preaching the Gospel of The Kingdom of Heaven, and some of them suffered much and even died for the promotion of the interest of Christ and His Kingdom.

After His resurrection Jesus remained on earth in His body in which he was crucified and appeared many times covering a period of Forty days, among His Disciples, who had become Apostles, and gave unto them and others many unfallible proofs that the very same Jesus, the Christ, who had died on the cross, was with them again. He had said unto them, "Go ye into all the world and preach the Gospel unto every creature but tarry ye in Jerusalem until ye be



indued with power from on high" and he led them out as far as Bethany, and he lifted up his hands and blessed them and was parted from them and was carried up into Heaven. And they worshiped Him and returned to Jerusalem with great joy; and were continually in the temple praising and blessing God. And they, the Apostles and others, remained in Jerusalem.

Luke tells us, in Acts 1:13 and 14 "And when they were come in, they went up into an upper room, where abode both Peter and James, and John and Andrew, Philip and Thomas, Bartholomew and Matthew, James, the son of Alphaeus, and Simon Zelotes and Judas, the brother of James. These all continued with one accord in prayer and supplication, with the women and Mary, the mother of Jesus, and with his bretheren. And then, in the second chapter of Acts, Luke gives us (Thank God for Luke) the account of what happened on that great feast day; The day of Pentecost "And when the day of Pentecost was fully come, they were all thgether in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongs like as on fire and it sat upon each of them and they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." There were dwelling in Jerusalem Jews devout men out of every nation under heaven and they were confounded because that every man heard them speak in his own language. And they were all in doubt and amazed saying one to another, "What meaneth this?" Others mocking said, "These men are full of new wine." Then Peter standing up with the eleven, raised his voice and preached a great sermon, telling them that what they had seen was the fulfillment of the prophecy of Joel in which he had said that in the last days God would pour out of his Spirit on all flesh and your sons and your daughters shall prophecy and your young men shall see visions and your old men shall dream dreams, and finally Peter said that Jesus of Nazareth, who had been crucified, had been raised from the dead, and exalted to the right hand of God. And having received of the father the promise of the Holy Ghost he hath shed forth this which ye see and hear. Now when they heard this they were pricked in their heart and said unto Peter and the rest of the Apostles, "Men and brethren, what shall we do." Then Peter said unto them, "Repent and be baptised every one of you in the name Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptised and there were added unto them about three thousand souls. The mustard plant was growing rapidly. As we read through the book of Acts, we see that multitudes were added unto them from time to time,



and that the Lord added unto them daily such as were being saved.

In the latter part of the seventh chapter and the first part of the eighth chapter of Acts, Luke tells us of a young man who's name was Saul, who was known as Saul of Tarsus. He was born in Roman territory and was therefore a Roman citizen; but born of Jewish parents he was brought up in that faith, was educated and became a Pharisees and is said to have been a member of the Sanhedrin with authority as such. He even gave his consent to the Stoning of Stephen. But later he was "gloriously converted" and was called finally to be an Apostle to the Gentiles and St. Luke devotes much of the remaining chapters of his book of Acts to the life, the preaching and the missionary journeys of the Apostle, Paul. St. Paul was very successful in winning many people, Jews and Gentiles to faith in Jesus as the Christ and Lord of The Kingdom of Heaven. He suffered much for Christ and His Kingdom and finally died a martyr's death at Rome. He wrote a number of epistles, the influence of which produced much good in his day, and continues to do so in the present time. In spite of all opposition in those days and since then, like the mustard plant, the Kingdom of Heaven has made and continues to make great progress. Since those days of the Apostles, many great preachers have been raised up, who have turned multitudes to the Kingdom of God and His Christ, among whom might be mentioned, Luther, John Knox, Augustine, John and Charles Wesley, Spurgin, Moody, Billy Sunday, and Billy Graham; also many others who have preached and worked successfully for the Kingdom of Heaven and in all of these years it has continued to increase in numbers and influence for good. In modern times it is estimated that from the year 1700 to 1800, the Christian population of the globe advanced from 155 millions to 200 millions. From 1800 to 1900 the progress has been from 200 millions to more than 500 millions, so that the number of christians now equal, if they do not exceed, a third of the human race.

