

History
of the
Skinners
of
Glasgow

LUMSDEN



Aird & Coghill, Ltd.
Glasgow

History of
The Skinners Furriers and Glovers
of Glasgow

FACSIMILE "SEAL OF CAUSE" IN FAVOUR OF THE SKINNERS
AND FURRIERS OF GLASGOW. 28th MAY, 1516.
(For Text see page 211).

History of The Skinners Furriers and Glovers of Glasgow

A Study of a Scottish Craft Guild
in its various relations

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Preface

"ANNALS of the Skinners' Craft in Glasgow" (1516 to 1616) written in 1870 by the late Mr. W. H. Hill, LL.D., Collector and Clerk of the Merchants House of Glasgow, and published in 1875, having been long out of print, I undertook a few years ago the work which Dr. Hill began but found it impracticable to complete, viz., a further history of the Craft down to modern years.

The "Annals" suffered from the same disadvantages as the late Mr. George Crawford's "Sketch of the Trades House of Glasgow," in that the Glasgow Burgh Records had not been published, the Burgess Roll was still in manuscript and the originals of many old documents were not available for reference. For instance, Dr. Hill never saw the Skinners' first Charter of 1516, nor had he heard of Archbishop Montgomerie's Grant of 1584. Mr. Crawford was unaware of the existence of the Tailors' first Charter of 1527, and never saw the Agreement of August, 1605, between the crafts for the establishment and maintenance of the Crafts' Almshouse. On the authority of a previous researcher Dr. Hill refers in his "Annals," but with hesitation, to St. Mungo as the patron saint of the Skinners, and to a grant in favour of the Craft of the year 1484.

After the publication of the "Annals," in his later researches, which unfortunately for want of leisure he had to abandon about the year 1891, Dr. Hill had confined his work to transcriptions from the minute books from 1611 to 1853, and to "abstracts prepared to enable a continuation of the first volume to be compiled."

I have not attempted, for reasons which from the above will be apparent, to continue the "Annals" from 1611 onwards, but rather to write the Craft history anew. The Historical Introduction to the "Annals" however is such an excellent example of Dr. Hill's painstaking studies of past centuries that I think it most worthy of a place in the present volume. It therefore follows this preface.

In the arrangement of my chapters I have endeavoured to make it clear that in the constitution and various "sets" of the Burgh Council itself there were woven, through the principle of burghship, the constitutions of the Craft Guilds and of the Merchants and Trades Houses. All formed part of a larger organism, the Burgh Corporation.

No records of the period remain to show what grip the Church may in practice have had on the Skinners and the other six pre-reformation Crafts. The Skinners' Charter of 1516 and those of the Tailors, Weavers, Hammermen, Masons, and Cordiners disclose the intention.

Town Council control on the other hand—and it must be kept in view that "Town Council" always meant until 1833 so many merchants and so many craftsmen—was constant over the practices and work of each Craft from the first moment of its recognition until the beginning of the nineteenth century when the Craft and Guild systems in Scotland began to crumble.

Long before that, however, particularly after Imperial Parliament had bereft the Weavers of the Kingdom of their Burgh protection and after the passing of the Glasgow Police Act of 1800, and the extension of the ancient Royalty by the taking in of various out-lying districts, to which craft protection did not apply, it was evident to the Glasgow craftsmen at least that their fate as privileged citizens was in the balance.

Subject to the element of Town Council control, each craft had enjoyed a large measure of home rule, unaffected in any other way, until their federation took place and they came into relation with the Guildry and Conventry as a result of the Letter of Guildry of 1605. Even then home rule still remained, with the single exception of the power given to the Conventry (or Trades House) to make acts and statutes for good order among, and to judge between the crafts and callings—a power probably transferred from the Town Council to relieve that body and allow the leading craftsmen in their new House to endeavour to settle craft differences and adjust each craft's bye-laws among themselves without troubling the Town Council unless by way of unavoidable appeal.

Home rule was a feature of most Scottish craft guilds and the craftsmen valued their hard-won independence. They freely chose their Deacons and leaders. For more than three centuries the craft guilds were the only democratic institutions in the country. They had had a long fight for civic recognition and a share in civic government. But (except in Glasgow where the Merchant and Craft Councillors were equal in number) their share from the end of the sixteenth century to the third decade of the nineteenth was small and the method of election was repugnant to men accustomed to free choice of their own office-bearers. Being always in a minority in the self-elected Town Councils their views on the need for nineteenth century burgh reform were fully as strongly expressed as their struggles had been strongly waged for sixteenth century freedom *cum* civic honours and responsibility. Their demand in Glasgow in 1833 and long before then, was undoubtedly for reform,

with some recognition to them for their long war for popular city government and for a Town Council elected by poll. Then, even the reformers in Parliament willingly left to them the Deacon Convener's *ex officio* seat in the Town Council, and it is remarkable that in every Reform Act, public and private, since that year the right has been preserved.

While the two Acts of 1833 and 1846 respectively severed the connection of the Trades with the Town Council and abolished their exclusive rights of trading within the ancient burgh Royalty, notwithstanding this the Skinners and the other thirteen crafts have never ceased to take an active interest and no small part in promoting the welfare and public work of the City, for representation on the Town Council and protection against outside and unfair competition were not the only objects of their creation or existence. Shorn of these rights and freed from their counter obligations to the community they have all without exception made wonderful advances in membership, wealth and private and public charitable efforts for the good of their fellows and the commonweal of the City.

I wish to tender my best thanks to the Deacon and Master Court of the Incorporation for the privilege and pleasure of writing the history of their Craft and to the Clerk, Mr. Wm. Patrick Mitchell, B.L., for facilities afforded me in making my investigations. I owe a debt also to his late father, Mr. Wm. Jas. Mitchell, for many favours and to the Faculty of Procurators for ready access at all times to Dr. Hill's notes.

Thanks are also due to Mr. James R. Anderson, Editor of the published Burgess Roll of Glasgow, 1573-1846, without which the list of Skinners from 1573 in the Appendix would have been far from complete, to Mr. R. D. Allison, LL.B., my depute, for many suggestions and for reading the proof sheets, and to Miss Marjory H. Cunningham, my assistant, for the preparation of the index.

H. L.

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Historical Introduction

TO

“Annals of the Skinners Craft” (Published 1875).

THE SKINNER CRAFT — EARLY LEGISLATION — SKINNERS
INCORPORATIONS IN SCOTLAND.

THE craft of the Skinner, or faculty of manipulating the skins of animals for the uses of mankind, is probably the most ancient of all the manual arts. Not only is its earliest use for the clothing or covering of the body obvious and indubitable, but to it we are also indebted for the transmission and preservation of knowledge from one generation to another.

In the very name of architecture we have direct reference to the tectorial or covering art, which preceded the arch or roof of stone for the dwellings of mankind.

The sevenfold shield of Ajax, and our own Highland targes, attest the aid which the Skinner craft has long given in the arts of war, as the coracles of the ancient inhabitants of Britain prove its early connection with navigation and the craft of the sailor.

In short, throughout the world, in the most ancient and simple as in the most civilised times, no occupation has afforded work, or more varied means of enjoying life and the blessings of Providence, than that which may be traced directly to the art of the Skinner, or which is not indebted to it in some original and important degree.

The Skinners Company of London makes reference to its remote antiquity by adverting to the notice in Divine Writ, where, in the account of the expulsion from the Garden of Eden, it is said,¹ “Unto Adam also, and to his wife, did the Lord God make coats of skins and clothed them,” by embodying the allusion in their motto—“To God only be all the Glory”—adopted on their incorporation by Royal Charter in the year 1327.

To the Company of London² must, doubtless, be accorded the honour of being regarded as the premier municipal Skinners Corporation in the Kingdom. But while, from the loss, destruction, or non-existence of local records, we do not find any express or actual institution of the Skinner craft as a municipal corporation in our Scotch burghs, of a date coeval with its

¹ *Genesis*, chap. iii.: 21.

² *Stowe's London*, p. 604. See also *Memorials of London in the 13th Century*, pp. 153 and 328.

incorporation in England, there are indisputable evidences of the fact that the Skinners existed as a separate and distinct trade in Scotland from the earliest period of its history.

Numerous provisions respecting the purchase and sale of "hydes and woll" were in Scotland enacted for the good of the kingdom, as well as for the special behoof of those trading in these staple articles.

Among the "Leges Quatuor Burgorum," a code described by the late learned Thomas Thomson¹ as the earliest collected body of the laws of Scotland, there is an express prohibition against foreign merchants buying wool or hides at all outwith the limits of free burghs, and only within burgh from the burgesses themselves. In the quaint language of the time, the statute² runs thus:—"Na marchande uncouth may by ututh burgh woll na hydys or ony oyr marchandyse, na yit wythin burgh bot gif it be fra burges."

To a similar effect, also, was the statute³ of the Gild, "De libertate confratris Gilde"; and this exclusion of foreign merchants from buying hides very frequently also occurs in the charters of subsequent date, granted by our Scottish monarchs⁴ in favour of the burghs whose rising trade they anxiously desired to foster.

Among these interesting, and, in many respects, curious "Statutes of the Gild," which are supposed to have been enacted about the year 1280, as supplementary to the Code of Burgh Laws, the following enactments occur:—

⁵ "Na flesher, sa lang as he exerceses and uses his office, sall buy wool or hydys, except he forsware his ax, and that he sall not with his hand slay any beast." What the object of this enactment was is not very obvious, but it was probably dictated by the same policy which afterwards enacted the Statute 1703, c. 8, prohibiting fleshers from being also graziers, or from possessing more than one acre of land, under the penalty of £100 Scots for each contravention of the Statute, besides forfeiture of the whole "nolt and sheep that shall be found in the said parks."

The Statutes⁶ of the Gild further provided "that na burges sall have bot ane servant allanerlie to buy wool or hydys; and gif any person unreasonably buy wool or hydys without the place ordeined thereto within the towne, the

¹ Preface to Thomson's *Scots Acts*, Vol. I, p. 32.

² Thomson's *Scots Acts*, Vol. I, p. 24.

Note—This edition hereafter referred to simply as *Scots Acts*.

See also Skene's *Regiam Majestatem*, etc., p. 229, No. 18.

Note—This volume hereafter referred to simply as *Skene*.

³ *Scots Acts*, I, 93, No. 23. *Skene*, p. 274, No. 20.

⁴ See Charter of King William to Burgh of Perth. *Scots Acts*, I, No. 76.

⁵ *Scots Acts*, Vol. I, Preface, p. 38.

⁶ *Scots Acts*, I, 94, No. 34. *Skene*, p. 277, No. 30.

said wool and hydys sall be converted to the use of the Gilde"; and again, that¹ "Na stranger bringing barkit (i.e., tanned) hydys to be sauld, sall sell them within the house, bot in the common market, and allenerlie upon the market day; and suppose the hydys be cuttit in peeces, the seller thereof sall pay the custome."

These customs or duties to Government are elsewhere recorded.

From the "Assisa de Tolloneis," which is a capitular regarding the great and small customs of commodities imported and exported in the country, about the time of Robert the Bruce and earlier, we find the following²:—"Of peloure³ of a tymmyr⁴ of skynnys of toddis,⁵ quhytredys,⁶ mertrikis,⁷ calvis, beueris,⁸ sable, firrettis, or swylk⁹ vythr of ilk tymmyr, at the out-passing, 4d.; of the tymmyr of skurel,¹⁰ 2d.; of ane hundreth gray gryse¹¹ and skurel, dycht¹² and letherit,¹³ 8d.; of ilk otyr skyn, a halfpenny. ¹⁴ "Of custome of hydys and skynnys—of a last of hydys, 8d.; of ilk dakir of hydys, sauld in dakir, 1d.; of half a dakyr, or four, or three, twa hydys, one halfpenny." The daiker, it may be explained, consisted of ten hydys, according to Skene's computation (*De Verborum Significatione*), although the foregoing, and the circumstance of the "long hundred," as it is termed, consisting of six score, and the "decad" of the ancients, from which the word is supposed to have been derived, comprising twelve months, all seem to indicate that the daiker contained twelve hides—twenty daikers composed a last of hydys. To continue the enumeration of the customs. That "of a kid at the out passing, a fardying; of a last of hert hydys, 8d.; of a dakyr of hynd calwis, thre half peniis; of a hundreth wol skynnys, 4d.; of a bynde of skynnys of schorlyng,¹⁵ that is to say twenty-four, 1d.; of one hundreth hog¹⁶ skynnys, thre half peniis; of ane hundreth lam skynnys, thre half peniis; of ane hundreth gayte¹⁷ skynnys or har¹⁸ skynnys, thre half peniis." ¹⁹ "Of the custome of Cordwan—of a dusane cordwan skynnys, at the entryng nocht, bot at the furth passyng, 4d.; of four or the cordwane skynnys, 1d.; of twa, a half penny; of ane, nathyng."

About the year 1295, it was statute²⁰ that "yar is aucht for ye canage (i.e., can or custom) of a last of hydys, 12d.;" and by an Act of King James I, of Scotland, 1424,²¹ cap. 23, which seemingly was enacted with the view of

¹ *Scots Acts*, I, 95, No. 45.

Skene, p. 279, No. 41.

² *Scots Acts*, No. 2.

³ Fur.

⁴ A package, usually of forty skins, packed between two boards.

⁵ Foxes.

⁶ Whitteraks or weasels.

⁷ Martens.

⁸ Beavers.

⁹ Such.

¹⁰ Squirrels.

¹¹ Common gray.

¹² Prepared.

¹³ Curried.

¹⁴ *Scots Acts*, No. 5.

¹⁵ Skins of shorn sheep.

¹⁶ Two-year-old sheep

¹⁷ Goat.

¹⁸ Hare.

¹⁹ *Scots Acts*, No. 9.

²⁰ *Scots Acts*, I, 361. *Fragmenta Collecta*, No. 27.

²¹ *Scots Acts*, II, 6.

prohibiting the exportation of skins out of the kingdom, the following duties were imposed, viz. :—"6d. for ye custm¹ of ilk mtrick² skyne, and for 10 fulmart skynis, called selhok, 8d. Item, of 100 cunneying³ skynis, 12d. Item, of ilk 10 of ottr⁴ skynis and tode⁵ skinis, 6d. Item, of ilk 10 of hert and hynde⁶ skynis, 12d. Item, for ilk 10 dais and rais⁷ skinis, 4d."

The prohibitive nature and object of this latter tariff may be best judged of by a comparison with that given in the "Assisa Tolloneis"; and when it is kept in view that, at the time this tax was imposed, the custom levied on the exportation of horses, oxen and sheep, was one shilling per pound of their value; upon fish and herrings, one penny per thousand, and fourpence per thousand upon cured and red herrings—the price of these latter, in the year 1328, being 1s. 6½d. per 100; also, that the cost or price of a cow in Scotland,⁸ in the year 1317, was 5s. sterling, or £3 Scots; that, in the year 1329, a horse cost from 5s. to 13s. 4d. sterling; an ox, 10s.; a sheep, from 1s. 2d. to 2s.; a hog, 6s. 8d.; cheese⁹, 1s. per stone; meal, 1s. 7d. per boll; barley, 2s. 5d. per boll; oats, 11d. per boll, all sterling money; while in 1424, the year in which the custom on skins was imposed, the price of wheat in Scotland was fixed at 2s. per boll; rye, barley and peas, at 1s. 4d.; oats, at 6d¹⁰; the price of oxen at 6s. 8d. each; of sheep, 1s. each; and of horses at 13s. 4d. each; all fixed by Act of our Scotch Parliament,¹¹ for the intended good of the community, as being the highest prices which the traders or merchants were entitled to charge on their sale to the public. It is, however, added by MacPherson, the annalist of commerce, "that they were all much under valued." Certainly the wheat was so, for we find that, notwithstanding the Act, wheat was sold in Aberdeen, in 1438, at 7s., and oatmeal at 4s. sterling per boll.¹²

The price of a dozen of gloves, it may also be mentioned, but, probably, of no ordinary quality, being "for the Quene," we learn from the accounts of the Chamberlain of Scotland, for the year 1474, quoted by the worthy old historian of Glasgow, John Gibson, was 6s., or 6d. the pair, paid to a "skynner of Strivlinge" (i.e., Stirling), "two hattis" (i.e., hats) to the King, costing together £1. Another, whose fate alone would indicate it as having been his best, costing 12s., and noted, without the adjunct of "by mistake," which is now charitably adopted in such cases, as having been "taen by Johne of Murray at Yule" (i.e., during the Christmas festivities); "a lynning of lam skinnis to the Kingis jakat of sating," costing 6s.; and a similar lynning to

¹ Customs or duty.

² Weasel skins.

³ Rabbit skins.

⁴ Otter skins.

⁵ Fox.

⁶ Hart and hind.

⁷ Doe and roe.

⁸ MacPherson's *Annals of Commerce*, Vol. I, p. 639. A.D. 1424.

⁹ *Annals of Commerce*, App. No. 3.

¹⁰ *Annals of Commerce*, App. No. 3.

¹¹ 1424, cap. 11.

¹² Sinclair's *Statistical Account*, Vol. II, p. 537. *Annals of Commerce*, App. No. 3.

his "gown of chamblot" (probably his dressing gown), costing 34s., all Scots money.¹

Respecting the Skinner craft itself, the Statutes² of the Gild likewise enacted "that na skinner nor gluif maker, nor any other burges, sall make wooll of (off) skinnis from the Feast of Whitsonday until Michaelmas, but sall sell the skinnis as they are (i.e., with the wool on) the best way he may." This provision was evidently considered one of very material importance, and its due observance was most anxiously sought to be enforced, as there is added to the Statute the heavy fine "gif any of them (i.e., the Skinners or Glove makers) is convict hereof, he shall pay to the Gild ane punscheon of wine."

Like other crafts in these early times, the Skinners had their own back-slidings, for in the "Iter Camerarii," or treatise on the "Chamberlain Air"³ (i.e., the circuit by the High Chamberlain of Scotland, whose duty it was yearly to visit, in his judicial capacity, the different burghs in the kingdom, to take cognisance of trade offences and complaints), one head of enquiry is set down "off ye chalance⁴ of Skyennaris," which very specifically points out the misdeeds of which they either were or were suspected of being guilty, viz. :—"Yat yai mak gluvis and uyer graith⁵ or yer lethir be kindly wrocht and maid. Item, yat yai hunger yer lethir in default of graith.⁶ Item, yat yai deir ye kingis mercate and ye cuntre of eggis bying (for preparing their skins). Item, yat yai fill⁷ ye kingis watter (running streams). Item, yat yai sow and wirkis (i.e., work) with fals graith. Item, yat yai mak yame maisteris and can nocht be craft" (i.e., that they admit freemen to their craft before they understand their trade or can be craftsmen).

Coming down to a somewhat later period in the history of legislation respecting this branch of our national industry, it becomes more apparent that the legislative enactments on this subject had the two-fold object in view, not only of protecting and fostering the Skinners craft, and, according to the political philosophy of the day, benefiting the community who required the articles of their manufacture, but also of securing an increase in the resources of the Crown, whose revenues, when derived from trade, were much more easily available through the taxations and "wardings" within the burgh, than was practicable under any general system of excise or customs collection then existing.

¹ Gibson's *History of Glasgow*, App. No. 5.

² *Scots Acts*, I, 95, No. 40. *Skene*, p. 278, No. 36.

³ See Acts 1427, c. 103; 1449, c. 21; 1491, c. 36; 1553, c. 26; and 1593, c. 185. Also *Report of Select Committee of House of Commons*, printed 14th and 15th June, 1821.

⁴ Challenge.

⁵ Other articles.

⁶ That they scrimp the leather and so make detective goods.

⁷ Vile or dirty.

Accordingly, the Act 1486, cap. 3, enacting "that na hydis saltit, dry, nor barkit," be taken out of the realm for two years to come, under the pain of their escheat or forfeiture. And, again, the Act 1555, cap. 19, renewed by 1573, cap. 6, enacting that "na person send woll, skin, hydis, or uthir stapill gudis customabill, furth of this realme be land in the realme of England, undir the peine of escheting of the samin"; while, with the view of securing the full benefit of the revenue to the Crown, by concentrating trade within burghs, the Act, 1503, cap. 44, renewed by 1503, cap. 34, enacted "that na man hous woll, hidis, nor skins or lethr. outwith fre burrowis, for ye keepin of ye kings custumes"; and, subsequently, the Act 1540, cap. 26, renewed by 1557, cap. 23, enacted "that na psonn use paking nor peeling of woll, hidis nor skynnis, lois nor laid, outwt fre burgh and privilege thereof"; a provision which is repeated by the Act 1621, cap. 12, prohibiting "packing and peeling" of hides except within free burghs.

Some idea, also, may be formed of the importance to the community of the Skinner trade in Scotland in early times, from the provisions of the Statute 1592, cap. 77, "againis transporting of woill and kid skynis furth of the realme." ratified by the Act 1593, cap. 36, titled "againnis the transporting of calf, kid, and certane uthir skynes," which, on the narrative of "hou necessar and profitable the schuirling skins (i.e., heifer or calves hides, or possibly the skins of shorn sheep) ar for lying cuschenes, making of pokis, lying powchis, gluiffis and clething of ye puir, and diuers viyer uses, which by transporting furth of yis realme are becum to an exorbitant derth, that yrthrou not onlie the skynaris are grytumlie hurt and preiudget be inlaik of ye ledder thairof, bot alsua all utheris his heines leigis," stringently prohibits the exportation of skins under the pain of their confiscation, one half to the king, and, with the view to securing the better observance of the Act, the other half to the party "apprehending" the skins.

The Act 1594, cap. 47, "In fauor of the Skynnaris," ratifies the previous Statutes, and particularly the Act of 1593, which, it narrates, was specially passed "in favour of Skinnaris and frie craftsmen of that occupation."

The general export trade of the country, however, could not thus be restrained, for, in 1609, we find a proclamation by King James VI setting forth the "bipast negligence" in the observance of the laws enacted in that behalf, and again strictly prohibiting the exportation of "barkit leddir" (i.e., tanned leather) from the country. Incidental to this subject, reference may be made to a commission granted by the same monarch, by Act 1617, cap. 37, "anent barking of hydis," which gives considerable insight into the process of tanning adopted in those days.

It is clear, from all these varied enactments, that the rulers of Scotland were imbued with strong and peculiar protective principles, and that their great object was to foster native industry by preventing export of the raw materials. The prerogative of the kings of Scotland, in some instances, was great, and their proclamations had apparently all the force of acts of parliament, yet the force and vigour of trade was such that neither the crown nor the parliaments could enforce enactments, in so far as they were opposed to the interests of the people themselves, whose materials, whether manufactured or raw, appear to have found their way to the best and readiest markets.

Accordingly, in course of time, the stringent and absolute legislative prohibitions against exportation came to be relaxed, although not without very considerable alternations.

In the end of the seventeenth century we find evidence of the customs levied on skins, and particularly that rabbit and hare skins were liable to an export duty of 30s. Scots per hundred. This appears from an interesting Act, 1695, cap. 33:—"For erecting of manufactories of oyle and of rabbet and hair skins," in favour of James Lyell of Gairden, whom the Act indicates was a Scotchman, or at least had long resided and carried on trade in this country, probably as a member of the Skinners Incorporation of Edinburgh. The oil, it may be mentioned, was to be extracted from hemp and other seeds. Respecting the "rabbet and hair skins" the Act sets forth Lyell's intention "to bring these to the best avail here, by bringing them first into wooll and then into hatts"; and in respect of the expense of building his works and bringing home workmen to the said work for manufacturing the said rabbit and hare skins, Lyell gets the privilege for nineteen years of having his work constituted a manufactory, with the substantial immunities and privileges of the Acts 1661 and 1681, freeing manufactories from taxation, quartering of soldiers, freedom of their workmen for watching and warding, etc., all which in those days formed no inconsiderable burden upon manufacturers and traders. And, as a further protection, it is enacted that "in place of 30s. Scots for each hundreth of rabbet and hair skins" of export duty, "there be £3 Scots exacted in time coming."

Closely following upon this comes the Act 1695, cap. 67, "anent the Skinners," which bears to be "for the greater encouragement of the Skinners of this kingdom towards the improvement of the native commodities of wild skins and lamb skins, and the art of that craft," and absolutely prohibits the exportation of "any wild skins, such as wild hyds—dae and rae—and kid with the hair upon them, untill they be made in work or dressed leather, to the good of the kingdom"; and, on the other hand, declares contraband the

importation of "any forraign made gloves of whatsoever sort," under their absolute forfeiture, and an arbitrary fine.

The enactment of these Statutes obviously implies the possession and exercise, by the Skinners craft at this time, of very considerable influence and power, and indicates that their trade was recognised as forming an important branch in the industry of the country. This is also further illustrated by the narrative contained in the Act 1661, c. 278, "discharging (i.e., prohibiting) the exportation of skines and hydys, &c."; and in an interesting account, given in the Act 1695, cap. 86, of a successful opposition, by the whole Skinners Corporations of Scotland, to an attempted encroachment upon their privileges by one "Whitefield Hayter, citizen in London."

By the Act of 1661, it is narrated that the Skinners had, "upon their own charges, brought from forraign places perfumers, makers, and preparers of lether, by whose pains and arte the kingdome may be furnished with gloves at easier rates and able to furnish other nations abroad with made work"; and accordingly, in recognition, parliament ratifies the Acts of King James before referred to. Proceeding on the further narrative of how useful certain skins might be, "if they wer prepared and improven by skinners within the kingdome," the Act prohibits the exportation of "calff skin, kid skin, hudderon or shorling skins, or any goat skins, hart, buck, deer, or any other wilde beasts, furthe of the kingdome, under pane of confiscation"; and for the "further encouragement of the skinner trade or manufactories," license is given them to export gloves, free of all custom and excise, for nineteen years.

Improving upon these crude principles of protection, the Act 1681, c. 78, "for encouraging trade and manufactories," absolutely prohibits the importation of "all forreign made gloves, schoes, boots or slippers," ordaining them to be "burnt and destroyed"; an enactment which must have gladdened the hearts of protectionists in those days.

The account given in the Act of 1695, before alluded to, of the application by Whitefield Hayter, whose citizenship of London evidently evoked the national jealousy of the Skinner trade in Scotland, and incited them to a clearer perception of the true principles of political economy than the application by their brother craftsman and countryman, Lyell of Garden, had evoked. This Statute, which is curiously titled "an Act in favours of Whitefield Hayter, citizen in London, and his partners, for a leather manufactory," proves to be the very reverse, being an absolute prohibition of their setting up a manufactory at all, "unless upon the express invitation and with consent of the burgh where they propose to establish their work"; the likelihood of which being accorded, judging from the extent and vehemence of the opposition which

the Act narrates, seemed, to say the least, to be very problematical they would ever receive. The Act also contained the canny provision that if Whitefield Hayter and his partners should be so invited, and did set up a work, "they shall take Scotsmen both to be partners and also to be prentices, and communicate the mystery of the trade to the said prentices." We do not learn that they ever obtained an opportunity of doing so, although, "to show how reasonable the Incorporations of the Skinners are," they somewhat jesuitically express to the parliament that "they are content to make this fair offer, that if the said Whitefield Hayter and his partners will come to Scotland and make an essay of their art they pretend to, and be found more skilful than the Scotch Skinners, the Skinners are content freely to admit him into their Incorporation, and communicate to him their privileges, which is all that in reason and justice can be demanded."

From the narrative of the Skinners' opposition, further interesting and curious information may be gathered. Primarily, it appeared that Hayter, by his application, had grievously offended the patriotism and shocked the dignity of the whole Skinners in Scotland, by alleging, in his petition to parliament, "that he had attained to a more perfect art of dressing and colouring all sorts of leather, and to make gleu better than latterlie it had been." This the Skinners deny in emphatic if not in conclusive terms, declaring that "the art of dressing skins is come to as great a perfection in this kingdom"; as a "convincing evidence" of which they, in their petition to parliament, state "that they have now come to the perfection of making of shambo leather, that it is as good as any in Britain, or any that is made beyond seas, and," add the petitioners, making a hit at Whitefield Hayter, whom they taunt with having given no "speciment nor any piece" of his particular art, "these Skinners (i.e., the Scotch craftsmen) that have the skill of making of shambo leather, which is so very useful, might, with much more reason, crave the benefit and privilege of a manufactory than anything that Whitefield Hayter can pretend to, who is notourly a goldsmith to his trade, and he himselfe has no skill of dressing or colouring leather, but only he makes use of this pretence that he or his pretended partners may make 'a down right' monopoly"; to the continuance of which, however, by the Acts before referred to, of the previous century, operating in their own favour as against the general community, and particularly those who had skins to dispose of, the Scotch Skinners see no apparent objection, although they urge forcible and enlightened arguments respecting the great interests of the country, as being most seriously threatened by the audacious proposal of Whitefield Hayter.

To conclude this narrative of legislation by the Parliament of Scotland connected with the Skinner trade, an instance may be given of what at that time was a very frequent but vain endeavour to regulate the prices of articles required for consumpt or use in the country, on principles not altogether in accordance with those enunciated in the "Wealth of Nations."

In 1608, in consequence, as we learn, of the "grite and extraordinair derth and pryces raisit upoun the buitess and shoone through all pairtis of this country," a commission is granted "to tak tryell yeirlie of the prices of all rough hydiss, and of the difference of the price betwix the rough hydiss and the barkit hydiss, and swa keipand the ground of the said difference proportionallie, to sett down reasonable prices upoun the buitiss and shoone, with penalties upon the Cordinairis who sall contraveyne, rais or hecht the said price"—the Commissioners for Glasgow being "Sir Mathow Stewart of Mynto, and Stewart of Castellmylk."

Such was the early legislation respecting the Skinner craft in Scotland. It now becomes proper to make mention of the Incorporations themselves in whose favour these Acts were ostensibly passed.

SKINNERS INCORPORATIONS IN THE DIFFERENT BURGHS IN SCOTLAND.

From the local reports of the Commissioners on Municipal Corporations in Scotland, and from other sources, it appears that in 1835, and, consequently, at an earlier period, the Skinner craft existed as a constituent corporation of the municipality in the following burghs, viz. :—

IN ABERDEEN,¹ it would appear that the Skinners and Tanners formed a separate and distinct corporation until the year 1633, when, in consequence of an Act of the Town Council, they were united with the Hammermen.

In AYR,² the Skinners Incorporation consisted only of three members at the date of the Commissioners' Report in 1835—the entrance fee being £12. The date of the incorporation of the craft is not given, but, apparently, it had existed prior to the year 1555. Relative to the Incorporation, the Commissioners report that, in the year previous to their enquiry, there had only been two living members of the Corporation—one of whom was resident in Kilmarnock, the other, viz., the Deacon, residing in Ayr. Fearing, apparently, that evil consequences might ensue from the Commission, these two worthies resolved on selling their property, long known as the "Skinners' Yeard," and on dividing the whole assets between themselves; and this they accordingly

¹ Kennedy's *Annals of Aberdeen*, Vol. II, p. 245.

² *Report*, Part I, p. 90.

did, but not before the member from Kilmarnock had introduced his son, to secure a larger share of the spoil.

In DUMFRIES,¹ it is stated that the Skinners Corporation of that burgh contained nine members, and had a capital of about £300. The date of the origin of the Corporation is not however given.

As respects DUNDEE, no specific information is given of the incorporated trades of that burgh in the Commissioners' Report; but the Corporation of "Glovers" is mentioned as existing, and, incidentally, as containing at that time eight members. By this name the Corporation is styled at the present day, and takes precedence as the third oldest of the nine trades' incorporations in the burgh; though why, except possibly from some notion of gentility, the craft should have forsaken the older and more comprehensive title of "Skinners," by which it is designated in the Act 1695, c. 131, in favour of the "nyne trades within the burgh of Dundee," enacted to settle their order of precedence amongst one another, is not very easily understandable.

IN EDINBURGH,² the Commissioners simply report that Seals of Cause were granted in favour of the Skinners in the years 1586 and 1630. From Arnot's "History of Edinburgh" (page 526) we learn that although nothing is known of the date of the erection of the Skinners into a corporation farther than that it "was on or before the year 1586," it ranks third in precedence among the fourteen incorporations of that city. From the records of the Parliament of Scotland, it appears that an Act was passed, in favour of the Skinners of Edinburgh, in 1633, cap. 131, ratifying the Seal of Cause granted to them, in 1630, by the Magistrates of the city.

IN GLASGOW,³ it is stated that the precedence of the Trades Corporations was settled by decree of the Court of Session in 1775, and that the Skinners were declared entitled to rank seventh in order of precedence. In 1835 it appears from the Commissioners' Report that the Corporation had at that time fifty-four members on the roll and eight apprentices; that the entry fee for a stranger was £20; for an apprentice, £3; for a freeman's son and son-in-law, £1 10s.; that the stock of the Corporation amounted to £2,493 sterling—it is presumed, however, that this was exclusive of their share of the Gorbals Lands, as in 1857 the stock is stated, by Mr. Crawford in his History of the Trades House (page 164), at £11,380 17s. 8d.; that members and their widows received pensions varying from 24s. to £7 16s. per annum; that there were then three members and twenty-four widows on the roll of pensioners; that

¹ *Report*, Part I, p. 214.

² *Report*, Part I, p. 321.

³ *Report*, Part I, pp. 36 and 52.

the Corporation contributed £4 annually to the Trades School, and for books to scholars, £7 2s. 6d.; that £3 per annum was contributed to the Town's Hospital, and that the total amount of expenditure of the Corporation was about £139 per annum.

Respecting HADDINGTON,¹ no information is given in the Commissioners' Report farther than that such a Corporation existed in the burgh.

In INVERNESS,² the Skinners Corporation is reported by the Commissioners as being in a worse condition, as regards numerical strength, than even that of Ayr, for it appears that, in 1835, there was "only one operative man of the craft, namely, the Deacon, who was admitted for a nominal fee of £5, which was never exacted"; and hence it is not very surprising to learn, on the same authority, that the Corporation had no funds. The report further adds, that "there is one other person, besides the Deacon, who carries on the craft within the burgh, but he is not a member of the Corporation."

In KILMARNOCK,³ the Skinners were incorporated in the year 1656, and numbered twenty-five members in the year 1833, their funds amounting to £60. The fees of entry are stated, in the Commissioners' Report, to be:—For strangers, £3 6s. 8d.; and for freemen's sons, £1 1s.

In PERTH,⁴ the Skinners are said to exist as what is termed a "science" of the Corporation of Glovers. The joint Corporation, in 1835, comprised sixty-four members, and their handsome income of about £1,000 sterling per annum proves that they at least had not injudiciously sold their property in the "Skinner Gate," nor in substance degenerated from the days, so graphically described by Sir Walter Scott, of Simon Glover and his daughter, "the Fair Maid of Perth." The freemen are still, it would appear, sufficiently tenacious of the benefits of their Corporation, as the entry fee for strangers is fixed at £100; for apprentices entering as members of the Corporation, at from £20 to £50, according to the age; while for freemen's sons it is only £1 sterling.

In STIRLING,⁵ the date of the origin of the Incorporation is not given. In 1835, there were eleven members of the craft, five of whom only were resident. The entry fee to the Corporation for a stranger was £15, and for sons and sons-in-law of freemen, and apprentices, 30s., besides the burgh fee to the town. The Corporation is stated to have then been the proprietor of about an acre of ground, one half of which was let for £2 per annum, and the other half was occupied as gardens by members of the craft.

In addition to these burghs, it may not unfairly be assumed, from incidental notices in the Commissioners' Report, that the Skinner craft, though

¹ Report, Part II, p. 68.

² Report, Part II, p. 141.

³ Report, Part II, p. 115.

⁴ Report, Part II, p. 314.

⁵ Report, Part II, p. 409.

not separately incorporated existed as a pendicle or science of the Glovers, Cordiners or Shoemakers Incorporations in the following burghs, viz. :—

In Old Aberdeen, ..	of the Shoemakers	..	(Report, Part I, p. 50)
In Banff, ..	.. of the Shoemakers	..	(do., p. 112)
In Brechin, ..	.. of the Glovers	..	(do., p. 129)
In Burntisland, ..	.. of the Shoemakers	..	(do., p. 140)
In Crail, ..	.. of the Shoemakers	..	(do., p. 158)
In Culross, ..	.. of the Shoemakers	..	(do., p. 173)
In Cupar, ..	.. of the Shoemakers	..	(do., pp. 181-83)
In Dumbarton, ..	.. of the Shoemakers	..	(do., p. 206)
In Dunfermline, ..	.. of the Shoemakers	..	(do., pp. 262-63)
In Elgin, ..	.. of the Glovers or Shoemakers	(do.,	p. 427)
In Forfar, ..	.. of the Glovers or Shoemakers	(do.,	p. 444)
In Inverkeithing, ..	.. of the Shoemakers	..	(Report, Part II, p. 94)
In Irvine, ..	.. of the Shoemakers	..	(do., p. 130)
In Jedburgh, ..	.. of the Glovers or Shoemakers	(do.,	p. 135)
In Kinghorn, ..	.. of the Shoemakers	..	(do., p. 150)
In Kirkcudbright, ..	.. of the Glovers or Shoemakers	(do.,	p. 168)
In Kirkwall, ..	.. of the Shoemakers	..	(do., p. 177)
In Lanark, ..	.. of the Shoemakers	..	(do., p. 191)
In Leith, ..	.. of the Cordiners	..	(do., p. 220)
In Linlithgow, ..	.. of the Shoemakers	..	(do., p. 228)
In Montrose, ..	.. of the Shoemakers	..	(do., p. 242)
In Musselburgh, ..	.. of the Cordiners	..	(do., p. 252)

March, 1870.

WILLIAM H. HILL,

Note.—The Commissioners issued questionnaires to eighty-four Royal or Parliamentary Burghs and to forty-three Burghs of Barony or Regality. From the replies returned, published in 1835, it appears that in forty-one of the former class no Incorporated Trades then existed, whereas in the remaining forty-three Incorporated Trades were still functioning. Of the latter class Incorporated Trades were only to be found in five out of the forty-three Burghs, but now in these five I find the Crafts have all died out. In the forty-three Royal or Parliamentary Burghs the Incorporated Trades have now disappeared from twenty-nine, leaving only fourteen Burghs in which these Trades are still found, viz. :—Aberdeen, Arbroath, Ayr, Dundee, Edinburgh, Elgin, Glasgow, Irvine, Kirkcudbright, Linlithgow, Paisley, Perth, Rutherglen and Stirling.

Among the Aberdeen Crafts we still find a Shoemakers' but no Skinners' Craft. This also applies to Ayr. In Arbroath five Crafts remain:—Hammermen, Weavers, Glovers, Bakers and Shoemakers. Dundee has a Craft of Glovers, which includes Skinners, and Edinburgh has both Skinners and Furriers combined in one Craft, but with a Deacon for each. Shoemakers and Glovers form two of Elgin's six Trades and the Glovers include Skinners. Irvine among its seven Trades has Skinners as well as Cordiners. In Kirkcudbright there are six Trades; the Hammermen and Glovers being united since 1749 under one Deacon. Paisley with four Crafts has neither Skinners, Glovers nor Cordiners remaining. Perth has eight Trades, with Glovers (including Skinners) apart from Shoemakers, but Rutherglen has only one Incorporation, the Tailors, and Linlithgow one, the Dyers. Finally, Stirling has both Shoemakers and Skinners as two of its seven Trades.

Conveneries with a Deacon Convener remain only in Aberdeen, Arbroath, Dundee, Edinburgh, Elgin, Glasgow, Irvine, Kirkcudbright, Perth and Stirling. The Deans of Guild of Edinburgh, Glasgow, Aberdeen, Dundee and Perth and the Deacon Convenues of Edinburgh and Glasgow still retain their *ex officio* seats in their respective Town Councils, as provided for in the Burgh Reform Act of 1833 and subsequent legislation.

The work of these Crafts and Conveneries is now chiefly charitable and educational. Most act as Trustees in the administration of charitable trusts conferred upon them and some have also rights of representation on the management boards of public and charitable institutions.

H. L., October, 1936.

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History of The Skinners of Glasgow.

Chapter I.

INTRODUCTORY.

Early Craftsmanship in Burghs—The Burgesses—The Merchants and Craftsmen—Merchant
Guilds—Craft Associations—Crafts seek legal recognition—Earliest Seals of Cause—
Parliamentary restrictions—Edinburgh—Aberdeen—Dundee—Stirling—Glasgow.

FROM very early times in Scotland craftsmanship was freely carried on all ^{Early} over the country. But in the larger towns, especially in burghs, whether ^{Craftsmanship} in Burghs. Royal burghs or burghs of regality or barony, the presence of several craftsmen, each practising the same trade, was bound to evoke questions and disputes which required some mode of settlement other than the appeal to force, or better than an appeal to the Town Council on which few craftsmen—if indeed any—had representation.

In Royal burghs the Provost and Magistrates were delegates of the Crown and maintained law and order. They also had, or assumed, the power of creating subordinate associations, giving such associations certain rights and privileges in return for counterpart obligations. In burghs the inhabitants were of two classes popularly known as freemen and unfreemen, technically described as burgesses and non-burgesses. It was a very ancient principle of law that ^{The Burgesses.} burgesses only were entitled to exercise a trade or carry on a business. The burgesses again were divided into two classes—merchants and craftsmen. The non-burgesses or unfreemen were all of the lower order, such as hawkers, pedlars, servants, journeymen, apprentices or even bondsmen. Incomers from other towns, whether burgesses there or not, were known and classed as strangers and were unfreemen of the burgh they entered until they acquired the privilege of burgh-ship either by presentation or by purchase. They were permitted to enter another town with their wares only on market or fair days.

One reason for this was that the burgh was liable to pay his share of any tax or stent which might be exacted from his burgh and he was also liable to serve his burgh in person when necessary, *e.g.*, in watching or warding within the burgh or in defending it beyond its borders. In return for these

obligations he had the freedom of the burgh, that is, the right to carry on his daily avocation. The merchant traded, bought and sold, the craftsmen manufactured and sold the articles he made. These trading rights called for protection from outsiders and for regulations and discipline within.

The Merchants and Craftsmen.

In Royal burghs such protection was afforded the merchants almost invariably by the existence of a merchant guild, commonly brought into existence by the provisions of the Burgh Charter and not by a grant or charter separate from it. The craftsmen were at first without such protection and voluntary association of the members of each craft became the practice in many burghs. This was no original idea. Guilds of craftsmen had existed in Greece and Rome in ancient times, and on the continent of Europe and in England guilds of merchants and craftsmen had for some centuries before the fifteenth come into existence and had obtained written constitutions. In Scotland two centuries before the fifteenth the merchant burgesses of the more important Royal burghs had by Burghal Charters from the Crown or from the overlord, other than Royal, of their burgh, gained legal recognition giving them an approach to if not a monopoly of the commerce within the bounds of their burgh and also control of its municipal affairs. The merchant guilds were in general closed to craftsmen, and voluntary association among the members of each craft became a desirable, indeed a necessary, object.