Another parable put him forth unto them saying, The Kingdom of Heaven is like a grain of mustard seed, which a man took and sowed in his field; which, indeed, is the least of all seeds; but when grown, is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. This mustard seed represents not only the small way in which the Kingdom of Heaven began in the world but the way in which it begins in the minds and spirits of individuals in our day as it has in the past. It may begin by a word, spoken in christen kindness or a devotional hymn or gospel song. Or it may be the influence of a certain sermon or that of some friend, giving himself or herself to the Lord Jesus; these things, of course, by the influence of The Holy Spirit begin the



mustard seed but continue in the minds and hearts of individuals and spread to groups and communities until their influence is seen and observed in nations. In some cases in small churches, in cities, or in open country churches, in farming districts, the small mustard seed has found inlodgment in minds of young men and women who have become great in national history. Great preachers, great hymns and gospel song writers, like Sharolet Elliot and Fanny Crosby, Isaac Watts, Charles Wesley, and great statesmen, like Washington and Lincoln; both of whom were men of prayer and faith who's influence for good was, and still is, great for hulman beings in the world of mankind today.

While the Kingdom of Heaven is not a visible Kingdom, like England and some other nations who have their Queens or Kings, it is an invisible Kingdom in the hearts and minds of the people of all nations. The Kingdom of Heaven is recognized by Kings and Queens and so called, Rulers of many nations today. Jesus The Christ is the ruler in that Kingdom and shall be forever more. As has been said, "Of His Kingdom there shall be no end. Many have been slain because of their work in this Kingdom but it's work goes on and shall forever more. The work and progress of the Kingdom of Heaven cannot be stopped by killing Christians.

In accordance with prophecy, the Christ was born a King. In Matthew II, Chapter 1, and 2 verses we read, "Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the east to Jersualem saying, "Where is he that is born King of the Jews?" for we have seen His star in the east and are come to worship Him. And when Herod had inquired of the scribes and chiefpriests of the people, together he demanded of them where the Christ should be born, and they said unto him, "In Bethlehem of Judea," for thus it is written by the prophet. "And thou Bethlehem in the land of Juda art not the least among the Prince of Juda:for out of thee shall come a Governor which shall rule my people Israel." But later we learn that His Kingdom was to be not for Jews or Israelites only, but for people of all nations who would believe in Him and as individuals who would yield themselves to Him, and follow Him as their Lord and Saviour. And thus, His Kingdom has been and is being established in the world and like the mustard plant, is a great influence for good in the world of human beings today. Without this influence in the hearts and minds of human kind today many of the most useful institutions, Benevolent, Educational, Religious, and many other organizations, which are so helpful to mankind, would not be known today. At the time of this writing we are entering into the Christmas Season and at times we hear the expression; put Christ back into Christmas. But he has



never been out of Christmas. Without Him there never would have been a Christmas. The very name itself is Christ-Mass and any attempt to leave Christ out is vain. Christmas is a celebration of the birth anniversary of Jesus the Christ and no other birthday is celebrated with such fervency and extension of time in all the world. In our country, the U.S.A., we begin talking, and planning for it with Thanksgiving and continue till after New Years Day. Jesus is the King and Saviour of His people in all the world, and shall reign forever, both in the hearts and minds of his people in Heaven above and those who love and served Him here in this world.

### "Jesus Shall Reign Where'er the Sun"

Jesus shall reign where'er the Sun  
Does his successive journeys run;  
His kingdom spread from shore to shore  
Till moons shall wax and wane no more.

From north to south the princes meet  
To pay their homage at his feet;  
While western empires own their Lord  
And savage tribes attend his word.

To him shall endless prayer be made,  
And endless praises crown his head;  
His name like sweet perfume shall rise  
With every morning sacrifice.

People and realms of every tongue  
Dwell on his name with sweetest song,  
And infant voices shall proclaim  
Their early blessings on his name.

Let every creature rise and bring  
Peculiar honors to his name  
Angels descend with songs again  
And Earth repeat, a loud Amen.



### A HORSE OF A DIFFERENT COLOR (Revelations 6:5)

When I was young, and good looking, and smart, and at times very foolish, I read a sermon by the Rev. J. B. Culpepper of the Southland and in it I found a story which I remember was as follows:



One morning a group of small boys stood on a street corner in a small town discussing a black pony which was to be raffled off at two o'clock in the afternoon. Among these boys was one named Tommy, whose mother and Sunday School teacher had taught that raffling was a form of gambling in which no one should participate, but Tommy, being young and not altogether responsible, wandered about with the other boys and at the appointed hour stood in the crowd where the pony was being drawn. Presently, his uncle came over to him and said, "Tommy, I have purchased a ticket for you and I want you to hold it and see if you have the lucky number."

Sure enough, when the ticket was drawn Tommy had the lucky, yet unlucky, number. It was difficult for him to believe that he had so suddenly become the owner of such a beautiful little black horse, but his friends pulled him up to the pony and (perhaps his uncle) placed him in the new saddle on the pony's back. Apparently, there was no harm or danger in him whatever and he made no effort to move until when the crowd had dispersed, Tommy drew up the reins and started him up the street toward home. As he was passing a certain store, he heard a familiar voice calling his name and saying, "Tommy! Why are you on that horse? Get down he will kill you. We have read about him in the paper and he has killed three men." But Tommy said, "No, Dick this horse is not bad, I have ridden him several blocks and he is perfectly gentle." Then, lest his friend might persuade him, he rode on toward home.

When he reached home his father, who had been reading the paper, came out and in a serious tone said, "My son, I have been reading about a horse like that which has killed three men. How does it happen that you are on this one? You must get down at once, he might be the one of which I have been reading." At this time his mother and sister came out and joined the father in urging the boy to dismount. "But Father," said the boy, "this can't be a dangerous horse as I have ridden him quite a distance and he is gentle, and anyway, Uncle took a chance on him at a raffle yard and he is my horse now." Then the mother changed her mind to some extent and said, "Well, Daddy, maybe this is not the horse of which you have been reading; he is so beautiful and would be so nice for Tommy." Then Tommy said, "Daddy, I will ride up the road a short distance and when I return I will tell you all about him."

The little horse moved out gracefully. He trotted, singlefooted, paced, raced, galloped, did about everything a riding horse could do. And Tommy, much in love with him, patted him on the neck, and talked aloud to him about the many happy trips they would have together. All too soon he noticed that the setting sun was moving



down below the western horizon, but when he attempted to turn the pony toward home, it became obstinate and refused to turn. Then seizing the bit between his teeth, he started to run down the road. Tommy became frightened and tried in vain to stop him, even tried to get down, but it was too late. Faster and faster the horse ran down the road, striking fire on the rocks at every bound until coming to a turn in the road he dashed out into the woods, striking against limbs and brush and coming to a fearful precipice, he plunged wildly over and on the sharp rocks far below, death pinioned the horse and the brave, but deluded little rider.

In order to impress certain facts in the subject, I am now to use, may I suggest certain points that should be observed in the story. First, Tommy was not to blame. He was so young and like all boys and girls too, he loved a horse. Second, Tommy cannot be condemned for having possession of that horse. It was his uncle and not Tommy who purchased the ticket of chance, and yet, this uncle must not be condemned harshly. He no doubt loved his nephew and wished only to make him happy, even though he failed to see the danger that might exist in such a horse. Third, Tommy did not see the danger and refused to believe when warned. Then, after riding the pony a short distance, he was confident that he could manage him. Fourth, though this animal was beautiful and appeared harmless he was a deceiver and a killer. I do not know about the name of the horse that killed Tommy but the horse of which I am now to speak is called Alcohol.

It is said that about 1,000 years before Christ, a man whose name was spelled with two Hebrew letters and pronounced Al who, being somewhat of a scientist undertook to find the element in strong drink that made men who drank it temporarily insane (drugged) and when he was able to separate that element from other ingredients of strong drink he called it cohol, which is a Hebrew word meaning devil or evil spirit. The people of that section in the far east spoke of what Al had discovered as Al's cohol or Al's devil or evil spirit and that name has come down to us as alcohol. This is what we figuratively call the horse of a different color.