Merchant Guilds.

Craft Associations.

Voluntary association was already a fact in the year 1424, before any craft in Scotland is known to have had written legal recognition from any burgh council, for by an Act of the second Parliament of King James I of 12th March, 1424, it was ordained that in each town each craft should, with consent of the "officer of the town" (*i.e.*, some one equivalent to Provost), choose a wise man of the craft to be deacon or master to govern and "assay" all work made by men of the craft so that the King's lieges should not be defrauded as in times past by untrue men of the crafts. This statute was repealed in 1427 (cap 4.) and a few months later another statute was passed by the Council of the Realm directing the Town Council of each burgh to elect a warden of each craft for one year. Acting on the advice of "discreet men" appointed by the Town Council, the warden was to examine the quality and fix the price of work.

But nothing is said in these old Acts as to how a craft should combine. A number of craftsmen might meet together and formulate regulations with the object of preventing unfreemen carrying on their trade, to punish insufficient work, to prevent work of bad quality being sold on market days by outsiders, to encourage the training of apprentices, to control journeymen and servants, to draw a line of demarcation between one craft and another, to foster trade, and so on. But a voluntary association has no power to enforce

its rules. The head men of a craft in the event of a dispute could often only show their own weakness by appealing to the Provost and Magistrates to enforce their decisions. The only law an unruly craftsman was prepared to admit was that unless he were a burgess of the burgh he could not legally carry on his trade there. On the other hand, the well-behaved craftsmen wished to be able to say in a body: "You must not exercise your craft until you are a member of our society, until we have tried you and found you a good and efficient worker, until you have agreed to obey our regulations, appealing in the first instance at least in any dispute to the decision of our deacon or warden."

The practice of England and the Continent was therefore followed—but in general two centuries later—by the craftsmen of Scottish burghs. That was to apply by supplication or petition to the headsmen of the town (in Scotland the Provost and Magistrates) asking for the powers and privileges desired and for confirmation of the regulations proposed for the particular trade. When the supplication was granted the document issued was known in Scotland as a Seal of Cause, Letter of Deaconry, or Charter of Erection. In granting such a document the Provost and Magistrates were handing over part of their administrative power to the deacon and masters of a craft, although it was always understood that a right of appeal to the Town Council against all craft decisions was still open. At the same time the Town Councils were creating, according to at least the later law of Scotland, a body corporate.

Crafts seek legal recognition.

The first Scottish Seal of Cause was that granted by the Town Council of Edinburgh in favour of the Cordiners of the capital in 1449. Crafts without constitutions were already choosing deacons at least twenty-five years before this earliest creation, and the Scottish Parliament was continually enacting, after 1424 down to 1493, statutes to the effect that crafts must not elect deacons or that deacons must only examine work and not "rule" the craft. Other forms of restriction were imposed on the various crafts by Parliament in 1496, 1503, 1535, 1551 and 1555, until in 1556 the Queen Regent (Mary) by letter under the Great Seal restored the right to elect deacons and certain other privileges of crafts. These older statutes were apparently ignored by the various bodies of craftsmen in burghs, where, after 1449, the example of the Cordiners of Edinburgh was being rapidly followed. The Hatmakers, the Skinnners, the Wrights and Masons, the Weavers and the Hammermen of Edinburgh had all obtained Seals of Cause by the year 1483, including among them the Edinburgh Skinnners who had obtained their first grant in 1474.

Earliest Seals of Cause.

Parliamentary restrictions.

Edinburgh.

The Aberdeen trades had also early recognition.

Aberdeen.

The Burgh Records of Aberdeen contain references to Crafts as early as 1442 and the Town Council approved of a Deacon for the Weavers in 1449—the year when the Cordiners of Edinburgh obtained their Seal of Cause,

The Shoemakers are mentioned in the Town Council Records of 1484 but their formal Seal of Cause is dated 1520. There was a Deacon of the Tailors acknowledged by the Town Council in 1511. The Hammermen as a recognised craft date from 1519; they included the Skinnners as well as workers in metal. The Wrights are referred to first in 1532, the Bakers in 1534, and the Fleshers the same year.

Dundee. Early references are also found regarding the crafts of Dundee. In 1512 the Weavers of Dundee obtained their Seal of Cause from the Town Council, the Merchants in 1515, and the Glovers in 1516. The Town Council granted a Seal of Cause to the Dyers in 1525. But the Charters of most of the nine Trades of Dundee have been lost.

Stirling. Stirling had also incorporated Trades in the sixteenth century. There were seven Incorporated Trades. Outside of these were the Maltmen, Barbers and Surgeons and the Mechanics, which might fitly be termed "Pendicle" Trades, as loosely attached to but not part of the inner circle and not within the Convenery,¹ and there was another body known as the Omnigatherum, composed of freemen unconnected with any of these Trades. The famous Letter of the Queen Regent (Mary) dated at Stirling, 16th April, 1556, was long considered by the seven Incorporated Trades of Stirling as their Charter. It applied to all the Crafts of Scotland.

Glasgow. Similarly the sixteenth century had begun before any craft in Glasgow petitioned for a Seal of Cause. Glasgow was then a burgh of regality. Its superior was the Archbishop, the Provost and Magistrates being his delegates. As Glasgow was not a Royal burgh there was no guild of merchants, the merchants were as far from legal recognition as the craftsmen, and the inhabitants of Glasgow were of two classes only, those who were burgesses and freemen and those who were not. The conjoint craft of Skinnners and Furriers was the first, in the year 1516, to receive legal recognition in Glasgow, where they had been known to exist, if not flourish, since some time before A.D. 1270.

¹As to Conveneries see Chapter XV., "The Rise of the Trades House."

FACSIMILE OF PART OF THE VELLUM BINDING OF THE
FIRST EXTANT MINUTE BOOK OF THE
Incorporation of Skinners (1557-1581).

A fragment consisting of two leaves of a "Noted Portass" or Breviary with abridged lessons containing parts of the services for the Common of Apostles and the Common of a Martyr, according to the use of Sarum. The Text differs from that of the printed Sarum breviaries both in the selection of lessons and the provision of alternative collects.

Circa A.D. 1250

Probably used in Glasgow Cathedral.

The oldest piece of Church music used in Scotland—so far as is known.

The Music is the ancient ecclesiastical plainsong and is not of Scottish composition. The earliest known Church music of Scottish composition is the Scone Music Book, a MS. of the 16th Century.

Chapter II.

THE CRAFTS AND THE CHURCH.

Pre-Reformation Crafts and the Church—Glasgow Craftsmen in A.D. 1270—And in the 14th century—Patron Saints of Crafts and their Altars—The Glasgow Skinners thirled to St. Christopher's Altar—By the Charter of 1516—Patron Saints of the Glasgow Crafts—St. Christopher—Pre-Reformation Crafts and their relation to the Church—Certain Post-Reformation Crafts legally recognised—Some Crafts in Glasgow not so recognised—Such vocations as seen in the Burgess Roll.

Now, in 1270, Glasgow was a small town of probably less than fifteen hundred inhabitants, when in a public record of that year the earliest Glasgow reference to the Craft of Skinners is found. The names of Roger, a skinner; Galfrid, a dyer; and William, a fuller, appear as burgesses of Glasgow and witnesses in the *Registrum Episcopatus Glasguensis*, where it is recorded that in the year 1270, Robert, the Sub-Dean of Lanark, granted to the Vicars, Dean and Sub-Dean of the Cathedral of Glasgow, a certain house and land which he had purchased from one Philip, a fuller. The property was handed over to the new proprietors in presence of nine named witnesses and many others. Of the nine, six were burgesses, including the three craftsmen above named. The other three burgesses may have been merchants or landowners, while the remaining three not named as being burgesses were the Dean of Glasgow, and the Treasurer and the Chancellor, both Canons of Glasgow.

This is simply a reference in a public record to a document, or at least to an act of giving possession to land to which three craftsmen were witnesses. But it is sufficient to show the existence of burgesses and of three trades or crafts at a time when the Walkergait and the Fishergait were already in existence. Thus, in 1270, we have in Glasgow, Skinners, Dyers, Fullers, Walkers, and Fishers.

The fourteenth century, however, provides us with extant documents pointing to the existence—no doubt contemporaneous with merchants and the five trades above mentioned—of Tailors, Weavers, Hammermen, Furriers, Barkers, Cordiners (including Tanners), Masons, Fleshers, Bakers, and Maltmen and Mealmen. The generic titles "Hammermen" and "Masons" included other allied trades. The former embraced Blacksmiths, Goldsmiths, Lorimers, Saddlers, Bucklemakers, Armourers, "and others." The latter included also Coopers, Slaters, Sawyers, and Quarriers.

At the end of the fourteenth century, Dr. Renwick estimates that the population of Glasgow would be between 1,500 and 2,000.

ut impetetur pax mala.

[Musical notation]

Et sanctus pro lege dei su-

[Musical notation]

certant aliquid ad matrem et aur-

[Musical notation]

bis impio cum non a-

[Musical notation]

mu to fundatus e um e

[Musical notation]

ut supra firmam pe

[Musical notation]

animum regio septis nullat

[Musical notation]

ut ab ad

[Musical notation]

plusquam me.

[Musical notation]

laetatus in domo domini

[Musical notation]

areus domus dei no stry. Et flor.

[Musical notation]

legimus. Ordinate in me ca-

ritatem. Hic ordo in omni affectu

ideo necessarius est. Ama post dm:

patrem. ama matrem. ama filios.

Si autem necessitas uenerit ut

amor parentum aut filiorum amo-

ri dei compatereatur. et non possit

utrumq; seruari: odium i suos. pi-

etas

[Musical notation]

Et in

se cognouit iustitiam deū.

[Musical notation]

et uidit inobis

[Musical notation]

Patron Saints
of Crafts and
their Altars.

Each craft would no doubt then have some rough form of association and, if so, when any written record required to be made, recourse would immediately be had to a notary or, in other words, a cleric. Few craftsmen of the period could sign their names. Moreover, the Superior of the burgh was the Archbishop, who chose the Provost and Bailies. There was thus a close association between the craftsmen and the Church. The pre-Reformation crafts had their Patron Saints assigned to them, and the Chaplain appointed to some particular Chaplainry or Altar in the Cathedral would doubtless be the man chosen to act as clerk when documents or minutes were required, and more particularly when an appeal or petition to the Magistrates and Council was to be made.

During the fifteenth century, trade and commerce in Glasgow had begun to show considerable advances, and after the establishment of the University in 1450-51 until the beginning of the sixteenth century, the need for cohesion and regular management of each craft was no doubt becoming greater and greater.

The Glasgow
Skinners
thirled to St.
Christopher's
Altar.

Why the Skinners and the Furriers were first in the field to obtain a Seal of Cause from the Provost, Magistrates, and Council with the concurrence of the Archbishop has often been asked. Two facts assist in supplying a partial answer. First, the Skinners and Furriers of Scottish burghs are noticeable as the craft which bore a greater portion than any other craft of the old stent (undated), and even of the later stents of 1574 and 1576¹. Following them came the Bakers, Tailors, Hammermen, and Fleshers; the contributions towards stent by others, such as the Wrights and Masons, Cordiners, Barbers, Weavers, and Bonnetmakers, being remarkably small².

Secondly, in the year 1514, there had been founded by Glasgow's Provost, John Schaw, a Chaplainry in the Cathedral at the Altar of St. Christopher, the Patron Saint of the Skinners, and the Magistrates and community were declared to be patrons of that Chaplainry. The Skinners, therefore, had both the ear of the Provost, Magistrates, and Council in the matter of stent, and

¹ I. F. Grant, *Social and Economic Development of Scotland before 1603*, p. 414.

² As regards Stent, John Gibson in his *History of Glasgow* quotes from an Ordinance and Statute of the year 1556 made by Bailie John Muire and the Town Council of the Burgh for the ingathering of the tax "lately devised to be tane of the Burghs." He shows that the city's share of this tax on the Burghs in general was allocated on the citizens of that time by stenters selected from the merchants and the craftsmen. The merchants, who were then unincorporated, appointed twelve stenters, and the craftsmen appointed thirty-five as follows:—Smiths, i.e. Hammermen, five; Baxters, three; Tailors, four; Skinners, two; Weavers, four; and Masons, four. These crafts had already by that year received legal recognition from the burgh and the Archbishop and had become what we now know as Incorporated Bodies. Four crafts not yet so recognised also appointed stenters. The Maltmen and Mealmen appointed four, the Coopers, who were at that time contemplating separation from the Masons, appointed three, the Cordiners two, and the Fleshers four. The Wrights were still associated with the Masons. The Gardeners, Barbers, Bonnetmakers and Dyers would seem to have had no form of even voluntary association at the time.

also of the Archbishop, whose subordinates may have been in search of additional regular funds over and above what the endowed property and the Magistrates and community as patrons of the Altar of St. Christopher were likely to supply. At any rate, the grant in 1516, in favour of the Skinners and Furriers followed two years after the foundation of the Altar of St. Christopher. And, it is clear, that until the Reformation, the revenues of the Chaplainry at the Altar of St. Christopher were augmented—as the Skinners' and Furriers' Petition to the Council for a Seal of Cause indicated—by contributions from the craftsmen of these two trades united "in charity together," whose clerk, being not only a notary but also a priest acting as Chaplain, saw to it that all the fines and dues payable by the craftsmen in terms of the Seal of Cause were duly and promptly paid.¹

Seven of the Glasgow crafts were nurtured in the lap of the Church. The crafts legally recognised by Seals of Cause in pre-Reformation times were:—the Skinners and Furriers (1516); the Tailors (1527); the Weavers (1528); the Hammermen (1536)—including, as before mentioned, Blacksmiths, Goldsmiths, Lorimers, Saddlers, Bucklemakers and others; the Masons (1551)—including Masons, Coopers, Slaters, Sawyers, and Quarriers; the Bakers (1556); and lastly, the Cordiners and Barkers (1558).

Their Patron Saints were: Skinners and Furriers, St. Christopher; Tailors, St. Mungo and St. Anne; Weavers (not known as the name is left blank in the verbatim quotation of the original Charter in the Scots Act of Parliament of 1681, probably as in Dundee, St. Severus or St. Serf); Hammermen, St. Eloi; Masons, St. Thomas; Bakers, not known (probably St. George or St. Cuthbert); Cordiners and Barkers, St. Ninian, to whose altar contributions were to be made, and also "for the honour of St. Crispin and St. Crispinani."

The Altar of St. Christopher was on the south side of the nave of the Cathedral², and in 1530 the Chaplain was Sir Martin Reid.³

¹ The Patron Saint of the Edinburgh Skinners was also St. Christopher and their Seal of Cause of date 1474 recorded and repeated an obligation that craft had made in 1450-1 to support by contributions the Chaplain and Altar of their Patron Saint in the Church of St. Giles.

² *Liber Collegii N.D.*, pp. 38 and 43.

³ St. Christopher was a native of Palestine or Syria. Possessing immense strength he resolved to serve no one who owned a superior. Having, however, served a king for some time, he discovered that his master was afraid of the devil, so he transferred his allegiance to him. Observing that his new master trembled before the image of Christ he adopted Christianity and as a penance undertook to carry pilgrims across a broad, unbridged stream. While so engaged Christ appeared to him as a little child and desired to be carried over; but while carrying Him the weight of the child proved to be so great as to make it difficult for his bearer to reach the opposite side. "Marvel not, Christopher," said the child, "for with me thou hast borne the sins of the world." His adoption of the name Christopher, "Child bearer," is thus explained. His subsequent work as a saint led to his martyrdom. The Greek Church celebrates his festival on the 9th of May, and the Roman Catholic Church on the 25th of July. St. Christopher was invoked as a defence against pestilence. *Charters and Documents relating to the City of Glasgow*, A.D. 1175-1649, p. lvi.

And finally, of the seven pre-Reformation Glasgow Crafts, there can be no doubt that the Skinners' craft was the most ancient. Skins, hides, and furs were fashioned by the primitive worker for various purposes and were in daily use long before the weaver and the tailor came upon the scene.

Pre-Reformation Crafts and their relation to the Church.

The pre-Reformation Crafts had to pay sweetly to the Church for their privileges, and to some extent to the Bailies. We have no means of knowing how far the Bakers supported the Church by their contributions, but the Tailors had to surrender their entry monies for freemen, sons, and apprentices, wholly for the reparation and upholding of divine service at the Altar, besides the weekly penny exacted from all masters of the trade. Even fines inflicted for absence from meetings and for offences committed were handed over in the shape of money or "ane pound of wax for the altar" as well as, in some specific offences, an additional fine "for the Bailies." Similar exactions were taken from the Hammermen, the Weavers, the Masons, and the Cordiners. Unfortunately, there are no pre-Reformation Craft Records remaining to enlighten us as to how far or how often these payments were demanded and met. But the Seals of Cause speak for themselves¹ and the poverty of the Glasgow crafts, at least of the Skinners² shortly after the Reformation, shows that they were not able to lay aside much for the benefit of their own poor. And when the Town Council began to amend these Seals of Cause and to grant Charters to the seven other hitherto unincorporated crafts they remembered the old division of fines exigible for offences and provided that one half should go to the Bailies (sometimes even a greater proportion) and the rest to the craft.³

Certain Post-Reformation Crafts legally recognised.

The crafts incorporated after the Reformation were the Coopers, Fleshers, Bonnetmakers, Surgeons and Barbers, Wrights, Gardeners, and Maltmen and Mealmen. The Mariners and Fishers had some existence in the first few years of the seventeenth century but disappear mysteriously about 1607, as an associated craft, but the burgh roll contains entries of burghesses *qua* Fisher, Mariner, Sailor, Skipper and Shipmaster until the middle of the eighteenth century.

Some Crafts in Glasgow not so recognised.

In the preceding pages we have traced or accounted for all the known incorporated trades of Glasgow, both the simple trades and the trades of a composite character, all when gathered together covering many different occupations. But, as has been pointed out, every craftsman of whatever kind and every merchant was required to become a burghess before setting up in

¹ See *Incorporation of Tailors in Glasgow* (1921), p. 64; *Hammermen History*, p. 7; Cruikshanks' *Incorporation of Masons*, p. 4; and Campbell's *Cordiners of Glasgow*, p. 249.

² See Chapter XVIII., "The Funds."

³ See *Letter of Guildry, T.H.R.*, Vol. I, p. 548, line 26; Craig's *Cooper Craft*, p. 152-3; and *Incorporation of Wrights* (1928 Edition), p. 57.

business. The merchants were described in the burgh roll as such, without detailing the class of merchandise they dealt in. The craftsmen were also described, if belonging to an incorporated trade, by the generic term. "Hammermen" might conceal the fact that the burghess was a Silversmith. "Cordiner," that he was really a Tanner or Barker, and not a Shoemaker; although "Tanner" was a favourite alternative instead of a "Cordiner." "Skinner" was more often used than "Glover," and "Furrier" was practically never used at all. Occasionally the branch of work engaged in was given, such as "Maltman," instead of "Mealman;" "Lorimer," "Armourer," "Swordslipper," "Pewterer," or "Goldsmith," instead of "Hammerman;" "Quarrier," "Glasswright," or "Boatwright," instead of "Wright." But, Such vocations as seen in the Burgess Roll. over and above these, vocations appeared in the roll of persons unconnected with any incorporated trades or with the merchants, e.g., Fisher, Mariner, Sailor, Draper, Claythman, Potter, Scribe, Writer, Cook, Carter, Drummer, Woolman, Stabler, Piper, Buttermen, Fruitman, and Colezar (?). In the eighteenth century, in course of time these miscellaneous crafts disappeared from the roll and the entrants chose to enrol either as merchant, or under the generic title of one of the fourteen crafts. The rule seems to have been that if the entrant could not place himself under one of the fourteen crafts or an unprivileged craft he was entered as a merchant.¹

To this day the aspiring burghess when applying for a ticket, according to the ancient practice by purchase, must declare himself as associated with one of the fourteen trades and thus become guild brother of craft rank or declare himself a merchant and become guild brother of merchant rank.

But we must now get back to the sixteenth century, and describe the early constitution of the Incorporation of Skinners.

¹ See Crawford, p. 61.

Chapter III.

THE SKINNERS' CONSTITUTION.

A.D. 1516—Pre-Reformation Charter from the City and Archbishop Beaton—The Preamble of the Petition—The objects desired—The privileges obtained and counter obligations to the Church—A.D. 1584—The Episcopalian Grant from Archbishop Montgomerie—A.D. 1605—Eik from the Town Council—Trade regulations in the Eik—A.D. 1613—Petition to Town Council for ratification of fresh regulations—"Letter of Deaconhead" granted—The new regulations—Town Council desire a Searcher to be appointed—No change till 1857—Except Bye-Laws made by the Craft—Court of Session new "Bye-Laws" of 1857—And of 1901-1904—And 1933.

A.D. 1516. THE written constitution of the Skinners and Furriers of 28th May, 1516, was obtained thus. The Kirkmaisters and the lave of the masters of the two crafts appeared before the Provost, Bailies, Council, "and community of the burgh and city of Glasgow," and presented to that body "sitting in judgment" a Bill of Supplication. The bill would seem to have been subsequently engrossed in the records of the Town Council without alteration as the actual Charter when referring to the bill bears the words "of which the tenor follows." The document ends with an expression of the consent, approbation, and ratification of The Most Reverend Father in God, James,¹ Archbishop of Glasgow, Chancellor of Scotland, and Commendator of the Abbey of Kilwinning, and with that consent the Town Council, "being ripely advised" also ratify and approve and confirm the statutes, articles, and rules for themselves, and their successors, as long as they may be found expedient and profitable for the good and profit of the Provost, Bailies, and Council that may happen to be for the time. To all and sundry the fact of ratification was to be made known by "thir our letters." The document has appended to it the Common Seal of the burgh, and in further verification the round Seal of the Bishop "in the first tag before ours." The original Charter, still in existence, and in excellent preservation, has appended on the left the Archbishop's Seal, and on its right the Seal of the burgh.

The Preamble of the Petition.

The tenor of the supplication, which was thus confirmed in all its points, narrates that it was made by the Kirkmaisters and the lave of the masters of the Skinner and Furrier Crafts for (1) the loving of Almighty God; (2) the honour of the realm; (3) the worship and profit of the good town of Glasgow; (4) the profit of their Sovereign Lord's lieges and others repairing thereto; and (5) the augmentation of divine service at the Altar of St. Christopher, their Patron, situated within the Metropolitan Kirk of Glasgow.

The objects desired.

The two crafts asked that they might have their "statutes, articles, and rules," as appearing in their supplication, authorised by the Provost, Magistrates, and Council whereby "good rule and order might prevail among the members of the craft, both masters and servants, and among their successors"

¹ James Beaton (1508-24).

in time coming. And considering it was the common belief that "a multitude without rules makes confusion," and for evading that evil the joint craft narrated their "reasonable desires," and beseeched their Lordships since "they are two crafts uniting themselves in charity together" for the upholding of God's service, and for the honour of the good town, and the profit of their Sovereign Lordship's lieges, and "since their reasonable desires conform to equity and are consistent with honour and policy according to the use and customs of great towns of honour in other realms and provinces," to grant the prayer of their petition "in perpetual memory of good rule to be had in time to come."

The statutes, articles, and rules forming the first constitution of the craft may be shortly stated as follows:—

That no Skinner or Furrier Craftsman should set up a booth within the burgh without being first a freeman (i.e. a burgess), found sufficiently able in workmanship and otherwise, and admitted thereto by the Provost, Bailies, Council and sworn masters of the craft, each one paying for his "upsett" 10/- if an unfreeman's son, and 5/- if a freeman's son, the payment being for the reparation and upholding of divine service at their Altar.

That no master should house, harbour, or resett any master's apprentice or servant, under a penalty of a pound candle of wax to the Altar and thereafter as often as the fault happens the defaulter should be punished at the discretion of the Provost, Bailies, and Council.

That every master with a booth within the burgh should pay a penny weekly to the reparation of the adornments of the Altar and the maintenance of the priest.

That no false stuff should be sold to the lieges under a penalty of a half pound candle of wax to the Altar, and that the false stuff be presented to the Provost, Bailies, and Council, they to remedy and reform the same as they think expedient.

That any craftsman intromitting with or withholding the goods of the Altar and the craft customs, should deliver up the same with expenses out of his proper goods.

That the Kirkmasters and principals of the craft should have power along with a town officer to poind and distrain for bringing in the duties for the sustentation and upholding of God's Service, and

Finally, that the craft might celebrate the solemnity of the feast of their Altar on the Sunday next after St. James' Day.

All dues and fines, it will be observed, were to go to the Church. Nothing is left for the craft management expenses, unless these may have been intended to be met out of the undefined "Craft Customs."

The privileges obtained and counter obligations to the Church.

A.D. 1584.
The
Episcopalian
Grant from
Archbishop
Montgomerie.

These regulations served the craft during Roman Catholic times without amendment, and we know nothing of how they were followed immediately after the Church was reformed. Probably the craft assumed control of its own affairs without reference to any Church.

The Presbyterian form of Church government was introduced into Scotland at the Reformation (*circa* 1560), but Episcopacy was introduced in 1572, when Protestant Archbishops were first appointed. This lasted until the Revolution of 1688, when the Presbyterian form of Church government was re-established and confirmed by law.

The first Protestant Archbishop of Glasgow was James Boyd of Trochrig, Minister of Kirkoswald, who was raised to the See in 1572.¹ The next was Robert Montgomerie, one of the ministers of Stirling, who became Archbishop in 1581.²

Three years after his appointment he granted a confirmation of the Skinners' Charter of 1516, which absolved the craft from all payments to any Church.

Only one other Incorporation had its original Charter ratified by an Episcopal Archbishop, viz., the Incorporation of Weavers. Their first Charter, granted by the Magistrates and Council, with consent of Archbishop Gavin Dunbar, on 4th June, 1528, was confirmed in a grant by Arthur Ross, Episcopal Archbishop (1679-84) in July, 1681, and ratified by Parliament in September following. Archbishop Ross's Confirmation was, however, a much more businesslike document, as it was not in general terms like the Skinners' Confirmation of a century earlier, but contained in the body of it the words of the original Charter quoted in full, minus the Church clauses.

The Skinners' Confirmation of 1584 was granted by Archbishop Montgomerie on 2nd February, signed "Ro. Glasgow" and his signet seal was affixed in wax. It referred to the fact that the Skinners possessed "Ane auld antient document" granted by the Provost, Bailies and Council, and community, and approved by "our predecessors a lang tyme befor," and that this ancient document had granted certain privileges to the Deacon and the craft for "godly and lawful causes," viz., "The glory of God, faithful obedience to the King, the commonweal of the whole realm, and the profit of the city of Glasgow." Desiring an increase of all good virtue and lawful exercise of their craft of Skinners and divers other godly work, such as the support of their poor and the means of better raising the common taxation pertaining to their craft, they

¹ He was turned out of office, but notwithstanding that was permitted to hold the temporalities during his lifetime.

² It is said that he made a private agreement with the Lennox family and granted them the title of Hereditary Lords of the Bishop's Castle with all the emoluments thereof in exchange for the sum of £1,000 Scots and some corn and poultry. He also was obliged to quit the benefice like James Boyd. He subsequently became Minister of Symington and later of Stewarton in Ayrshire. He died in Stewarton.

made very humble suit through their "Diecoun" to the Archbishop, who thereupon confirmed their former grant of 1516. At the same time, he specially gave his license and permission to the craft, Deacons and Masters—(1) To admit strangers or out of town men after trial, for the sum of ten merks with such other dues as were in accordance with use and wont; (2) To admit others born within the town who were burgess bairns, native and born within the town, for the sum of five merks with the other usual ancient customs. What the Archbishop called "these letters of license," he subscribed with his own hand on the day above mentioned before his servants, Gilbert and Robert Montgomerie, and David Hall, Notary Public, and "for the mair verificatioun" he affixed "oure sygnett of office."

These regulations sufficed the craft till 1605, when an Eik (i.e. an addition) was granted by the Provost, Bailies, Council, and "Commissioners betwixt the Merchants and Crafts" of the burgh on 5th February, 1605 (the day before the issue of the Letter of Guildry), the "Commissioners" being still sitting at the time.

The regulations provided for by this Eik are purely trade regulations, but are also intended to assist in preventing non-burgess and non-freemen Skinners from practising in the burgh. There is no mention of any formal petition having been presented to the Council. The Eik begins right away to narrate how the Provost, Bailies and Council, and the Commissioners, in the interests of the commonweal of the burgh, and the particular weal of Skinners' freemen, statute and ordain the additional regulations. Written by Maister Johne Allansone, Notary,¹ the Deed was signed on 5th February, 1605, by the Provost, Sir George Elphinstoun, Johne Andirsoun (Craftsman), Thomas Muir (Merchant), and William Anderson (Merchant), Bailies, and twelve others, Councillors, namely:—Robert Rowat (Craftsman), Mathow Tromble (Merchant, D.G. 1605), Duncan Sempill (Skipper, D.C. 1605), Mr. Peter Lowe (Surgeon), James Bell (Merchant, D.G. 1610), William Wallace, James Braidwoid (Cordiner, D.C. 1605), Johne Muir (Skipper), James Fischer (Maltman), Williame Stirling (Merchant), H. Conynghame, and Ard. Faullis (Merchant, D.G. 1607).

The Eik provided:—

That no one in the burgh should do any kind of Skinner work except a Skinner freeman under a penalty of ten pounds, one half to be paid to the craft's hospital, and the other half to the craft.

That no one in the burgh "frienzie or pasment gluffis schaip or horne pointis schaip or mak purssis," nor hold servants to do the same under the same penalty.

That no one in the burgh "pull" any skins to sell the wool and the skin, under the same penalty, but that freemen and their wives might "pull" skins and with the wool thereof make "cleithis" for their own use only.

¹ Clerk of the Skinners and also of the Weavers.

Trade
regulations
in the Eik.

A.D. 1605.
Eik from
the Town
Council.

There can be no doubt that the word "freemen" when used in these documents means burgesses, but it will be observed that the word "Deacon" was not made use of except in the 1584 Confirmation. Moreover, in the Eik the Reformation is not referred to, and no reference made to the payment of dues which were formerly payable for the upholding of the Altar of St. Christopher, but the £10 fines imposed are made divisible between the craft's hospital¹ and the craft.

A.D. 1613.
Petition to
Town Council
for ratifica-
tion of fresh
regulations.

In a few years, however, the regulations hitherto approved by the Town Council were found insufficient for the purposes in view. Accordingly, an application was made to the Town Council in August, 1613, when the Deacon, Headsmen, and Masters of the Skinner Craft presented to the Council gathered together, their "Bill and Supplication," pointing out that the freemen of the Skinner Craft were being greatly hurt not only by sundry unskilful men on account of the craft's inability to inflict due punishment upon them for insufficiency of work, but also by sundry members of the calling who, although expert, were through the multitude and increase of freemen being depauperised by lack of good rule and government. For these reasons the craft desired the ratification of certain new "Articles and Statutes." These were duly ratified by the Council exactly as they had been presented. This document, commonly known as the Skinners' Letter of Deaconhead, is dated 21st August, 1613, and is sealed with the Common Seal of the burgh, signed by James Inglis, Provost; James Stewart, Bailie; Mathew Trumble, Bailie; James Braidwood, Bailie (Cordiner, D.C. 1605); James Bell, Dean of Guild; Thomas Morrisone (Cooper), Deacon Convener; and the following common Councillors:—Robert Rowat (Craftsman); John Anderson (Craftsman); John Cormer, Thomas Pēgrew, George Muire, Duncane Sempill (Skipper, D.C. 1605); George Glasgow, John Conynghane, Patrick Maxwell (Tailor, D.C. 1617); James Fischer (Maltman, D.C. 1615); John Hill (Cooper); Joannes Thomson (Town Clerk); James Hamiltone, Ninian Anderson (Cordiner, D.C. 1611); and William "Symure."

"Letter of
Deaconhead"
granted.

The new
regulations.

The new regulations confirmed and contained in this document are as follows:

That the members choose a Deacon yearly with power to choose the half of the quarter masters (the trade choosing the other half), and one of two boxmasters (the trade choosing the other), and that their acts and statutes passed for the common weal of the town, should be defended by the Council.

That no one do Skinner work or hold servants for that end in the burgh until he be made a burgess and freeman of the town, and be examined by three or four masters of the craft to prove his sufficiency and ability to turn out good work, under a penalty of £10.

That no one in the burgh "pull" skins nor hold servants for that purpose, except for their own "wearing," under a penalty of £10.

¹ Then just established. See Chapter XV., "The Rise of the Trades House,"

That no one be received as a freeman of the craft except (1) he be an apprentice within the burgh and serve the years mentioned in the Letter of Guildry, viz. :—9 years, i.e. 7 as apprentice, and 2 for meat and fee, or (2) he be a stranger who has married a burgess' daughter. An apprentice who had served his 9 years was to pay 20 merks (£1 2s. 2½d. stg.) for his upset, and a stranger married to a burgess' daughter, 40 merks (£2 4s. 5½d. stg.).

That if any craftsman receive an apprentice for fewer than 9 years he should lose his freedom.

That a stranger, not being an apprentice nor yet marrying a burgess' daughter, desiring admission to the craft, being first free with the town, should pay sixty pounds for his upset (£5 stg.).

That after persons have been admitted freemen, it should not be lawful for them to take an apprentice for two years, nor at any time thereafter, until tried by the Provost, Bailies, and Council or their Commissioners, and found able to sustain an apprentice so that the latter be not defrauded "of his due and lawful entertainment."

That craftsmen receive no other servant or apprentice except by the Deacon's permission under a penalty of £10.

That the Deacon and Masters search all kinds of Skinner work made in the burgh, or to be sold in it on market days "or coming thereto outwith booths," and if found insufficient, the work should be escheated and distributed amongst the poor at the sight of the Provost or one of the Bailies.

That no one "pull" or dry "schornling" skins to be sold by them for exportation from the country, under a penalty of £10, nor yet export the same themselves under the penalties contained in the Acts of Parliament.

That the Deacon, Masters, and Brethren set down acts and statutes tending to the weal of the craft, but not to the hurt and prejudice of the common weal of the burgh.

That the Deacon, with one other person elected by the Town Council, search for all skins "evil wrought," and if found, inflict a penalty of 2/- for each skin.

That any craftsman disobeying the Deacon or his officer in any of the foresaid points, or in the execution of their office, pay a new upset and 40/- to the Bailies as often as he is found guilty by decree of the craft, and the authority of the Provost and Bailies interponed thereto.

That half of the penalties recovered pertain to the Bailies and half to the craft; and the craft officer with concurrence of one of the town officers, at the command of the Bailies might poind and "distrenzie" for the penalties and, in default, close up the disobeyer's booth windows until the fine is paid.

That if the Deacon and Masters neglect to try the above faults, they pay a fine of £10 to the Provost and Bailies.

At the end of the testing clause and before the signatures the following words, however, have been added as an afterthought—"but" (without) "prejudice allways to the burgessess sones of their liberty granted to them be the Letter of Guilderie, and that they be noewayes hurt hereby, but be in the same estate as they were befor, notwithstanding thir presents." The document had in its first state omitted to provide specially for the admission of members' sons who not being strangers nor sons-in-law would have required, without this, to qualify for membership after a nine years' apprenticeship.

Town Council
desire a
Searcher to
be appointed.

At next meeting of the Town Council following upon the above grant on 28th August, 1613, it is minuted that the Magistrates thought it expedient that a person should be yearly elected to "stosche" skins, cut "hollit or cingit in the nek, wtin" this burgh along with the Deacon of the Skinners, who should have a penny for his pains for each skin so found, to be paid by the buyer.¹

No change
till 1857.

The Letter of Deaconhead of 1613 formed the constitution and regulations in operation till the year 1857, when application was made to the Court of Session for approval of a new set of Bye-Laws, the Incorporation thus taking the steps open to it under the provisions of the Act for Abolition of Exclusive Privileges of 1846.

Except Bye-
laws made by
the Craft.

In the early Charters of 1516, 1584, and 1605 no provision was made for enacting Bye-Laws, but that of 1613 provided that it should be lawful for the Deacon, Masters and Brethren to set down "acts and statutes" among themselves tending to the weal of the craft, and not to the hurt and prejudice of the commonweal of the burgh. Acting on this power the Incorporation made many Bye-Laws without applying either to the Trades House, as was the custom after 1605, or to the city Corporation for approval. Prior to 1857, only one application of the kind had been made to the Trades House, namely, on 6th January, 1755, when the House confirmed an Act or Bye-Law of the craft (enacted in 1711, and again in 1749), which had been transgressed by the Deacon, Collector and several members. But on 27th August, 1793, the House rescinded an Act of the Incorporation on the petition of two of the masters.

Court of
Session New
"Bye-Laws"
of 1857.

In connection with the new Bye-Laws approved by the Court in 1857, answers had been lodged by the House to the application of the craft, but the draft Bye-Laws in dispute were amicably adjusted on 14th January, 1857, between the House and the Incorporation and the alterations agreed upon were embodied in the draft and confirmed by the Court.

And of
1901-1904.

Again, in October, 1901, application was made to the House for approval of a series of new Bye-Laws. The proposals were to increase the far hand²

¹ See Chapter VIII., The Searchers.

² Strangers were said to enter at the "far hand."

entry money to £150 with, in addition, double the fees paid by sons and sons-in-law. At a House meeting on 9th October, the Deacon Convener, on the recommendation of the Bye-Laws Committee, asked for the approval of this proposal, but an amendment was moved that it be only approved subject to a request by the House that the Incorporation be asked to consider again the whole question of the rates of entry money both for far hand and near hand entrants. The amendment was carried.

The House Bye-Laws Committee again met on 14th September, 1903, when a letter from the clerk of the Skinners, sending a proof copy of a revised complete set of Rules and Regulations was read. The Committee observed:—

(1) That no provision was made for the election by the Incorporation of a member of the Hall Buildings Committee;

(2) That the proposed rule that the House representative to be elected with the Deacon and Late Deacon should be a member "who has held office in the Trades House" was contrary to the constitution of the House, which provides that any person may be elected a representative who is a qualified member of the Incorporation; and

(3) That a Bye-Law of the House inserted in the Rules of 1857, had been omitted from the proposed Rules, viz.:—That a person shall not hold office as Deacon or Collector or representative in the House or Delegate of the Gorbals Lands unless he is a guild brother of the craft rank *qua* the craft represented by him.

The Committee recommended that the Incorporation be respectfully requested to make such alterations upon their new Rules before submitting them to the Court of Session, as would put them in agreement with the points mentioned.

The suggestions of the House were laid before the Master Court. The Court thanked the House therefor and sent a further copy of the Rules as amended. The omissions noted by the House having been duly rectified and the amended Rules and Regulations being now in order they were ratified by the House.

In February, 1904, a print of the petition to the Court of Session for the sanction of the Court to the new Rules and Regulations was, by Court order, served upon the House. This was allowed to lie on the table, the approval of the House having already been obtained. These Rules were approved by the Court of Session as lodged, on 25th June, 1904, and remain in force now subject to one amendment passed by the craft and approved by the House to come into force from 4th September, 1933, viz.: that the Master Court And 1933. should have power to admit strangers as members for an entry money of £45 less than that provided in the Rules of 1904.¹

¹ For rates of Entry Money in force from the earliest times until the present and for the present Rules and Regulations, see Appendix.

Chapter IV.

APPRENTICES.

Sons and Apprentices chief source of new Members—Long period of service in Master's home—Supply from outside districts—Steps from Apprenticeship to Craftsmanship—Indenture—Booking—Service—Discharge—Burgess-ship—Essay—Entry Money and Oath—Guildry rights—Apprentice Fee and Booking—Booking Fees—Years of service—Number of Apprentices limited—Admission—Entry Money—Essay Drink and Dinner—Training and discipline—Transfers—Buying and selling of Apprentices—Stealing an Apprentice—Collusion—Pendle Members' rights in 1793—Gradual diminution of Apprentices in 19th century.

Sons and Apprentices chief source of new Members.

WHILE craftsmen from other towns frequently came to Glasgow as strangers and linked themselves up with a Craft Guild, they were not, at least so far as concerned the rate of entry money, encouraged to do this. A skilled stranger marrying a craftsman's daughter was specially favoured in that respect. So, of course, were the skilled sons of a craftsman. Their entries were more numerous than all the other classes put together. But still great encouragement, judging from their numerous entries, was given to the young craftsman who had served his apprenticeship in the burgh with a member of the trade, especially if he married his master's daughter.¹

Long period of service in Master's home.

The reason is not far to seek. The employer had the services of a son or an apprentice from an early age for a long period of years. For seven years the apprentice lived with his father or master as one of the family. For other two years he had to serve, still under the master's roof, for "meat and fee." The "fee" or wage during these last two years was small and compared favourably for the master with the wage of a journeyman servant, thus showing a substantial saving in oncost and some surety of the work being done in the master's method.

Supply from outside districts.

Apprentices for Skinners or Glovers were drawn not only from the ancient royalty but from areas outside. The names of districts occurring here and there in the minutes include Balmore, Bogton, Cassiltoun, Cairnwall, Corslie, Drumbowie, Duntreath, Eastwood, Hags, Kilbride, Little-davie, Miltoncrevoch, and also Gorbals, especially after the purchase of that Barony by the Corporation, the Trades House, and Hutchesons' Hospital.

Steps from Apprenticeship.

An apprentice boy did not begin work until he and his father or guardian (whose name is always recorded, not only in the indenture, but also in the craft booking), had appeared along with the clerk before the Deacon. It was the clerk's right to draw the indenture, and after the execution of the document

Indenture.

¹ Between 1573 and 1750 the Skinners entered as Burgesses were:—Sons 167, Sons-in-law 53, and Apprentices 37=90; Strangers 28, and Gratis Burgesses 7.

an apprentice fee was paid to the master and a booking fee to the craft. If the parent had an eye to the status of his son he also saw to it (after 1605), that the apprentice had his name booked in the books of the Deacon Convener, for in this way it was financially easier not only to become with the influential testimonial of the Deacon Convener a burgess of the burgh, but also at a later stage a guild brother of craft rank.

There had been so much collusion between master and apprentice in order to get the apprentice made burgess before his time that a rule was passed by the Dean of Guild making this booking compulsory.¹

The unbooked apprentice, no matter how skilled, was at the end of his time nothing more than a journeyman or servant, and ranked in the city as a stranger when he came to make his endeavour to enter a craft. But the booked apprentice was not only under the guardianship and tutorage of his master, but also of the craft, and after 1605, of the guildry as well. At the expiry of the seven years' apprenticeship and the two extra years for meat and fee, he obtained a discharge from his master which qualified him to apply for entry to the craft. The first step towards that was to become a burgess. Every step showed the apprentice the unity of the burgh organisation, and the need for coming under an equivalent obligation for every privilege acquired. To learn his trade he apprenticed himself to a master by written indenture; to obtain the protection of his craft he was booked in the Deacon's books. He thus came under obligation to his craft. In prospect of being more than a burgess, he required to be booked as apprentice in the Deacon Convener's books also, and so thirled to the guildry. To practise his trade, whether as a master or a fully qualified servant, and enjoy both the privileges and the protection of his trade and his burgh he became, on the expiry of his "time," a burgess and took the burgess oath before the Dean of Guild or the Town Clerk.

Once in the possession of the burgess ticket he applied for admission to the craft, and on making the essay to the satisfaction of the essay masters, paying the modified entry monies and small dues, and taking the craft oath before the Deacon and masters, he became a fully privileged "freeman." If he chose, he might remain a journeyman or covenanted servant, but if he started at once in business as a master he required to carry on without the assistance of a servant or apprentice for two years. Even at this stage, after

¹ For examples of booking in the Deacon Convener's Books see *T.H.R.*, Vol. I. Index p. 564, and *e.g.*, 2nd June, 1619. The said day James Lyill sone lawⁿ to Andro Lyill in Dintraith is buikit heirin as printeis to Manasses Lyill skynner burges of Glasgw his broy as he q^a is bund to serve him sewin zeir printeis and twa zeir for meitt and fie conforme to his indento' of ye dait ye xix day of Maij 1619. Also 8th February, 1653. The said day Robert Cumyng sone to vmqⁿ Robert Cumyng in Langhous Park of Eistwood is buikit prenteis with Robert Cumyng glover dureing the space of sevine zeirs conforme to ye indentor of ye dait ye 7 of Julij 1648 zeirs.

Guildry
rights.

the expiry of eleven years, he was still only a simple burghess and a craft freeman. He was not a guild brother, and could not, therefore, aspire to office in his craft, for the Letter of Guildry prevented him, as a discharged apprentice, from being a guild brother until he had been a burghess for four years. The Letter of Guildry expressly puts it that thirteen years had to pass before the booked apprentice could be entered as a guild brother. Before becoming a guild brother of craft rank there was another ceremony to be gone through. He had to obtain from the Deacon Convener a testimonial that he was qualified for admission as a guild brother. And it was only with this testimonial that he could appear before the Dean of Guild and be enrolled as a guild brother of craft rank.¹

Apprentice
Fee and
Booking.

The usual apprentice fee paid to the master cannot be ascertained.² These were matters between the employer and the apprentice's father, and did not usually appear in the written indenture, but there was a booking fee paid to the trade. The earliest minute recording the entry of an apprentice is on 13th August, 1572, when 10/- was paid on booking.

Booking Fees.

Then on 14th May, 1575, the craft passed a regulation that no master should receive any apprentice before he "showed" him to the Deacon and booked him and paid for his "entres" under the pain of an unlaw of a *pitcher of ale*, and further, an apprentice should not get work as a servant in the burgh unless he had been apprenticed in a free burgh, and could show his indenture and his discharge, before being received to work with any master. This, of course, refers to an out of town apprentice coming to Glasgow and obtaining employment as a servant.

In 1576, the booking fee was raised to 20/- and in 1588, a James Grahame paid 40/-, but there is another case in 1594 (21st September), when 20/- only was exacted. The rate referred to by Dr. Hill³ of 20 merks (£13 6s. 8d.) is the rate for entry of a freeman by right of apprenticeship on the completion of his term, and not the booking fee. In 1609, it was declared that none be admitted apprentice, servant or freeman until such time as the "upset siller" be first paid. This refers both to booking money of the apprentice or servant and to entry money on admission of a freeman.

The booking fee still continued to rise as appears from the Collector's Accounts for 1675, when a 50/- fee is recorded, and also from an entry of 16th February, 1677:—"The said day James Blair sone laule to John Blair Wright in Glasgow is bookit prenteis with david Scot for fyve yearis as prenteis and

¹ See footnote, p. 21

² But the payment under Williamson's Mortification, the apprentice fee for a poor boy was 100 merks Scots, or £5 11s. 1½d. sterling.

³ See Hill, p. 72.

two years for meitt and fie conforme to an indentour past betuixt them thereant who has payit to the Collectour *ffyftie schillings for his booking* and payit in to the calling for his libertie of taking of the said prenteis (haveing ane other prenteis of befor whoise prenteship is not as yet out rune) *eight poundis monye* for the use of the poor."

The booking fee for apprentices seems to have been evaded to some considerable extent, for as late as 7th May, 1650, it was ordained that no apprentice nor servant should be received and booked without paying his dues to the craft, and whoever receives an apprentice or servant to work till he or they be booked under license of the Deacon, should pay *an unlaw of £5*.¹

On 16th February, 1571, a regulation was passed that no apprentice be taken ^{Years of service.} on fewer years than seven, and that each apprentice should pay 20/- to the craft, and if not entered in the books, his master should pay 10/-. Following this rule, on 2nd June, 1573, it was recorded that "if John Fortik receives or holds the boy" working with him any longer, he shall pay his "entres." The boy's name is given as Thomas Fortik and the "entres" paid subsequently are recorded as 10/-, the master's fine. The rule was altered in 1577 and 1587, to service of not fewer than five years, and the stipulation that the apprentice should pay 20/- on his entry in the books, and if not entered, the master should pay 10/-, was repeated.

¹ Specimen booking entries as given in the Minutes are as follows:—

23rd November, 1616.

"Niniane Andersonne ane barbers sone" is entered "prenteis wt Ion Padie Skinner for the space of fyve yeirs qu hes payit to the deckin fyve shillings."

29th August, 1684.

"John Risk sone laule to John Risk is bookit prenteis wt Wm. Govanne for seavine yeirs as prenteis and twa yeirs for meitt and fie."

The following are Gorbals entries. (See Chapter XIII. on Relations with Gorbals).

August, 1657.

"At qt tym Patrick Blair was admitted & ressavit prenties to John Philpishill Skinner in Gorballes & hes payit his dewes as use is."

25th November, 1658.

"The sd day John Ker is buikit prenteis with Robert Wilsone in Gorballes quho hes payit of booking silver XIIS."

And similar entries in the Deacon Convener's Book (for Guildry rights) are:—

9th August, 1613.

"The qlk day at comand of ye deacone conveyer Ar^d Pollok skynner q^r servit out his printeship w^t Alex^r Cauldwal skyner and zeiris y^efter conforme to ye lettir of gildrie is ordanet to be buiket in ye deacone conveyers buik and on testimoniall to be gratit y^e he is worth ye sowme contenit in ye lettir of gildrie to ye dea of gild to ye effect he may be ressavit burges and friema w^t his craft payand y^efoir as effeirs conforme to ye article contenit in ye lettir of gildrie.

4th April, 1611.

"The Qlk Day Jhone Ingram prenteis to Daud Ingram skinner coforme to yair indentor^r qlk is of the dat, at Glasgw ye xxvij of Apryll 1610 zeiris, is buikit in ye dykin coveineris buik coform to ye article of the ler of gildrie sett down y^eanent.

"James Rawen sone to Isobell Snodgers prenteis to James Rawen skinner is buikit as prenteis to him coform to y^e indentor^r of the dat ye xvij Decembris 1610.

These aberrations were set at rest for a time by the Charter of 1613, when the term of service was fixed at seven years and 2 years more for meat and fee. The Charter of 1613 provided that an apprentice should serve the number of years mentioned in the Letter of Guildry (which is nine years), and "if it shall happen that any freeman receive an apprentice for fewer years than above written he shall tyne his freedom."¹

Finally, on 6th November, 1702, the craft took into "their serious consideration the decrease of trade and the paucity of members and apprentices on account of the Charter bearing that apprentices—being unfreemen's sons—should serve seven years and two years thereafter for meat and fee." They therefore thought fit to alter the rule. With the consent of the Deacon Convener they ordained that in time coming an apprentice should only be bound five years as apprentice and two years thereafter for meat and fee, the craft thinking that master and apprentice could best agree in this way so long as the master should not incur any fine by so committing a breach of the Charter.

Number of
Apprentices
limited.

As in all the other Glasgow Crafts, the number of apprentices which a master might have was restricted. In 1572, appears the earliest regulation providing that no master shall have more than one apprentice at a time. This was repeated in 1577, under the pain of a new upset, and as a further preventive a freeman was prohibited from receiving any apprentice until he came first to the Deacon and informed him, and obtained the Deacon's leave under a penalty of 40/-. In 1587 the rule was still one apprentice at a time or a fine of 40/- to the Bailies, and a new upset to the craft, and in 1610, it appears the abuse was not yet cured, because it was then enacted "for keeping good order," that no master should take on more than one apprentice every five years.

Admission.

With regard to admission to the craft by right of apprenticeship, there is a regulation of 6th November, 1649, that no apprentice should be admitted freeman of the calling until two years after the expiration of his apprenticeship, and "whoever covenants to the contrary in favour of the apprentice" should pay to the common box the sum of £10 money.

Entry Money.
Essay Drink
and Dinner.

As for entry monies it appears from the records that in 1569 a discharged apprentice could be enrolled as a freeman for £3 Scots. The original Charter of 1516, and the Episcopalian Archbishop's Charter of 1584, made no reference to an apprentice's entry fee, nor did the Charter of 1605. In 1594, however, the craft were charging apprentices 10 merks (£6 13s. 4d. Scots) for entry and 40/- "to the box" for their *essay drink*. This rate was repeated again on

¹ Between 1605 and 1613 the Dean of Guild Court and the Deacon Convener's Council had statuted that burgeship by right of apprenticeship should not be granted unless the apprentice had served 7 years and two years for meat and fee. *T.H.R.*, Vol. I., pp. 33-4.

9th February, 1597, with the added stipulation that apprentices were only to be admitted after serving two additional years, and then they could be enrolled on paying 10 merks for their upset and 40/- for the *essay drink and dinner*. Two years later the craft differentiated between two classes of apprentices—those trained out of town and those trained in town with a freeman. The members then decided that no out of town apprentice not bound and serving within the town should be admitted freeman until he first become a burgess, give in an essay found sufficient by the masters, and pay to the Deacon £20 of upset; whereas the apprentice instructed in the town by a freeman was to be admitted after first becoming a burgess, then giving a sufficient essay, and paying an upset of 20 merks (£13 6s. 8d. Scots) with, in both cases, "one sufficient dinner" at their entry into the craft. The out of town man's rate was altered on 7th May, 1650, by the craft ordaining that any apprentice not serving his apprenticeship in the town should pay for his freedom 100 merks (£61 13s. 4d. Scots) before being entered as a freeman skinner, "which if he do, he shall have the like benefit of a freeman's son."

While apprentices were entitled to appeal to the craft for protection from their masters, the masters were also entitled to appeal for advice and assistance regarding unruly apprentices. A few instances will be sufficient to illustrate these practices. A case of cruelty was reported on 16th October, 1634, as follows:—

Training and
discipline.

"Anent ye complaint givin in be Thomas Govane prenteis to Robert fergusson Skinner against the said Robert, makand mentionne that the said Ro^t dayllie dinges streiks & beits the sd Thomas in his body hungris him in his persone & neglectes & refuses to instruct him in his trade & calling, against his obleisme^t, indentr and all ressonne & guid conscience: Quhilk being callit & verifiet & provin & grantit be ye sd Ro^t,—the said Robert referit himselfe in the decones Will and qt he and ye maisters of craft wald desyre him to doe promiseist faithfullie to obey ye same. Thairfoir the decone and hail maisters of craft concludes & ordainis that if the sd Ro^t at any tyme hereft^r injures & oppresse ye sd Thomas, hungers him in his persone or neglects to instruct him in his tred, that ye sam being tryet, ye sd Thomas, from then furthe, be liberat of his prenteship."

There is a reverse case of a master against his apprentice tried, not before the craft, but before the Convener's Council.¹

¹ *T.H.R.*, Vol. I. 29th September, 1656.

"The dekin conveyar with the hail dekins of craftis new and old haveing hard severall complaintis given in be George Peiris curriour against Androw Pollok his prenteis and be the said prenteis against his said maister and finding be the indentour his prenteshipe to be outrune because they could not leve together in peace and amitie it was declairit that the said Androw Pollok prenteis was frie of his prenteshipe in respect they find the samyn expyrit reservand to the said George his maister libertie to persew his said prenteis befor the ordinar judge for any wrong or ceivill debt he can lay to his charge."

The master had the right to punish his apprentice, but not to excess, and the apprentice had always recourse to the Deacon and Masters, and even if they failed him, to the Magistrates.

Transfers.

A master could transfer his apprentice to another with consent of the Master Court, and there are instances, although not in the Skinners' records, of an apprentice getting rid of a master by making a money payment, but, of course, before he could become a freeman he had to book with another master and finish his term, or enrol with the craft as a stranger or as a son-in-law.

Buying and selling of Apprentices.

A case of "buying and selling" of apprentices contrary to the authorised method of transfer, was before the craft on 6th November, 1668, when the following minute was approved:—

"The deacone and remenet brethren of trade taiking to thair consideraoune the greit abuisses born amaingst some of thame by thair buying & selling of prenteissis one to another and offering thair indentrs to others for that effect. Qlke to preveint the lyke in tyme cuming the said deacone & trade all in ane voice Inacts statuts & ordaines that no personne or personnes of the said trade sall at no tyme to come presume nor tacke upon hand under whatsumever cullor or pretext To sell their prenteissis ane to another neither to buy thame Inhibitting & discharging thame heirby yrfoir. And who of thame doe in the contrair It is heirby declairit that bothe seller & buyer sall be punischit at the deacone & maisteris plesor and the prenteiss sae bought & sold sall be taiken from thame and putt to ane oyr, quhom the deacone & maisters pleiss to chois, And this to stand unalterable in all tyme cuming."

Stealing an Apprentice.

There are no instances of "stealing" an apprentice, but something of this nature was hinted at in the Charter of 1516, which declared that no freeman should "tryst, house or resett" any other man's apprentice, and if he did so, he should pay "one pound candle of wax to the altar."

Collusion.

Collusion between master and apprentice corrected by the craft appears from a record of 17th May, 1689, when Archibald Paterson, booked apprentice to John Paterson, in August, 1688, was discharged by the craft and inhibited from having any freedom with the calling unless he serve the time of seven years as apprentice, conform to the Charter, notwithstanding that he has already been booked as apprentice *without the space of his apprenticeship having been mentioned.*

Pendicle Members' rights in 1793.

A restriction on the engagement of apprentices by "pendicles"¹ who were not practised in the trade was passed by the craft on 2nd May, 1793, when it was resolved that no freeman should receive an apprentice unless he (the freeman) had made an essay and was able to carry on some branch of the trade, and thus be in a position to teach and instruct his apprentice. This rule was

¹ Non-operatives.

at once made the subject of a protest by the "pendicles" affected, viz.:—George Watson and David Russell, for themselves and all who should adhere to them. The reasons were afterwards given in and an appeal taken to the Trades House, when the House on 27th August, 1793, taking into consideration the petition of Watson and Russell and certain masters of the incorporation, who prayed for the Act to be rescinded, heard both parties, deliberated fully upon the merits of all the papers lodged, and expressed the opinion that the House should rescind the Act of the Skinner trade and declare it null and void.

The admission of pendicles without making an essay, but with the right to trade and to engage expert servants to do their work for them, and apprentices to learn, was tantamount to the breakdown of the craft system. By the end of the eighteenth century the journeymen were in the majority, and between 1803 and 1831, only eight apprentices were indentured.

Gradual diminution of Apprentices in 19th century.

The practice of apprentices living with their masters lingered on in the burghs of Scotland to the thirties and even the forties of the nineteenth century. It is practically unknown at the present day. But a genuine apprentice of a Glasgow craftsman, member of one of the ancient incorporated trades, has one single right remaining. On the production of his discharged indenture he can apply to the Town Clerk for a burgess and guild brother ticket by purchase, and obtain it for £2 2s. 6d. stg., instead of £5 14s. 6d. which is the "far hand" charge.¹

¹ The last instance of an apprentice after his discharge becoming burgess and guild brother by right of apprenticeship was on 2nd October, 1935 (a Tailor).

Chapter V.

JOURNEYMEN AND SERVANTS.

The Glasgow "Journeyman"—Booking—The eight days trial method—The Essay method—Women workers—Covenanted servants—Working conditions—Leaving service—Joint service with two Masters—Notice on leaving Service—Booking Fee—Journeyman in employment of non-practising Skinners—Old Soldiers—Journeyman's offences—Breaking away from Craft control—Trade Unions—Sheriff Alison's services recognised.

The Glasgow "Journeyman."

THE journeymen and servants of a craft, being a class of men who had served an apprenticeship or had been sufficiently trained in the burgh or outside of it without any formal indenture of apprenticeship, did work for their masters in a very subordinate capacity. They were under craft control, but they had no craft rights. "Journeyman" does not mean a skilled worker who travels about from town to town to find work, as is often understood. It means a workman who works by the day (*ournée*). But day workers were then practically unknown in Glasgow. Weekly journeymen, on the other hand, were common, as well as journeymen who were bound for longer periods.

In Glasgow, as elsewhere, a journeyman could not work on his own account, but was obliged to work with a master freeman. Nor at first, and for a long period,¹ could a journeyman skinner work under a merchant or under a freeman of any other craft. Many journeymen remained in this inferior position probably because they were unable through lack of funds to become burgesses, or if burgesses, to pay the craft entry money, although it must be remembered that many expert workers received their burgess tickets *gratis*, or had the cost paid by an influential friend, and many also entered a craft on credit and paid their entry money by instalments. Men formerly booked with the trade as servants often in after years became freemen, but the fact that servants, although they may have had no craft rights and few craft privileges, were as workers entirely under the control of the craft, may be gathered from a regulation of 16th February, 1571, providing that "no servantman in the town is to work with any of the craft unless he pay 10/- to the craft." This payment was called the "booking fee." Seventeen years later, this booking fee was increased to 30/- in a case where a servant was being booked for two years, and it was provided that the fee be paid before booking. This clearly appears also from regulations of 1594 and 1609. The rule of the latter year was: "That none be admitted nor booked servant" until such time as the "upset siller" be first "paid and boxit." And from "No fee, no work" the master proceeded to "No song, no supper." The risk of booking a man who

¹ See page 29.

Booking.

might not be found satisfactory and who could not earn his food was seldom taken, because the master was allowed to try a servant before booking him. For instance, on 14th May, 1575, it was enacted that no master should receive any servant longer than eight days before booking in order to prove that he could work well. By keeping a servant longer than eight days without booking the master laid himself open to a fine of a pitcher of ale. But immediately thereafter, the eight days' trial having expired, the master could book his servant for such period as he desired. The rule of 1575 was repeated more clearly on 19th October, 1587, with the proviso added "and on afterwards being booked the servant *if an out of town man* shall pay 30/- booking money." Thus the local journeymen enjoyed protection.

The eight days trial method.

The eight days' trial before taking on a servant does not seem to have always had satisfactory results with the Skinners. The trial was intended as the equivalent of the master's essay, and sometimes instead of the eight days' trial the master put his intended journeyman to the test by asking him to make an essay, and if it were found satisfactory the master immediately booked the journeyman in presence of the Deacon. The craft recognised this alternative method of booking and in 1595 this was recorded by an enactment that the journeyman must "come to the Deacon and acquaint him" under a penalty of five merks and "give in his essay to the Deacon and masters in order to prove himself a sufficient servant," and *particularly if he had served his time with an unfreeman "in landward parts."* On 11th March, 1607, it was enacted "no freeman should receive *any out of town man* to be a servant with him until the servant found sufficient security" (to be recorded in the books) "that he should remain a servant in the town for two years under the penalty of £5 Scots." Apprentices required to be booked in the presence of the Deacon and on 26th July, 1575, a freeman was found in the wrong and fined 10/- for receiving a servant without asking leave of the Deacon, but it was not till 15th April, 1639, that the rule was enacted regarding servants, viz.: "No servant shall be feed with a freeman except in presence of the Deacon."¹

The Essay method.

These servants were not always men who had served an apprenticeship or had become expert workers in some other way. Many of the servants were females, though in what capacity they worked or what degree of expert knowledge they possessed, does not appear.

Women workers.

¹ The following are specimens of the booking entry:—

29th August, 1684.

"Item Robert browne is bookit *jurnaman* wt Collein Crawford."

15th August, 1685.

"David Starke is booked & admitted Journeyman wt Jon Willson."

15th May, 1686.

"William Willson is bookit journeyman wt Jon Willson."

Covenanted servants.

Nor is there any distinction drawn in the records between journeymen working by the week or month and servants who may have been engaged for longer periods. There are no records of journeymen being booked for a longer period than two years. Such a long period of service would, however, make the worker rather a covenanted servant than a mere journeyman. Like the apprentices, journeymen sometimes came to Glasgow from other towns or outlying villages, but according to the rules above shewn, the moment they received an offer of work they had to present themselves to the Deacon and be booked and pay a higher booking fee than the town-bred worker.

Working conditions.

The journeyman was confined to practical work for his master, and was not entitled to assist the master in any other way, such as in buying or selling; in other words, the journeyman was to be confined to working "within booth." On 7th May, 1675, the craft enacted that no freeman should sell skins, almed or unalmed, to any servant or apprentice of the skinner trade under the penalty of £5 Scots. Any servant or apprentice found attempting to work for himself, even in his odd time, for an inhabitant, or for any other freeman master of any trade, or a merchant, was subject to severe punishment.

Leaving service.

Strict rules were also made regarding the conditions of leaving the master's service. Good servants were often enticed away from one master to another just as apprentices were, and the rule of the Charter of 1516, forbidding this in the case of apprentices was on 3rd October, 1594, enacted by the craft in relation to servants: "No master shall receive another man's servant without consulting the master whom he has wrought with and found that he has done his duty to his said master, under the penalty of 20/-." This rule was repeated again in the Charter of 1613, but under a penalty of £10, although in the year 1605, the craft had again recorded the old rule "that no servant shall leave his work without permission asked and given of his master to that effect." The craft had also dealt with this matter on 11th March, 1607: "No freeman shall pass at any time to another freeman's servant to persuade and entice him to leave the master he is with under the penalty of 20/-."

Joint service with two masters.

Servants must have been scarce a few years after the passing of the Letter of Guildry, for there are instances of servants being booked for more than one master at a time. This was a common practice with small crafts like the Bonnetmakers and Dyers. For instance, on 4th May, 1608, "W.C. is booked servant equally between E.B. and H.S. for the space of two years from his entry, which was Thursday last by past who has paid 30/- presently boxit," and in the same way, on 7th February, 1610, "J.D. is booked servant to J.B. and J.L."

On 8th November, 1678, it was enacted that "no servant once entered with

his master shall be allowed to leave without giving him *forty days'* notice under a penalty of £5 Scots, and no master shall receive him unless the servant has done the same under the same penalty." Eight days' notice was customary in England before exchanging situations. On 3rd August, 1703, the craft further enacted regarding notice that "no journeyman or unfreeman's son being once booked with the trade, if he leave his master and pass to another man's service without the burgh and liberties thereof, and without consent obtained in presence of the Deacon shall thereafter have any benefit in the trade unless with the special consent of the Deacon and Masters."

Notice on leaving service.

It is evident that the booking fee was grudged by the journeymen of later days, for on 7th August, 1787, a rule was made that "when any journeyman enters to work with any member of the trade, the member shall immediately retain off the man's wage 6d. weekly for the first eleven weeks to be paid in to the trade as booking money, and with which the master shall be chargeable." The purpose of this was not only to insist on a continuation of the booking of journeymen, but to see that all journeymen paid their booking fee. This, however, was the last of the regulations regarding bookings, for on 12th October, 1792, the craft decided that thereafter no journeymen should pay booking money, but that apprentices should pay additional booking money, and further, that no freeman, unless he had made an essay and was carrying on some branch of the trade, should be allowed to take apprentices. The latter part of this rule was resisted by a body of Skinners, and an appeal made to the Trades House, because by this time many pendicles had entered the trade, who by former custom would never have been allowed to carry on trade until they had made an essay. Small partnerships and companies were also being formed who employed a number of journeymen and apprentices. It seems to have appeared to the Trades House that the era of solitary practising craftsmen with a limited number of journeymen and apprentices had passed, and that partnerships should not be discouraged nor trade fettered with so many regulations which may have been fair and reasonable in the old days. The House came to the conclusion, therefore, that this regulation was too restrictive for the times, and not in the interest of trade, and after hearing both sides the appeal was allowed and the regulation cancelled. After that a pendicle member, even if primarily a merchant, could engage journeymen and apprentices and carry on business.

Journeymen in employment of non-practising Skinners.

The Skinners treated their journeymen and servants very much in the same way as the other craftsmen in the burgh. There were, of course, differences. In some crafts the period of trial before booking was 14 days. In some, written agreements of service between master and man were compulsory, and the

Old Soldiers. written agreement was the authority for booking. The booking money for covenanted servants in some cases rose to as high a figure as 4 merks (£2 13s. 4d. Scots), whereas weekly journeymen paid 2d. a week for booking money, but while old soldiers acting as journeymen or servants paid nothing, 1d. a week "for the poor" was paid by their masters.¹

Journeymen's offences. Journeymen breaking the craft regulations or guilty of unruly behaviour were duly punished. In August, 1662, two journeymen were fined: one for using "ane freeman's trade," "diverting" himself from his master's service "in contempt," and serving other men (i.e. men who were not free with the trade). The other had offered to "fight a combat" with his master and abused him "several ways." The Deacon and Masters found both "in the wrong" and declared that if they were discovered doing the same again or committing other faults they would be discerned incapable of having any benefit of the calling thereafter. Both came under a solemn obligation to the craft to this effect and signed their names in the minutes.

Again, on 6th March, 1792, a freeman of the trade working as a journeyman with a practising master Skinner was accused of "stealing and purloining his master's property," which he confessed. On the same day, another freeman working as a journeyman, was also charged with "the like atrocious crimes" and confessed. Both signed a written confession in the minute book. The Deacon was authorised to "reprimand them both in the severest manner," which he did.

Breaking away from Craft control. There is no recorded breaking away of journeymen from craft control in the Skinners' records, although, as far back as 1748, journeymen in other Glasgow trades were organising, forming managing bodies of their own, electing a head man, known as their Deacon, and agitating for shorter hours. About the middle of the eighteenth century journeymen's hours were becoming shorter, and the old working day from 6 a.m. to 8 p.m. was being reduced from 6 a.m. to 6 p.m. Whether or not the Skinners had any serious difficulties with their journeymen after 1793, when booking was discontinued and craft control ceased, cannot be gathered from the records. But they knew of the spread of discontent among workmen, and naturally sympathised more with the masters than with the men, deliberating from time to time upon the subject of trade unions and combinations among workmen, petitioning Parliament, praying for inquiry, and for the enactment of laws for the protection of masters and workmen against combinations.

¹ Old soldiers and sailors had special privileges in burghs in regard to practising trades. Neither as masters nor as servants did they pay any entry money or booking money to the trade, but the masters engaging them as servants usually paid some equivalent. See the Act 3, George III, Cap. 8, 1762, "To enable officers, mariners and soldiers as have been in the land or sea service, etc., to exercise trades," also the Act 56, George III, Cap. 67, 1816. Such persons were known as "King's Freemen." They did not require to become burgesses of the burgh in which they lived.

A little more than one hundred years ago their petitions were being sent to the House of Lords and the House of Commons by the hands of Lord Lyndhurst and Lord William Bentinck, M.P. The Incorporation, however, had a local friend to assist them in their efforts for the suppression of combinations, in the Sheriff Principal of the time, Archibald Alison,¹ who was publicly thanked "for the great exertions made by him in tracing the proceedings of the cotton spinners' combination, and otherwise in exposing the pernicious effects of trade unions." As a small mark of their respect they unanimously elected Sheriff Alison to be an honorary member, and respectfully requested that he would permit himself to be enrolled. It was resolved that a public dinner "at the expense of the members" should be given by the Incorporation to the Sheriff on the occasion of his "induction," and the craft so entertained him. He was presented with his freedom ticket signed and sealed, and as the minute bears "the clerk having administered the usual oath *de fidei* which was taken and subscribed, the Sheriff was duly inducted as an honorary member of the Incorporation of Skinners and Glovers in Glasgow with all the privileges thereto belonging."

¹ The historian; author of *The History of Europe*. Craft Minutes, 23rd August, 1838.

Sheriff Alison's services recognised.

Chapter VI.

FREEMEN.

Admission of members to the craft—Qualification for Membership—Burgess-ship—Burgess Grades : Stranger, Son, Son-in-law Apprentice—The Essay—The same Essay for all—Residence essential—Entry Money and other payments—At first payable to the Church—After 1560 to Craft—Credit given—Other money concessions—Cautioners—Entry Money for Strangers, Sons, Sons-in-law and Apprentices—The Oath—The Dinners—The Essay Drink—The Dinner Scandal—Payment for the Poor—Craft Dinner instituted—Mortcloth money—Clerk's fee—Service as Officer—Service evaded by fine—Officer's fee—Division of Craft Fines—Restrictions on New Members—The Vote—Year and Day Rule—No Apprentice for two years—Classes of Entrance, far hand and near hand—Near hand rights confirmed by Letter of Guildry—Examples of Entry Records—Non-operative Son-in-law—Merchant—Stranger—Writer—Stranger making an Essay—Non-operative Son-in-law—Apprentice Glover—Operative Son—Weaver Non-operative Son-in-law—Operative Son—Operative Stranger—Operative Clergyman—Penciles—Merchant admitted as Operative without an Essay—Non-Operative Penciles escape the Essay—Attempt to enforce Essay from all Operatives—Freeman allowed to go into partnership with Merchants and other Unfreemen—Influx of Members from other Crafts—Penciles carrying on business by means of trained servants—Honorary Members.

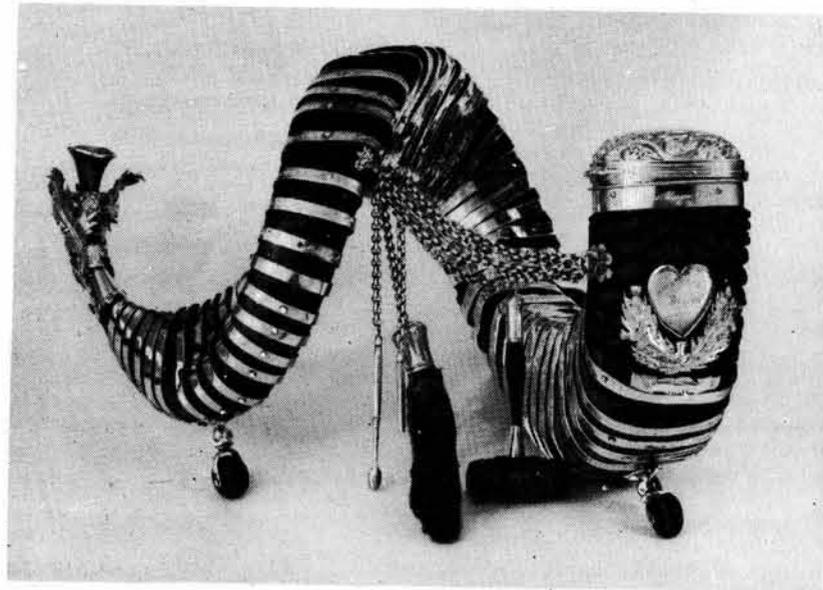
Admission
of members
to the craft.

WE have seen how necessary it was for a man, aiming at being merely a worker in a craft, to have a suitable training, either after a nine years' apprenticeship with a freeman, or service in or out of town with a master, to enable him, by means of an eight days' trial, or the making of an essay, to secure more or less permanent work. But without further procedure and trial such a person remained always a workman or servant.

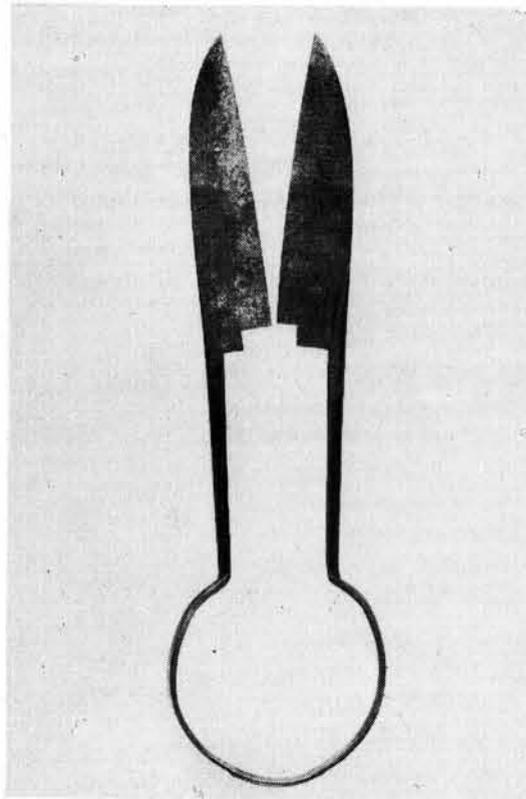
Qualification
for
membership.

To become a master craftsman and carry on the trade on his own account the Charter of 1516 showed the way common at the time. The Skinners' Charter ran : " No manner of person of the said craft shall be suffered to set up booth within the burgh and city without he be first freeman, found sufficient able and worthy in workmanship and otherwise, and admitted thereto by the Provost, Bailies, Council, and sworn masters of the craft." First the budding master had to become a burgess (freeman) ; second, he had to be proved fully skilled in workmanship, and only then was he admitted to the craft. The sole difference between the conditions prevailing in 1516 and 1613, was that in 1516, the craftsman was " admitted thereto " by the Provost, Bailies, Council, and sworn masters of the craft. By 1613 the masters alone were the judges, after the burgess ticket was acquired.

The craft was in 1516 described as that of Skinners and Furriers, but it is a curious fact that no burgess in the burgess roll of Glasgow from 1573 onwards was ever described there as a Furrier. Skinners or Glovers both appear. Tanners and Curriers are also numerous, but no burgess Tanners or Curriers were ever admitted into the Skinners' Craft. They belonged to the Cordwainers.



THE RAM'S HORN SNUFF MULL.
Presented to the Craft in 1830 by Mr. David Mickel, Deacon, 1832.



SHEARS AS USED FOR THE CUTTING OF ESSAYS.
Presented in 1844 by Mr. Hew Proudfoot, Deacon, 1848.



THE BELL.
Presented by Deacon Basil Ronald, in 1787.

As regards the method of admission, it is written that at first the Provost, Magistrates, and Council had to give their consent. This, however, was soon departed from. Or probably their consent had all along been required only for the acquisition of burgess-ship. The Tailors' first Charter of 1527 (the second granted to a Glasgow Craft), shows that in that year new members were to be admitted by the masters of the craft only, but *after* the acquisition of burgess-ship and making the essay.

At first the Skinners were satisfied with a promise on the part of the new Burgess-ship. craftsman to become a burgess "as soon as may be" (3rd August, 1565), but by 1587 the new freeman was being bound and obliged on admission never to *take up booth* nor work any kind of labour *until* he was free with the town. From this it was a short step to enacting, as the craft did in the same year, that no freeman should be *received* into the craft until he was first a burgess.

The normal method of obtaining burgess-ship in the sixteenth century was by purchase. A stranger, whether newly come into town from the outside, or trained in the town without a formal apprenticeship, paid a larger burgess fine than a son, son-in-law, or apprentice of a freeman. The apprentice fine was next highest. Sons and sons-in-law obtained their freedom at merely nominal rates, and that being so, the apprentice (for it was very seldom in the early days that a master had more than one) always looked forward to marrying a master's daughter. Thus, as a son-in-law, he obtained the freedom of the burgh and the freedom of the craft on easy terms.

Burgess grades:
Stranger,
son, son-in-law,
apprentice.

But as the burgess was admitted by the Provost, Magistrates, and Council, burgess-ship could also be obtained, not by purchase, but by presentation *gratis*, of which there is an interesting example on 9th February, 1584-5, when John Steel, Skinner, was made burgess and freeman *gratis* at the request of the Right Honourable Robert, Bishop Montgomery. This was the Episcopalian Archbishop who granted the Skinners their Charter of 1584, after the Reformation. The gift may have been a slight friendly gesture by the Council to the Bishop for his Charter.

The essay was always taken, although the actual essay required is not recorded until as late as the year 1746. But it had been enacted as early as 1594, that no person should enter the craft until he gave in his "sey" to the Deacon and the quarter masters. The craft was not a composite craft like, for example, the Hammermen or the Masons, containing members plying one of several trades. It was composed only of masters carrying on the trade of Skinner or Glover or both, so there was no need to specify and record any particular kind of essay. It was the same for all.

The same essay for all.

The essay was: "To dress sufficiently into alum leather at least thirty sheep skins and to cutt, dress, and make sufficiently one pair of gloves in presence of the essay masters."

The craft is designated "the calling of Glovers" in the minutes of 23rd August, 1682, but this is only incidental, as in the same minute the craft is entitled "the calling of Skinners." A Glover first appears in the burgess roll in 1656, when Thomas Stein, was admitted burgess "at the earnest request of Mr. Andrew Gilmour, one of the town's advocates." Stein was duly admitted to the craft and numerous Glovers followed in after years.

Residence essential.

A residential qualification was necessary for entrants, that being also essential for obtaining the burgess ticket. And on leaving the town the burgess often lost his freedom of the burgh also, by resolution of the Town Council. For example, on 1st June, 1596, James Jamieson, Skinner, was admitted freeman and burgess *gratis* "providing if he come not to dwell and remain within this town betwixt now and Martinmas he shall tyne his freedom." In August, 1655, a burgess of the year 1622 was deprived of his burgess-ship because he had removed from Glasgow and settled in Ireland.

Entry money and other payments.

A new craft freeman of Glasgow usually paid entry money to his craft only. It was frequently referred to as "upset sillar," because it was a preliminary to setting up his booth. Under the first Skinners' Charter, however, the entry money was not payable to the craft, but to the Church "for the reparation and upholding of divine service at the Altar of St. Christopher," with, in addition, one penny Scots weekly thereafter, "for the reparation of the adornments of the altar and the vestments of the priest."

At first payable to the Church.

After 1560 to Craft.

We cannot say whether the Church strictly exacted the payments, prior to entry and weekly thereafter, but when the entry money became payable to the craft, credit was freely given, or caution or security asked and obtained. For example, in 1565, Robert Love, on admission, promised to pay 40/- "the tae half in hand and tither half at Michaelmas next." He also promised to provide "*ane denmar*" to the craft on the 12th day of the month instant, and Thomas Scott became surety for the "said Robert" to the Deacon. At the same meeting another member was admitted, but his dinner to the craft was fixed for the 19th instant—a week later—thus showing that it was not practicable for two men to share the cost of their entry dinner on the same day.

Credit given.

Other money concessions.

Other examples of money concessions may be given. On a son being admitted in 1575, and the oath taken as was customary, another member became surety for his upset, which, being a son, was only 13s. 4d. Scots. *No dinner* to the craft was exacted, but simply a pitcher of good ale "or the price thereof to be paid." Modifications were sometimes allowed or payment taken

by instalments, but this applied only to the entry money, and not to the dinner Cautioners. which was invariably enjoyed by the whole craft, fortunately for the entrant, not a numerous body. Even although the entry money was in arrear, the cautioner could always be called upon for payment, and sometimes actually had his goods and gear pointed.

The entry money increased from time to time. While paid to the Church the entry was 10/- Scots for a stranger and 5/- for a freeman's son, but the latter fee had risen by 1565 to 40/- Scots, and by the year 1570, strangers were paying £4 Scots and their dinner. The variations are difficult to follow. Ten merks "and his dinner" were being charged in 1576 and 1587, while in 1594, it was enacted that an unfreeman not apprenticed within the town, should pay £10 Scots money "with his dinner to the whole masters, along with the Deacon and the rest of the craft." Then for a time no out-of-town strangers were admitted, for in 1597 it was resolved that no one should be admitted to the craft unless he had been a bound apprentice with a freeman of the craft for five years. Indeed the craft went further by enacting also that if any freeman should request the Deacon to admit a man to the craft who had not been a bound apprentice with a freeman, he should pay a fine of 40/- Scots and be discharged from working until he pay the same.

Entry money for strangers, sons, sons-in-law, and apprentices.

The variations in the rates of entry money from 1516 onwards, so far as can be traced, will be found at the end.¹

As has been said, an oath was taken from the new burgess on enrolment before a Magistrate or the Town Clerk, and another was taken on admission to the craft. The new freeman swore to be "leal and true" as recorded in 1565, and in 1572, also "to be faithful to all the points and ordinances of the craft." A quaker from Linlithgow solemnly affirmed instead of taking the oath on his admission in 1734, and he signed his affirmation. The oath came in practice with the most of the crafts to be written in the minute book and signed by each new member. As contained in the minute book from 1777-1793, it is as follows:—

The Oath.

"I do hereby solemnly swear before God and these witnesses, I shall be a true and faithful member of the Skinner Trade of Glasgow into which I am now admitted a freeman; and shall obey, observe, implement and fulfill the hail Rules, Acts, and Regulations, made or to be made, for the good and benefit of the said Trade for the maintenance and sustainance of the poor thereof; [shall not pack nor piel with unfreemen, nor any way directly or indirectly be concerned as Partner in any Branch of the said Trade with any person whatsoever until they first be entered a freeman of the said Trade.] And as oft as I shall violate this my [oath]

¹ See Appendix.

or any part thereof shall forfeit and pay a new upset, for the use of the poor of the said Trade. So help me God."

Later (20th September, 1844), the words in square brackets were omitted, and the word "declaration" substituted for "oath."

It is now administered in the following manner:—

"I do hereby solemnly declare that I shall be a true and faithful Member of the Incorporation of Skinners in Glasgow into which I am now admitted a Member, and shall obey, observe, implement, and fulfil the rules, acts, and regulations, made or to be made, for the good and benefit of the said Incorporation."

The dinners.

The dinners deserve more than a passing notice. In the year 1574 an entrant, Edward Pollock, is not only "ordained to be made burghess" and then enrolled for an upset of 40/-, but he is also obliged to "give his dinner betwixt the date of enrolment and the fair of Glasgow with one pitcher of ale." It is interesting to note that the "ordinance" of the craft was observed, for Edward Pollock, Skinner, was made burghess and freeman, as appears from the Glasgow burghess roll, on 14th May, 1574, and his burghess fines, it is recorded, were "given to John Moresone, in satisfaction of his horse tane frae him the time of the trouble, and for relieving of a traveller's horse tane by him therefor" and "lowsit" by him at the town's request. The burghess fine for a stranger craftsman at the present day is £3 sterling. In 1574 it was much less. So the transaction throws an interesting light on the cost of a horse at the end of the sixteenth century. The cost of the dinner given by Edward does not appear.