Alcohol, of course, like water is clear and has no color except when men prepare it for sale as a beverage, but when they do this they clothe it in attractive colors and never in black. In fact, they give this horse many different colors. Maybe a rose red, a pink or that "frosty, creamy golden" color that we hear about on the radio. Regardless of the color that might be given beverage alcohol, when used as a beverage, is the same devil that it has always been and always will be.



The first and most important thing the American people need to learn about alcohol is that like the horse that killed Tommy, this horse too, is a deceiver as the name indicates. Haven't we read in the Bible that the devil has been a deceiver from the beginning? Did he not deceive Mother Eve in Eden; and did he not try to deceive our Saviour on the mountain and at other times? All of the Apostles and Christian workers have had to be on guard lest they be deceived by him and in the last book of the Bible we have the statement, "The devil that deceived them was cast into the lake of fire." This good book, too, warns us against alcohol and says that it is a deceiver. Proverbs 20:1 "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." Alcohol in its very nature is a deceiver. It makes people believe that they are stimulated by its use when, in fact, they are depressed and this is affirmed by the most eminent physicians in the nation today and by scientific tests made in many of our greatest universities.

Dr. Haven Emerson, one of the most eminent medical authorities in America says: "The appearance of excitation, talkativeness, muscular action, and so forth are not evidence of stimulation but of the lowering of the control of the mind over the body, resulting in unrestrained but ineffective performance. The semblance of stimulation is deceptive and fallacious."

Dr. Emerson has given valuable service on the Board of Health in New York City for many years, and in the Medical Corps of the United States Army, and as a professor and lecturer in Columbia University, Yale University, University of Michigan, and University of Minnesota, as well as being the author of several books on important subjects. Other authorities could be quoted on this point but I trust that this is sufficient.

Beverage alcohol, like the horse that killed Tommy, usually has an attractive appearance that appeals to men's taste but does not warn of the danger. It does not call one's attention to Proverbs 23:32 which says: "Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder." It is a deceiver. Be not deceived by it.

Beverage alcohol is not only a deceiver by its very nature but it creates deceit in the minds of men who prepare it for sale. During prohibition there was created in this country an organization called "The Association Against the Prohibition Amendment" the purpose of which was to discourage the enforcement of the Eighteenth Amendment. Everything possible was done by those connected with, and



those in sympathy with the purpose of that organization to discourage and lead the American people to believe that all efforts to enforce our laws against the liquor traffic would be futile. They told us that the best way to have temperance would be to repeal the Eighteenth Amendment. They argued that if you make it easier for people to get liquor they will drink less of it. In other words, the way to have sobriety is to give people more liquor. They told us that the repeal would lower our taxes, would reduce crime and poverty, etc. Many people believed them, but not I, and when people asked me what I thought about those promises, I promptly advised them not to believe them. That men working for the liquor traffic had never been known to keep promises and would not and did not intend to keep any such promises. Moreover, they said that the old saloon must not be allowed to return, either in its old form or in some modern disguise. Have the liquor interest lived up to these statements? They have not. Are conditions better now than under prohibition or even in the days of the old saloon? Instead, they are much worse in every way imaginable and the men who promoted repeal were not merely mistaken as to what would happen, they lied and knew they were lying but did not care, nor do they care now. They deceived the people of our country into repealing our prohibition laws both as a nation and mostly as states.

But let us go back to our story and note that as Tommy was not to blame either for desiring, owning, or riding the horse that was so vicious, neither can we condemn too severely, the great host of young people, many of whom are very young, who are taking chances on and beginning to ride this horse of a different color. Not many of them, if any at all, would start drinking if they were not influenced in one way or another to do so. We are told that people drink for certain reasons, a physical defect or lack of certain vitamins that create a desire for strong drink; a certain mental craving, or a social unrest that may lead people to drink intoxicating liquor; but, whatever claims may be made in this respect, it all sums up to the fact that people start drinking because they are influenced to do so by older people in one way or another -- from the fathers and mothers who drink before their children and even give it to them, -- to the industrialist who advertises beer on the radio and television. A little girl, seven years old, came to visit us recently and stayed all night, and in our conservation regarding drinking she replied, "I like my beer." It is a well known fact that the liquor interests are doing everything conceivable to create a greater and ever-increasing drinking psychology both among our older and especially the young people of our nation. Some of us have observed that for many years our moving picture shows have been replete



with drinking scenes and we have been suspicious that these were not there by mere chance but were paid for by the liquor interests, and now we learn on good authority that one, Walter E. Kline, one of the highest paid advertising lobbyists in the world is placed in Hollywood by the liquor interests to see that liquor drinking scenes are placed in every picture possible, but that nothing is said or done in any movie that will indicate that drinking may have a bad effect. The reckless disregard for law and high moral standards that prevails among the young people of our country today is influenced largely by what they see in the movies and in the conduct of their elders. The liquor traffic reaches out its hands for children while they are yet infants and follows them through life with the view of making, first, occasional, then moderate, then heavy, or problem drinkers of them, and this we know to be three of the main steps toward alcoholism and thus, people, especially young people, are influenced to start drinking. We people of the church endeavor to bring up our children in Christian homes on the high standard of Christian living but, while we are doing so, and even though they are going through church schools, church colleges and universities, this thing we call cohol (devil) is after them and when they begin a vocation or find employment in some industry, they will be almost compelled to attend social functions where liquor in the form of toddies or cocktails is served, they will be influenced to begin as social drinkers with the thought in their minds that to drink occasionally will not hurt them. It requires courage under such circumstances to refuse but it should be remembered that an abstainer has much right to be insulted when he is urged to drink as any hostess by such a refusal. Christians certainly ought to refuse. But let it be remembered that Tommy's uncle is not the only one who has or is taking chances for nephews and nieces. Even our Uncle Sam is doing that too. Fathers and mothers in a sacrificial spirit are willing to give their sons and their daughters to the service and defense of our country, but it is shamefully unfair to them to have their loved ones, who have never used alcoholic beverage before, returned to them as addicts to liquor.

As Tommy did not see the danger in that beautiful little horse, so people argue today that there is no harm or danger in this horse of a different color. They say it indicates independence of thought and of fear to use beverage alcohol when one wishes to do so. And, as Tommy, after he had ridden a short distance was sure that he could manage the black pony, so people today say, "I can manage my liquor," and they are prone to condemn others who are overcome by it. Yet, no one knows when he has taken the first drink that he will not eventually become a chronic alcoholic. Therefore, the safest



plan for life is total abstinence. "But," says one, "What harm can there be in beer?" None so far as I know, except its alcoholic content, which is one tablespoonful in each 12 ounce container of 4% and 1-1/2 tablespoonfuls in each 12 ounce of 6% beer, which is enough, says Dr. Haven Emerson, "to slow the functions of the brain, and thus, cause errors of judgement, impairment of will or vision, delay reflex actions, and thus, lead to carelessness and hazard of life."

This horse of a different color is a killer. Day after day, the bodies of people who have been killed are strewn along our highways as a result of drivers drinking either before or while driving. Beverage alcohol is responsible for many murders which take place in taverns, in homes, and other places too numerous to mention. It is also responsible for the death of thousands of people every year who drink it and die while drunk. Scientific tests prove that when alcohol is consumed to the amount of five drops to each one thousand drops of blood, it produces death. Thus, many die from drinking as well as from chronic alcoholism.

It is one thing to destroy human bodies, however, and another, perhaps a worse thing, to destroy people's lives while they continue to exist in their God given bodies. From 1938 to 1941, I was pastor of the Grandview Rockport Parish in the Evansville District in the Indiana Conference of the Methodist Church, and in one of our churches one of the members told me his life's story. He said, while yet a youth he learned to play a cornet and later was employed by a circus, and traveled rather extensively with that organization assisting in the music department. Being in company with others who drank liquor, he, too, formed the habit. All went well for a while but later the habit caused him to lose his job, and then several other jobs, and going from bad to worse, he finally took the Kiely cure and for five years he did not touch it. Finally, a so-called friend persuaded him to try just another drink, and from that he went from bad to worse until at Gary, Indiana. He was down and the snakes were after him, and he told me that those great monsters would come up in his face, and one after another they would come and fade away until he thought he was dying. He began to pray, and from what he told me, his prayer must have been like this, "O God, if you will only help me, I'll never touch it again" and then he said, "When God saw that I meant it, he saved me" and he said, "That was twenty years ago and I have kept my promise." He was active in the church work of that community until he died a few years ago and the pledge was kept to the end. And but for the Grace of God, his life would have been ruined and his soul lost forever. This