The essay drink.

But whatever concessions may have been allowed to entrants, the dinner, or at least the essay drink, was always carefully ensured. For instance, in October, 1606, it is recorded that no one should be admitted freeman except he pay "at his inbooking" the essay drink and half of his upset. By August, 1608, when the entry money for strangers was raised to £40 Scots, this sum was to include both upset and banquet, the essay drink, however, being over and above. In 1605 the essay drink for freemen's sons was 20/- Scots. For apprentices, entering in the year 1594 and after, the essay drink was fixed at 40/- Scots, and for the dinner, apprentice entrants were to pay, as appears from an entry of 1595, £4 Scots. Strangers were always more heavily taxed. In 1575 they were paying for their dinner 40/- Scots, but by the year 1606 it had risen to no less than £10 Scots. In that year it was ordained that the banquet or dinner that entrant freemen should give should be made in "such a house within the burgh as the Deacon and Masters should think fit." and the entrant should pay for the same *no less* than £10 beside his upset. At that time the craft consisted of about twenty members, including the Deacon, and

considering the value of money, particularly in relation to the price of a horse before mentioned, it would seem that a very fine repast could be obtained by a party of 20 for £10 Scots, i.e. 16/4 sterling.

But the giving of dinners by new entrants was becoming a scandal in the city not confined to the Skinners' craft. One of the reasons for the Cordiners applying to the Magistrates for a Seal of Cause in 1569 was for "avoiding certain inconveniences which in time past" had been to the craft's "disprofit, namely, the banquets" in use to be demanded from each freeman at his entry, which the Cordiners in these days were willing "to remit and discharge as unprofitable, and alter the same" into money to be bestowed on the craft common charges and for the support of the craft poor.

Two years after the grant of the Charter of 1613, a payment of 6/8 for the poor was taken from each new entrant. Gradually thereafter no part of any individual "upset" was set aside for providing a banquet to the members. But at the end of each year on the choosing of a new Deacon, a dinner was given to the whole craft. The annual dinner is thus shown to be a custom more than three centuries old.

There was another charge levied on new members by most of the Glasgow crafts, namely, mortcloth money, to provide for the purchase and maintenance of mortcloths or funeral palls used at the funerals of craftsmen, their widows, and children. The cloths varied in size, the "bairns' cloth" being much smaller than those used at the funerals of adults. There is no reference to mortcloth money in the Skinners' records until the seventeenth century, the first being in 1629, when regulations were passed for the "upholding" of the mortcloths by all freemen on their admission, viz. :—

Strangers	..	..	..	..	..	40/-
Sons	..	..	..	..	..	10/-
Sons-in-law	..	..	..	..	..	15/-
Apprentices	..	..	..	..	..	2 merks = 26/8

The charge for the use of the "muckle veelvet clothe" was 4/-. A year's charges for their use sometimes reached £28 Scots.

In 1635 it was enacted that freemen's sons entering the craft whose fathers had already paid into the mortcloth fund should be subject to payment of 20/- Scots for the mortcloth at his admission. In some crafts freemen's sons escaped this payment entirely.

Nor is there any reference in the minutes for the first hundred years to the clerk's fee which was invariably charged from a new entrant and handed over to the clerk, which is still done.

Service as officer.

The first duty of a new member was to serve as officer for the craft, a universal custom, although there are instances where the Deacon made special choice of the officer, as well as his quarter masters, namely in September, 1594, and October, 1611. The earliest resolution regarding the officer was in May, 1569, when it was enacted that whoever enters the craft as freeman should serve as officer to the craft, but should pay his quarter's wages as the rest of the craftsmen do. This was re-enacted in October, 1587, when the duration of the officer's service was explained by the words "until another freeman succeed him." Service could be evaded by substitution or by a fine, but sons of members generally escaped service.¹

Service evaded by fine.

Officer's fee.

The officer also received a fee on the entrance of each new member, but as in the case of the clerk's fee this is not recorded in the Skinners' records until a late period. These fees are not entered in the records until 1690, and not detailed together until much later.

Division of craft fines.

The Charter of 1613, in the clause providing that half of the craft fines should go to the Bailies and the other half to the craft, empowered the officer of the craft, with concurrence of one of the town's officers at the command of the Bailies to pound and distraint for any fines with power, on default of payment, to close up the disobeyer's booth windows until payment should be made.

Restrictions on new members. The vote—year and day rule.

The new member could not vote until the lapse of a year and a day after his entry² and as the qualified roll of voters was only made up annually at Lammas, it often happened that a period of nearly two years elapsed before a new entrant was allowed to vote or stand for office.

No apprentice for two years.

There were other restrictions on the new member's rights. For instance, he had no power to take an apprentice until the space of two years had elapsed after his entry, as appears from an enactment of August, 1613. The penalty follows "and whoever enters hereafter and does in the contrary shall pay a new upset." The same rule appears in the Seal of Cause obtained shortly afterwards from the Lord Provost and Magistrates.

Classes of entrants. Far hand and near hand.

The classes of entrants, in accordance with the rate of entry money charged, were, as has been indicated, strangers, who paid the highest entry fee (including journeymen who had not served their apprenticeship in the town); next, entrants by apprenticeship; next, sons and sons-in-law, but, as has been pointed out, many strangers, journeymen and apprentices obtained entry at the lowest rate by marrying a master's daughter.

¹ See *History of the Hammermen*, p. 16.

² See enrolments, p. 39; also *T.H.R.* (MS.), 29th July, 1791. Crawford, p. 153.

The privilege of entering at favourable rates was reaffirmed for all crafts by the Letter of Guildry which provided that the rights of sons and sons-in-law of burgesses and guild brethren should be more favourable as regards payment than strangers or apprentices. Indeed, one section provides as to guild brethren that "infamous and debauched men" are to be excluded from the benefit of the guildry, but that, nevertheless, they are to be "overseen" so that their children may have like benefits as other guild brethren's children. The Letter of Guildry enacts that guild brethren's sons are to pay 20/- for their guildry and 5/- to the hospital and to be worth, if craftsmen, 250 merks, whereas a stranger was to pay 30 pounds Scots and 13/4 to the hospital, unless he had the good fortune to marry a guild brother's daughter, in which case he became a guild brother as a son-in-law. The *first* husband of a guild brother's daughter was subject to the same conditions and paid the same dues as a son, but a second husband was treated as a stranger. The apprentice who married his master's daughter could also take advantage of this relationship and become burges and freeman of a craft and guild brother as a son-in-law at the lower rates.

Near hand rights confirmed by Letter of Guildry.

The following are examples of entry records:—

Examples of entry records.

1st September, 1683. James Barnehill admitted freeman, having served his apprenticeship with Walter Scott.

13th September, 1709. William Barr, *son-in-law* of James Stewart, skinner, is admitted freeman in this Corporation to the hail liberties and privileges thereto belonging, *excepting always* furth hereof his cutting and making or sewing of any gloves in time coming, *aye and until he be capable to give yin sufficient essay* to the trade thereanent in regards his essay produced is found insufficient.

Non-operative son-in-law.

25th August, 1748. Robert Meiklejohn, *merchant*, and burges and guild brother of this burgh, was admitted a freeman of this trade as marrying Susanna Jack, daughter of John Jack, a freeman.

Merchant.

6th April, 1749. John Beugo, skinner in *Kilmarnock*, burges of this burgh, is admitted a freeman of the Skinner Trade in Glasgow.

Stranger.

15th April, 1793. George Crawford, *wright and writer* in Glasgow, burges and guild brother, admitted a member and freeman of this Corporation and paid his freedom fine as a stranger and other dues and gave his oath *de fidei* as use is and made his *essay* according to the regulations of the trade and therefore he is entitled to all the privileges of the trade¹.

Writer stranger making an essay.

¹ 2nd May, 1793. The trade having met this day to elect a clerk to the corporation in place of the late clerk deceased they unanimously elected George Crawford, Writer in Glasgow, to this office, and it is enacted "that no freeman unless he has made an essay and carries on some of the branches of the Skinner Craft shall be allowed to take apprentices." This Act was rescinded by the Trades House in August following. See *supra*, p. 24.

Non-operative son-in-law.

27th August, 1802. John Baird, *shoemaker*, is admitted a freeman of this Corporation as *son-in-law* of the deceased Thomas Scott, shoemaker, a member of trade, he having shown his burghess ticket and given his oath *de fideli* as use is ; but he is hereby *debarred from exercising* business within the city until he shall have made and reported a sufficient essay and also from voting in the trade for year and day from this date.

Apprentice Glover.

Also Hugh Cameron, glover in Glasgow, as having served an *apprentice* with John Tassie, a freeman of trade, is admitted an operative member of this Corporation, he having shown his burghess ticket and given his oath *de fideli* as use is ; but he is hereby *debarred from voting* in the trade for year and day from this date.

Operative son.

26th August, 1803. Dewar Proudfoot, skinner in Glasgow, as *son* of William Proudfoot Senr., freeman, is admitted an operative member of the Corporation, he having shown his burghess ticket and given his oath *de fideli* as use is ; but he is hereby *debarred voting* in the trade for a year and day from this date.

Weaver. Non-operative son-in-law.

23rd August, 1805. James Mearns, *weaver*, admitted freeman of the trade, as having married the daughter of Robert Paterson a freeman, he having paid his freedom fine and given his oath *de fideli* as use is ; but he is hereby *debarred from exercising business* within the city until he shall have made and reported a sufficient essay and also from voting in the trade for year and day from this date.

Operative son.

15th September, 1807. James Gardner, skinner, *son* of William Gardner, a member, having made an *essay* and given his oath *de fideli* as use is, is admitted a member of the Corporation, having shewn his burghess ticket ; but he is hereby *debarred from voting* in the trade for year and day from this date.

Operative stranger.

Robert Paterson, skinner, a *stranger*, having made his essay, given his oath and paid his freedom fine, and also shewn his burghess ticket, is in the same manner admitted a freeman ; but he is also *debarred from voting* in the trade for year and day from this date.

Operative clergyman son.

11th November, 1829. The Reverend Thomas Young, Minister of the Parish of Finds Gask, Auchterarder, having produced his burghess ticket, paid the freedom fine as eldest lawful *son* of the deceased Peter Young late a member ; made and reported a sufficient *essay*, and qualified by swearing and subscribing the oath *de fideli* as use is, is admitted an operative member of the Incorporation ; but he is *debarred from voting* in the trade for a year and day.

It will be seen from the above that the printed burghess roll is no guide as to the number of members joining the Skinners, for after 1748 besides burghesses and guild brethren *qua* Skinner or Glover, other burghesses and guild brethren, e.g. *qua* Weaver, Merchant, Wright, Writer, Shoemaker, and Minister, were enrolled.

But there was another class of member to which reference must be made —the class known as "Pendicles." Pendicle, with reference to a trade, means one of the subordinate trades embraced in a craft, e.g. book binding, or even the "making of clasps for books," were pendicles of the Hammermen trade. When used with reference to a member of a craft it means a non-operative member, i.e. one admitted without making an essay and who could not, therefore, practice the trade nor bear office, but might enjoy, if need be, the charity of the craft, and also pass on the right of entry to his sons or sons-in-law.¹

The pendicle does not appear in the Skinners' records until the eighteenth century. In August, 1701, Hendry Smith, a merchant, represented to the Skinners that he had erected a woollen factory and was obliged to "pull sheeps' skins" for the use of his manufactory, contrary to the freedom and Charter of the Skinners' Craft. The Magistrates, taking his case into serious consideration, remitted the matter to the Deacon Convener and the Skinners' Craft

¹The word pendicle has a variety of meanings. In some burghs a pendicle trade was a trade outside of the Conventry but legally recognised by Charter or Seal of Cause. Such trades were to be found in Dundee and Stirling and still exist there.

The word pendicle, however, was more often used as showing the distinction between a parent trade and a subordinate trade embraced within it, e.g. staymaking was a pendicle of the Tailor Trade in Glasgow ; or between full members of a trade and members with limited rights, e.g. the non-operative members of a trade were pendicles. In Glasgow the word had another aspect in relation to the Trades House or Conventry. In this sense a pendicle is a burghess and guild brother of craft rank who, being a guild brother, is a member of the Trades House or Conventry but has no rights whatever therein until he joins one of the fourteen crafts. This kind of pendicle is still common in Glasgow. Being a member of the Trades House or Conventry only in his capacity as guild brother of craft rank he enjoys no rights except this, that he may apply for assistance from one of the Mortifications in the administration of the House which are open to what are loosely termed "craft burghesses."

But there were also other kinds of pendicles belonging to, and members of, Glasgow crafts. (1) Before 1846 a burghess and guild brother of craft rank who joined a craft and did not make an essay nor pay a fine in lieu of the essay was a pendicle or non-operative member. He had no vote but could enjoy the benefits of his trade and of the Trades House if in need, but so far as his trade benefit privileges were concerned his pension would be smaller. After 1846 this type of pendicle gradually died out because there was no longer any need for distinction between an operative and non-operative member, but in a few of the crafts the entrant who can make a trade essay gets a monetary concession and does not pay the full entry money.

(2) A burghess and guild brother who was described on his ticket, say, *qua* Cooper, and enrolled, say, with the Wrights, is, as regards Trades House rights, a pendicle in the sense that being a guild brother *qua* Cooper he cannot represent the Wrights in the House nor enjoy any Trades House privileges through the Wrights. He can only enjoy Trades House rights through the Coopers and only after he enrolls with the Coopers.

(3) In the same way a burghess and guild brother *qua* Merchant no matter how many crafts he may join is a pendicle in relation to the House. He can have no Trades House rights nor benefits until he becomes a guild brother of craft rank by specially enrolling and paying the customary craft guildry fine of £2 2s. Even then he can only enjoy Trades House rights through the trade endorsed on his ticket when he first enters as guild brother of craft rank.

It is possible, of course, for House "pendicles" to obtain full Trades House rights and benefits by paying the guildry fine for each craft he becomes connected with. In this way a merchant guild brother or a craft guild brother can, by paying the necessary extra guildry fines, have any number of trades endorsed on his burghess ticket and thus obtain full rights through each.

for consideration. The Deacon Convener and the trade met together and the Convener proposed, for the better encouragement of the "said manufactory," that the trade should admit Smith as a freeman, dispensing with his essay. The craft voted in the affirmative "by many votes" and admitted him free on payment of a fine for his freedom of the trade, and in witness of the agreement the clerk, William Anderson, signed the minute.

Non-operative
pendicles
escape the
essay.

Again in 1734 John Miller, Deacon of the Tailors, burgess and guild brother, was admitted a freeman of the Skinners, as having married Christian Jamieson's eldest daughter, the deceased John Jamieson having been a freeman. Miller paid £12 Scots as his freedom fine, gave his oath, paid the clerk's and officer's dues, and considering that the trade had condescended to admit him without making an essay he granted the following obligation:—

"Therefore the said John Miller binds and obliges him that he shall never work any kind of skinner work within this burgh nor hold servants for that object under the pain of £12 Scots for each transgression."

Attempt to
enforce essay
from all
operatives.

The entry of freemen without making an essay began to cause difficulties and create abuses and to prevent this the craft, on 2nd May, 1746, resolved that any person who should thereafter desire to enter with the trade as a working skinner should be obliged to make his essay which was therein detailed for all entrants.¹

Freeman
allowed to go
into
partnership
with
merchants
and other
unfreemen.

A step towards free trade was introduced by a case which occurred on 25th March, 1785, when certain of the masters complained that a Mr. William Brown, a freeman of the trade, had entered into partnership with a Mr. James Ritchie, and that under the contract Brown could not sell one pair of gloves without the "Company's" consent and direction, which was acknowledged by both partners, but they argued that their contract had "no bearing whatever on any of the branches of the skinner trade," and in any event they need not produce a copy of the contract. The trade unanimously authorised all lawful measures to be taken for compelling Mr. Ritchie and any of the other partners under the contract with Mr. Brown to enter the craft and pay their customary dues or to desist from practising the trade. Mere entry to the trade seems to have been all that was asked of the unfree co-partners. No mention is made of their requiring to make an essay. The matter seems to have gone no further until in 1787, a written complaint was made to the craft against Brown from which it appeared that Mr. Robert Carrick, merchant, was another partner in the same firm. Brown appeared before the masters and endeavoured to make a satisfactory defence, but he failed to convince them. The trade were of opinion that Brown was liable in a new upset and the Deacon and Masters so decreed and they ordained that Brown should pay the sum of £10. But

¹ See p. 33.



ENROLMENT OF H.R.H. THE DUKE OF YORK AS A GUILD BROTHER
AND AN HONORARY FREEMAN OF THE SKINNERS.
Trades Hall, 21st September, 1927.

there was no attempt made by the craft or the Master Court to dissolve the co-partnery, and no condition was attached that each of the partners other than Brown should give in an essay. Subject to the fine, therefore, of only one new upset, the co-partnery remained in existence, the two men unfree with the trade not even joining as pendicles.

Meanwhile, James Black, a merchant, had been admitted in 1784, and William Meikle, a baker, and James M'Kenzie, another baker, were admitted in 1787. But in 1789 thirty-five new members were admitted—a most unusual number—of which among them were 24 pendicles classed as Merchant (10), Maltman (2), Flesher (1), Baker (4), Weaver (3), Cordiner (1), Mason (1), and Wright (2).

Influx of members from other crafts.

Another pendicle was admitted in August, 1793, as a son-in-law, and it was declared that he was to be debarred from carrying on the trade until he made a sufficient essay, and also from voting for a year and a day from the date of his entry. In the same year pendicle members were finally assimilated into the craft. A resolution was passed that no freeman unless he had made an essay and was carrying on some of the branches of the Skinners' Craft, should be allowed to take apprentices. This enactment involved two pendicle members of the craft who appealed to the Trades House and, as has been mentioned¹, the Trades House decided against the craft and against the enactment. Thereafter the pendicle could carry on business by means of apprentices and journeymen as freely as a member who had made his essay.

Pendicles carrying on business by means of trained servants.

Finally, the "Honorary Member" arose in the year 1809. The first was James Cleland, Esquire, "late one of the Magistrates of the City," for his assistance in arranging with the Magistrates and Town Council, for the purchase by the Corporation of the Skinners' green and other property belonging to the craft. While entitled to all the rights and privileges of a freeman it was unanimously agreed that Mr. Cleland should be exempted from payment of quarter accounts. (7th October, 1809.)

Honorary members.

The next was Archibald Alison, Esquire, Sheriff of Lanarkshire, in 1838.²

The last was H.R.H. the Duke of York who, on 21st September, 1927, was enrolled as a guild brother of craft rank *qua* Skinner and a freeman of the Incorporation of Skinners and Furriers, in the Trades Hall. At the same time H.R.H. the Duchess of York was enrolled as a guild sister of craft rank.

While, as already pointed out, only eight apprentices had been indentured between 1803 and 1833, there were in the latter year 54 members alive and

¹ See p. 24.

² See p. 31.

on the roll, of whom only 30 resided within the royalty, and during these thirty years only 70 members had been enrolled—an average of less than three per annum.

The loss of the exclusive privileges of trading within the royalty was the effect of the Act of 1846, but these exclusive privileges had long before ceased to be enforced by the craft. After 1846, the Incorporation completely changed its ancient double sphere of operation and became an open charitable society. A special Committee was appointed to consider the question of membership, "chiefly with regard to near-hand entrants." The report of that Committee, made on 21st February, 1848, shows the trend which was being followed by all the other Glasgow Crafts during this transition stage. The Committee reported thus:—

"It is very difficult to estimate the benefit which an entrant may receive from the Incorporation.

"None have an absolute right to participate in the funds in any event, but in practice the benefit has been extended to all the members who from reduced circumstances are in need.

"Although it is impossible to calculate who may require to come upon the funds, it seems to your Committee that in any view the fines payable by near-hand entrants are greatly disproportioned to the contingent benefit to be derived from the Corporation. For each member has in practice not only been held entitled to a considerable annual payment when reduced in circumstances, but the benefit has been extended to his widow, should he leave one, besides a liberal sum towards the funeral expenses of both.

"The Committee are aware of the importance of keeping up the number of members, but they cannot lose sight of the risk that must be incurred through admitting entrants without an equivalent for the contingent benefit that may be received, and they would therefore recommend that in the meantime the entry at near hand be raised leaving to future enquiry and more accurate investigation to determine in what manner the present number of members is to be maintained or an increased number secured."

The views of the Committee, so mildly expressed in the year 1848, have not been taken very seriously by the craft in any of the intervening years. The near-hand entry money still stands for sons and sons-in-law at £3 and £7 respectively—an exceedingly small sum (although interest is added for every year the applicant is over 21)—to become a full member of the richest craft in Glasgow.

Chapter VII.

THE DEACON, MASTER COURT, AND OFFICIALS AND THEIR DUTIES.

Kirkmaisters and maisters—Deacon—Term of office—Qualification—Leeting for Deacon—Close system in burghs—Deacon Depute—Fine on refusing office—Deacon's dinner—Deacon's duties—Dress—Right to convene craft—To command obedience and respect—To be recouped for losses—Deacon's limited power over craft money—Dyke money—Right to vote—£5 for annual expenses—Deacon's accounts—Procurator—Collector—Term of office—Collector to be allowed actual expense of dinners, 1809—The Master Court—Essay, box and key masters—Essay masters—Honorary masters—Extraordinary masters—Searchers—Oversman of Gorbals—The oath—The test—Meetings and duties—Decisions of masters not final—But appealable to Trades House and Town Council—The Clerk—At first a Notary simply called in—Next a Procurator appointed—Then a Notary acting for several crafts—Appointment not annually recorded—Remuneration—Clerk drew all indentures—Protected in discharging duties—The Officer—Each new member serves as Officer—Duration of service—His fees—Service evaded by money payment—Officer protected in discharging duties—Punished for failure—Officer becomes a paid servant, 1696—And a Searcher, 1724—Officer's other duties—Salaried officer's temptations—The "Red Coat" or Town Officer—Searcher for concealed skins.

The Bill of Supplication presented to the Provost, Magistrates, and Council ^{Kirkmaisters and maisters.} in 1516 for a Charter, was submitted by eleven members, representing the "Kirkmaisters and the lave of the maisters" of the Skinner and Furrier Craft. Who amongst them were the "Kirkmaisters" is not specified, and whether they had one single or two heads—a Skinner and a Furrier—is questionable.¹ The term "maister" was applied to all freemen working on their own account, but the usual term was simply "freeman" or "craftsman." "Kirkmaister" was often preferred, even in late years, as a more appropriate title for the head of a Scottish Craft than "Deacon." The names "Warden," "Visitor," and "Boxmaster" were also used.

The Seal of Cause of 1516, which was the result of the petition to the Council, ^{Deacon.} makes no reference to the office of Deacon. An Act of the Scots Parliament of 1424 gave crafts the right to choose Deacons. That was annulled in 1427, the Town Councils to elect Wardens of each. By the Act of 1473, Goldsmiths were permitted to have Deacons. But these Acts were not always observed, for in 1493 Parliament declared once more the practice of choosing Deacons to be "rycht dangerous." Other restrictive legislation was passed between 1496 and 1551. By the Act of 1555 (Cap. 26), the election of Deacons of crafts in Scotland was again prohibited, Visitors to be chosen instead. This was in order to check their growing power, which was resented by the landowners and the merchant class. But the Regent Queen Mary's Charter of 1556, in favour of all the crafts of Scotland, restored to crafts the right to elect a Deacon, although in 1567 Parliament forbade the Maltmen to choose a Deacon.²

¹ In Edinburgh there was and is still a Deacon of each.

² So the Letter of Guildry of 1605 provided that the headman of the Glasgow Maltmen should be "Visitor," and until 1744 the head of the Glasgow Gardeners was styled "Visitor."

It is probable that after 1556 the Skinners exercised the right. At any event, the Deacon is referred to as a well established officer in the Skinners' Charter of 1584, and in the records of 19th October, 1587, the method of election is shown to be that the Deacon in office, with consent of the craft, should nominate "a leet of four persons being maisters, and he obtaining most votes of the craft shall be Deacon for the succeeding year." The minute went further, and provided, "he that is Deacon for any year shall not be Deacon for the next year following," a rule which, like many other rules made by crafts, was not always strictly adhered to.

The Episcopalian Bishop's Charter of 1584 assumes the office of Deacon to be without question as it was granted "at the desire of the Deacon and the rest of the craft." The Charter of 1613 gives power to the craft to "choose them ane Deacon maist qualified and worthy aince in the year."

Term of office.

The term of office in all crafts was usually one year at a time, but in small crafts, even where there was a regulation to that effect in the Charter or in the laws of the craft, it often had to be broken, and with the Skinners in particular, re-election was common.

Qualification.

The qualification for office was that the freeman should be a master of the trade, carrying on business on his own account, and not an ordinary member working as a journeyman, and it was unusual to elect as Deacon any craftsman who had not already been one of the Master Court.

This rule was elaborated by a later regulation, that even a quarter master could not be elected Deacon unless he had already served as Collector of the craft. In the Hammermen this rule did not come into force until 1715. It was never more than an occasional custom of the Skinners until 1741, commoner about 1780, and the usual practice after 1820.

Leeting for Deacon.

The craft had absolute power in the selection of their Deacon, subject to such regulations as the above. Indeed, in early times the crafts were the only bodies who could be said to enjoy "home rule" and a popular system of government. Vacancies in Town Councils were filled up by the remaining Councillors, and in burghs where there was a Deacon Convener or Dean of Guild, that official was usually chosen from leets presented by the Convener's Court, and by the Merchant Guild to the Town Council. But even where there was free election the method of leeting was always resorted to, and where a short leet required to be sent to the Council it was formed from a larger leet. Leeting was common to the period. The manner of leeting for the Deacon is explained in a minute of 21st September, 1611. Two persons were to be chosen by the retiring Deacon along with the old Deacon himself, and two others were to be chosen by the craft, i.e. five including the retiring Deacon. Even to this day in some ancient Scottish Incorporations the retiring Deacon is still nominated

on the leet as a matter of course, but he graciously retires from the contest before the vote is taken. The nominee receiving the greatest number of votes became Deacon and was immediately sworn. Occasionally the number on the leet was varied, e.g. the old Deacon and two others named by him, and three named by the craft, six in all. (September, 1613.)

The close system of selecting Town Councillors which operated so long in Glasgow and other burghs (till 1833) was not popular with the craftsmen on their own annual choosing day, although favoured by the merchant guilds until late in the nineteenth century. In certain crafts still, however, there is said to be a tendency to retain in some degree the system of asking a master to "join the Board." There was no such thing as "popular election" in the burgh councils or the guilds of olden time. Popular election was the general rule with the crafts, but not by direct voting. Leeting was invariably resorted to and was long in disappearing. In the Hammermen Craft for the election of Deacon it lasted until 1760, when direct voting came into vogue, but for all the other elections it lasted until 1833.

In the absence of the Deacon from any cause the craft sometimes chose to elect a Deacon Depute. Such an official was appointed without leets to hold office during the absence of the Deacon, as was the case on 20th June, 1595, when the Deacon of the Skinners was in France. But the actings of the Depute Deacon (particularly judgments in disputes or in craft offences) required to be confirmed by the Deacon and sentence passed on his return, e.g. on 14th August, 1595, John Gemmell, a craftsman, was found guilty by the Depute Deacon and the rest of the brethren for a trade offence "the wrang to be decernit on at our Deacon's hame coming." And not until the "hame coming" do the minutes record the fining of John Gemmell in 16/- Scots.¹

Any master elected to the office of Deacon was compelled to accept. In some crafts if the Deacon declined to accept he was fined. Town Councillors declining to accept office were also fined. In the Hammermen the fine rose to £10 sterling in the year 1761.

On the election of the Deacon, which always took place at the term of Michaelmas, the end of September or the beginning of October, it was the custom for the Deacon to give a dinner to the craft. The Deacon's Dinner is first recorded in the Skinners' books on 9th December, 1566, and the custom was rapidly followed by all the other crafts and is continued down to this day.

The Deacon's powers and duties were not merely confined to presiding at meetings of the craft and the Master Court, but the jurisdiction of the Deacon and his masters is worthy of separate notice later.²

¹ There was one instance of a Depute Deacon Convener (March, 1605). *T.H.R.* Vol. I, p. 5.

² See Chapter XI.

His duties and privileges may, however, shortly be sketched here. Before 1605, when the Trades House came into existence, the Deacons of the crafts were often called to attend meetings of the Town Council. A few were, for the sake of peace, chosen as Councillors. By 1596 there were 12 Craft Councillors and a Craft Bailie. After 1605 each Deacon was required to act on the Deacon Convener's Council along with his immediate predecessor and one assistant nominated at first by the Deacon Convener, but later by the Deacon himself. He might be elected by that body as one of the Dean of Guild liners of craft rank in the Dean of Guild Court. Good fortune might also place him by invitation in the Town Council as one of the twelve trade councillors provided for by King James VI in 1606, when by letter addressed to the Archbishop he directed that the Town Council should be composed one half of merchants and one half of craftsmen.

The Deacon could not keep his immediate predecessor, the late Deacon, out of the Convener's Council, but he continued to nominate the third "assistant" till 1833.

Dress.

During the sixteenth and seventeenth centuries he also headed the Skinners in all public wapinschaws and musterings. He often attended alone, or with a deputation, funerals of the nobility and gentry, and assisted in convoying in and out of town High Officers of State (in one instance King James VI himself), the Lords of Session, the Bishop and gentlemen of rank temporarily visiting Glasgow.

The official dress of a Deacon on all public occasions was that of a fully armed burgher, and so that there would be no question as to this there was a regulation of the Deacon Convener's Council or Trades House in operation from 1628 to 1649, that each new Deacon should lodge in the Alms House a new musket. In 1649 this gave place to "one sufficient sword and belt worth 10 merks." That the arms were always lodged as required is evident from a regulation of the House of February, 1652, that as the arms had been seized by the English, each new Deacon thereafter should, instead of lodging arms, pay £8 Scots for the use of the poor. These £8 payments appear in the House accounts for many years until 1742, when they were abolished. During the period the arms were in the Alms House, the Trades House arranged with the Deacon of the Hammermen to keep them "clean and clear" for a payment of 10 merks per annum.

Right to convene craft.

The Deacon was convener of his craft. He called all meetings by means of the officer, who did the warning by call or by bell, and the Skinners fined any Deacon in 10/- for every quarterly meeting he failed to convene, as appears from a "statute" of 14th May, 1575, re-enacted on 19th October, 1587. He could demand obedience in accordance with a rule of 3rd August, 1568: "He

who disobeys to assist the Deacon when lawfully warned shall pay a fine of 11/- Scots." He was also expected to command respect, and did so except on the few occasions when members were guilty of unseemly conduct and were brought before him and the Court. For blaspheming and railing against the Deacon, the fine was usually 40/- to the Bailies and a "new upset" to the craft—a severe penalty equivalent not only to being reduced to the status of an absolute stranger but paying a fine over and above. Notwithstanding all the care taken by rules and regulations to preserve the dignity of the office, there were occasions when the Deacon had to pass through troublous times. In 1607 there is a record that Deacon Alexander Caldwell was awarded £20 money by the craft for expenses disbursed by him during the time he was "warded in St. Johnstoun" with this condition attached, however, that if he happened to be indemnified for the "scaith he sustained by being so warded by Lord Garlies" or any others, he should repay that sum. The principle of indemnification was a common one among all the crafts where a master suffered in carrying out his duties. A Deacon or master was always refunded whatever "siller" happened to be spent by him on the common affairs of the trade.

Deacon Caldwell provides examples of the practice of deputising at convoys and on other public occasions, and of the limited power of the Deacon over craft funds. In February, 1612, without instructions he thought it advisable the craft should be represented by him at the riding of the Bishop to Ayr, and he claimed his expenses. Some of the members objected. In the end a payment of £4 was passed "for his expenses in the last ride he rode with the Bishop to Ayr," and the Deacon who succeeded him was ordained to pay, but the minute ended with "Nane that ryds hereafter be acknowledged unless he ryd by the Deacon and masters' advice and consent." On a previous occasion a more liberal spirit was shown in dealing with deputation expenses when the Deacon and some of the members had gone to the Royal Palace of Falkland at the instance of Sir George Elphinstone, of Blythwood, then Provost of the City. Probably because Sir George was Provost and in a position to command, the craft discerned that on that occasion the Deacon and those who went with him should get payment of 44 merks in full of their expenses.

Deacon Caldwell, however, had gone on many travels on behalf of the craft, and any resultant benefits were eventually acknowledged in a minute of 7th October, 1613, when considering the great care Alexander Caldwell, sometime Deacon, had taken in their common affairs and "had largely spent his time and gear therein and had never laid the same to their charge" (forgetting the disputes of the year before), they voted him "in thankfulness, all in one voice, the sum of £30 Scots, to be paid him out of the first and readiest money of the super-plus of the entry silver of freemen to come in hereafter."

The Deacons
and the
House.

After 1605, and the formation of the Deacon-Convener's Council, a box was, of course, required for that body like what each craft possessed. It had four keys, one of each held by a Deacon. The Skinners, however, never had the privilege of their Deacon holding one of the keys, as they were in the custody of the Deacon of each of the four trades holding precedence, namely, the Hammermen, Tailors, Cordiners, and Maltmen.

(a) Right to
vote.

Other duties and restrictions were placed on the Deacons by the House, e.g. 7th May, 1728: "In all time coming, the Deacon or Visitor of any trade shall have no vote in any one particular point or case given to vote in any election or other management of the trade, unless there be a parity or equality of votes among the other members voting, and then only he is to have the casting vote." Then on 28th February, 1746: "The Deacons to attend by turns at the Trades Hospital the first Thursday of each month to oversee the distribution of the dyke money among the poor men, and to enquire who have been absent from public worship during the preceding month, make out a roll of their names and report the same to the House. The Deacons to be warned by the officer of the House." The "dyke money" was money handed over the wall of the Alms House for the poor men by persons passing by at funerals in the Cathedral burying ground.

(b) Dyke
money
distribution.

Again, on 18th September, 1759: "The Deacon shall not claim a vote except where the votes are equal and in nominating his own masters."

£5 sterling
allowed for
Deacon's
annual
expenses.

The old principle¹ that the Deacon should be recouped for all expenses genuinely incurred in fulfilling the duties of his office is exemplified by minute of 18th September, 1820: "The meeting, considering it frequently happens there are very few members of the trade eligible to fill the office of Deacon, and that filling that office is at all times attended with considerable expense to the person elected, do therefore enact and declare that in future a sum not exceeding five pounds sterling of the funds of the trade shall be yearly applied towards payment of the expenses incurred by the Deacon in his official capacity."

Deacon's
accounts.

One of the duties of the early Deacons of the Skinners was to keep the accounts of the craft. This was the usual custom in Glasgow, the Deacon being also Treasurer and Collector. As appears from a regulation of 15th October, 1587, the Skinners' Deacon for the time was answerable to the craft for all "freemen's siller, apprentice siller, and servant's siller." Then the custom arose for the Deacon of the previous year to act as Collector or either the Deacon or his immediate predecessor in office. There was no definite rule, probably because sometimes the new Deacon or sometimes his predecessor may not have been able to write at all, or was not sufficiently good at figures.

¹ See p. 49.

These official duties were only carried out for one year, and at the meeting next after the Deacons' Choosing, the accounts were "heard" and the balance in hand recorded. The first step towards the appointment of a separate official from among the masters to act as Collector was taken when the craft appointed a common procurator in October, 1587. The procurator referred to was Edward Pollock, a member, whose duties were apparently keeper of the "key" of the box. But he was not given much control, for on the same day it was enacted ^{Procurator.} "that all the silver that shall be gotten through the common cause of the craft be put into the box and there remain while the Deacon and masters conclude and ordain the sum to be taken forth, and being taken forth be wared upon the common affairs of the craft, and the contraveners hereof shall pay a new upset to the craft and 40 shillings to the Baillies." There is no other mention of a procurator being appointed, but in following years, possibly on the acquisition of a larger box, three key-keepers came to be appointed and the practice of the Deacon's predecessor in office acting as Collector became more common. The accounts also began to show some detail and the amount of the transactions for the year began to be stated. The next step was to state the sum of the charge and the sum of the discharge in the minutes.¹

The real Collector appeared on the scene in 1633, when it was "statute ^{Collector.} and ordained by the Deacon Depute, the masters, and the whole craft, that in all time coming there should be yearly chosen a Collector for the craft to intromit with their whole common goods, and be elected yearly on the same day as the Deacon, namely, the 20th day of September, next." On that day Patrick Barr was chosen first Collector. He accepted office and took the oath. Barr acted for two years, but the early custom was for the Collector to hold office for only one. Between 1633 and 1684, however, fourteen Collectors acted for two years, four of these for three. After 1685, two years of office ^{Term of office.} became the rule seldom broken. In 1806, an attempt was made to pass a rule that the Collector should be elected annually and only for one year. It failed. Again, in 1808, the majority of the craft voted for delay. It was ultimately carried in July, 1829, that it should not be competent to re-elect a person to fill the office of Collector so that he should hold the office for two successive years. At the same time it was resolved that the Collector after "ane year of office might be elected Deacon as if he had been two years in office according to the former practice." At the same time the craft enacted that in future a person

¹ The earliest details really appear in 1575-6, and are simply items of expenditure as follows, by which the Deacon accounts for a sum of £3 Scots, and makes an error against himself:—

" Impmis, gevin for powder,	17s.	6d.
" Item, gevin for drink in ye dekins hous,	13s.	4d.
" Item, yt. day quhen we ged to ye greyn, for drink,	8s.	od.
" Item, rest put in ye box,	20s.	od.
	<hr/>	
	£2	18s. 10d. "
" Sua restis awne to Johne Wyis, dekin,	5s.	6d. "

who had been Deacon before should be eligible to be elected Collector later, thus qualifying to go through the chair for a second or third time. Obviously, if the Collector were to hold office for two years, and the Deacon only for one year at a time, many Deacons would require to be re-elected in a later year. A glance at the list of Collectors and Deacons shows this. A new rule which obtained in practice with many of the other crafts brought about the present system whereby the Collector after one year of office remains in the Master Court for another year, and is then eligible for election as Deacon. There are thus four *ex officio* members of the Court, the remaining masters being the choice of the craft.

From 1633 to 1683, there were fifteen Collectors who never became Deacons. From 1684 to 1765, there were twenty-seven. From 1765 to 1777, the records are amissing. From 1778 to 1833, there were only five. Every other Collector ultimately reached the chair, and from 1820 the Collectors began to hold office only for one year. Now a Deacon is never elected unless he has passed through the Collector's chair.

But while one year of office as Collector and Deacon is the custom, the craft has power under its Bye-Laws, approved by the Court of Session, to re-elect a Collector or Deacon for a consecutive year.

Collector to
be allowed
actual
expense of
dinners, 1809.

Like the Deacon, the Collector was not expected to be out of pocket on account of the duties he was obliged to perform: 7th October, 1809, "Ordered in future that in place of the Collector being allowed the small sum which he has been allowed hitherto in name of the dinners, which the Collector of the Incorporation is from custom obliged to attend on the part of the Incorporation, he should be allowed the actual expense he expends at the said dinners, or in other words, that his share of the tavern bill at the said meetings be paid by the Incorporation."

The Master
Court.

The masters, sometimes called "quarter masters," forming what is called "The Master Court," were in the early days *all* chosen by the Deacon himself, for example, in 1594 and 1611. These instances are not clerical errors on the part of the clerk recording the elections. There is no written record of the "election" of masters until 1587, and then only names are given. In 1594, they are recorded as "chosen by the Deacon," in 1595, as "chosen by the Deacon and the craft," and in 1596, by the Deacon alone. In 1611, the new Deacon "according to his liberty, use, and authority, had and observed by other Deacons before him, chose his quarter masters as follows." Then come the names. Next there came in a practice (common to all the crafts), of the Deacon naming half and the craft half. The number varied. From 1587 to 1612, the number of masters fluctuated from four, six, seven, eight, ten, to twelve in the last-named year. The Charter of 1613 authorised the Deacon to choose



THE COLLECTOR'S BOX, 1720.



THE DEACON'S CHARTER CHEST.

one-half and the members the other half, leaving open the question how many masters should be chosen. The number of masters now ruling is fourteen including the Deacon, the Collector, the Deacon's predecessor, and the Collector's predecessor. They are all, except the *ex officio* Late Deacon, and Late Collector, elected by the craft, and open voting, not leeting, is the rule. Deacon's masters, i.e. masters nominated by the Deacon, no longer exist, although in certain other Incorporations the Deacon still names a small number, usually not more than two.

In most of the crafts, there were sometimes in addition, as forming part of the Master Court, essay masters, box masters, extraordinary masters, and honorary masters. Essay masters are not separately mentioned in the Skinners' records by that name, but no doubt one or more of the Master Court exercised the office. Box masters were sometimes known as "key masters," "goldies," or "gowdies." With the Skinners, the retiring Deacon always delivered the box to his successor, and if the key masters or box masters were changed, the predecessors handed the keys to their successors. The fact was sometimes recorded that the box contained "nae siller in it, nor gold, except the Charters of the craft." In 1600, the late Deacon makes his "compt" to the new Deacon and "has deliverit the box, the book, and the hail Charters." In the same year there were two boxes in use, one probably kept by the Deacon and one by the clerk. The number of key keepers, after the appointment of Pollock in 1587, as procurator and keeper of the "key," had to be increased some time before the year 1630, either on account of additional locks being added to the box or a new box being obtained. There were three appointed in 1613, namely the Deacon, the late Deacon, and one other; in 1614, two past Deacons and one member, the late Deacon having the right to a key as acting Collector. The Charter of 1613 makes mention of box masters (the equivalent of key masters), one of whom is appointed to be nominated by the Deacon and the other chosen by the craft. Thus, no doubt, arose the practice of the Deacon holding one key, his predecessor as acting Collector, another key, the third key being held by an ordinary member chosen by the craft.

The essay masters not being continuously at work, were usually selected from the Master Court, from time to time, as new entrants applied for admission.

Honorary masters were sometimes appointed by the crafts after long service, or because of their expert knowledge of craft affairs and customs. This practice of appointing one or more honorary masters to act, without vote, on the Skinners' Court, was confirmed under powers conferred by the Court of Session in 1904.

In many crafts extraordinary masters were appointed very often for the same reason as honorary masters—previous long service and experience.

There are instances of the kind in the records of the Skinners. On 19th September, 1766, it was enacted by the trade "that John Jamieson, Late Deacon, and now Deacon Convener, should be an extraordinary master of the trade during his life, and further, if it should happen hereafter that any of the members should be dignified by becoming Magistrates or Deacon Conveners, these members should be extraordinary members during their lifetime without election, and that after their deaths the immediately preceding Deacon should be an extraordinary master without election *ex officio*, and that the Collector for the time should have power to vote in all matters along with the masters. The trade enact the same to be a rule in all time coming. John Jamieson, Convener, being in terms of the foregoing Act an extraordinary master during life, the Deacon made choice of his own masters and nominated four masters. The trade thereafter elected four masters, all for the ensuing year. All accepted and gave their oaths."

Convener Jamieson was an extraordinary master until 1781-82. From 1778 to 1790, extraordinary masters were appointed, on four occasions two extraordinary masters, and in the remaining seven years one only. Then the practice ceases.

Searchers.

All the crafts had searchers for insufficient work, although it was generally the duty of the Deacon to render this service to his craft. Under the ancient system of exclusive privileges searching was particularly necessary during market days and fairs, but quality of work had to be demanded even from the members of the craft. The attention, therefore, either of the Deacon or the official searchers was continually being directed to work begun and finished within the burgh, as well as to work brought to and sold within the burgh on market and fair days. The Charter of 1613 laid this duty on the Deacon and masters, and it was carried on until the beginning of the nineteenth century, but long before that time the work had been assigned to official searchers.¹

Oversman of Gorbals.

After 1657, when an agreement had been reached with the Gorbals Skinners, an oversman of the Skinners in Gorbals came to be annually elected. The relation of the craft to the village of Gorbals, however, is worthy of fuller notice.²

The term of office of all the masters and other officials was one year, and all masters and other officials nominated and elected required to accept office or pay a fine for the use of the poor.

The elections were invariably at Michaelmas yearly. In some of the crafts the Deacon was elected then, and the other office-bearers at a subsequent meeting, not later than 1st November, but the rule with the Skinners was to elect the Deacon and the whole of the Master Court on the same day.

¹ For further particulars regarding the searchers, see Chapter VIII.

² See Chapter XIII.

Before acting, all masters and officials appeared at a meeting of the court, The oath. accepted office, and took the oath. Attendances were carefully recorded, so that no new master could escape from swearing loyalty to the craft.

It is clear also that during the operation of the Test Acts, the test was The test. duly taken from the Deacon and masters as is evidenced by the two following entries:—21st November, 1682. Johne Johnes "pror fiscall of Glasgow being yr pnt did tender the test to David Wilsonn Deacon, Johne Scott, Thomas Hutchesonne, James Stewart, Lyone Clark, Johne Philpshill and yr clerk (Robert Forrest, Notar) who faling on yr knees did accept yrof orderlie and yerefter ye sds personnes having givin out leets" according to the then practice, the Deacon and office-bearers took office. 19th September, 1684. "The sd day In presence of George Grahamme trades baillie and Johne Wallace Deacon Conveiner compeared several of the friemen of the Skinner trade who took the test bot refused all to votte for a deacon except David Wilson who votted for Alexr. Govean and yrfor and *in respect that these persons who wer for making a rent and division in the maitter of the election wer scandalous persons* the sd baillie and deacon conveiner continued the sd Alexr. Govean to be deacon for a yeir to come who accepted and gave his aith and took and subt the test. (Sgd.) Jas. Muir, Clerk."

But the Test Acts, introduced during the reign of King Charles II, were repealed in 1685 by King James VII and II, and thereafter, the simple oath was all that was required from the masters when accepting office.

The meetings of the Master Court were most often held in the Alms House. Meetings and Before the erection and occupation of the Alms House the meetings were held duties. in the Deacon's "Yard," or in his house, in taverns in the city, disguised under the phrase "In the house of" Meetings were even held in churches and churchyards, until the Presbytery of Glasgow decreed, with good reason, on 22nd December, 1602: "That in no Kirk of Glasgow where the Word of God is preachit and the Sacraments of Jesus Christ are ministrated there be conventions of the crafts of the toun to hold their Courts in respect of the brawling, boastings, outrageous speeches, and fechtings used heretofore by the said crafts in the foresaid Kirks."

The duties of the masters, besides appointing searchers for testing work and essay masters for trying applicants, were to admit new members, to deal with trade offences and trade disputes, to try and (with the assistance of a Bailie interponing authority to the decision and the redcoat officer¹ of the Town Council for execution), to punish apprentices, craftsmen, and servants, for breaking the statutes of the trade, breaches of indentures and agreements of service, and breaches of the peace.

¹ See Chapter XI.

The Deacon invariably occupied the chair, or in the Deacon's absence, the Deacon of the preceding year.

The Master Court instructed the Collector as to lending or investing and the disbursing of the craft funds; they attended at the collection of the quarter accounts from the members at Candlemas, Beltane, Lammas, and Hallowmass; they enquired into, and saw to the prosecution and punishment of unfree craftsmen infringing on the rights and privileges of their members, and they also represented the craft on all public occasions.

Decisions of masters not final,

The decisions of the Deacon and masters were not always final, and in some instances an appeal or complaint, instead of being taken before the Deacon and his Court, was made direct to the Town Council.

but appealable to Trades House and Town Council.

After the institution of the Trades House a decision of the Deacon and master could always be appealed, first to the Deacon Convener and his Council, and then to the Magistrates and Town Council. But a complainer was not supposed to make his complaint first to the latter body unless in civil causes and assaults, but rather direct to the Deacon, who called his masters together and judged of the complaint. This may be gathered from a minute of the Trades House on 25th May, 1661, as follows:—

“ Report being made that the magrats had regraitit that there wer cum befor them som triviall maters belonging to the treds onlie, it was therfor vnanimuslie statut and ordained be all pnt that qtsomever craftsman trubles any of ye magrats wt compliments meirlie belonging to the treds qll first he acquaint ye deacon of his calling or then the deacon conveyner and deacones yanent that yt persone in no tyme cumeing sall beir no office amongst the trads nor in the deacon conveyners hous and yis is wtout prejudice of any persone to complein for civill caus civill debts streking and bloods.”

The Clerk.

The minutes of the craft show in themselves that they were drawn and written by a man of learning. For few tradesmen could do more than sign their name in the early sixteenth century. It was probably not until the Reformation that a layman was called in to act as clerk. Most of the decisions of the time would be verbal and unrecorded. Where a record was deemed necessary in connection with, say, the admission of a freeman, the booking of an apprentice, the election of the Deacon and masters, or the enactment of an important bye-law, the writing is not that of an unskilled person. For long periods the calligraphy is the same, and the recorded meetings in the early days were the meetings held at the usual terms, Candlemas, Whitsunday, Lammas, Michaelmas, Hallowmas, etc. Some years after the Reformation there is evidence of an attempt at departure from the ancient system of calling in a notary

At first a Notary simply called in.

at long intervals to record, when in 1587, the craft appointed Edward Pollock, a member, to be “ principal procurator for the weal of the craft and keeper of the key of their box.” How long Pollock acted in this capacity it is impossible to say, but the expedient was never repeated.

Next a Procurator appointed.

It is clear that one John Allasoune¹ acted as clerk during the late sixteenth and early seventeenth century. He was also clerk of the Weavers, but it was not until the year 1608 that any clerk had the privilege of entering his appointment in the books. At the Michaelmas meeting of that year—5th October, 1608—the records bear “ The whilk day William Fleming is continued with consent of the Deacon, masters, and haill craft to be their clerk for the year to come who has made faith for due and faithful administration in his office.” Fleming was also clerk of the Hammermen, Weavers, and Masons. Notaries not being numerous in the small Glasgow of the time, one finds the same writer acting as clerk for several Incorporations. Like other public offices the post may have been held at that period *ad vitam aut culpam*. At any rate, the appointment is not recorded annually, and there is a gap in the minutes after 1608 until 1651, when it is recorded that John Govane was elected clerk *de novo*. James Braidwood became clerk in 1659. He acted also for the Hammermen, Cordiners, and Dyers, and between that year and 1765, eight clerks were appointed, all acting only for short periods. Matthew Rowand followed in 1661 to 1665, and Robert Fairshoune² was clerk in 1669, then Robert Fynnison in 1670.

Then a Notary acting for several crafts.

Appointment not annually recorded.

Robert Fynnison's fee for the year to Hallowmas, 1674, was £6 13/4 Scots, and to his man 12/- Scots, i.e. 11/1½ and 1/- sterling. The Hammermen, probably because they were a more numerous body, paid him, as their clerk, about the same time £14 16/8 and to his man 10/6. Fynnison was clerk of the Weavers also. William Anderson, writer, was clerk in 1688. Alexander Wotherspoon acted as clerk from 1731 (when the fee was raised from £8 to £12 Scots, i.e. £1 sterling a year) to 1765. From that year until 1792, no evidence is available (the records 1765-1777 being missing). But in 1790, the fee of the clerk (not named) was raised to £10, and in 1793, George Crawford, sen., was acting as clerk and was succeeded by his son of the same name in 1821. Crawford, jun., was obliged to retire in 1831, on his appointment as clerk of the Trades House. The loss of the Crawfurds after 38 years' service was a blow to the craft, expressed by the masters as follows:—

Remuneration.

“ The Court feels sensibly the heavy sacrifice they are called on to make in losing the advantage of Mr. Crawford's experience, who during the period of ten years conducted the office as clerk to their utmost satisfaction and is entitled to their warmest thanks, which is respectfully offered as a mark of their heartfelt admiration of his official conduct and

¹ See p. 13.

² So says Dr. Hill—probably a mis-translation for Fynnison.

social virtues which have endeared him to all who have had the pleasure of immediate contact with him."

Still the craft were very fortunate in their appointment of a successor. Mr. Robert Lamond, by 21 votes to 17 cast for a Mr. Cross, was then elected clerk, and a long association between the Lamond family and the Incorporation was begun which lasted until the year 1909,¹ when Mr. William James Mitchell, B.L., became clerk.

Clerk drew all indentures.

All indentures between the freemen and their apprentices were usually drawn by the clerk, although nothing is said of this right in the records of the Skinners, but any departure from this rule would have deprived the clerk of emoluments which he naturally expected to receive, and on the faith of which he accepted office. In some crafts the clerk's right was so recognised that he could charge his fees whether he drew the indentures or not.

Protected in discharging duties.

The clerk, as an individual, was seldom involved in any craft dispute, and was never called to account before the craft like the masters, the Collector, and even the Deacon. But he was protected in discharging his duties. In 1639, James Hucheson was "Decernit in the wrang for disobeying the clerk, the searcher, and the officer, when they came to search his insufficient work" and the masters ordained him to pay "ane new upsett and 40/- to the Bailies."

The officer.

Every mediæval craft had, as an adjunct to the administrators of the craft, a craftsman-servant, not of the rank of office-bearer, but to do duty for them and particularly for the Deacon. This was the officer. It was the rule until the appointment began to be given to a poor but respected member of a craft, that each new member on his admission should serve in that capacity until another new member entered. This was also the practice of the Skinners, as appears from the earliest reference to the officer in the record of 6th May, 1569, "The said day the Deacon and the rest of the craft statutes and ordains that whosoever enters the craft to be freeman shall serve the office of officer to the craft and shall pay the quarter wage as the rest of the craft do." While the officer had to pay his quarter accounts like any other ordinary member, he did not enjoy full privileges, for every new member had to work at his own hand for a definite period of two years before engaging a servant or even an apprentice.

Each new member serves as officer.

The duration of service of the new officer was (19th October, 1587), "aye and until one other freeman succeed to him," i.e. until another new member should enter. The officer had at first no option but to serve and he did so without fee or reward. But the craft agreed in 1587 that the officer should have for his services half of the "custom pennies in the market."²

Duration of service.

¹ A list of the Clerks will be found in the Appendix.

² Broadpennie. See Chapter XIV.

There is one instance of a gratuity being given to the officer as early as 8th February, 1575, when Thomas Knox was ordained to receive half a crown at the next Court "for his labours of this year's wage." The "custom pennies" were few, for they were sometimes let out to the highest bidder for as low a sum as 6/8d. Scots per annum, a little over 6d. sterling!

One instance is recorded where the Deacon "chose" an officer, probably out of several new entrants (21st September, 1594), and earlier instances record certain members being "discharged of the officership because they have satisfied therefor." This means, as will afterwards be seen, that those discharged may have paid a fine to escape or may have found other members to serve in their places, or that several admissions may have been made on the same day, only one of whom could be asked to serve. For instance, Michael Lickprevick was "freed and exonerated by the Deacon and masters of service as officer" on 3rd August, 1635, "because he has paid to the Deacon £3 money therefor." But this fine was often evaded by a practice which became common of getting another member to act, and therefore on 18th May, 1655, the "Deacon and the whole craft" ordained "that no freemen when they come in shall have anyone to serve as officer for them, but shall serve themselves, or otherwise pay £8 money if the trade pleases to take it." This rule, however, was not to apply to freemen's sons, who could, therefore, provide a substitute if they desired. But even the fine was not always exacted fully. There is an instance where Thomas Hutcheson paid £4 6s. 8d. for freedom from the officership, and James Glen the same sum. At last, on 9th May, 1690, it was declared that a freeman's son on admission might only escape the officership by paying a fine of 48/-.

The officer was protected in the exercise of his duties. A record of 19th October, 1587, bears "whoever stops the officer when he goes to poind any of the craft or to charge him at the command of the Deacon and craft shall pay to the Bailies 40/- and to the craft a new upset."

And on failure the officer was punished. James Mathie, on 16th November, 1594, was "decernit to pay 8/- for not warning the craft according to the Deacon's command"; and on 14th October, 1612, "in consideration of the abuse of Andrew Craig, officer, in his office, the craft in one voice has concluded that whensoever the said Andrew fails in his thankful service he shall be deposed and discharged of labour until he pay £4 to his next entrant officer."

Between 1588 and 1616, 25 different officers were appointed, showing that only one of these served for two years (1603-1604), probably because no new members appeared. From 1617 to 1696, 56 different officers did duty. But towards the end of the seventeenth century the youngest member was occasionally relieved of the duties of officer. After 1696 the officer was

His fees.
Service evaded by money payment.

Officer protected in discharging duties.

Punished for failure.

Officer becomes a paid servant, 1696.

appointed and acted for several years successively. The appointments after 1800 were open to competition, the unsuccessful candidate of that year, Peter Young, being awarded 20/- sterling as a compliment. In 1817 the appointment carried with it a salary of £6.

And a searcher, 1724.

In course of time (after 1696, but how soon after it is impossible to say), when the officer came to be somewhat of a permanent official, additional duties were placed upon him. For instance, by the year 1724, he had become one of the recognised searchers of skins and was in receipt of a yearly income of £24 Scots (£2 sterling) "for searching all skins in the market." But he was then assisted by one of the town's officers whose fee was fixed at half the above, £12 Scots (18th September, 1724). Both were to receive in addition 2/- Scots for each warning or bringing of defenders before the Deacon in connection with complaints by members of the trade against other trades or other members. The trade's officer was also to receive 4/- Scots for every warning of members to the funeral of a freeman or of a freeman's wife, bairns, or relations. The officer had a fee on the entry of each new member, and on the booking of each new journeyman and apprentice. These fees were increased in 1730, "having in times past been too small." The fee was then fixed at 6/- Scots for each admission and for each booking.

Officer's other duties.

The duties of the officer were not confined to those mentioned in the Charter of 1613, namely, executing "with the concurrence of the town's officer" (or redcoat man, as he was called) "the decrees of poinding and distraint passed by the Deacon and masters" (with the necessary concurrence of the Bailie) on a craft culprit.

His ordinary duties were to warn the craftsmen and the masters to meetings, to carry the box and candles to the meeting place, and to attend upon the Deacon on all public occasions such as banquets, processions, and the conveying of distinguished gentlemen in or out of town. When the office became a paid one the officer was, over and above his salary, provided with clothing, hat, shoes, stockings, an overcoat, and sometimes a wig, the last in 1809, when the Collector was "ordered to provide the officer with a wig." Of course, he also received special remuneration for extra-ordinary duties, and the usual Fairings and New Year gifts.

Salaried officer's temptations.

The salaried officer was open to many temptations, for he was present at all meetings called either for trade or social purposes year after year, and no doubt received a variety of honoraria of which the Deacon, Collector, or Clerk knew nothing. Indeed, as Deacon's man he was the one craftsman of all those mingling with the masters who was expected to remain in a normal condition no matter what indulgences the customs of the age may have permitted the masters and office-bearers to enjoy. But there is only one

recorded instance of an officer being before the trade for grossly irregular or improper conduct while engaged in its business. On the occasion of this officer's re-election at Michaelmas, 1815, the trade agreed to continue him as officer, but instructed the Deacon to reprimand him and empowered the Deacon and masters to suspend him from his situation for such period as they thought proper, if it should appear that he thereafter neglected his duty or should be "in the least intoxicated while engaged on the business of the trade."

There is still a provision in the existing Bye-Laws of the Incorporation for the election of an officer who receives, in addition to his salary, the ancient officer's fee, as may be fixed by the Master Court (now 2/6) on the admission of every new member.

As in the other crafts, the officer had the use of one of the Town Council officers who, acting by authority of the Bailies, was required when judgments of the Deacon and masters had to be enforced. An example of the year 1724 has been given above. Another may be quoted now showing the need for the expert and the executive officers acting in unison when searching skins in the market, e.g. 27th August, 1742: "That in all time comeing, *the Trades Red Coat or Town Officer* shall have payed to him 40/- Sterling yearly of Salary and fial payable at four terms, Hallowday, Candlemas, Beltan, and Lambas, Beginning the first Quarter's pay^t. att Hallowday next, and which salary is to be in lieu of what fial he formerly had and of all other Casualties he was in use to receive from the trade either by the Deacon's Warrants or any other manner. And the said Officer shall be obleidged to go throu the severall fleshers in town every Mercate day vizt. Wednesdays and Saturdays and take an account from the fleshers of the number of the skins they have on hand and mark the same in a book to be kept for that purpose And then the next lawfull day after such Mercate day He is to go throu the severall Members of the trade and take an account from them of the number of skins they received from each flesher the Mercate day immediately preceding and mark the sd number also in the forsaid book, so that by comparing the number of skins the fleshers had on hand and the number the freemen received it may be known if any skins have been concealed." But the searchers merit a chapter to themselves.

The "Red Coat" or Town Officer.

Searchers for concealed skins.

Chapter VIII.

THE SEARCHERS.

First searchers instituted by the 1613 Charter—But originated by the Statute of 1427—Craft had searchers from 1606—Complaints to Council from Skinners, 1659—Another complaint, 1692—Town officers assist Skinners' officer, 1724—Council tighten the regulations, 1739—Another Skinners' complaint, 1752—Council to select searchers from leets—Skinners' leets indicate the searcher they prefer—Searchers to keep exact records of search fees—Place where inspections made.

First searchers instituted by the 1613 Charter.

No mention of searchers is made in the first Charter, nor in the Confirmation by the Episcopalian Archbishop of 1584, nor in the Eik granted by the Town Council in 1605. But in the 1613 Charter it is provided that the Deacon and masters may search all kinds of skinner work made in the burgh, or to be sold in it on market days, or coming to it outwith booths, and if found insufficient the work is to be seized and distributed among the poor at the sight of the Provost and one of the Bailies; also that the Deacon and one other person elected by the Town Council search for all skins evil wrought, holed, or "cuttit" in the neck, and if found, inflict a penalty of 2/- Scots (2d. sterling) for each skin.

But originated by the statute of 1427.

The practice before 1613 explains these provisions. As early as 1427 the Scots Parliament (7th James I) provided for inspectors being appointed by each trade in burghs to visit and inspect all articles of manufacture offered for sale by freemen of the crafts. In 1606 the Skinners were already appointing two of their brethren to be "sighters of work." Again an appointment is recorded in 1611 of two freemen to search insufficient work and to give their oaths for the faithful discharge of their duties. This arrangement and the Charter provision do not seem to have worked satisfactorily¹, for in August, 1639, the Town Council resolved that two men should be chosen for searching skins—one a merchant and one a skinner. Again, in 1659, on a complaint from the Skinners, the Town Council enacted that all hides must be tried by the persons appointed for the purpose and all faulty hides confiscated.

Complaints to Council from Skinners, 1659.

An Act of the trade of 19th February, 1661, provided that if any brother of the craft refused to search the market weekly for the sufficiency or insufficiency of sheepskins and calfskins after being commanded by the Deacon, he should pay 30/- Scots for the poor of the craft. Then in 1670, faulty hides being complained of, the Deacon of the Cordiners and his successors were appointed by the Town Council to examine all hides and to fine delinquents,

¹ Only one conviction is recorded, viz.: on 3rd November, 1615, when a member came under the Deacon's and Masters' will for insufficient work and resisting the searchers in taking trial.

the Provost and Bailies, however, always to be judges between the Deacon of the Cordiners and the Deacon of the Fleshers and strangers if a dispute arose. On another complaint from the Skinners in 1692, the Town Council repeated their old regulation that all skins should be seen and sighted before sale, under the penalty of confiscation.

From a record of 18th September, 1724, referred to in last chapter, it appears that the Skinners' officer was the official searcher for skins¹, and that he was assisted in his duties by the town's officers, his fee being then fixed at £24 Scots per annum, and the fee of the town officer assisting him at £12 Scots per annum. This record adds "whatever fines are exacted from the Fleshers or others for faults found in faulty skins whether evil wrought, slain, tugged or insufficiently wrought, shall be paid in weekly by the searchers appointed, to the Collector for the use of the poor." This latter rule that the searcher pay over to the Collector all the fines every "seven night" was re-enacted on 9th November, 1736. In later years these fixed annual fees were departed from and the fees based on the success of the searcher in collecting the small fines for each faulty skin.²

The Fleshers, Skinners, Tanners and Cordiners were all involved in the year 1739³ in Town Council regulations resolved upon then, and the searchers of the time were ordered to be furnished with marking tools or hammers. Each searcher was to have two assistants from the Cordiners for hides, and two from the Skinners for skins, and the searching days and hours were fixed, and records ordered to be taken both of the number of hides or skins condemned, and of the fines inflicted and recovered.

Notwithstanding all these regulations, complaints were continually being lodged with the Town Council regarding faulty hides and skins. For instance, on 20th October, 1752, the Skinners laid a petition before the Town Council pointing out that the Fleshers by several acts of the Council were prohibited from tugging or pulling the neck or any other part of sheepskins which they might slay or bring in to the burgh, and were also required to leave the blood-hole in the neck with half of "ane lug" at the skin so that the same might be seen and sighted before either a merchant or a tradesman received it. Further, it was pointed out that the Skinners had right to appoint, through their Deacon, a searcher of skins, but that this regulation had never had the desired effect. The Skinners therefore asked for a remedy. The Town Council decided that in future a leet of two should be placed before them to select an official searcher, and they laid down stringent rules for the due

¹ Hides were not under the Skinners' jurisdiction.

² See Relations with the Town Council, 1739 *et seq.* Chapter X.

³ G.B.R. Vol. VI., p. 15.

execution of the searcher's work.¹ Such a leet was chosen and submitted to the Town Council for many years thereafter, the Skinners repeatedly protesting when presenting the leet that the searchers were negligent, and also repeatedly asking the Magistrates to enjoin the searchers towards the strict and faithful discharge of their duties. Indeed, this protest became in time a regular, empty formula, the recording of the appointment of a leet always ending with the condition, "whoever of them shall be named by the Magistrates as searcher shall not, during his services as searcher, buy or pull skins in this town nor employ any person in his name for that purpose."

The two members of the leet presented in August, 1764, were each obliged, whoever should be appointed, to promise payment to his predecessor of 2/- weekly during his lifetime, and not during service as searcher to buy or pull skins nor employ any person in his name for that purpose. Bryson, the predecessor, came under a similar obligation neither to buy nor pull skins.

Skinners leets indicate the searcher they prefer. The Deacon and masters of 1778 put forward John and James Barclay, Skinners, for office, but showing a leaning for John. Whereupon the Magistrates and Council appointed John "to be searcher of sheep, lamb, calf, and goat skins in their mercates of the City of Glasgow" during their will and pleasure, he finding caution to their satisfaction.²

In making their leet in March, 1787, the craft went so far as to suggest that while they named Thomas Smith and John Walker, they strongly recommended Thomas Smith as the most proper person for the office, and they also suggested another member to act as "assistant and joint searcher" with the "right and title to the just and equal half of the whole profits and emoluments of the office," reserving to the Deacon and masters the right to displace the assistant at any time if they saw cause. In other words, the searcher chosen by the Town Council was to assume this other person as his partner.

Searchers to keep exact records. In August of the same year, the Deacon and masters expressed the opinion, in their minutes, that the searchers should regularly render an exact account every month to the Deacon and masters setting forth the number of sheep, lamb, and goat skins searched, and what number of fines they had levied from the Fleshers, and whether the Fleshers regularly paid the same, in order that the Master Court might ascertain the emoluments of the searcher, and by comparing the monthly transactions make clear to themselves whether the cutting or pulling of skins was increasing or diminishing in proportion to the number of skins so searched. This, it was thought, would show them whether the searchers were sufficiently strict in the exercise of their office, which the trade considered to be of very material importance to the lieges.

¹ See Relations with the Town Council, Chapter X.

² G.B.R. Vol. VII. p. 537.

Ten years later, on 20th July, 1797, the Deacon reported to the craft that the Master Court, being of opinion that 6d. per 100 of skins searched payable to the trade should in future be paid to the overseer or searcher, had made application to the Magistrates and Council for authority to levy the fees for searching from persons living in the country purchasing skins. This application had been granted and the Council had passed the Act desired. The minute of the Master Court and the Act of Council, being read, were unanimously ratified, approved, and confirmed by the trade.¹

A week later, the office of overseer of sheep, lamb, and calf skins for the city, having become vacant by the death of Thomas Smith (the person recommended as "most proper" in March, 1787), the Master Court met for "voting a leet" out of which one should be chosen by the Town Council. A leet of two was accordingly agreed, but following the custom of previous years in submitting the leet to the Town Council, the craft recommended one of the two as the "most proper" person for exercising the said office.

The last reference to a searcher chosen by the Town Council from a Skinners' leet appears in the burgh records in October, 1801.² Jonathan Wilson and Thomas Barclay, inspectors of hides, asked the Town Council to make certain alterations at the town's expense on the Saw Mill Yard, "the place appointed by the Lord Provost" in which the inspectors examined all hides. This yard "lay near to the Slaughter Houses," and was therefore in close proximity to the Skinners' Green. In the 1778 plan of Glasgow, the Skinners' Green is shown as between the Slaughter Houses and the Saw Mill Yard.³

¹ G.B.R. Vol. IX., p. 68.

² G.B.R. Vol. IX., p. 251.

³ G.B.R. Vol. VII., opp. p. 706.

Chapter IX.

TRADE REGULATIONS.

The Skinners much affected by trade regulations—Demarcation not required within the craft—But necessary between Fleshers, Skinners and Cordiners—Merchants also involved—Early Charter regulations, 1516—The Eik regulations of 1605—Early Craft regulations from 1565—Packing and peeling—Early regulations often repeated—Charter regulations, 1613—Regulations of seventeenth and eighteenth centuries—Schorling skins, 1629—Lambskins, 1629—Schorling skins, 1634—“Almit” and “alane” leather, 1637—Merchant intruders, 1656—Dressing gloves to strangers, 1674—Dressing leather and gloves to merchants, 1674—Selling undressed “almit” skins and leather to merchants, 1688—Lugg and bloodhole, 1693—Unwashed wool—Stone weights abolished, 1696—Pulling of lambskins, 1701—Green leather, 1703—Limed skins, 1706—Sheep and lambskins, 1710—Buying up of green sheep and lambskins, 1711—1724—1734—And 1749—Drawing asunder of fleece wool, etc.—Regulations desired against Fleshers, 1750—Dispute with the Tanners, Saddlers, Bookbinders and Fleshers as to the Craft’s regulations, 1751—Town Council confirm the Craft’s regulations, 1751—Illegal purchase of slaughters from Fleshers outwith the public market.

The Skinners much affected by trade regulations. NONE of the Incorporations was so hedged round with trade regulations as the Skinners and Glovers, and these were of three kinds :—the regulations contained in their various Charters, those passed as Acts or Statutes by the trade itself, and lastly, those enacted by the Magistrates and Town Council.

Demarcation not required within the craft. Demarcation of work within the craft did not seriously arise, as the craft was not quite a composite one, and all the members were practically doing the same kind of work, except where a freeman entered and declared for a particular trade only, e.g., 13th September, 1709, Wm. Barr admitted freeman “to the cutting, making or sewing of gloves.”¹ All the regulations are confined to skins or leather, or gloves or purses, or sheep leather laces.

But necessary between Fleshers, Skinners and Cordiners. But demarcation was necessary as between the Fleshers and Skinners and between both and the Cordiners. The Fleshers produced much of the raw material upon which the Skinners worked, and after the Skinners had finished work upon the skins the Cordiners and Tanners depended on both Fleshers and Skinners before they could begin work on both hides and skins. Questions of demarcation were generally dealt with by the Magistrates and Council, who from very early years (as may be seen from the records of the burgh of Glasgow) dealt with such questions from the sixteenth century till the beginning of the nineteenth.

Merchants also involved. The Merchants (who were also a source of trouble in demarcation) were described in the Skinners’ records as “unfreemen,” but that meant only unfreemen in relation to the craft, for the Merchants of Glasgow were all burgesses and guild brethren.

¹ In a Craft minute of 1682 the Craft designation is given as “The Calling of Glovers.”

The trade regulations in the first Charter of 1516 were naturally very meagre, and, as in every other grant in their favour, the Skinners asked for them in their petition or supplication for a grant. They were confined in effect to the three following :—

Early Charter regulations, 1516.

That no master should house, harbour or resett any other master’s apprentice or servant ; that no “false stuff” should be sold to the lieges, and that faulty stuff should be presented to the Provost, Bailies and Council to “remedy and reform” the same as they thought expedient.

The Eik of 1605 also provided three :—

The Eik regulations of 1605.

That no one except a Skinner should work any kind of skinner work ; that no one in the burgh but a Skinner freeman should “frienzie or pasment gluffis schaip or horne pointis schaip or mak purssis” nor allow their servants to do the same ; and that no one in the burgh should “pull” any skins to sell the wool and the skin, but that Skinners’ freemen and their wives might “pull” skins and with the wool thereof make clothes for their own use only. This regulation was obviously to protect the Weavers.

Until 1565 the regulations of the first Charter seem to have been all that were found necessary, but in that year the craft enacted that no freemen should bear gear to sell in their hands on the street, but take it to a stand and sell it there on the market day, under a penalty of 16 pence Scots. This regulation is repeated in October, 1587, expressed somewhat differently, that “any craftsmen holding gear made by them upon their hands in the market and not taking the same to a stand in the market place” should pay a fine to the Deacon of 16/- Scots. It was also an offence, as enacted in May, 1582, for any member to buy “beyond the Brig” of Glasgow, or else, on conviction, his freedom would be cried down. Such rules aimed at the dignity of the craft. The master craftsman was not to lower himself to the position of a pedlar or hawker. He was to purchase in the market where goods were brought there for that purpose.

Early Craft regulations, from 1565.

There is an entry in the second minute book of the craft (14th February, 1611), giving the names of the “haill men beyond the Brig.” Six names are mentioned. They are probably Skinners resident in Gorbals who may have been permitted by the craft to bring their goods there.¹ But they could not bring their goods there unless on market day.

Another enactment of May, 1569, was to the effect that no craftsman should make any kind of sheep leather laces unless they were cut, under a fine of 20/- Scots.

¹ See Agreements with the Gorbals men. Chap. xiii.

Then in 1570 it had to be enacted that whoever "poillis skinnis" to anyone except for himself or a member of the craft should require to pay his upset over again.

Packing and peeling.

All the crafts had regulations against "packing and peeling" with unfreemen, although the penalty differed in each case. The penalty in the case of the Skinners was one new upset.

The regulation against a master selling anywhere but in the market on a stand was emphasised in May, 1587, when it was ordained "that no master or servant should go to the Broomielaw to sell made work." The penalty for this offence was confiscation.

Early regulations often repeated.

Such enactments as those quoted above were often repeated in the early records to bring them vividly to the notice of members, and, as if this did not always prove sufficient, some of the craft regulations are—as was often the case with other crafts—re-enacted in a succeeding Charter of the Magistrates and Council, for instance, the regulation that no craftsman should pull skins for anyone but himself or another member of the craft under the penalty of a new upset.

On 28th September, 1600, it was enacted that no man should borrow another's work-loom longer than eight days without leave of the owner. If any man denied such an offence and it were proven against him he was liable in a penalty of 40/- Scots "to the Box."

Two years later it was enacted that no freeman should pick or dry "schorling" skins, but should lime them green until Michaelmas, 1603, under the penalty of £10 "to the Box" for the first offence and 40/- to the Bailies. The Seal of Cause of 1613 also prohibits the pulling or drying of "schorling skins—to be sold for export," thus showing that the craft's own rule was in need of magisterial sanction.

There is a regulation of 1605 prohibiting the freemen of the craft from buying any kind of skins from the Bonnetmakers within the burgh under a penalty of 40/- Scots. As Dr. Hill points out,¹ this rule was probably similar to a provision in the Charter of the London Skinners of 1327, the intention being that the inexperienced public should not be defrauded by buying old skins for new.

A regulation of 4th May, 1609, prohibited freemen from buying or selling skins or merchandise from or to other craftsmen's apprentices or servants without the knowledge of their masters, under a penalty "in the contrary" of £3 Scots.

¹ *Annals of the Skinners' Craft*, p. 100.

The Charter of 1613 repeated the older regulations that no one in the burgh should pull skins nor hold servants for that purpose except for their own wearing, under a penalty of £10, and that no one should pull or dry schorling skins to be sold for export. The new regulations introduced therein were:—That no craftsman should receive an apprentice for fewer than nine years, or if he did so he would lose his freedom; that a freeman, for a period of two years after his admission, should not, nor at any time thereafter, take on an apprentice until tried and found able to sustain him, so that the apprentice be not defrauded of his due and lawful training and entertainment; and that no craftsmen receive any servants or apprentices except by the Deacon's permission.

Charter regulations, 1613.

The Charter also introduced searching regulations:—That the Deacon and masters may search all kinds of Skinner work made in the burgh or brought in on market days or coming to the market "outwith booths," and when found insufficient, confiscate the work and distribute it among the poor; also that the Deacon, with one other person elected by the Town Council, should search for all skins evil wrought and if found insufficient inflict a penalty of 2/- Scots for each skin.

There is in the possession of the craft an old book containing copies of "the parchments" belonging to the Incorporation, copied "as exact as could be considering every circumstance," by Robert Muir, A.M., in 1811. On one side of the book are the various Charters in favour of the craft, including a rough copy of the Charter by Robert, Episcopalian Archbishop of Glasgow, granted in 1584, erroneously described as granted in 1484.¹ On the other side have been transcribed extracts from the Acts of the Incorporation. Many of these extracts are trade regulations, but all the trade regulations recorded in the older minute books have not been copied, probably because, judging from the errors made by Mr. Muir in the later extracts, he was unable to decipher them!

The regulations contained in the second and following minute books of the craft are very numerous, several being repeated over and over again, some modified and some made in stricter terms with greater penalties. Without too much repetition one may quote the following:—

Regulations of seventeenth and eighteenth centuries.

31st March, 1629.—The "pricking of schorling skins" having bred great hurt to the members and the commonweal, none of the craft, by themselves or their servants, shall prick or dry schorling skins for their own use or for exportation or lend their servants or apprentices for the purpose, under the penalty of £10 Scots to the Deacon for the weall of the craft.

Schorling skins, 1629.

¹ This was a favourite trick with scribes of the period; their desire being to make their craft more ancient.

Lambskins, 1629. *5th August, 1629.*—Whatever freeman receives from boys or servants lamb skins, one or more shall pay an "unlaw" of £5 Scots, half to the Bailies and half to the Craft.

Schorling skins, 1634. *20th August, 1634.*—No freeman shall buy any "schorling skins" within or outwith the burgh until such time as they be slain and "curit" off the sheep's back under the penalty of £10, one-half to the Bailies and one-half to the Craft.

"Almit" and "alane" leather, 1637. *31st March, 1637.*—Whoever of the brethren be found to work "almit" leather or "alane" leather, neither buying nor pulling the same, shall be tried and if found guilty lose the liberty of the Craft and be banished from the town.

There is then a period of thirty-three years during which no regulations seem to have been passed by the craft, as the next is dated 1670. In that year it had to be enacted that any freemen "pulling skinnis" to anyone except for himself or a member of the craft, should require to pay his upset over again. This rule was already in the Eik of 1605.

But in the years intervening (between 1637 and 1670) the Skinners had trouble with merchant intruders. Here is an example:—

Merchant intruders, 1656. *22nd May, 1656.*—John Bell, Dean of Guild, and his Brethren in Council, sat in judgment anent a complaint by George Clark, Deacon of the Skinners, against John Johnstone and Patrick Colquhoun, Merchants, bearing that they by themselves, their spouses, and servants, as also many others, daily mount and fringe gloves and pull skins to sell the wool thereof which is contrary to the laudable Acts of the Burgh set down, and Johnstone and Colquhoun being warned to compear this day to answer and being oft times called and not compearing and the Complainer having produced the foresaid Acts granted in favour of the calling, which being considered by the Dean of Guild and his Brethren, they decern and ordain Johnstone and Colquhoun that "they none of them presume by themselves, their wives or their servants to mount passment or fringe any gloves to sell again and discharges them and all others within the Burgh to do the like or pull skins to sell the wool thereof except they be Skinners under the pain of £10 Scots, every person for every fault, to be paid for the use and behoof of the poor of the calling."

Then the regulations proceed again:—

Dressing gloves to strangers, 1674. *No date (probably 1674).*—The Deacon Convener and the Deacon and Members of the Skinners being present ordain that no member shall presume "to dress or colour any gloves to strangers or any others out of town, nor alm leather under the pain of £5 Scots for the use of the poor."

8th September, 1674.—"Great abuses being suffered and the rights of the calling infringed by some of the freemen and other men, unfreemen, within the Burgh through the buying of leather by unfreemen (principally merchants) out of limeholes, undressed, and by the freemen agreeing with the unfreemen for dressing the same, all contrary to the Charter" (where it provides that no unfreemen shall work nor hold servants for this purpose), steps were taken to have some culprits brought to justice. It was discovered that one, William Law, a merchant (and therefore an unfreeman in relation to the craft) had for a long time been buying undressed leather and employing freemen of the Skinners to work it for him as if they were his own servants and as if he were their master, contrary to their oaths at admission. Therefore the craft ordained "that no freemen of the trade should work, to any person who is not a freeman of the trade, any undressed leather or otherwise by, say, the colouring of gloves," except what is bought and "collourit" from the freemen themselves, under the penalty of a new upset as provided for in the Charter, the new upset to be applied for the use of the poor and the transgressor to be discharged from working and "his shop and booth door closed up."

This is repeated on 29th August, 1682, with a lighter penalty:—No member shall presume to dress or colour any gloves for strangers or any others that are made outwith the town under the penalty of £10 Scots.

25th August, 1688.—Considering that certain merchants were abusing the trade privileges through keeping freemen of the trade to sell to them certain "almit" skins undressed and "uncollorit," which thereafter some of the trade dressed and coloured for them, the practice was again forbidden by the craft. "It is ordained that no undressed or uncoloured leather be sold to merchants unless one or two at the most for private use. Any freeman contravening shall be subject to the fine of a new upset over and above any punishment that may be inflicted upon them by the Magistrate." This Act was declared to extend also to "almit" leather.

20th March, 1693.—No freeman skinner shall buy any skins unless they have one lugg and blood-hole, and every skinner shall conform to this Act, granted by the Magistrates and Council, under a penalty as mentioned in their Act.¹

3rd November, 1693.—No freeman shall give any work to an unfreeman nor sell any unwashed wool unless and until it be sufficiently washed, under the penalty of £10 Scots.

13th November, 1696.—An Act passed by the Dean of Guild and his Brethren is intimated by the Deacon of the Skinners to the trade, ordaining that all the

¹ See the Act G.B.R., 1st October, 1692.

Dressing leather and gloves to merchants, 1674.

Selling undressed "almit" skins and leather to merchants, 1688.

Lugg and bloodhole, 1693.

Unwashed wool.

Stone weights abolished, 1696.

weights and stones belonging to the Skinners of Glasgow be broken and substitutes made of lead, all conforming to the town's standard—contraveners to be fined £10 Scots.¹

Pulling of
lambskins,
1701.

9th May, 1701.—The poor being prejudiced by lambskins not being pulled and sold to the poor and the trade furnished therewith, but pricked and dried for transportation or sale to merchants, a rule is passed that "all lambs slain within the burgh or coming in from the country, the skins of the same shall be pulled in all time coming and any member of the trade who shall dry or prick or cause to be dried or pricked any lambskins for sale to merchants or for transportation" are prohibited from doing so. The regulation ends, "such skins shall be pulled yearly between Lammas and twenty days thereafter, beginning the practice this season and so to continue yearly," under a penalty of £10 Scots for the poor and 40/- to the Bailie.

Green leather,
1703.

3rd August, 1703.—A freeman shall have the first offer of all green leather from his brother freemen out of his lyme holes yearly, as he may require, in small or great quantities for payment as cheap as any unfreeman, whether burgess or stranger—or the seller may be fined.

Limed skins,
1706.

6th November, 1706.—All members are discharged from exposing any lymed skins, either in the public streets, wynds or lanes, to the public view, under the penalty of £5 Scots for the poor.

Sheep and
lambskins,
1710.

19th May, 1710.—No freeman shall buy any sheepskins or lambskins within the burgh or coming from the country until such time as the skins be close slain and "tirred" off the sheep's back, under the penalty of £10 Scots and 40/- to the Bailie.

Buying up of
green sheep
and lamb-
skins, 1711.

18th May, 1711.—The old complaint was raised that some of the members "enhanced" the Fleshers by buying up the greatest part of the green sheepskins and lambskins whereby numbers of the trade members were prejudiced. Two rules were therefore passed:—(1) that no member of the Craft shall buy above 100 green sheepskins or 100 green lambskins at one time, under the penalty of £5 Scots for the poor and 20/- to the Bailie, also (2) if any Skinner buy from a Flesher or Fleshers 100 green sheepskins or green lambskins or under that number and more than six, then any other freeman of the trade may apply to the buyer (provided the buyer has not made use of or disposed of the same) for a share of the bargain for ready money according to the price the buyer purchased at, with expenses in proportion under the penalty of £5 Scots for the poor and 20/- to the Bailie.²

¹ It was not until 17th May, 1712, that the Town Council ordained "the new English weights" to be used by all merchants and others in the Burgh, both in buying and selling. *G.B.R.*, 1691-1717, pp. 476-7.