horse of many colors continues to destroy lives, multitudes of them every year -- many of them, men of distinction, including educators, financiers, doctors, lawyers, priests, and ministers. The whole liquor traffic is responsible for the ruination of life in its every respect. Especially is this true of the moral life, that which nothing is more important, but this is equally true of the domestic aspect of life. Thousands of American homes are being broken up to the distress of little children and other innocent people because alcoholic drinks are made and their sale promoted. To be sure some of these homes might have been destroyed anyway, but the fact remains that a very large percent of these families would be together, and happy, yet, except for the liquor traffic.

The political life of this country is of supreme importance to our people but the liquor traffic is making and has made it so rotten, that it stinks to high heaven. The stinkenest old skunk in the woods would turn up his nose at it and go away in disgust saying, "I think I will close up shop and go out of business. The competition here is too strong for me." How can anyone deny this, when we consider the arrogant attitude and wicked domination by the millionaires in the liquor business over our political life in this country today. May God have mercy and save us. This wicked business would destroy the church if it could and will destroy it if it can. Not that it would destroy church buildings or confiscate church property, but what is worse, it would destroy the spirit and the life of people who belong to church organizations. In more than thirty years, as a minister, I have not known a church member who used alcoholic liquor, even occasionally, who showed much, if any, evidence of real spiritual life. Strong drink always has, and always will, hinder and destroy spiritual life.

Let it be remembered then, that whatever corrupts and destroys life, threatens the very existence of the nation. History affirms this to be true of the past and it is true of the present. As I see it, the present trend of things indicates that we are storing up enough moral corruption to cause an explosion eventually that will rock and destroy the very foundations of our beloved country. E. Stanley Jones, one of the world's greatest preachers and missionaries, said some time ago, "The stage is set to make this a drunken nation, a drunken nation is always a declining nation." "Righteousness exalteth the nation but sin is a reproach to any people," but it seems that we forget that right and Godly fear have anything to do with our security. Of one thing we are certain, drunkenness and crime are on the increase especially since the repeal of the Eighteenth Amendment. Even in the day of the old saloon there were but few women drinkers,



and now it is claimed by people not too friendly to the dry cause, that at least 56% of our American women drink liquor and one of the Vice-presidents of the UCTW stated recently that there are 800,000 women habitual drunkards and alcoholics, and that these are increasing at the rate of 120,000 per year. It is pretty generally conceded that from sixty-five to sixty-eight million people in the United States drink, that of these, at least four million are chronic alcoholics. More than a million drinkers die each year, and in order to keep good, the liquor business must recruit that many and more drinkers each year. The men who make and promote the sale of intoxicants are unscrupulous as to whom they secure for their recruits, or how they get them. They do not hesitate to persuade boys and girls of our Sunday Schools and churches to join their recruits, and by disreputable advertising and other schemes they lead them astray. And, thus, the deadly work of the liquor traffic goes on striking at the very heart of our nation. I am not so much afraid of Russian Communism as I am of this deadly evil in our midst. Communism would destroy our Government and take away our liberties by force, but the liquor traffic would destroy them by decay, and if this continues in our land, we are heading for, and eventually will come to our doom. It is not the force without, but the moral corruption within that opens the way to a nation's destruction. There is only one thing that can save us, and that is the Church of Jesus Christ. The church is not trying to run or rule the country, it is trying to save it.

It would save our country from the evils that would destroy it, the greatest of which is the liquor traffic. I believe that there are enough people in our churches to destroy it, and if the members of our churches who compromise with, and even patronize the business, take a definite stand for the high standards set by our church leaders, we can, and will soon create enough sentiment to overthrow it. This dirty rotten business ought to be destroyed, and I, for one, am in favor of stopping it even if it takes the whole United States Army to do it. It can be done and it ought to be done.

Every church, as a denomination, has its own temperance program and perhaps its temperance organization, but no one church can fight this battle alone. We must cooperate and fight with every other temperance organization in our country among which are the Indiana Temperance League and the W.C.T.U.