² Confirmed by the Craft again on 4th August, 1749, and ratified by the Trades House, 6th January, 1755.

4th August, 1724.—Two Skinners, John Wilson and Walter M'Kippen, 1724. inform against William King, they having bought from certain Fleshers a quantity of lambskins and William King having by a posterior bargain agreed with the same Fleshers whereby he should buy part of the said skins bought by Wilson and M'Kippen. King is found guilty and a rule enacted "That no freeman Skinner shall in time coming buy or receive any bargain of skins or part thereof already bargained for by any other member of the trade."

15th May, 1734.—The Act of 18th May, 1711, anent the labelling of skins 1734. is reported as being contravened by many of the trade who take up the attitude that the Act is against the liberty of the subject. The Act is therefore reconsidered and it is carried by a majority that it should so far suffer amendment as may, after consideration, be found necessary, but not to be entirely abrogated or annulled.

4th August, 1749.—The old Act (of 18th May, 1711) is made anew, as And 1749. follows:—(1) No freemen of the trade shall have liberty to buy from any Flesher above 100 sheepskins at one time so as to block the market, and also (2) all freemen shall have right to and may demand a part of the bargain from any other freeman who purchases 100 skins at one time or above 20 upon one market day, on paying ready money and going through with the bargain from beginning to end, until the whole skins be received, but the second buyer shall not have liberty to take a part of the bargain to begin with and then decline to take the remainder and if this rule is transgressed, the offender (the second buyer) shall be liable to a fine of 10/- sterling for each offence for the use of the poor. This regulation was again ratified on 12th November, 1756, and the fine increased to 20/- sterling for each transgression.

19th August, 1720.—"It being represented that severall Members of the Drawing
assunder of
fleece, wool,
etc.
Trade are suspected to have been in use to draw assunder fleise wool and to
"expose the same when drawn asunder for sale to the leidges under the cloak
"and pretext of skinn wool which if perpetrat and committed would tend to
"the great prejudice and detriment of his Majesties leidges Therefor it is statute
"and enacted by the Trade—That no person, freeman or any other being
"freemen's relicts exerceing or using the Skinner Craft shall, for thereafter,
"draw or cause draw asunder fleice wool in order to expose the same
"to sale to the leidges or keep the same drawn, as sd is, in their lofts
"or warehouses for that end, under the pretext of skinn wool, under the
"pain of £10 Scots money for the use of the poor and forty shillings to the
"Baillie."

Regulations desired against Fleshers, 1750.

17th February, 1750.—Notwithstanding "several good and laudable laws and customs of the burgh" prohibiting Fleshers from abusing the skins of sheep, nevertheless it appeared the Fleshers did not conform to these laws. Therefore the Craft resolved (1) to petition the Magistrates to pass in favour of the trade certain prohibitive regulations and it is resolved to ask the Magistrates and Council to appoint one of the Skinner trade from time to time to search all skins and to fine Fleshers for any faults found in the skins; (2) to levy the fines and apply the same for the searcher's own use in recompense for his trouble and pains; and (3) that the Magistrates and Town Council enact that every freeman of the trade and every freeman's widow shall be obliged to pay in to the Collector of the trade 6/- Scots for every 100 green skins he or she shall buy and receive within the burgh, all for the use of the poor.¹

Dispute with the Tanners, Saddlers, Bookbinders, and Fleshers, as to the craft's regulations, 1751.

29th April, 1751.—Certain trades having petitioned the Town Council, viz., the Tanners, the Saddlers, the Bookbinders and the Fleshers, complaining against certain acts and statutes of the Skinner trade, the Craft on this date resolved "That if the Town Council take upon themselves to break any of the trade statutes or infringe the same, the trade will apply to the Lords of Session for redress, and they resolve also to prosecute John Wylie, Tanner, for encroaching on the trade's privileges and to ask for counsel and advice from the Skinners of Edinburgh and of other Royal Burghs." The threat to have recourse to "the Lords" probably ensured a careful investigation by the Town Council, for an Act of the Town Council of 9th August, 1751, is engrossed in the minutes of the Skinners, from which it appears that the Town Council at the request of the Skinners "have considered all the former acts of theirs and of the Skinner trade itself dealing with the Fleshers, and that the Town Council have confirmed these acts and from a leet submitted by the Skinners have selected Patrick Maxwell, Skinner, to be official searcher."² But notwithstanding this the Skinners had again to petition the Council against the Fleshers on 20th October, 1752, to the same effect and with the same successful result.³

Illegal purchase of slaughters from Fleshers outwith the public market.

On 21st April, 1769, the Deacon represented that for some years some members of the trade had been purchasing from the Fleshers of the burgh sheep and lamb skins from year to year and not in the public market nor upon a market day nor in time of market in accordance with the Acts and Statutes of the Incorporation and the laws of the Kingdom, particularly an Act of the

¹ If ever made, there is no mention of this in the *G.B.R.*

² See "Relations with the Town Council," chap. x., and *G.B.R.*, Vol. VI, p. 346.

³ See "Prosecution, 6th January, 1755," (ratifying regulations of 1711 and 1749). *T.H.R.*, Vol. II, p. 408.

Royal Burghs of date 9th July, 1717,¹ and as such practices were of great prejudice, the Craft ordained that in future they should be discontinued and the laws and statutes of the trade and Kingdom strictly observed, under the penalties prescribed. The trade "by a great majority of votes" ordained that while the members of the trade should have it in their power to buy from the Burgh Fleshers slaughters of lambskins in future, in no respects should that be extended to sheepskins of any kind except from market day to market day, in public market, and at the market time of day, the offender to be fined in the sum of 20/- sterling for the craft poor and also debarred from voting or being voted upon until the fine is paid. The trade further agreed that the Deacon and Collector should apply to the Magistrates to interpose their authority against the transgressors and compel them to pay their fines.²

The regulations passed by the trade after this date chiefly deal with the duties and emoluments of the searchers and particularly the strictness of their searches, the manner in which the searchers should keep records and accounts of the fines inflicted upon Fleshers for faulty workmanship. In the chapters on searchers and relations with the Town Council more light is thrown on this aspect of the Skinners' proceedings.

¹ The Act is recorded in the Convention Records of 9th July, 1717. The Skinners' extract from the proceedings of the Convention records that the Convention had taken into serious consideration the prejudice arising to merchant buyers (who transport skins beyond seas) and also to the tradesmen who manufacture and use same at home and to the lieges in general by the great abuses committed by Fleshers who present the same to be sold in the public markets in the several Royal Burghs. These Fleshers, by cutting, scoring, tar leathering, pulling, blaining and misshaping the skins, spoil and abuse them so much that they are not so vendable abroad at the staple port (where the same are transported in dressed leather or otherwise) as they should be. For remedy the General Convention of Burghs ratify and confirm all former Acts of the Royal Burghs against the cutting, scoring, tar leathering, pulling, blaining and misshaping of skins, but also further ordain the Fleshers and the owners of all bestial to present the bulks and hides and skins to be sold in open market at market time of day, under pain of confiscation of such bulks, etc., as may be brought wanting skins, and that none of the said skins shall be sold except in open market and be visited and sighted by the visitors under written appointment to that effect and under pain of confiscation. Further, the Convention prohibit and discharge such skins, etc., to be in any way cut, tar leathered, pulled or misshapen in any part, and that they have the two blood holes and lugs, under the penalty of 5/- Scots to be exacted from the owners for each skin found to have these faults. The Convention also prohibit all sheep and lamb, goat, kid and calf skins from being scored, holed, etc., under the penalty of 8d. Scots for each score, hole or blain found, the fine to be exacted from and paid by the Fleshers, the faulty skins to be separated and laid aside from the rest and sold by themselves according to their value under the like penalty to be exacted anew from the Fleshers. For discovering abuses the Convention appoints and ordains the Magistrates of Royal Burghs to nominate and appoint a Skinner and a Flesher in each Burgh to "visit" all skins and discover faults and that the Magistrates appoint any one of the Incorporation of Skinners to be overseers to the said visitors from time to time; the visitors to have 2/- Scots for each 20 skins so visited, to be paid by the merchant and Skinner buyers, the penalties above written to be applied for the use of the common good of the several Burghs where said faulty skins may be found. Visitors are to have power also to detain and keep the faulty skins until the penalty expressed be duly paid. The Convention recommend the Magistrates in each Burgh to provide a fit person to keep records of the skins sold by the Fleshers so that the visitors may be duly paid their fees; certifying such as shall conceal and not give up true and exact accounts of the skins sold by them in a penalty of double the foresaid impositions, and such further punishments as the Magistrates think fit. (*Records of the Convention of Royal Burghs, 1711-38, p. 176.*)

² Nothing appears relative to this in the printed Records of the Burgh.

Chapter X.

RELATIONS WITH THE TOWN COUNCIL AND ITS TRADE REGULATIONS.

Craft Incorporations created and partly controlled by the Town Council until 1833—Origin and nature of control—Three chief forms of control—(1) Survey of Craft regulations—(2) Settlement of Craft disputes—(3) Direct interference—(i) Example of survey of Craft regulations—(ii) Example of settlement of Craft disputes on petition or appeal—(iii) Examples of direct interference by the Town Council—Enforced admissions—Questioned by the Surgeons—Town Council proceedings against Crafts—Instructions as to manner of working—As to Burgess duties—Council regulations for Skinners, Cordiners and Fleshers very numerous—Early trade regulations of the Town Council—As to hides and skins—Crafts stented for Kirk purposes—Seventeenth century trade regulations—Enforcing quality of hides and skins—Open marketing of skins and tallow proclaimed—Skinners protected as against Fleshers—A Dean of Guild brought to book—Faulty hides—Cordiners protected as against Fleshers—Skinners again protected as against Fleshers—Council define uses of the Skinners' Green—Hide and skin searchers—Practices of Cordiners, Tanners, Fleshers and Skinners again regulated in 1739—Independent official searcher suggested—Searching regulations—Cattle—Calf skins—Council to select searchers from leets—Tanners desire heavier fines—Searchers complain against Fleshers—Tanners complain of Fleshers' gashed skins—Skinners complain against "forestallers"—Council remove a searcher from office—Last searcher 1801—Supervision required even now.

CRAFT organisation cannot be fully understood without reference to the relations existing between the craft and the burgh through its Town Council. Here again in the burgh records we come across a mass of trade regulations and other forms of control.

Craft Incorporations created and partly controlled by the Town Council until 1833.

The burgh created the subordinate Incorporation of Skinners and, as superiors, exercised considerable control over it and over all other chartered crafts, and this continued until near the end of the eighteenth century. That control had entirely ceased thirty years before the Act of 1833 introduced popular election of Town Councils in Scotland by household ratepayers. The Council in 1833 was no longer composed of equal numbers of Merchant and Craft Burgesses. But the Act provided also that nothing contained in it should impair the right of any Craft, Trade, Convenery, Guildry, Merchants House or Trades House or other such corporation to elect their own Deacons or Dean of Guild or Deacon Convener or other lawful officers for the management of their affairs, these bodies being entitled to *free election* in such form as should be regulated by them of all their office-bearers, without any interference or control by the Town Council. This provision gave absolute power of election to the Merchants House, the Trades House and the Incorporation of Maltmen to elect respectively their Dean of Guild, Deacon Convener of the Trades and Visitor, these offices having been from 1605 to 1833 filled by the Town Council selecting, from leets presented to them, the office-bearer they preferred. The provision did not affect the power of the other thirteen Incorporations, including the Skinners, for they had all along exercised the choice of their own Deacons. The Deacons had always been freely chosen by the freemen of each craft.¹

¹ With the exception of the "Visitor" of the Gardeners, who, until 1744, was selected by the Town Council from a leet of two presented by that craft.

Town Council control was often provided for in the Charters of Erection or Seals of Cause granted to the crafts, the particular points dealt with being often the approval of rules and bye-laws and the survey, particularly, of all trade regulations. Where such conditions had not been included in the Charter, however, the Town Council nevertheless exercised control and this was recognised in general by the crafts.

The supervision of the Town Council was exercised in three ways:—

(1) By survey and approval of the rules and bye-laws of the craft, whether constitutional or referring only to internal administration. New sets of regulations equivalent almost to new constitutions, were ratified by the Town Council, usually after applications in the form of petitions, accompanied often by the recommendation of the Trades House, after it had come into existence.

(2) By petitions and complaints in trade disputes which were often directed to the Town Council or to the Provost and Magistrates only, but the common practice was to endeavour to have a dispute settled by the Master Court and craft, and next on appeal to the Deacon Convener and his Council, before appealing to the Town Council itself.

(3) By direct interference in trade matters, frequently exercised by the Council, either for the protection of one trade against the other or for the protection of the community generally.

There is no provision in the original Seal of Cause of the Skinners for the craft laying before the Town Council contemplated alterations of their constitution or their bye-laws, but notwithstanding this the Skinners on not a few occasions submitted proposals for the proper regulation of their work to the Town Council. The common custom of the various crafts was not to give notice to the Council of every mere craft bye-law passed but rather at long intervals to gather their new bye-laws together and have them approved.

This was really what the Skinners did when they obtained their post-Reformation Charter from Bishop Montgomery in 1584, the Eik of 1605, and the Charter of 1613. But simple regulations for the management of their craft were never on any other occasion before or after submitted to the Town Council for approval. The agreements they made with the Skinners of Gorbals required, as was the case in other crafts, confirmation by the Town Council, but there was no interference by the Town Council or application to the Town Council in connection with ordinary management rules and regulations, although when it came to trade regulations the applications to the Town Council by the Skinners were numerous as will be seen hereafter.

(ii) Example of settlement of craft disputes on petition or appeal.

After the Trades House had been soundly established, petitions by way of complaints on ordinary trade affairs were seldom made direct to the Town Council. The Provost and Magistrates preferred that disputes should not come before them until everything had been done for a settlement by the Deacon and Masters, and failing that, by the Deacon Convener and Deacons.¹ The same rule applied to minor disputes between crafts. But there were necessarily instances where these inferior jurisdictions were out of place and where both the craft and the Deacon Convener's Council were powerless. Here the method of direct appeal came in, and it was made either by a person aggrieved or by a craft aggrieved. The person was sometimes an unfreeman wishing to acquire craft rights, and the craft complaint was usually either against the merchants or a craft or calling over which the Deacon Convener and his Council had no proper means of control, e.g., the Gorbals Hammermen or unfreemen intruders.

But there was a specialty with regard to the Skinners which made it necessary for trading regulations and intertrading disputes coming directly before the Town Council rather than the Deacon Convener's Council. The Skinners dealt with articles which they did not manufacture but merely bought and treated. They depended upon the Fleshers or outsiders coming into town on market days to supply these articles, and when they had sufficiently treated them they had often to pass them on to the Cordiners or other leather workers. Opportunities for dispute were therefore very numerous, and the Town Council had on many occasions to pass regulations affecting the Fleshers, the Skinners, and the Cordiners and other allied trades.

As has been pointed out, disputes with unfreemen could only be settled, in default of amicable agreement, by direct complaint to the Magistrates, and

¹T.H.R., 25th May, 1661. See p. 56, *supra*.

But the distinction between mere craft disputes and civil causes and the appropriate judges for each would seem not to have been strictly followed, for on 25th April, 1698, William Fulton, Deacon, with the masters and all the freemen met together and took into consideration that by the Laws of Parliament, especially the Acts James III, Parliament V, caput 27, and Parliament XIV, caput 105, all parties should first pass for the discussion of their actions and for judgment to the Judge Ordinary so that the burgesses should promote good order by lawful methods. "Wherefore it was manifest that all questions should be cognosed and terminated within themselves by the powers and jurisdictions competent to the Craft without their fellow burgesses going themselves or carrying others before extraneous courts whose jurisdiction is either doubtful or less competent." It appeared that there had been processes raised by certain burgesses against their fellow burgesses before the bailie of the regality of Glasgow and other judges whose jurisdiction was either incompetent or doubtful, and which process might have been more orderly if taken before the ordinary courts and jurisdictions of the burgh. Moreover these magistrates and judges had been in the habit actually of applying the fines of their courts for supply of the poor and for pious uses. "Therefore the Incorporation for themselves and their successors agreed that everyone of them hereafter should directly prosecute and pursue their causes for debt, slander, wrong, riot, blood, removing, lime-alling, or any other action before the magistrates, judges and respective courts of the city rather than before the bailie of the regality or any other incompetent, doubtful or less proper jurisdiction, in the first instance. The Craft appealed to the Deacon-Convener and his council and to the Dean of Guild and his brethren to concur in one address to the Magistrates and Town Council for the passing of an Act to this effect, under such penalties as the Council might think fit."

after the beginning of the eighteenth century complaints to the Higher Courts became more common. In the case of differences with a class of unfreemen, agreements were resorted to which had to be ratified by the Town Council to be of any avail.¹

But even where the minor jurisdiction was undoubted or accepted for the time being, the decision of the Deacon and masters or of the Deacon Convener's Council could be questioned by an appeal to the Provost, Magistrates and Council.

There are no cases of direct interference by the Town Council affecting the Skinners taking the form, say, of enforcing a freeman's admission to the craft, although such cases are numerous in regard to other crafts, particularly those crafts which were composite, such as the Hammermen and the Wrights. (iii) Examples of direct interference by the Town Council.

For instance, the Hammermen had such craftsmen as pistol makers, knife makers, locksmiths, cutlers, and goldsmiths thrust upon them, and the Wrights other craftsmen like boat-wrights and painters. Enforced admissions.

The Town Council attempted to do the same with the Surgeons in 1679, when they actually admitted a man to practise surgery within the burgh "as amply in all respects as if he had been admitted a freeman with the calling of Surgeons." This was disputed by the Surgeons, who had a Royal Charter with privileges extending far beyond the boundaries of the burgh, and after many years' controversy the Court of Session finally decided in 1691 that the Surgeons were right. Here we see the exact limits of interference of the Council in this direction. The Town Council could create subordinate Incorporations, and, being superior, place conditions upon the operations of such an Incorporation, even to the extent of forcing the admission of members. But this was beyond its power when it came into contact with a Royal or Parliamentary Incorporation, whose exclusive privileges came from the Crown or Parliament, and covered a large extent of territory, including one or several burghs. Questioned by the Surgeons.

Legal proceedings were sometimes taken against a craft, or a declaration made in an Act of Council defining the jurisdiction or privileges of the craft. For instance, in August, 1574, the Town Council took action against the Deacon of the Smiths for usurping the authority and office of the Provost and Bailies by cognosing causes between parties, inhabitants of the town, giving his decree and setting forth the same as "a rolment of Court" as if he had been the Judge Ordinary. The Deacon of the Smiths asked time to answer, which was granted, and his case was continued. The decision, if any, is not recorded in the burgh records. In all probability the matter ended there, for it is Town Council proceedings against crafts.

¹See the various agreements with the Gorbals trades. *Hammermen History*, Chap. VIII; *Weavers*, Chap. XI and XII and *infra* Chap. XIII.

certain that other Deacons in Glasgow were at that time relieving the Provost and Bailies by hearing cases between parties belonging to their own trades, and the practice grew so rapidly that eventually the Magistrates expressed the desire, as has been pointed out,¹ that all such complaints should first be tried by the respective Deacons and then by the Deacon Convener and his Council, before reaching their own Court.

Another craft practice was questioned by the Town Council in February, 1600, when the Council attempted to prevent the Deacon and "Quarter" Masters of a craft from visiting, i.e., searching, the Smiths of Bannockburn until the Glasgow Hammermen produced their "Letter of Deaconhead." The Town Council refrained from going further, although the Charter of 1536 had given no power to the Hammermen masters to search the work of unfreemen coming to the market, and the Scots Act of 1491 had prohibited the collection of small dues from unfreemen coming to burgh markets. But the Hammermen continued to search the work of the Bannockburn Smiths when it came to the Glasgow market, and exacted the "brod penny" from them down to as late as the year 1831. The Skinners similarly charged the "brod penny" from market incomers from other burghs and villages.

Instructions as to manner of working.

The Town Council often issued instructions as to the circumstances and manner in which work was to be executed, and made general proclamations affecting one craft or all the craftsmen in the burgh. Regulations affecting all the craftsmen are exemplified by the cases of orders issued regarding behaviour at wapinschaws or other public appearances, or craftsmen's conduct in observing the Sabbath day.²

As to Burgess duties.

Council regulations for Skinners, Cordiners and Fleshers very numerous.

The powers of the Council in these matters were founded on long standing custom springing on the one hand from their powers of creating and controlling privileged guilds, and on the other from their duties to protect persons and property and maintain law and order. As has been said, the Skinners were peculiarly placed in respect that the Cordiners or leather workers were often in their hands while the Skinners themselves were often in the hands of the Fleshers. Consequently, we find more trade regulations affecting these crafts in the burgh records than regulations affecting all the others put together.

Early trade regulations of the Town Council.

The earliest reference in the burgh records in relation to the Skinners appears on 10th October, 1575.³ It is one among several of the annual statutes

¹ See *supra*, p. 56.

² "The Magistrates hereby request the Deacons of each of the Fourteen Incorporations of this City to appoint the Fourteen Officers of the Trades to perambulate the Streets every Sunday in four divisions, each accompanied by an Officer of the Peace for the purpose of reporting to the Magistrates the names, designations, and places of abode of every person who shall appear upon the Streets or Lanes of this city in crowds for idle or licentious purposes, that effectual measures may be taken for convicting and punishing every offender with the utmost rigour of the Law." *G.B.R.*, 1st June, 1784.

³ *G.B.R.*, Vol. I, p. 41.

(trade regulations) passed by the Town Council in October in each year, and runs :—

"All hides and skins whole and nocht diminished nor tarleathered, As to hides and skins.
"together with their talloun" to "be brought with the boukis" (carcasses)
"together to the market under the pain of eight shillings for the first fault,
"escheating of the goods and dealing to the poor for the second, and for
"the third offence being discharged from using such merchandise."

The same Statute is repeated year after year in October for many years. These old statutes of the Council (dealing with commodities such as ale, bread, flesh, tallow, candles, hay, straw, corn, etc.) were annually proclaimed, often by touk of drum.

The next reference to the Skinners does not occur until 7th April, 1635, when the Town Council ordained so many of the Deacons, not on the Council, and who had not paid their monies to the use of the Blackfriar Kirk, to be "warned to Saturday next," and also Gabriel Cochran, last Deacon of the Skinners, and the Visitor of the Surgeons, "anent their stent."¹ This indicates that the Skinners had not paid their customary 40 merks. Crafts stented for Kirk purposes.

But the most frequent cause for bringing the Town Council and the Skinners together was the need for continually making public or enforcing Seventeenth century trade regulations. from time to time Council regulations necessary for maintaining the quality of hides and skins in the Glasgow market. The earliest example of the Town Council dealing with this question occurs on 3rd August, 1639.²

"Understanding the great wrong done by the Fleshers within the Burgh Enforcing quality of hides and skins.
"in that when they flay their sheep they leave the substance and strength of
"the skin on the bouk" (carcass) "and thereby make the bouk seem better
"than it is and so weaken the skins and hole them, that they cannot be made
"in work, to the great prejudice of the merchants who buy them and the
"craftsmen who work them and others, it is statute and ordained that two
"men be chosen yearly, one merchant and one skinner, to try the sheep skins
"slain within the burgh or brought thereto anent the sufficiency or
"insufficiency of the same."

Each skin found insufficient was to be confiscated *ad pios usus* and disposed of at the sight and discretion of the Provost and Bailies, and the two searchers appointed were to have for their pains one penny for each skin from unfreemen and twelve pennies the score from freemen, the money to be paid by the selling owners of the skins.

¹ *G.B.R.*, Vol. II, p. 26.

² *G.B.R.*, Vol. I, p. 403.

Open marketing of skins and tallow proclaimed.

A few years later (17th June, 1643)¹ the Council ordained the drum to go through the town intimating that all skins and tallow should be brought to the market under the pain of confiscation.

Again on 21st April, 1655,² the Council heard a supplication given in by the Deacon of the Skinners, sundry merchants and burgesses, concerning the statutes of the burgh, requiring hides and skins of all sorts to be brought with the bouks (carcasses) to the market place to be sold. The regulation of 1643 was then made anew.

Skinners protected as against Fleshers.

The old complaint of 1639 regarding injury being done to skins was repeated in May, 1659,³ when the Skinners again complained against the Fleshers, exactly in the same language as that of 1639, adding, however, that the Fleshers were also in the habit of cutting the skins in the neck and buttocks to the prejudice of the merchants who buy them and of the Tanners as well, who also suffered through the Fleshers cutting and holing the hides. The Town Council prohibited the Fleshers from carrying out such practices under the penalty of confiscation of all faulty hides after they had been tried by the searchers. This resolution was ordered to be intimated by "touk of drum."

A Dean of Guild brought to book.

On one occasion, the Town Council, acting on a remit granted by the Lords of His Majesty's Privy Council, considered on 3rd May, 1665,⁴ a petition by John Listoune and John Wood, Tanners in Glasgow, complaining that they had bought from one James Bogle, a merchant there, 900 salt hides or thereby for 9,000 merks, and a difference had arisen regarding the weights with which the same should be weighted at delivery.

The petitioners averred that common tron weights, according to common custom, should be used, and the seller alleged they should be delivered by his own weights. The Dean of Guild of the time, being a friend of the merchant seller, "without calling counsel of his brothers or considering the custom of the burgh" and without any proof, ordered the complainers to be imprisoned. They were actually put in prison but they purchased suspension, notwithstanding which the Dean of Guild ordered his officers to attend at their dwellings "to their great discredit, so that they were forced to flee the town."

The Provost and Bailies sent for the Dean of Guild, Mr. Frederick Hamilton. After a full enquiry they found that he had "malversit" his office (1) in keeping court by himself without a quorum of his brethren, and (2) in imprisoning John Listoune at his own hand without concurrence of the Magistrates, both

¹ G.B.R., Vol. II, p. 58.

² G.B.R., Vol. II, p. 311.

³ G.B.R., Vol. II, p. 421.

⁴ G.B.R., Vol. 1663-1690, p. 56.

contrary to the Letter of Guildry. The Town Council suspended the Dean of Guild from his charge during their further pleasure.¹

Faulty hides were again under consideration of the Council on 12th November, 1670,² when (in respect that their predecessors on 12th May, 1659, had ordered that no Fleshers take upon hand to hole any skins in the neck or buttocks, or cut or hole any hides, under the pain of confiscation) they resolved that confiscation was too severe, but for preventing such injuries in future they appointed the Deacon of the Cordiners and his successors to sight all hides belonging to burgh Fleshers or to strangers, and if they find any hides holed or scored, to exact six shillings Scots for each hole (holl) or score (scoir). Other forms of abusing or spoiling skins were to be punished by advice of the Magistrates, the fines to be applied for the use of the poor of the Cordiners calling. It was provided, however, that the Provost and Bailies should always be judges between the Deacon of the Cordiners, Fleshers or strangers in case of any debate or controversy.

Cordiners protected as against Fleshers.

Again in 1692 the old question was discussed, when Bailie Tennent, and the Dean of Guild, and Deacon Convener reported that at the request of the Council they had convened the Skinners and Fleshers to consider once more a petition of the Skinners complaining of the Fleshers holing and abusing the skins of sheep, leaving the substance and strength of the skin upon the bouk and tugging the same in the neck, so making the bouk seem better than in reality it was, weakening the skins and holing them so that merchants buying were prejudiced. On that occasion, however, a further complaint was made, namely, that when flaying the skins the craftsmen Fleshers would tug the same in the neck and often leave little or no neck at all; at most "a great sheep's skin would have only a lamb skin's neck." Thereby the Fleshers made great advantage to themselves, but there would be much wool wanting, wool already paid for by the merchant and Skinner craftsman. The Skinners asked that the Fleshers be prevented by regulation from acting thus, for by leaving the blood hole in the neck with one lugg at the skin they would be conforming to the custom of other Royal burghs. They asked further that the Fleshers should be ordained to let the skin be seen and sighted conform to the older regulations of the Town Council. The decision of the Council was that the Fleshers should not in future tug or pull the neck or any part of the skin or leave any part of the substance or strength of the skin upon the bouk (which might weaken the skins) nor should they be allowed to hole the same. Further, the Fleshers were to leave the blood hole in the neck with the half of one lugg at the skin, although by the custom of other burghs they should really leave one whole lugg at every skin.³

Skinners again protected as against Fleshers.

¹ Dean of Guild Frederick Hamilton held office for one year only, upon that occasion, and not for two years at a time, but he had also held office as Dean of Guild for the maximum period of two years in 1661 and 1662.

² G.B.R., Vol. III, pp. 146-7.

³ G.B.R., Vol. IV, p. 53.

Finally, the Council ordained also that all skins be seen and sighted before sale to a merchant or craftsman, under the penalty of confiscation of all skins and hides found faulty or "kept up" unsighted, and the Council ratified and approved of all former Acts of the kind in favour of the Skinners.

Council define uses of the Skinners' Green.

The members of the craft had the liberty of drying their wool and skins on the Skinners' Green, but other burgesses had, about the beginning of the eighteenth century, been in the habit of laying "fulzie" on and driving their carts through the Skinners' Green. On 2nd May, 1724, the Council, on the petition of the craft, ordered that this practice should cease so that the Skinners might have the liberty of drying their wool and skins there as formerly.¹

Hide and skin searchers.

The regulations of the Council regarding hides as well as skins necessarily brought the organisation of the Incorporation of Cordiners into play. As an instance, on 20th February, 1739,² representations and proposals were submitted by the Cordiners and the Tanners regarding hides and skins and the regulation of the "way and manner" of searching. A counter petition by the Fleshers was also considered, and both were remitted to the Magistrates to hear all parties concerned. On 23rd April following,³ a Committee had considered the representations, which it appears concerned the holes, cuts and gashes in hides and skins flayed by the Fleshers. The Committee several times convened the Cordiners, Tanners, Skinners and Fleshers together and had learned that the Council regulations against gashing, holing and cutting of hides under penalties had not been fully exercised. The Committee thought the Council should enact that in place of the Cordiners and Skinners searching, there should be an official or independent searcher to search hides and skins of all cattle, whether of cows, bulls, stirks or calves, formerly in use to be searched by the Cordiners and the Skinners alone. They advised that the searcher should be furnished with a hammer marked "Glasgow" with which every hide and skin should be marked, viz., the hide on the tail, the calfskin on the neck; the hammer to have two ends, one end with the word "sufficient" and on the other end "insufficient" for marking as the searcher might find necessary. Each searcher was to have two assistants from the Cordiners for hides, and one from the Skinners for calf skins. The searcher was to have a book to record the name of the Flesher and the number of each hide and skin searched and how marked and to whom sold. The Fleshers every Wednesday and Saturday were to give true account to the chief searcher of the number of cattle slaughtered from Saturday to Wednesday and from Wednesday to Saturday, and also to enter to whom the skins were sold. The searching hours were to be Wednesday and Saturday from 1st March to 1st October, at 8 a.m., and from 1st October

Searching regulations.

Cattle.

¹G.B.R., Vol. V, p. 186.

²G.B.R., Vol. VI, p. 8.

³G.B.R., Vol. VI, p. 15.

to 1st March, at 8.30 a.m. Before searching hours the Fleshers were to have their hides and skins all cast in one place, every man's separate, none to be missing, but all laid before the searchers, under a penalty of 3/- Stg. for every bull, or cow, and 1/- stg. for every calf's skin concealed.

Searching of calf skins was to begin at 2 o'clock afternoon, Wednesdays and Saturdays; no servant or tanner was to buy from any Flesher any hide or calf skin, nor take it home before seeing it sealed and marked, under the penalty of 1/6 for each hide and 6d. for each calf skin. For every hole or tug found in a hide the Flesher was to pay 3d. stg.; if in a skin, 1½d. stg. For every gash or flesh-cut either in hide or skin, 1½d. stg. The searcher and recorder was to keep an account of every fine in his book, with the persons' names in whose hides or skins the gashes, holes and cuts had been found, and power was given to the searcher to levy these fines and to account to the Cordiners for *all* hide fines and *half* of the fines for skins, and to account to the Skinners for the other half of the skin fines, all fines to be for the use of their poor. The searcher and recorder was to be bound to exhibit his books to the Cordiners and the Skinners when required.

The two Cordiners' assistants were to be paid out of the fines going to the Cordiners, and the Skinners' one assistant to be paid out of their fines arising from calf skins. The salary of the searcher and recorder was to be £12 stg. per annum, to be paid by the Cordiners out of their fines. The chief searcher and recorder was to be named by the Magistrates out of a leet of two given in by the Cordiners' Deacon and masters. The two Cordiners' assistants were to be named by the Deacon and masters themselves, the Skinners' assistant by the Deacon and masters of the Skinners. The Town Council enacted these regulations on the same day, and the Cordiners leeted the names of James Hunter and Thomas Montgomerie, the Council choosing Hunter as chief searcher.

By October of the same year the Tanners found it necessary to petition the Council regarding the fines arising from gashes, holes and cuts. The regulations had had a good effect but the searcher and recorder's assistants required more remuneration. The Council granted the increases asked for.¹

In January the following year the stamper of the hides, James Hunter, complained against the Fleshers for not taking due care of the hides of cows, oxen and bulls in the slaughtering and bringing of them to the market and, when brought in, not folding up the hides close to the neck of the carcass, whereby the faults, gashes and cuts are not easily discovered through occasion of the filth and dirt. The Council ordained the Fleshers not only to keep their

¹G.B.R., Vol. VI, p. 42.

slaughterhouses clean but also when bringing carcasses to the market to fold in the under part of each hide over the rig thereof, and when in the market fold the hide immediately up to the neck of each carcass and carry, but not drag them out of the market when wet and dirty, under a penalty of 1/- stg. for each hide. The Council also granted warrant to James Hunter to levy these fines.¹

Tanners
complain of
Fleshers'
gashed skins.

Five years later² the Council remitted to the "Annual" Committee a petition of the Tanners with reference to hides and calf skins, complaining that these were often besmeared with blood and dirt to conceal the cuts and gashes from the inspector and stamp master. No immediate report follows, and the matter does not seem to have been dealt with until 1751,³ when Patrick Maxwell was appointed searcher of sheep for the Skinners.

At the same time representations of the Skinners were considered, pointing out that by previous statutes of the Council the Fleshers had been prohibited from tugging and pulling the neck or any part of the sheep skins or bringing them thus into the city, and from diminishing them in any part or leaving any of the substance or strength of the skin on the bouk (whereby the bouk came to seem better than it really was and the skins were thus weakened), or holing the skins to the prejudice of the merchants or craftsmen who buy them. The language of the representations is simply a long mechanical repetition of all their former complaints. The former Acts of the Town Council were confirmed and power was given to the searcher to levy the fines confirmed by the Council for the use of the poor of the trade.

Skinners
complain
against
"fore-
stallers."

References to these regulations appear but seldom after the middle of the eighteenth century. There is a complaint in the year 1765 by the Skinners against strangers forestalling the market or monopolising it by buying up the whole slaughter. A Committee of the Council was appointed to consider and report on this, but no report is recorded.⁴ In September of the same year⁵ the Council had under consideration the regulations of the Skinners and the Fleshers, particularly as to how far alterations might be necessary on these regarding their respective privileges and markets. Again no decision is recorded.

Council
remove a
searcher
from office.

But searchers were still being appointed. In 1763⁶ the Patrick Maxwell already referred to had to be removed from his post for malversation, when Hugh Bryson was appointed, and on 10th November, 1778, John Barclay was

¹ G.B.R., Vol. VI, p. 46.

² G.B.R., Vol. VI, p. 204.

³ G.B.R., Vol. VI, p. 346.

⁴ G.B.R., Vol. VII, p. 203, 22nd March, 1765.

⁵ G.B.R., Vol. VII, p. 213, 11th September, 1765.

⁶ G.B.R., Vol. VII, p. 143.

appointed searcher to fill a vacancy. Appointments are further recorded in 1784, 1797 and 1798, and in the latter year the searchers asked for an increase of salary, but this time it was refused. The last appointment, which was one of inspectors of hides, was on 2nd October, 1801, when Jonathan Wilson and Thomas Barclay were appointed and a petition from them considered as to a proper place for inspecting. The custom had been to inspect the hides in a place known as the Sawmill Yard. Alterations were desired by the inspectors, and a remit made to a Committee, but nothing is minuted later and no further reference appears in the burgh records regarding regulations for the inspection of hides or skins. Last searcher,
1801.

The last reference in the burgh records regarding hides and skins is on 6th July, 1797, when another memorial was presented by the Skinners regarding the official searcher. In the memorial reference was made to an Act of the Convention of Royal burghs of date 9th July, 1717.¹ However, by 1797 the free industrial era was fast approaching and, as has been explained, in the course of four years the selection of the official searcher by the Town Council from leets of names supplied to them is no longer recorded.

These examples are sufficient to show Town Council interference for the good of the community apart altogether from such control as was exercised at times of wapenschaws, musters and in watching and warding.

But while the control and supervision of the work of the Fleshers, Skinners and Cordiners by the Corporation died a natural death in Glasgow forty-six years before the abolition of the exclusive privileges, control of some kind would seem to be as necessary as ever even to this day, as witness the following extract from a Trade Magazine :— Supervision
required even
now.

" Sheep are the largest providers in the world of material for leather making, and in the United Kingdom the preponderance is particularly marked. At present we have in these countries, approximately 6,000,000 cattle and 19,000,000 sheep, of which, again approximately, there are annually slaughtered 2,500,000 and 10,000,000 respectively, the apparently heavy slaughter of sheep being due to the great demand by butchers for young lambs.

" Whether or not it be because sheep skins have a characteristic that is peculiar to themselves—that is the wool product is usually of much greater value than the pelt—or because of the large numbers of the supply, the fact remains that far less attention is given to flay, pattern and preservation than to cattle hides, and the result of this neglect is generally assumed to mean a national loss of some hundreds of thousands of pounds a year. It may well be asked ' Why is nothing done to avoid such a lamentable waste ? '

¹ See *supra*, footnote p. 75.

"The answer may be given very shortly ; . . . it is a real loss, but spread in such a way as not to be plainly visible. And, as the only class of trader that can provide an effective remedy is difficult to persuade, the loss continues.

"At the same time, efforts have been made, and are continuing, to bring about better conditions. The Hide Improvement Society, under the auspices of two of the trade federations, have an instructor regularly engaged in showing butchers' slaughtermen how a skin ought to be taken off, how to secure square pattern and how to avoid cuts. This instructor travels to all parts of the country, and his whole time is taken up in giving instruction and in demonstrating how loss and depreciation in material may be avoided.

"The butchers are not convinced, apparently, that skins of perfect flay and pattern would increase the financial return to themselves, and in consequence many of them refrain from encouraging their slaughtermen to profit from the free instruction that is offered to them. To some extent the fellmongers make this apathy practicable by the way in which they buy skins. Many of these take into account merely the weight and quality of the wool the skin carries, and its size, and base their bid accordingly. Very few indeed trouble to turn it over to examine the condition and shape of the pelt, and similar neglect is shown it until it reaches the leather dressers. As these split the pelt for grains and linings they are compelled to scrutinise the flay very closely, and as poor flay means a poor price for the linings it will be easily understood that leather dressers have been the most vocal in complaint of the negligence that is shown towards points of value by practically everyone that handles sheep skins.

"That negligence is made possible because the loss, which all agree there is, is disguised. The butcher does not feel he is losing money by allowing his men to cut skins, and neither the fellmonger nor the pelt buyer realise they are throwing money away by not insisting upon *allowances for bad flay and bad pattern*.

"*Personally, we believe there will be no lasting improvement until bad workmanship is penalised.* When that is made to mean a direct loss upon the person who is responsible for it, or permits it, there will be a very quick improvement. When butchers are made to realise that a badly flayed skin, a skin of poor pattern, means a lower price, such skins will soon cease to be produced."¹

Here we have the practical problems of the sixteenth century still unsolved while the twentieth century is nearly half run.

¹ *Leather Trades Review*, 8th May, 1929.

Chapter XI.

JURISDICTION OF THE DEACON AND MASTERS—FINES AND PENALTIES.

Nature of jurisdiction—"Sufficient" work—Searching the market—Convictions—Breaking the Craft statutes—Regrating and forestalling—Apprentices and servants attempting to buy or sell—Insufficient work seizable—Unfreemen trying to get work finished by a Skinner—The Masters v. Gemill—Disobedient apprentices—Discipline and good order—"Blaspheming" the Deacon—"Classing" of offenders—"Rebellion." The Masters v. Bigart—Railing at the Deacon—Theft—Dishonesty and packing and peeling incur banishment—Unseemly conduct and language—In eighteenth century conduct improves—Disobeying the Deacon—Fines imposed on Deacon, Masters and Officer—Reviling the Charter—Bad workmanship punished—Two members outlawed—Banishment for resetting or stealing—Refusing to share with brethren large purchase of skins—Pricking and drying scorling skins—Member deprived of right to buy and sell—Scourging and banishment threatened—Harsh treatment for offending journeymen—Some culprits write out their own convictions—Unfreemen punishable only by Magistrates—Eighteenth century fines become heavier—Packing and peeling convictions diminish in middle eighteenth century—Partnerships with unfreemen become allowable—Prosecutions decline towards nineteenth century—Re-enactment of fines and penalties cease—Last prosecution, 1808—Last fine enactment, 1826—Master Court judgments appealable to Trades House, Town Council and Higher Courts.

THE Deacon and Masters of all Scottish Incorporated Trades exercised a jurisdiction over their members, journeymen and apprentices. They acted as a Court for settling disputes between members, and questions concerning journeymen and apprentices. It was thus that they dealt with unseemly conduct and with breaches of discipline or trade regulations. Their judgments disclose a desire to maintain the dignity and power of the Deacon and his Masters and the high standard, not only of decorum and good behaviour among craftsmen, journeymen and apprentices, but also the quality of work turned out by the brethren. Without troubling the Magistrates they were generally able to enforce their judgments, but when it came to recovering a fine or imprisoning an offender the assistance of the Trades or other Bailie for his sanction and of the redcoat town officer to do execution, was necessary. And so it came to pass that after the Guildry came into existence in Glasgow the Deacon Convener or the Trades Bailie, or both, were often invited to attend any meeting of the Court when a trial was to take place in order to get immediate sanction for the decision and for carrying out the punishment inflicted.

When quality of work came into question and the official searcher's opinion was in dispute the Deacon and Masters promptly dealt with the case. On ordinary days only the Glasgow Skinners' work could be seen in the market, and such cases were easy to deal with. But on market and fair days the work of out-of-town Skinners was there for inspection and over the out-of-town man the craft had no jurisdiction. No doubt the searchers could seize deficient work but they could not restrain the person of a stranger or unfreeman. Such an offender had to be reported to a Bailie or, if a merchant, to the Dean of Guild. Even the Deacon Convener had no control over strangers.

Convictions.

There are many cases in the Records of the trial and conviction of members for insufficient work, e.g., 26th July, 1575, John Paterson, elder, found "in the wrang for breaking the statute for the making of sheep leather laces and for the unlaw of 20/-, has come in the will of the Craft." Whereas when strangers were at fault the Burgh Court was appealed to, e.g., "James Cadder in Edinburt, Florens Eistoun and George Jamesoun in Linlithgow, are accusit for regrating and forestalling of the mercat in bying of skins and hides" and are "decernit ilk ane in ane unlaw of 8s."

Breaking the craft statutes.

Regrating and forestalling.

Apprentices and servants attempting to buy or sell.

Only masters' work was recognised. A journeyman or apprentice was not allowed to buy or sell for his own profit. While this was a natural result of the master craftsman's monopoly the rule tended also to make for quality of work. Apprentices or servants found guilty of attempting this secret selling (for it could not be done in the market or in a public place) were fined and prohibited from working under the protection of the craft until the fine was paid. Moreover, the customer making such a bargain could not complain to the craft when he found he had been defrauded, whereas, if he had a reasonable complaint against a master craftsman the Deacon and Masters promptly heard him or he could have recourse to the ordinary Burgh Courts.

Insufficient work seizable.

All insufficient work found was seized by the Deacon or other searcher and the culprit punished, e.g., 3rd November, 1615, "Robert Gemill of his own consent is become in the Deacon and Masters' will for his offence in having insufficient work and also resisting the searchers in taking trial thereof."

Unfreemen trying to get work finished by a Skinner.

Like other crafts the Skinners had frequently to complain of unfreemen—chiefly town merchants and men of other crafts—getting freemen of the Skinners to complete work for them.¹ This was not a matter for the Deacon and Master to rectify by themselves. Complaint had to be made to the Magistrates or the Dean of Guild but the craft could bring the erring Skinner under their "will," e.g., 2nd May, 1588, "John Gemill, elder, being convicted of pulling of skins to others in this town by himself is discharged as one of the masters of the Craft and to have no place amongst them hereafter," and also it is ordained "that his booth window be steekit until he come in the will of the Craft." Fourteen years later, 19th August, 1603, the craft re-enacted this sentence against Gemill "That nane of the Craft keep ony company or familiarity with John Gemill, eat or drink with him hereafter until he acknowledge his rebellion to this Craft." Gemill was not re-admitted until 1604, when the Deacon, Masters and Craft "Buries all offence they took against John Gemill and accept him ane brother and forgive him all exclusions they did against him and will that all acts made by them against him be obliterated and

The Masters v. Gemill.

¹ For examples, pp. 95-96.

deleit for ever. . . . And the said John Gemill thanks heartily the said Deacon, Masters and Craft for their brotherly receiving of him and promises to live with them, God willing, in brotherly love hereafter."

Apprentices were often at fault in not rendering sufficient obedience or service to their masters, but probably just as often masters were complained against for not properly teaching or treating their apprentices. The Master Court had to rectify such complaints. In serious cases against craft apprentices the indenture was often cancelled and in cases against the master the indenture was sometimes transferred to another master.

But it was in their endeavours to maintain discipline and good order amongst craftsmen, apprentices and journeymen that the masters were most frequently brought together as a Court. Uttering slanderous or injurious words against the Deacon or the masters or a fellow craftsman was a common offence. The dignity of the office of Deacon had to be upheld, and upheld it was by severe punishment, e.g., January, 1579-80, "Patrick Gemill for blaspheming the Deacon" was heavily fined, and the sentence concluded with the warning "if ever he do the like again he shall pay one new upsett and sit down upon his knees and ask the Court's forgiveness."

Frequently the offender was not given the option of a fine but had his freedom cancelled. The common term for this form of penalty was "classing." The "classing" was sometimes, as in the case of Gemill above mentioned, for an unfixed period, sometimes for a period of one or two years, and sometimes only until the culprit had paid his fine or fulfilled any other requirement after his conviction. As an example of "classing" there is the case of David Bigart on 9th August, 1597, when the Deacon, masters and brethren "perceiving nothing in him but malicious obstinacy and rebellion against them" secluded him "from their society and company" and obliged themselves "in noways to have or use his company in ony sort" until David "shall be found penitent and crave reconciliation." David immediately submitted himself to the will of the Deacon and Masters and they bound him to stand the same day before them at the New Kirk at three in the afternoon and there be punished. David subscribed the minute recording this in his own hand. At the place appointed he received his sentence, which was to "sit down on his knees before the Deacon's booth door and ask the Deacon and Masters for their forgiveness" and also to pay a penalty of £5 Scots to the craft.

Another example may be quoted. John Hamilton, on 15th May, 1610, was found "in ane greit wrang" for railing and misusing the Deacon and hails Craft, first in Hamilton and next at "our own Cross," and also in "misusing" the Craft with words and lifting his neighbour's stand without leave. He was fined 40/- to the Bailies and a new upset to the craft.

Disobedient apprentices.

Discipline and good order.

"Blaspheming" the Deacon.

"Classing" of offenders.

"Rebellion." The Masters v. Bigart.

Railing at the Deacon.

Theft.

Trade regulations in the Charter or the Town Council's statutes or the craft regulations and bye-laws were frequently broken by the craftsmen, and these breaches caused many trials before the Master Court. In 1602 (6th May) two craftsmen were tried for thefts of skins and gloves. The greater offender of the two, Cosine Dunlop, was "discharged from the Craft as if an unfreeman never to have vote, neither in Court nor Council in time to come," and it was resolved that no freeman should give or deliver any kind of work or bear company with him under the pain of a new upset and 40/- to the Bailies. While the lesser offender, James Sheills, was similarly discharged "as if an unfreeman" with no vote in "Court or Council," he was permitted to work in the craft so long as "found honest in his doings, but if found packing or peeling in time coming" he was to be "banished from the town never to be seen again."

Dishonesty and packing and peeling incur banishment.

Unseemly conduct and language.

Unseemly conduct was a very common occurrence and it had thus to be frequently dealt with. The nature of the language used by such unruly craftsmen is sometimes fully stated, at other times only generally described. It may simply be minuted as "Misbehaving himself in the presence of the Deacon," "Troubling the Court in presence of the Deacon Convener, Deacon and whole Trade," "Speaking in a most irreverent manner," "Uttering proud and reproachful words," "Doing wrongs and injury, both in opprobrious and slanderous speech, and threatening evil deeds." When details are given the language is very far from parliamentary. A freeman is fined ten merks in 1682 for "reviling against the Deacon," calling him a series of most objectionable names and saying "God's curse light on them that made him Deacon." As an afterthought the presiding Deacon, having forgotten the right of the Bailies to a portion of the fine, penalised the culprit in an additional 40/- for the Bailies, and the craft deprived the culprit of his vote in all affairs of the trade for four years. For saying about the Deacon "Hang him and John Grey baithe" a new upset was the fine. But for much grosser language, which cannot be here repeated, the punishment was simply "If ever he commits the like hereafter he shall quit his liberty and freedom of the trade for ever."

In eighteenth century conduct improves.

Disobeying the Deacon.

After the beginning of the eighteenth century the conduct of the ordinary member seems to have improved, for it is but seldom that any complaint is recorded of the Deacon failing to receive that respect which his position demanded.

But of other offences there are many from the very earliest records, and the fines are graded according to the seriousness of the offence. For disobeying the Deacon the fine was 11/- Scots.

Fines imposed on Deacon, Masters and Officer.

The Deacon had to hold quarterly Courts. For every Court he failed to hold he was to be fined 10/-. Every craftsman failing to attend was fined 5/-. This was as far back as 1575. If the Deacon and masters neglected to observe

the provisions of the Charter of 1613 they were liable together in a penalty of £10 Scots. A pitcher of ale was the fine if a member allowed eight days to pass without taking a new apprentice or journeyman to the Deacon and paying the usual entry fee. The officer who failed to warn the craft according to the Deacon's command was fined 8/-. When the craft officer presented himself to point a craftsman's goods and enforce collection of a fine and was met by opposition the fine was 40/- to the Bailies and a new upset to the craft. That was also the customary fine for blaspheming or railing against the Deacon, and for reviling the Charter as "imperfect and unworthy of observation," but here the reviler of the Charter was also declared to be "man-sworn." William Bigert, on 18th June, 1573, was fined 10/- for "breaking of the statutes of the Craft" and John Gemill was fined in the same amount for "receiving Nichol Wrycht as a worker without leave of the Deacon." Another craftsman was fined 30/- for taking four servants without the Deacon's license. Fines equivalent to the value looked for were inflicted on a craftsman who defrauded his customer, and in one instance the customer received back 18/- for "ane todskyn" and another customer 16/- for "three rabuck skynnys and ane brok skyn," all of poor quality. A craftsman who took an apprentice for less than seven years was fined 40/- "less 20/- forgiven him." For "cutting sindry skyns in twa" (bad workmanship) a member was fined 20/- and ordered "to sit upon his knees and ask the Deacon's and brethren's forgiveness." Two members were practically outlawed in February, 1597, when it was statuted "that no man sell or make merchandise with Ard Symenton and Robert Sempill" nor any of their servants "under pain of one new upsett and 40/- to the Bailies" and "no servant that serves them shall be licensed or get any work from any freeman of the Craft." Symenton came under the notice of the craft again in 1598. His punishment then was that "nane of the Craft eat, drink, buy or sell or have to do with Ard Symenton," under the pain of a new upset and 40/- to the Bailies, "for he has made great trouble to their Craft."

Reviling the Charter.

Bad workmanship punished.

Two members outlawed.

As we get on towards the beginning of the seventeenth century punishment and fines become heavier. In May, 1608, John Fergusson "if ever he be found culpable of taking, resetting or stealing other men's skins, leather or other goods or gear whatsoever," he shall be "perpetuallie banished and secludit from being a freeman." Next month John Hamilton is actually expelled from the craft for "treating of skins to James Stewart's wife within his own house," and the craftsmen are warned that "nane of them shall eat, drink, bear company or fellowship" with him until he is again admitted to the craft.

Banishment for resetting or stealing.

For buying a large lot of skins from another craftsman and refusing the Deacon and brethren any part thereof, in 1612 John Jaip was simply "found

Refusing to share with brethren large purchase of skins.

in the wrang"—an example of favouritism to an influential member of the trade—whereas next year "great shame and disgrace is done to the Craft" in the "stealing of skins and resetting thereof" by two more lowly offenders, who are fined five pounds each and the Bailies requested to interpose their authority to the decree.

Pricking and drying schorling skins.

The minutes of this period end with a conviction against a member for "pricking and drying of schorling skins against the provisions of the Letter of Deaconhead and Acts of the Craft" for which a penalty of £10 is inflicted, the money to be divided equally between the Bailies and the Craft.

Member deprived of right to buy and sell.

In the later seventeenth century minute books there are records of trials of all kinds. There are convictions and fines inflicted for pricking, drying and exporting of schorling skins, for opprobrious and slanderous speeches, for disobedience to the Deacon and Quarter Masters and for many of the other offences that have already been referred to. The offence of disobedience to the Deacon has by 1648 become too heinous for punishment by a mere fine. In that year, one, James Young, is found guilty and "until he give satisfaction therefor" the hail brethren ordain that if any member of the craft be found buying or selling "any sort of work or wair" to or from James Young, the member shall pay to the calling £10 every time he is found doing so and "that because of his (Young's) disobedience."

Scourging and banishment threatened.

In the same decade, one, James Govane, confesses his fault (not recorded) to the Deacons and Masters, and promises "amendment of life with God's grace" and that if he ever be "found to do the like again he shall be taken to the House of Correction and there be scourgit and then banished from the calling for ever." To this decision of February, 1642, James Govane acquiesced, not only signing the minute "*sic sub* Ja. Govane," but writing the whole minute in excellent caligraphy with his own hand.

Harsh treatment for offending journeymen.

Journeymen also received harsher treatment after the middle of the seventeenth century. Two of them found in the wrong in August, 1662, for "using ane freeman's tred, diverting themselves from their master's service, in contempt, serving other men, offering to fight a combat with their master and abusing him several ways," did not escape with a fine. They were bound by subscribing the minute never to do the like again or "any other faults or wrongs," otherwise they were to be liable to have no "benefit of the trade and calling in time coming," and to be "discharged for ever."

Some culprits write out their own convictions.

Writing out and signing the record of their own convictions into the minute book becomes almost an enforced custom thereafter. The craft even went the length of trying unfreemen, which they never had any right to do. This happened in the case of Alexander Andersone, son of Robert Andersone

in Kintyre, who in August, 1676, was found guilty of "breaking the liberties of the Craft as an unfreeman, in buying of skins, dressing them and selling and making gloves of the same." The complaint being read over, Andersone, while pleading ignorance, acknowledged his guilt in writing in the first person and signed the record before the Clerk and his "servitor" thus:—

"I shall no manner of way under what pretext whatsoever in any tyme heirafter, except I be ane frieman of the said calling, buy any skines to drese, sell or make any gloves thereof or to use ane friemans tred of the said calling except I be admittit ane frieman thereof and that onder the paine of ane hundreth merkis Scotis money *toties quoties* swa oft as I shall be found to transgresse the same attour other punishment that shall be afflictit upon me by the Magrats of Glasgow and deacon maisters & remanent brithren of the sd calling in caice I shall happen to transgresse any part of ther sds liberties by bennishment or other wayes as they shall think expedient."

It will be noticed, however, that the Deacon and Masters did not attempt to punish or to fine Andersone. They had no jurisdiction over him, that being the right of the Magistrates of Glasgow, but he bound himself to pay 100 merks to the craft over and above whatever the Magistrates might fine him for every future offence of the kind. Unfreemen punishable only by Magistrates.

Questions with apprentices were numerous towards the end of the seventeenth century. In August, 1682, John Muir is "discharged and inhibited from having any apprentice in time coming during the space of six years" for having freed his last apprentice, James Dykes too soon, "contrary to his office and to the statutes of the calling," and further, James Dykes is also declared to have no benefit whatever from his apprenticeship, he to be regarded only as a stranger.

About the same period the fine for abusing the Deacon became as high as £10 Scots and credit was given where the accused came under the craft's will and paid a substantial sum to account, say "thrie full dollours." Eighteenth century fines become heavier.

The fine for dressing of leather in an unfreeman's house became £5 with 40/- to the Bailie and the fine for reviling and scandalising the calling became £10.

Convictions and fines continued until well into the eighteenth century, but by that time the exclusive privileges of the Skinners—like those of the Weavers—were gradually weakening and, in consequence, were not being enforced to the full. The offence of "packing and peeling" with unfreemen, particularly merchants, was frequently brought home to members and their Packing and peeling convictions diminish in middle eighteenth century.

workmen when they attached themselves to a firm or a company or to one or more merchants. In a case of the year 1756 where a member confessed to this practice the Deacon and Craft only fined him 5/-, although it was the opinion of the members that he should have paid a new upset for his transgression, "but being sensible that he had done so through ignorance and had shown sufficiently his regret" the punishment was modified.

Partnerships with unfreemen become allowable.

Another instance occurred in 1785 in connection with a co-partnership between James Ritchie and William Brown, Brown being a freeman of the craft. Under the co-partnership deed he was not entitled to sell "even one pair of gloves or leather breeches" without the company's consent and direction. But "this contract," said Brown, "had no respect to any of the branches of the Skinner trade," and he refused the craft a copy of the deed. The trade were thus prevented from ascertaining the nature of its contents. The trade unanimously authorised all lawful and prudent measures at their expense for compelling Mr. Ritchie and any other of his partners in the contract of co-partnership with William Brown (while carrying on any part of the Skinner trade within the burgh of Glasgow), to enter as freemen of the craft and pay the usual dues or "to desist from practice." The case dragged on until 1787 and then took the form of a written complaint against William Brown, concluding for a new upset in name of fine for "packing and peeling with unfreemen, and particularly with being concerned as a partner with Mr. Robert Carrick, merchant in Glasgow, an unfreeman, in carrying on branches of the Skinner trade." It was alleged that he had been concerned with Mr. Carrick in the business for several years. Brown was summoned before the Court of Masters. He gave in defences. Before coming to a decision the Deacon and Masters wished for the Trade's advice. The Trade gave the opinion that Brown was liable in a new upset and the sentence was pronounced—"the Deacon and Masters decern William Brown in a new upsett and ordain the £10 amend to be paid into the Collector's hands to be used in terms of the Acts of the Trade."

Prosecutions decline towards nineteenth century.

The Skinner trade was dwindling as the nineteenth century approached, and freemen were often obliged to take work as servants. Even those in that position were not, apparently, able to earn a regular living or else some measure of compassion was being shown to a class whose status had been lowered from master to servant. Two freemen servants were brought before the Deacon and Masters in 1792 charged with the "atrocious crimes of stealing from and purloining their masters' property." Both confessed, but so great was the sympathy of the Deacon and Masters for their unfortunate position that they unanimously authorised the Deacon to do no more than "reprimand them in the severest manner for the above crimes, which was done accordingly."

By this time also the re-enactment of fines and penalties for certain offences had long ceased, and the chief trouble of the Deacon and Masters was to punish intruders, i.e., firms, partnerships and merchants, and deal effectively with them through the freemen, who, as partners or servants, did work for the intruders, and who were "packing and peeling" with them. Re-enactment of fines and penalties cease.

The Deacon in his report to the Burgh Commissioners in 1833 stated that such procedure as a prosecution could not be remembered by the oldest freeman in the craft. The fact is that the last instructed was on 21st October, 1808:—"Ordered that Joshua Noble and John Littlejohn be instantly prosecuted for infringing on the Corporation's exclusive privileges." Last prosecution, 1808.

The last enactment regarding a new fine was made on 13th October, 1826, when it was ordained "that hereafter the Deacon shall incur a fine of 2/6d sterling if he be wholly absent from any meeting of the Master Court and 1/- if not present within fifteen minutes after the hour, and that every member of the Court shall incur a fine of 1/- if wholly absent and 6d if not present within fifteen minutes after the hour." There are no recorded convictions under this statute nor any record of how fines were collected. Such fines were common in other crafts and were usually noted in a Fine Book or "Hain Book," the money being used at the end of each year for odd distributions in charity or for defraying part of the cost of a Master Court trip or other social function or transferred to a receptacle known as the "Gill Stoup," from which to refresh the Master Court after their arduous labours. Last fine enactment, 1826.

The decisions of the Deacon and Master Court were not necessarily final. From all such convictions and penalties above described there was, of course, an appeal, either to the Deacon Convener and his Council, or to the Provost and Magistrates. Sometimes cases, after passing through both these courts, went to a higher court, and sometimes even to the Court of Session. Where the Deacon Convener was present with the Deacon at the trial and gave his *imprimatur* as a Magistrate the appeal could be taken direct to the Town Council. Sometimes the ordinary courts of the burgh and even the Court of Session were resorted to without reference to the Deacon Convener and his Council, or the Provost and Magistrates. But the Glasgow Skinners seldom, if ever, went to such courts or were taken there. Reported cases of the courts of law of the late eighteenth and early nineteenth centuries show how these courts, so far as possible, protected the unfree craftsman from persecution and yet recognised the legality of the exclusive privileges of each craft. The courts kept these privileges strictly within the limits of the Crafts' Charters, nowhere extending their sphere of operation beyond the confines of the ancient royalty of each burgh nor hampering any trades not originally embraced in the constitution of some craft, nor checking the growth of new industries. Master Court judgments appealable to Trades House, Town Council, and Higher Courts.

Chapter XII.

DEMARCATIION OF WORK.

Need for demarcation in some crafts—Between crafts—Early examples, Masons and Wrights, 1607—Between branches of same craft—Brass and Iron Smiths—Saddlers and Beltmakers—Demarcation appeal to Town Council—Magistrates make “capacity” the test—No internal demarcation for Skinners’ craft—As between different crafts—Hammermen and Wrights—Clockmaker and Wright—Free trades could not “intrude”—Merchant intruders—Licences granted to Merchants—Dean of Guild prohibits Merchants from intruding, 1656—Class of intruders on Skinners’ rights—After 1674 appeals not resorted to—But Skinner assisting intruder fined in a new upset—Out-of-town intruders dealt with by agreements.

Need for demarcation in some crafts.

SOME of the crafts of Glasgow might be called “simple” crafts, such as the Maltmen, Weavers, Bakers, Coopers, Fleshers, Gardeners, Barbers, and Bonnetmakers. The others, composed of more than one distinct trade, might be termed “composite,” such as the Hammermen (embracing all workers in metal), also the Tailors, Cordiners, Skinners, Wrights, and Masons, and in all these, questions of demarcation of work arose.

The Master Courts had therefore to decide where the work of one branch of the trade ended and that of another began. For a master was not in early times supposed to exercise a branch other than that which he had learned and in which he had been found qualified by his essay before admission.

Between crafts.

The difficulties of arranging reasonable demarcation are still experienced in the case of skilled workmen and are settled by decisions arrived at by joint committees of masters and men in various composite trades, such as shipbuilding, engineering, housebuilding, etc.

Early examples—Masons and Wrights, 1607.

An early example of this arising as between crafts occurred in May, 1607. It arose between the Masons and the Wrights, when the Masons endeavoured, by an appeal to the Trades House, to stay the Wrights from *slating* a portion of the roof of a house inside the ancient royalty. In such cases the Deacon Convener and his Council formed the most appropriate court to settle the dispute.

Between branches of same craft.

But the very same question arose in composite crafts between the different branches of the same craft, and the earliest recorded example of this occurred among the Hammermen in November, 1621. The craft then decided that the brass smiths of that Incorporation should at “no time set *iron* feet upon *brasyn* pollis” under the penalty of a *new upset* to be paid to the box and 40/- to the Bailies for each offence.

Brass and Iron Smiths.

In 1648 a similar instance occurred between the Saddlers and the Belt-makers when it was ordained that no Beltmaker should mend saddles under a penalty of a *new upset* for each offence. Saddlers and Beltmakers.

The penalty was not without principle, it meant an *additional entry fee* for every additional trade the member determined to exercise.

Questions also arose between the Pewterers, Dagmakers and Armourers late in the century. The Hammermen Master Court decided that every freeman in the craft should keep within the calling for which he was booked. The dissentients, however, appealed to the Town Council on the ground that every member of the Hammermen had right to do work at any branch of the craft so long as he could “begin and sufficiently end” the same “for the good of the lieges.” The Magistrates decided that capacity must be the test of the right to work at any branch. This was a new principle, namely, that a member after admission could carry on any of the trades embraced within the calling so long as the masters found him qualified in that branch, either by making an essay or by the testing of his finished work. Demarcation appeal to Town Council.
Magistrates make “capacity” the test.

The majority of the members of a composite craft were content to work at the one branch of the trade they chose. The man who desired to carry on other branches was without doubt the exception and rare.

This kind of demarcation did not trouble the Skinners to any extent. The craft embraced only Skinners, Furriers¹ and Glovers, and it was practicable for almost any member to be all three. But some members declared themselves at admission to belong to one only, e.g., 13th September, 1709, William Barr is admitted freeman “to the cutting, making or sewing of gloves.” No internal demarcation for Skinners’ craft.

It was not only between the masters of different branches of a composite trade that the principle of demarcation came into play. It also operated as already mentioned in questions between masters belonging to different incorporated trades.² It was not permissible for a hammerman to work for a master of another privileged trade, e.g., a wright, or cooper, or a mason. A point was apparently reached in contracts where the work of one master ended and that of another began. This chiefly occurred in olden times in the building trades. A master could not contract for the “whole job.” The customer had to arrange with one master for the mason work, with another for the wright work, with another for the iron work, and so on. As between different crafts.
Hammermen and Wrights.

¹ See p. 32.

² For the dispute between the Masons and Wrights, see *T.H.R.*, Vol. I, p. 9.

A peculiar case is recorded in the minutes of the Hammermen in 1622, as follows:—

“The deiking with consent of the haill masters of craft discharges James Vodderspone, lorimer and all uthers bretheren of the smith craft to work heirefter ony labour to Alexr Mayne, wricht, concerning ony work perteing to the smith craft in making or mending of knokis and that under the pane of ane new upset.”

Clockmaker
and Wright.

This is a case of very minor importance, but it shows how far the principle was carried. Mayne was to be strictly confined to the making of the *woodwork* of clocks, and the customer, whoever he might be, was to be obliged to go to a member of the smith craft for the making or mending of the *metal* parts of clocks, and not to contract for the complete work with Mayne.¹

Free trades
could not
“intrude.”

In burghs of the size of Glasgow, in the seventeenth century, there must have been some trades which did not form part or “pendicle” of any of the incorporated trades. The craftsmen of such trades would have no exclusive rights, and, as regards their work, trade would be free. As a general rule, the craftsmen of these trades would be burgesses of the burgh, but they would not be freemen of a privileged trade. So long as such a craftsman could begin and end his work by himself or his servants, he was free to make and sell as he chose. There was no one to examine his work and test its sufficiency. He might, or might not, be expert in it. There was no organisation provided for trying his skill. But if in the execution of his work he required to call in the assistance of a craftsman of a privileged trade, he found he was “intruding.”

Merchant
intruders.

The first “intruders” to be dealt with were the merchants, a very privileged and exclusive caste, who had always enforced wherever they could the old Scotch law that the craftsman who desired to deal in merchandise should first renounce his craft.²

One would have thought that, in the face of such a law, the craftsmen would see to it that the merchants did not encroach on the crafts, and begin, with or without the assistance of a journeyman craftsman, to manufacture as well as buy and sell.

Licences
granted to
merchants.

Unfortunately for them (to illustrate from the Hammermen practice again) the Hammermen had begun by permitting a grant of privileges to a merchant early in the seventeenth century. On 7th August, 1618, at the special desire of Ninian Darroche, burgess of Glasgow, licence and liberty was

¹ For other examples of cases raising the question of demarcation as between Crafts, see *T.H.R.*, Vol. I, p. 177 (*Skinner v. Hammermen*), p. 338 (*Hammermen v. Tailors*), and p. 371 (*Hammermen v. Cordiners*).

² See the Act, 1466, cap. 12: “That na man of craft use merchandice”; and the Act, 1487, cap. 107: “That craftes-men usand merchandice renunce their craft.”

granted to John Gibson to make for Darroche “girdells and pertinents belonging to girdells” within the burgh of Glasgow, for the space of one year, on condition he first obtain liberty and licence to that effect from the Provost, Bailies, and Council. At the end of the year, for the sum of £20 Scots, the same Ninian Darroche, *merchant*, was granted liberty and licence “for all dayes of his lyftyme,” to keep within the burgh “Jon Hwiesoun girdle maker and als monie vyr girdle-makers” as he please under the provision that they do not work any other smith-work but girdles. This was the very thin end of the nineteenth century free trade wedge. “Divers of the vocation” began to help the merchants to intrude, until, on 10th February, 1641, the Hammermen had to take action against the merchants. “Knowing the great prejudice to their calling by some of the merchant rank, not free with this vocation, intruding in divers points of smith work, albeit they are not expert therein,” it was enacted that no one should help any merchant or unfreeman “to make up a part of new work unless they make the whole new work,” under a penalty of £5 in case of failure to observe the Act. But this did not prove effective. So they passed another Act on 24th March, 1641.¹ This act was more extensive, and dealt with all kinds of intruders (i.e., all persons not freemen of the craft). The Deacon, masters, and members obliged themselves not to make a part of work to any unfreeman unless they began the work “and outtred the saymen,” in full, so that they may be “ansereable to our Souerane Lordis Leidges anent the sufficiencie of the samyne” and that unfreemen’s insufficient work be not counted nor estimated as “ane pairt of this vocatiounes wark.” The fine for breaches of this rule was “to the commoune weill of this vocatioune *ane new upset* with fourtie shillings to ye Bailzies of the brut.”

Even this was not a sufficient deterrent, and a case was taken to the Town Council four years later against “Robert Smithe, merchand,” and others, because the whole burgh and others of the King’s lieges had been “mightilie prejudgit” by the said Robert’s proceedings. Robert had set down his stand for iron work upon the “calsaye” . . . “contrair to ther said chartour, acts of gildrie and custome of burgh.” By himself and his children, the records say, he “goes through all pairtis about this burgh to hammermen that vsit the mercats af befor, buyes and foirbarganes ther haill wark frae year to year, quherby nather Bannockburne men nor others knawes at nae tyme the mercats, to the great prejudice of the tred and the haill inhabitants wha ar extorcit by him being forcit to buy ther nails, locks and bands fra the said Robert vpon double pryce.” They craved “the saids provest bailleis and counsall to caus the said Robert keip himselff and his wair within his owne buithe and drope,²

¹ There were other controversies with the merchants (see *G.B.R.*, 1st March, 1645, the case of *Hammermen of Glasgow v. Robert Smithe, merchant*, quoted *infra*).

² Shope?

to consider that no buithe keiper aught to be ane creamer,¹ and to ordaine him to buy nor foirbargane no wark fra vnfreemen befor the sam cum to the mercat."

The Provost, Bailies, and Council discharged Smith from setting out any stand with iron work on the calsay in the market days and ordered that he keep himself within his own booth, that being most agreeable to the laws of the guildry. They also ordained that it should not be lawful for any merchant to buy any iron work from any smith or traveller come or coming to the burgh with intention to sell the same until the said iron work and sellers thereof stand within the market till four hours after noon.

Dean of Guild prohibits merchants from intruding, 1656.

Now that the troubles of another craft with intruders have been described above, readers are enabled to understand more clearly similar experiences of the Skinners who had frequently to complain of unfreemen within the burgh, chiefly merchant burgesses, infringing the rights, privileges and liberties of the Skinner craft. The earliest case the Skinners had, occurred in the year 1656, and has already been referred to.² In that case they appealed direct to the Dean of Guild, who prohibited the merchants by themselves, their wives or servants from mounting or fringing gloves to sell again.

Class of intruders on Skinners' rights.

In general these intruders were either out-of-town men or town merchant burgesses or craftsmen of other crafts. The example most frequently recorded is the case where one of these men, buying leather from a freeman Skinner out of the lime holes in an undressed state, made a bargain with a Skinner for the dressing of it, contrary to the conditions of the Skinners' Charter, where it provides, that no man, unless a freeman of the craft, should work or hold servants to work at the Skinner trade.

After 1674 appeals not resorted to,

The second merchant case occurred in 1674. He was described to have been for "some long time" buying undressed leather from freemen Skinners or others and employing Skinner freemen to work the undressed leather for him as if they were his servants. The Skinners did not in this case complain to the Dean of Guild nor to the Town Council against the intruder (William Law, merchant), but as the practice was doing the calling "great hurt and damage and impoverishing its members" they passed an Act that no freeman of the trade should undertake to work to anyone not a freeman Skinner on any undressed leather, or in the colouring of gloves, except what is brought and coloured by the freemen themselves, and that under the pain of a new upset and the further punishment of being discharged from working and having his shop or booth door closed until the fine was paid. The same question with the same decision, the same fine of a new upset and, over and above, to be punished at the will of the Magistrates, occurs on many occasions.

but Skinner assisting intruders fined in a new upset.

¹ See *L. of G.*, sect. 27; or *T.H.R.*, Vol. I, p. 543, line 35.

² See page 70.

Recognising once more that neither the Deacon and Master Court nor the Deacon Convener had any control over unfreemen, whether merchants or out-of-town men, and ignoring the Dean of Guild and the Town Council, they got at the same result by penalising, not the intruder, but the Skinner who was offending. The old rule was again enacted, "No undressed or uncoloured leather to be sold to merchants unless one or two at the most for private use. Any freeman contravening shall be subject to a fine of a new upset over and above any punishment that may be inflicted by the Magistrates." The same rule was applied to different branches of work, e.g., almit leather in 1688, unwashed wool in 1693, and lambskins in 1701.

Out-of-town unfreemen were dealt with either by formal or informal mutual agreements. The formal agreement was the style adopted for dealing with the men of Gorbals, particularly because it was a suburb of Glasgow. These were always ratified by the Town Council and will form the subject of a separate chapter, when mention will also be made of the informal mutual agreements with men of other outlying villages who visited the burgh only on market or fair days.

Out-of-town intruders dealt with by agreements.

An interesting case showing the different lines of demarcation occurred in the year 1743, when the Treasurer of the Guildry of Dunfermline obtained a decree before the Dean of Guild unlawing two craftsmen burgesses of Dunfermline in £12 Scots each, for habitually selling wine in Dunfermline when they were at the same time craftsmen of the burgh. The Dean of Guild discharged them both from carrying on the selling of wine. The two craftsmen burgesses, by application to the Court of Session, had the decree suspended, the question being whether the craftsmen burgesses of Dunfermline might lawfully sell wine and other foreign merchandise within that burgh without renouncing their craft. In the arguments before the Court, Acts of Parliament of James II and James III, statutes of the General Convention of Burghs, former cases, and even the twenty-fourth ode of Horace, book 3, were quoted, and the Lords found that a burghess, though a craftsman in any of the Incorporated Trades, might at the same time exercise the vocation of a vintner by tapping and selling wines and other liquors for consumption in his own house.

Lord Kilkerran refers to the case¹ and explains clearly the rights of the different classes of simple burgesses, craft burgesses, and merchant burgesses and guild brethren, the latter being a distinction, however, which, while it applied to most of the other burghs in Scotland, did not apply in Glasgow as regards the guildry, for there the craft and merchant burgesses, as has already been pointed out, were all guild brethren alike. But throughout all the burghs of Scotland the trading rights of the three classes of merchant,

¹ *Kilkerran Burgh Royal*, No. 3, p. 100; see *Morison*, 1743, p. 1928.

craft and simple burgesses were similarly demarcated. Lord Kilkerran's words are worthy of quotation in full:—

“There are three sorts of burgesses, burgesses *in sua arte*, who are members of one or other of the corporations; burgesses who are guild-brothers; and a third sort, who are simply burgesses, and neither guild-brothers nor members of any corporation. Each of these are confined to their proper spheres.

“A burgess admitted member of a corporation cannot exercise the business of another corporation; and some carried this so far as to say, that a member of a particular corporation had no title to exercise any other sort of business, even such as a simple burgess might do. But the more general and just opinion was, that this lower sort of burgess-ship was comprehended in that of being burgess in a particular trade, and that therefore the member of a corporation might exercise any business that did not fall within the privileges of any other corporation. A member of the guildry” (i.e. a merchant burgess) “cannot exercise the profession of any of the corporations, nor any member of a corporation deal in merchandise, by which was understood dealing in foreign commodities, even in retail.

“But then, as to the point in issue, the vocation of a vintner, who only sells wine to be drank within his own house, was understood not to fall under the description of merchandise, more than the keeping of a cook shop; as in both there was, besides the sale of the liquor and eatables, the sale of the landlord's labour and service, of coal and candle, &c., on which consideration it was even thought that the guildry could not quarrel any person, although not a burgess at all of any sort, from exercising the vocation of a vintner, or setting up a cook shop, more than they could restrain a person from taking up the business of letting lodgings, because not a burgess.

“But as there was no occasion to give a judgment on that point, the interlocutor proceeded as above; the Court at the same time being unanimous, that the suspenders could *not* retail for consumption *out of their own houses*, as what would be understood as using merchandise.”

From all which we may reasonably infer that while any resident in a burgh might carry on as a vintner and keep an eating house, the aspiring grocer and wine and spirit dealer, to avoid prosecution, had first to make sure of obtaining his ticket as a merchant burgess.

Chapter XIII.

RELATIONS WITH THE SKINNERS OF GORBALS.

Exclusive privileges confined to ancient Royalty—Competition with out-of-town men—Crafts in suburbs—James VI's Act, 1592—Glasgow suburban crafts—Meaning of “suburb”—Gorbals not a “suburb” till 1650—Agreements with suburban crafts—Examples of agreements—Skinners' agreement, 1657, confirmed by Town Council—Its preamble—Its objects—Oversman of Gorbals—Illegal for strangers to work in Gorbals—Entry money for strangers—Apprentices—Servants—Sons and sons-in-law—Gorbals trade regulations—Glasgow Master Court with oversman to act as judges—Fines—Quarter accounts—Resetting of apprentices and servants prohibited—The agreement registered—Agreement at once put in operation—Booking—Quarter accounts—Changes in the agreement, 1674—Irregularities—All Gorbals craftsmen to enrol with the parent Craft, 1729—Gorbals incorporated into the city—Licences to out-of-town unfreemen—Licences to Skinners of other towns.

THE Skinners, like all the other crafts, had exclusive privileges of trading only within the ancient royalty of the burgh of Glasgow. The Provost and Magistrates had no power to grant privileges beyond these limits. It was different where a craft obtained a Charter from the Crown. For instance, the Incorporation of Surgeons of Glasgow (which ranked as a craft till 1722) had, by their Royal Charter, privileges extending over not only the burgh and barony of Glasgow, but the towns of Renfrew, Dumbarton and Ayr and the sheriffdoms or districts of Clydesdale, Renfrew, Lanark, Kyle, Carrick and Cunningham. The craftsmen of an ordinary burgh incorporation were therefore commonly troubled, apart from open competition on fair and market days, with competition on the part of out-of-town men.

The inhabitants might go outwith the burgh for the commodities they desired or with orders for work, and on the other hand, unfree craftsmen living outside the burgh boundaries often endeavoured to sell their wares clandestinely inside the burgh or privately approach burgh inhabitants with offers for manufacturing and mending.

But as the burgess paid in money and in service for his burgh privileges he considered it unfair that such illicit competition should be allowed to pass without some form of protection. The complaint was important enough to attract the attention of the Scots Parliament.

An Act of King James VI, of 1592 (c. 156), gave powers to burgh Provosts to stop all unfree craftsmen from exercising their crafts in the *suburbs* of burghs, and the Act restricted the privilege of trading to freemen burgesses of the adjacent burgh. It was hurtful to the lieges for unfreemen to practise in such suburbs because of the probable inefficiency of the unfreeman's work, the workmen being frequently apprentices or journeymen who had left their

Exclusive privileges confined to ancient Royalty.

Competition with out-of-town men.

Crafts in suburbs.

James VI's Act, 1592.

masters' service and begun work beyond the boundary and jurisdiction of the Provost and Magistrates. Moreover, these men escaped bearing their shares of the town's burdens in taxation and personal service. The Provost and Magistrates were empowered by that Act to seize and escheat any work executed by unfreemen in suburbs, whether the material belonged to the workman himself or his customer, and the Magistrates were empowered to apply the value of the material to the common uses of the burgh.

Glasgow suburban crafts.

The Glasgow crafts suffered this hardship from competitors residing in Gorbals and Bridgend, Calton and Blackfaulds, Govan and other adjacent villages. Of course, on market and fair days unfreemen from suburbs could come into the town and sell their wares openly, but here the Deacon and his search masters could examine their work and if found insufficient, the work could be condemned and forfeited or destroyed. But before the passing of the Act of 1592, the illicit and secret selling and order taking by men in suburbs while in the town and the practice of inhabitants visiting the suburbs and there purchasing or giving orders were what the freemen of the burgh chiefly complained of.

Meaning of "suburb."

There was, however, a snag in the Act. A suburb of a burgh was as it were an under burgh over which the chief burgh had control. A suburb meant a village beyond the royalty, but within the jurisdiction of the adjoining burgh. The Act therefore did not really apply to Gorbals in 1592, for Gorbals was then a barony, with a superior and magistrates of its own. In 1605, for instance, the superior of Gorbals was Sir George Elphinstone, then Provost of Glasgow, and naturally he raised no objections to agreements being entered into between a Glasgow craft and craftsmen of the same vocation in Gorbals, such as the Weavers' agreement of 1605.¹ But in 1650, Gorbals had become the property of the Corporation of Glasgow in trust for the community, Hutchesons' Hospital and the Crafts' Hospital or Trades House and eleven of the Incorporations. The city had also acquired the heritable office of bailliary and justiciary within the bounds of Gorbals, so that Gorbals then became a *suburb* of Glasgow in the proper sense of the word. It was now under the control of the town, but it was beyond the ancient royalty and its craftsmen had, under the Act of 1592, no exclusive burgh privileges and were almost an ostracised class, prevented by the Act as unfreemen from exercising their crafts even in the suburb in which they resided.

Gorbals not a "suburb" till 1650.

Agreements with suburban crafts.

Naturally, craftsmen in such suburbs were quite willing to protect themselves by agreements with their burgh brethren as well as they could. The advantages of these agreements were obvious. By the Act of 1592, the craftsmen practising in suburbs were in a worse position than isolated craftsmen

¹ See MacEwan's *Weavers*, Chaps. XI and XII.

practising in country districts. It was only where unfreemen craftsmen settled in large numbers in outlying villages that their competition interfered with the monopoly of burgh craftsmen, which the Act of 1592 was intended to protect. The work of the suburban untaxed craftsmen was declared to be practically illegal and the Act made their livelihood precarious. Agreements simply removed all question of illegality of the practice of trade in a suburb and permitted the unfreeman craftsman to work in peace so long as he followed out the terms of the agreement. In other respects, he was no better than a mere stranger. He could only sell in the burgh on market day and in the market place openly. No doubt he could take orders in the village from a burghess, but the burghess or the burghess's servant had to come out to the village with his orders and take the work away when finished. But it will be observed that any out-of-town craftsman, so long as he did not stay in a suburb, could do the same. The agreements gave the suburban craftsmen protection from molestation and forfeiture of his work, and to the burgh craft they brought some additional revenue and greater jurisdiction.

Examples of these agreements may be found in various craft histories, such as M'Ewan's "Old Glasgow Weavers" and in the "History of the Hammermen."¹ Examples of agreements.

The Skinners' agreement with their brethren in Gorbals is dated 22nd May, 1657, and was confirmed by the Provost, Bailies and Council next day. It was entered into by the Deacon, James Paidie, and twelve masters of the craft, "skinners, freemen and burghesses" of Glasgow, and on the other hand by twelve Skinners in Gorbals, all on behalf of themselves, and as taking burden upon them for the remanent Skinners in the burgh and in Gorbals. Skinners' agreement, 1657, confirmed by Town Council.

It narrated that there had been of late a settled fraternity and friendship between the two crafts and that the Skinners of Gorbals had been in use of making payments to the Glasgow Skinners of certain dues, and seeing that both crafts were now living under one head and superior, namely, the Provost, Bailies and Council, and as all parties were willing that the old fraternity should continue and also be augmented rather than diminished, the agreement was therefore entered into, following the good example of other crafts dwelling in suburbs of free burghs. Its preamble.

The deed shows that the Gorbals men desired to escape from the "great hurt, trouble and prejudice" they might incur by the Act of 1592, and they desired the same licence from the Provost, Bailies and Council as several other crafts in Gorbals had already obtained, along with the liberty of selecting an oversman for judging in all matters relating to the calling. Its objects.

¹ See *Hammermen History*, p. 61. *Weavers*, Chaps. XI and XII.

Oversman of Gorbals.

The working clauses of the agreement provided that there should be an oversman of the Skinners of Gorbals, elected by the Deacon and masters of the Glasgow Skinners from a leet of three of the most honest and qualified men of Gorbals chosen by the Gorbals fraternity.

The oversman was to be chosen on the same day as the Deacon of the Skinners, at Michaelmas.

The oversman, when chosen, was at once to have power to judge between brother and brother in all matters relating to the trade and to search and take trial of all kinds of skinner work made within Gorbals.

He was also given power to punish insufficient work as he thought convenient, having always "God and good conscience before his eyes."

But the oversman and the Skinners in Gorbals were always to be subject to the Bailies of Gorbals, just as the Skinners of Glasgow were subject to the Bailies of the burgh.

Illegal for strangers to work in Gorbals.

It was declared to be unlawful for any stranger Skinner to set up a booth or make any skinner work in Gorbals until he had first been tried by the Gorbals skinnners anent his life and conversation and where he came from, and that only then should he be booked in a book which should remain in the custody of the Skinners of Glasgow and their clerk.

Entry money for strangers.

The entry money for such strangers was 10 merks Scots over and above clerk's and officer's fees, all which was to be paid to the Deacon and masters of the Glasgow Skinners.

Apprentices.

It was declared to be unlawful for any Gorbals Skinners to take more than one apprentice every five years and not to take another until the previous apprentice's time had fully expired. The names of apprentices were also to be booked as above-mentioned, and the booking fee for an apprentice was fixed at 12/- Scots, with clerk's fees in addition. Moreover, no Skinner in Gorbals was to be allowed to take and book an apprentice until the Skinner had been tried by the Glasgow Deacon and his masters and the Gorbals oversman, to find if he were able to maintain an apprentice in "meat, drink, bedding and learning honestly as was meet in the circumstances."

On the expiry of the service of an apprentice and on obtaining his master's discharge, he might enter himself as a freeman in Gorbals by making application to the Deacon of the Glasgow Skinners and his masters and to the Gorbals oversman, who was then to take trial and find whether he were a perfect and qualified craftsman, and if so, book him in the same book. A trained apprentice's entry as a freeman of Gorbals was fixed at five merks with the clerk's fee over and above.

The agreement next dealt with the booking of servants. Here the craftsman had first to acquaint the Deacon of the Glasgow Skinners and his masters and the oversman in Gorbals and obtain their licence before the servant was booked and entered service. The booking fee was fixed at 15/- Scots, payable as in all the other cases to the Glasgow Skinners, with clerk's fees in addition. Servants.

Lastly, sons and sons-in-law were dealt with. Both had to stand the test of the essay and satisfy the requirements of the Deacon and masters of the Glasgow Skinners and of the oversman in Gorbals before being admitted freemen of the Gorbals craft. Then the apprentice might be booked in the usual manner and had to pay to the Glasgow Skinners 30/- Scots money, with the clerk's fees over and above. Sons and sons-in-law.

Trade regulations followed. It was declared to be unlawful for any Skinner in Gorbals to pull any wool off sheepskins in order to sell it over again. The fine for this offence was £20 Scots for each fault—half to be paid to the Glasgow Skinners for their poor, the other half to the Gorbals Skinners for theirs. Gorbals trade regulations.

It was to be lawful for the Deacon and masters of the Glasgow Skinners to try contraveners before themselves, either by oath of party or any other manner, the Gorbals oversman always to be present. Glasgow Master Court with oversman to act as judges.

It was not to be lawful for any Gorbals Skinners nor their servants nor apprentices to dress lime alme work nor make any kind of wild beast skins, such as, harts, hinds, goats, bucks, does, kids, stags "nor any other kind of wild leather," under a penalty of £20 Scots money for each fault—half the fine to go to the Glasgow Skinners and half to the Gorbals Skinners. Fines.

Quarter accounts of 4/- Scots money per quarter were to be payable by each Gorbals Skinner for the help of the poor of the Glasgow Skinners, and the oversman of Gorbals was bound to collect these dues faithfully and honestly and hand same over to the Deacon of the Glasgow Skinners or his Collector. Quarter accounts.

Lastly, it was declared unlawful for any Skinner freeman in Glasgow to hire, fee, conduce, or resett, in order to serve with him, any servant or apprentice belonging to a Skinner of Gorbals or for any Gorbals Skinner to do the like towards a freeman Skinner of Glasgow. All were to join and concur with each other in suppressing this practice, and, if discovered in any instance, the culprit was to be unawed and punished by the Deacon and the Gorbals oversman, and the apprentice or servant so "resett" made to return home again to his master, the unlaw to be paid and divided "as said is." Resettling of apprentices and servants prohibited.

Both parties bound themselves to observe and fulfil all the articles of their agreement, the sum of £40 Scots money being the fine for each failure.

The agreement registered.

It was agreed that the deed should be registered in the "High Court Books of Justice Commissar" or Town Court Book of Glasgow. The witnesses to the deed were William Yair,¹ Writer in Glasgow, and Robert M'Gilchrist, his servant. Thomas Sheirer, Writer in Glasgow, Notary Public, subscribed the agreement on behalf of *six* of the parties *who could not write*.

Agreement at once put in operation.

The agreement between the Skinners of Glasgow and of Gorbals was not the first agreement of the kind to be entered into by any of the city crafts, indeed it came fifty-two years after the first, and there is no doubt that its terms were implemented for many years. David Ferguson was the first oversman selected by the Glasgow Skinners out of a leet of three presented by the Gorbals craft. He was appointed in September, 1657, and booked. He was again appointed on 21st September, 1658. On 4th November, 1659, William Ferguson was appointed, and on 28th September, 1660, Robert Stirling, who "embraced the charge" and "gave his oath of fidelity as use is for the year to come," as all his successors did.

Booking.

Apprentices were also booked in the Glasgow Skinners' books; for instance, in August, 1657, Patrick Blair was admitted and received prentice to John Philipshill, Skinner in Gorbals, and paid his dues "as use is." On 25th November, 1658, John Fife was booked prentice with Robert Wilson in Gorbals, who paid as "booking silver xiiis."

Servants were also booked, e.g., 25th November, 1658, "William Murray is booked servant to John Philipshill in Gorbals and has paid of booking money 000-12-00."

Craftsmen were booked thus:—25th November, 1658, "The quhilk day Thomas Blair in Gorbals is booked to be freeman in Gorbals, who has paid of booking money xxxs."

Quarter accounts.

Nor is there any doubt that the quarter accounts were regularly paid:—"The said day" (9th February, 1658), "David Ferguson, oversman of the Skinners in Gorbals, has paid the present Candlemas quarter accounts quhilk is xls, the Beltane accounts, xls, and the Lammas accounts, xxxviiis." The quarter accounts for Hallowmas, 1658, were also xxxviiis, and the Beltane accounts for 1659 and the Hallowmas accounts for 1660 amounted each to £2 Scots.

Changes in this contract were desired on or about the year 1674, and

¹ Clerk of the Trades House, the Hammermen and Weavers, also Town Clerk.

there is recorded in the burgh records of that year¹ in full detail the alterations then confirmed by the Council, containing within it the chief regulations of the original agreement of 1657. The petitioners noted that none of the fees provided for in the agreement of 1657 were payable to the Skinners of Gorbals, and so their common good was not being augmented, the poor of their calling were in neglect, and the calling was likely to come to ruin. They therefore craved that the Gorbals Skinners might be empowered and obliged to exact from strangers, servants, sons, sons-in-law and apprentices for the use of the Gorbals poor on booking or on entry, the same fines as were in use since 1657 to be paid to the Skinners of Glasgow. The petition, being a joint one, was granted unanimously by the Town Council.

Changes in the agreement, 1674.

Irregularities crept in with regard to the admission of Gorbals craftsmen to the Glasgow Incorporation. It is minuted on 14th October, 1729, that for some time those craftsmen first admitted as freemen Skinners in Gorbals and afterwards, on application being made, members of the Glasgow craft, were being allowed concessions with regard to their entry money. This was thought to be hurtful to the poor of the Glasgow craft, and it was therefore resolved that in future all those craftsmen formerly admitted Skinners in Gorbals and applying for admission to the parent craft should, *after being found qualified and having their essay approved*, pay the usual freedom fine mentioned in the Glasgow Charter without any diminution whatever.

Irregularities.

All Gorbals craftsmen to enrol with the parent craft, 1729.

After that year there are no written references to the oversmen of Gorbals or to the Gorbals craft,² and it would therefore seem as if the Gorbals branch went gradually out of existence and that the Gorbals Skinners, instead of first joining the Gorbals organisation and afterwards the Glasgow craft, began to enrol direct and thus pay only one entry fee.

The major portion of the barony of Gorbals became incorporated with the city in 1846 and the remainder of the barony in 1878.

Gorbals incorporated into the city.

It was a feature of old craft and guild life for outsiders to have limited trading privileges conferred upon them by the craft or guild for a money payment. These were not granted as a matter of course, but rather to dangerous competitors from outside districts on market days when trade was free, in order that both freemen and strangers would have a certain amount of fair play in the conduct of their business then. For instance the Hammermen in January, 1707, for a payment of "ane zwinzie of gold" gave permission to a man of Pollokshaws, William Nevine, "during his lifetime to set his stand

Licences to out-of-town unfreemen.

¹ G.B.R., Vol. III, pp. 176-7.

² Oversmen of the suburban crafts in Gorbals and other outlying districts were, until about this period, also being appointed by other Glasgow crafts such as the Hammermen, Cordiners, Weavers, etc.

for his iron work upon market days next to those in the craft living in Gorbals and in their absence next to the freemen Hammermen of Glasgow." Nevine's son was also to have the same privilege, paying to the trade what gratuity he pleased.

And the Hammermen and other crafts had already been granting market and fair day licences to men from other districts for an annual payment from each man. The payment was known as the "broad penny" and it entitled the stranger to a coign of vantage and a board or bench in the market place over other strangers without such licences.

Licences to
Skinners of
other towns.

The Bonnetmakers had such arrangements with the men of Stewarton and of Kilmarnock, and the Skinners also collected their "broad pennies" from Skinners in Dunblane, Kilbarchan, Borrowness and Stirling. As early as 1595, indeed, John Hall, indweller in Pollokshaws, was paying the Deacon and masters twenty shillings yearly during his lifetime. Moreover, the accounts of the craft show regular payments by Skinners from the towns above mentioned and from Pollokshaws. The usual charge was 12/- Scots yearly, e.g., "From two others in Pollokshaws for two years, £2 8/-." And as regards Stirling it is interesting to note that the Stirling merchants and crafts likewise granted licences to "outland burgesses and unfreemen"¹; indeed, the practice became general in most of the Scottish burghs.

¹ See *The Stirling Merchant Guild*, by D. B. Morris, p. 69.

Chapter XIV.

MARKETS AND FAIRS.

General influence of markets and fairs—The right of market and fair—Glasgow's rights of markets and fairs—The markets—Booths and market-places—The market places in Glasgow—The right to purchase—Regrating and forestalling—The right to sell—Rights of guild brethren of both ranks—Rights of simple burgesses—Position of unfreeman—The Skinner market—The "brod pennie"—Searching the market—No middlemen—Disposal of surplus stocks to merchants for export, led to merchants employing craftsmen for export work—The rise of factories—The fairs—Distinction between markets and fairs—General effect of fairs—Degeneration of the fairs.

FROM the conditions just pictured under which trade was carried on in a Scottish burgh, it would seem that little opportunity was offered for commercial intercourse with other towns and other countries. What opportunities were given by the weekly markets and annual fairs seem to have been used mainly by incomers for the purpose of selling, and by inhabitants for the purpose of buying, handiwork and merchandise not obtainable in the town. Intercourse for such purposes was, of course, necessary, if the town was to have, and to maintain, a healthy and vigorous existence. Merchandise and goods which the town could not itself produce formed part of the fuel of the burghal machine. But after the market or fair was over, the people sank back into their normal state of exclusion. Thus many of the old burghs lapsed into sleepy hollows;¹ it was only where enterprising burghers foresaw the advantages underlying the intercourse offered by the markets and fairs that large towns and cities arose. Just as these few opportunities for intercourse were fostered, did the medieval towns prosper, and just as they were allowed to slip, were the results stagnation and decay. In short, the markets and fairs supplied an antidote to the baneful effects of the isolation and exclusiveness of the ancient burgh, guild, and craft.

The right to hold markets and fairs had to be established by the Crown by exercise of the Royal prerogative. Some towns could only justify their rights by long prescription, but, even in these cases, the attempt was always made to refer the right back to a traditional grant by a sovereign. The grant commonly mentioned the site at which the right was to be exercised, and it also included power to regulate the market or fair, to appoint officers, and to exact dues. The dues charged by the Superior, or the Magistrates, of the place where the fair or market was held, were:—(a) a charge either upon the goods brought in to be exposed for sale or upon the goods sold; and (b) a charge for liberty to erect and occupy a stall or stance in the market place. In Scotland

¹ A typical example is the once prosperous Burgh of Culross.

all such rights were usually confined to burghs.¹ The Gardeners, through their tacksman, continued to exact such dues until 1848, when they compounded with the Town Council for £1,000 at 4½ per cent. per annum. This annual payment was redeemed in 1881 by the Town Council paying the Gardeners £1,000.

While the monopoly rights of merchants and craftsmen burgesses were not relaxed on market days, except during certain hours or in favour of unfreemen specially licenced by a guild or craft, these rights were wholly relaxed during the time of the fair. The stallingers, whether free or unfree of the town, had then equal rights to trade, and all incomers were unrestricted as to purchases and sales.

The Glasgow market² was established by a Charter of William the Lion about 1175-78, which granted to Bishop Jocelin the right to have a burgh in Glasgow, with a market on Thursdays. The fair was established by a Charter of the same sovereign about 1189-98, which granted the right of a yearly fair for eight days in July. These grants were renewed, or confirmed, by Alexander II, Robert I, and Robert III. The last named sovereign changed the market day to Monday. James IV, in January, 1489-90, granted the Bishop Superior power to have a free tron, and to appoint a "customar" (dues collector) and a clerk of the "cocquet." Various Acts of the Scots Parliament dealt with the different Glasgow markets and the sites of the same; and an Act, passed in 1639, changed the Glasgow market day to Wednesday.

To understand the principles on which trade was carried on in Glasgow immediately after 1605 until well into the eighteenth century, we must constantly bear in mind the distinction between the unprivileged inhabitants (unfreemen), the simple burgess (belonging to no guild or craft), and the burgess and guild brother (*a*) of merchant rank, and (*b*) of craft rank.

The craftsman wrought in a booth, or "upset," close to or forming part of his house, and, on other than market days he there took orders or disposed of articles manufactured by himself. On the market days, however, the craftsmen of each trade assembled at particular places, usually near the Cross or High Street, and displayed their wares for sale. The out-of-town craftsmen could then do the same, if specially licensed by the burgh craft. The Town Council fixed the exact spot where the wares of the different crafts should be set out. In Glasgow, for instance, there were a grass market, a flesh market, a fish market, a meal market, a salt market, a fruit, vegetable and plant market, and a fixed place where cloth was laid out for sale.

¹ As to Glasgow in particular, see Renwick's *Glasgow Memorials*, ch. xi., "Early Customs and Taxations," and Baird M'Nab's *History of the Incorporation of Gardeners*, pp. 4, 101.

² See "List of Markets and Fairs of Scotland, with Notes on Charters, etc.," prepared for the Royal Commissioners on Market Rights and Tolls, by Sir James Marwick, 1890. Report of the Royal Commission on Markets, Vol. vii, App. pp. 557-674.

Glasgow's rights of markets and fairs.

The markets.

Booths and market places.

The markets in Glasgow spread from the point where High Street, Saltmarket, Gallowgate and Trongate met, and the craftsmen had their booths or stalls only at the site selected for their trade by the Magistrates and Council. Stranger craftsmen had to congregate at the same spot. Like Edinburgh, the narrowness and length of the streets did not permit of a large open space being available for market purposes such as we can still see in many towns in England and the Continent.

In 1587 the Scots Parliament, in respect that there was great confusion in having many markets "in one place about the cross," and that it would be of advantage to the inhabitants, approved of one of the market places being changed to a site above the Gray Friars Wynd.¹ In 1611 both merchants and crafts objected to a proposal for the removal of the bear market from "Gallowgait" to the "Wyndheid." But in time the separate markets were in different parts of the city, and often changed from one place to another. Thus the Gardeners' market was removed from the Cross to Candleriggs and then to King Street, although their plant market remained in Candleriggs till 1849, a year after the Council had purchased the impost dues. The markets were supervised by the Magistrates, whose regulations for the conduct of business, and whose inspectors are referred to in previous chapters.

In Fleming's Map of Glasgow of 1808 the sites of five of the then remaining public markets are shown in King Street, Candleriggs, Low Montrose Street, South John Street, and Bell Street.

An ordinary inhabitant might buy raw material from a merchant for his own private use, but not for re-sale, or he might buy a finished article from a craftsman for his own private use, but not for re-sale. Strangers bringing goods into the market on market days were obliged to sell, if in great quantities, to merchants only. If they sold in small quantities, the person buying, if not a merchant, bought for his own use, and not for re-sale in the burgh. The craftsman could buy such quantities of material as he required for manufacturing purposes and sale afterwards. A stranger entering the town was not supposed to sell until he reached the market place, and, when there, he could only sell between certain hours fixed by the Town Council. Burgh merchants had to be supplied with such quantities as they required for their own business; burgh craftsmen, for their requirements in connection with the articles they manufactured; but only when the burgesses and guild brethren of both ranks had been thus satisfied might the general inhabitants purchase. Then they could only purchase small quantities of material or manufactured articles, and for their own personal use.

If a town craftsman went out of the burgh to meet a countryman before

¹ Act 1587, cap. 113.

The market places in Glasgow.

The right to purchase.

Regrating and
forestalling.

he came to the market, or if a countryman entered the burgh surreptitiously without paying his burgh dues and sold secretly to an inhabitant or to a merchant or craftsman, heavy penalties were incurred and often inflicted, in accordance not only with burgh statutes but with Acts of the Scots Parliament. These offences were known as "forestalling the market" or as "regrating."

The right to
sell.

The right to sell within the burgh was confined to burgesses, except on market and fair days.¹ The merchant burgesses of Glasgow were required to sell in their shops or booths. No merchant guild brother could be a "creamer"; that is, he was not allowed to sell on the street, as this was considered beneath the dignity of a merchant guild brother. Craftsmen burgesses, however, although in early times they only made "to order," could latterly sell either at their places of business or in their open market-place. Some could also sell on the High Street, if they sold Scots cloth, bonnets, shoes, iron work, or such like "handy work" made by craftsmen. All other guild brethren of the craft rank, in order to maintain the dignity of the guild, either sold in their booths or in the particular market-place set apart for their wares.

Rights of guild
brethren of
both ranks.

There were some commodities which it was reckoned beneath the dignity of a guild brother of either rank to sell, such as tar, oil, butter, eggs, green herring, pears, apples, corn, candle, onions, kale, straw, bread and milk. These articles, therefore, were left to be sold by the burgesses who were not guild brethren. Baker guild brethren could sell bread, that being an article manufactured by a privileged trade, at all "licit" times. But his bread had to be properly stamped with his "mark" and be of the right weight, a regulation in operation in Glasgow until 1800.²

The merchant burgesses and guild brethren had a monopoly in the sale of a great many commodities. Even the purchase of many of these commodities in large quantities was also their monopoly, unless in those few cases where the craftsmen burgesses required to purchase in large quantities for manufacturing purposes.

Rights of
simple
burgesses.

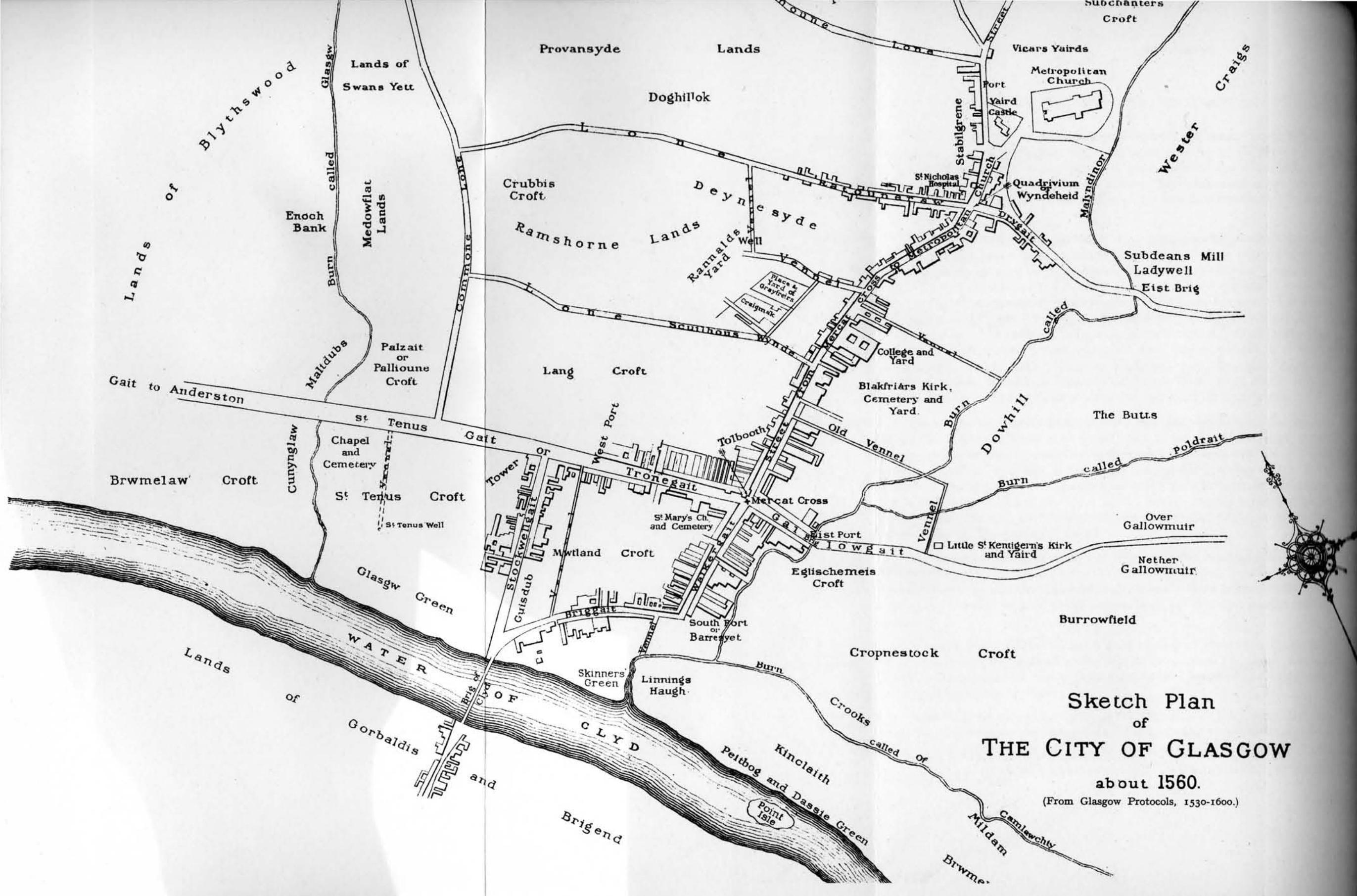
A simple burgess, who was not a guild brother of either rank, could only trade in a limited way in small goods, such as those above mentioned, and not at all in large quantities, nor in those manufactured commodities which were the monopoly of the craftsmen.

Position of
unfreemen.

Excluding the monopoly rights of the burgesses of both ranks and the trading rights of simple burgesses (which did not interfere with these monopolies)

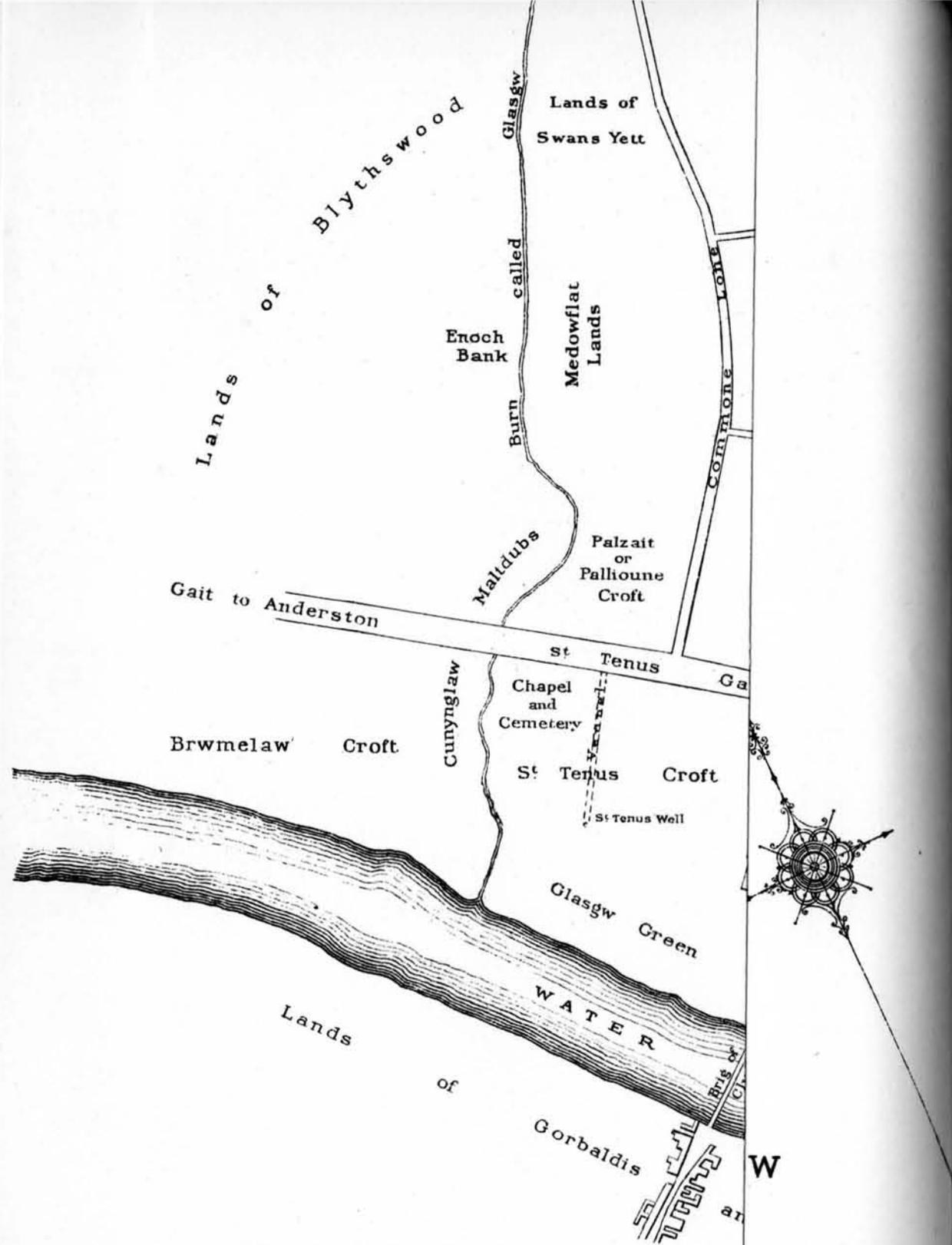
¹ See *L. of G.*, sections 23 to 28; or *T.H.R.*, Vol. I, pp. 542-4, as to trading rights of guild brethren of both ranks, and of simple burgesses.

² Of course, the practice of stamping loaves and biscuits as a mere custom, lasted well into the nineteenth century.



Sketch Plan
of
THE CITY OF GLASGOW

about 1560.
(From Glasgow Protocols, 1530-1600.)



there were few free trading facilities left. Pedlars and hucksters could go about the town selling articles of a kind and in a manner which did not infringe upon the rights of the merchants, craftsmen, or simple burgesses. But pedlars could not set stalls upon the High Street, unless on Mondays (market day) and fairs, and they could not then deal in any wares except those permitted to a simple burgess. That is, even on market days, the rights of the merchant and craft guild brethren were protected.¹ No unfreeman could sell on a market day from his stand² between 8 a.m. and 2 p.m. These hours were reserved for the burgesses and guild brethren. The only exception to this rule was that in favour of retailers of woollen cloth and vendors of food, the necessities of life. They could sell from morning till evening without restriction. But here there was another qualification. Vendors of wheat bread, if unfreemen, had to keep to appointed hours, i.e., they were not allowed to sell between 8 a.m. and 2 p.m., these hours being the hours during which the privileged baker craftsmen had the monopoly of the sale of wheat bread.

The Skinners of Glasgow enjoyed all the craft privileges just narrated and were subject to the same restrictions as other craftsmen. They may have had their booths or shops, and they might sell there or in their market-place, while some probably could vend on the High Street. On market days, their exclusive rights were slightly relaxed in favour of privileged strangers, and then, at the spot permitted by the Council, the Skinners of Glasgow, Gorbals and any out-lying villages, were to be found vieing with each other to supply the demands of the Cordiners or other inhabitants for skins or gloves. The Skinner market.

No trace of the Skinner market can be found in the burgh records, but that there was such a market at which the members of the craft occupied the best places, the men of Gorbals the next best, and privileged strangers the remaining positions worthy of competing for, can be inferred from the records of the craft.

As to the exact situation of the Skinner market, we can get no information. It may have been near the Cross, but the streets converging on the Cross were so narrow that the Skinners' market-place is more likely to have been near the Skinners' Green, if not actually on it. Stranger craftsmen from other towns, coming regularly to market, paid the craft for the privilege of occupying stances near the town Skinners.

¹ See *L. of G.*, section 25; or *T.H.R.*, Vol I, p. 543.

² There is some doubt as to whether the word "but," i.e., "except" should not be read here before "between." The weavers' copy of the Letter of Guildry alone omits the word "but," thus making the hours reserved to burgesses and guild brethren 8 a.m. to 2 p.m. On the whole, this seems the better reading, seeing that the specially privileged unfreemen, "retailers of woollen cloth," are declared to have the right to sell from "morning till evening." If it were already their right to sell from 8 a.m. to 2 p.m. the privilege of selling after two o'clock would surely have been expressed in a different way.

The "brod pennie."

These dues were called "strangers' brod pennies" or simply "the brod penny" (sometimes spelt "broad"), and were 12/- Scots per annum from each stranger.¹

Such charges or small dues, sometimes called "taxation pennies" and "custom pennies," were exacted from unfreemen coming to the market with goods for sale. They were not peculiar to the Skinner craft, but were of ancient and common usage, for the Act of the Scots Parliament, 1491, Cap. 42, had prohibited craftsmen in burghs in all time coming from levying these dues, and it would appear that as little regard was paid by the craftsmen of Scotland to this Act as to many others.²

The Skinners' "brod pennies" in the very early years were roused to a member of the craft as tacksman. In 1577 (22nd October) "the small customs owed by the unfree persons is set by the Deacon and Craft to William Cochran, Skinner, being 6/8d. for this year to come till Michaelmas next." In 1578 they brought in no more and in 1581 the "custom pennies" only realised 6/-. The financial result being so unsatisfactory the craft began to collect the "custom pennies" direct, but from what date cannot now be ascertained.

The "men of Gorbals" did not pay the "brod pennie" although they probably did so until the agreement with the Glasgow craft was arranged. Under this agreement they surrendered part of their quarter accounts to the craft in Glasgow for the privilege of setting up stands in the market place next those of the Glasgow craftsmen. But the men of Pollokshaws and Kilbarchan paid the "brod pennie," as also craftsmen coming from Stirling, Dunblane, Rutherglen, Burrowness, and several villages near Glasgow. And these visitors were all subject to the same trade regulations laid down by the Town Council as the town Skinners.

Searching the market.

The searchers of the craft attended the market and seized and confiscated all insufficient work, whether of a member of the trade or a merchant or an unfree man. While other crafts sometimes broke up their insufficient work or sold it privately or by public roup, it does not appear that the Skinners did so. When they seized insufficient work, under the provisions of the Charter, it was to be used for the benefit of the poor.

¹ See pp. 58, 80 and 112, *supra*.

² It was common in the burghs of Scotland during the middle ages to farm out all kinds of petty customs which could not be ingathered without considerable trouble and without danger of loss by fraud. When dues were thus farmed out, the burgh corporation, or the guild or craft, knew exactly how much revenue was to be derived for the coming year from that source, while the tacksman took good care that he ingathered the dues from all persons liable to pay, as the surplus after he had gathered the amount agreed on represented his profit. See Renwick's *Glasgow Memorials*, Chap. xi., and Hill's *Annals of the Skinners' Craft*, p. 92.

Certain commodities could, as has been explained, be sold only by guild brethren¹ and certain others could only be bought by guild brethren, not by the simple burgess who was not a guild brother.

But on whatever such occasion it might be, the craftsmen always sold^{No middlemen.} goods to a person making use of them himself, who would not be selling them over again in the burgh. No middleman or merchant dared sell anything in the burgh the workmanship of which, either in part or in whole, was the monopoly of the craftsmen of an incorporated trade.

On fair days, however, the goods or the handiwork of all stranger merchants or craftsmen, from whatever part of the country, could be freely bought from these strangers, but for use only, and not for re-sale, unless possibly by the merchants of the town.

But when a craftsman had a large surplus stock on hand he could dispose^{Disposal of surplus stock to merchants for export,} of it to a merchant *for export*. And when a large importation of skins came to town a craftsman Skinner was not permitted to forestall the market by purchasing it all without sharing it with his fellow craftsmen *at the same price*.

The right to sell surplus stock to a merchant for export led in the middle^{led to merchants employing craftsmen for export work.} eighteenth century to another distinction, viz., that although a craftsman could not be a merchant nor a merchant a craftsman, still a merchant with the assistance of an employee, foreman, or partner, could make handicraft work or goods *for export*.²

Shoe factories were by that time already in existence, one in particular partnered by a Merchant, a Tanner and a Cordiner. The craftsmen partners were obliged to be freemen of their craft and were sometimes expected to pay an extra "upset."

More shoe factories followed and in 1773 the Glasgow Tanwork Co. were^{The rise of factories.} making shoes for *home* trade and for export, employing something approaching three hundred workmen shoemakers.

While craftsmen from villages and towns were granted privileges by burgh^{The fairs.} crafts to attend the burgh markets with their wares, this privilege was seldom extended to men from other burghs, although Skinners from Stirling and Rutherglen paid the broad penny by agreement. Each burgh jealously guarded its rights. But during the time of the fair a different principle^{Distinction between markets and fairs.} prevailed. An entry in the Aberdeen burgh records, of date 1557, shows the distinction between markets and fairs: "The Council ordains a writing to be made and sent to the Town of Dundee that they come not here with their

¹ See *L. of G.*, section 24, or *T.H.R.*, Vol. I, p. 543.

² 1757. *Cordiners of Glasgow v. Dunlop*, M. 1948. *Hammermen of Glasgow v. Dunlop*, M. 1950.

creamery and merchandise on Saint Nicolas Day, because it is not fair, but against the privilege and infetment of the town." Only on the occasion of the town fair were the men of Dundee, or of any other burgh, to be allowed to trade in Aberdeen.¹

At fair time, in every burgh in Scotland, trading and merchandise were free to all comers. Monopoly rights were for the time wholly suspended. These great fairs were seldom held more than once a year, although there were also small fairs of special character held throughout the year, such as horse fairs and cow fairs.

General effect
of fairs.

In Glasgow, the annual fair in July was an occasion when merchants and craftsmen from all parts of the country, and from other countries, congregated together and competed with the merchants and craftsmen of the burgh. At such a time stranger merchants and craftsmen who thought they might establish a successful business in the burgh would settle permanently, and, it may be, start a new trade or industry. At such a time, also, the products of the whole country, and of other countries, could be seen gathered together, and could be freely bought and sold. The isolated character of each burgh made the annual fair a time of great importance to the community. The fair time was a time of holiday, as the name implies, but it was also a time when the burgesses learnt many things about their own and other countries—when their petty parochial ideas were for the time set aside, and the limited field of their commercial vision became so enlarged that they grasped the idea of national as contrasted with burghal unity. At such a time, the Hammermen of Glasgow would welcome into their midst a clockmaker or a cutler from England or the Continent, a pewterer from Edinburgh, or a small toolmaker from Bannockburn. And the Weavers were always on the look-out for some improvement to counter the competition from other burghs or even other countries. Indeed, it was this spirit of extending the welcome hand to a skilled stranger, exercised at all available times and not only during the fair, that made Glasgow and other burghs progress and prosper, while the opposite spirit of exclusiveness kept many another burgh stationary or drove it towards decay. The oppressive insistence on the maintenance of the monopoly rights of the old privileged burghs, the raising of the rates of entry money for strangers, and the lowering of the rates for sons and sons-in-law caused the passing of many skilled journeymen from the exclusive burgh into the country districts or an unprivileged town, or, it may be, into a privileged burgh of a less exclusive kind where the burgesses had already learned the lesson taught them by the ancient system of markets and fairs.

In England the rise of free towns such as Birmingham and Sheffield was due in great measure to this spirit of exclusiveness in the older burghs. In

¹ *Aberdeen B.R.*, Vol. I, p. 307 (Spalding Club).

the free town, trade could be carried on without let or hindrance, and progress was therefore always more assured.

Glasgow followed a middle course. The burgesses and guild brethren held fast to those privileges they had, at the same time welcoming into the privileged craft the expert stranger who desired to settle in the town, or allowing him, by the mere acquisition of burgess rights, to set up a fresh industry of mutual profit to the new man and the old community. Happily for the future of Glasgow, there was no practice amongst the guilds of raising the charges inordinately for entry to strangers so as to conserve the privileges of the guild chiefly for the descendants of members. The Glasgow guilds looked more to the character and the skill of the workman than to his purse and family, and in 1833, thirteen years before the exclusive privileges had been abolished, the far hand entry money to the Incorporation of Skinners was only £10 sterling.

Degeneration of the fairs so far as their main object was concerned set in during the late eighteenth and early nineteenth centuries. On the streets were still to be seen booths, stands and barrows, but other erections were in the majority. The visits of shows, exhibiting physical wonders and freaks, travelling theatres, boxing arenas, shooting saloons, merry-go-rounds, games of chance and skill and fortune tellers, and many race meetings in Scotland still coincide with the fair time. Business was confined chiefly to the horse fair and the cattle fair and to the sale of cheap domestic articles in great variety. These gatherings became a nuisance to many and an obstruction on the streets, and in various burghs the whole collection was removed to more suitable open spaces.

Degeneration
of the fairs.

The Fair of Glasgow is still one of the festivals of the city, the only other being the New Year exodus. It has long lost its significance as a time of commercial and industrial intercourse. The carnival element still lingers in sadly deteriorated form in the smaller burghs. And the same gatherings of travelling entertainers float about during the year from town to town. In Glasgow this miscellaneous mixture for cultivating little more than midsummer madness and a modicum of amusement to the curious, shifted from the "Wyndheid" to the Water Port (at the Stockwell foot), then to Jail Square, then to Crown Point, and lastly to Vinegar Hill. And now even the holiday show features of the Fair time have also gone and Glasgow Fair Week, instead of being a time when all Glasgow congregate together in a common centre of the town to make merry, is a time when the city can be seen, and its beauties enjoyed in a clear atmosphere—and perchance a good measure of sunshine, but when the shops are shut, the market places empty, the streets deserted and the populace fled.

Chapter XV.

THE RISE OF THE TRADES HOUSE.

The early Glasgow crafts—The Merchants—The burgh of Glasgow—Merchants and crafts in conflict—Such conflicts common in Scottish burghs—The conflict in Glasgow—Cause of the disputes—Resort to arbitration—The Letter of Guildry—Creation of the Guildry—The Merchant Guild—The Conventry—The Burgh and Guild system in Glasgow—The Guildry and Dean of Guild Court—The Burgess qualification for Merchants and Master Craftsmen—The Burgess and the Guild Brother—The Simple Burgess—The dealer and pedlar—Burgess and Guildry fines—The burgess ticket—The burgh organism from apprentice to Provost—Later disputes—Order and rank at public musters, 1605—Distribution of seats in Town Council, 1606—The Crafts Hospital and charity—The new Trades Hall—The Conventry or Trades House and its functions—The Act of 1672—The Decree of Declarator, 1777—The Act of 1920—Original composition of the House—Deacons' right to choose their assistants questioned—Free election introduced, 1833—Constitutional questions raised by Skinners, 1833—The Skinners question House right to enact bye-laws affecting crafts, 1848—Pensions to craft guild brethren—Good and godly work—Public movements and institutions—Effects of the Act of 1846—The House becomes an electoral college—Modern functions—The House a public trustee.

BEFORE narrating the relations between the Incorporation of Skinners and the Trades House it is necessary to explain first how the Trades House arose and what the Trades House is.

The early
Glasgow
crafts.

The Skinners were the first craft to be incorporated in Glasgow. The other crafts so incorporated with the date of their first and subsequent Charters of Incorporation or amendments are as follows:—

- ii. Tailors (A.D. 1527; 1546; 1569).
- iii. Weavers (A.D. 1528; 1605; 1681).
- iv. Hammermen (A.D. 1536; 1570).
- v. Masons—including Coopers, Sawyers, Slaters and Quarriers—(A.D. 1551).
- vi. Bakers (A.D. 1556).
- vii. Cordiners (A.D. 1558-9; 1569; 1918).
- viii. Coopers—separating from Masons—(A.D. 1569; 1691; 1695).
- ix. Fleshers (A.D. 1580; 16—).
- x. Bonnetmakers and Bonnetmakers and Dyers (A.D. 1597; 1760; 1801).
- xi. Surgeons and Barbers (A.D. 1599; 1600; 1672; and Barbers only, 1722).
- xii. Wrights—separating from Masons—(A.D. 1600).
- xiii. Maltmen (A.D. 1605; 1672; 1677; 1684).
- xiv. Gardeners (A.D. 16—; 1690; Privileges only, 1671; 1727; and 1758.)

But there was another and fifteenth craft or calling:—

- xv. The Mariners and Fishers (A.D. 16—.)

of which no trace of a constitution can now be found, and yet Duncan Sempill, skipper, and John Muir, skipper, were two of the twelve craft commissioners in the 1604 arbitration with the Merchants, and Sempill was the first Deacon Convener of Glasgow. The Mariners and Fishers are specifically mentioned in the Letter of Guildry as a craft. They were not only parties to the submission to arbitration, but were also parties to the later agreement between the crafts which preceded the foundation of the Trades Hospital; their representatives sat in the House till 1607 and the House agreed in 1658 that the "Sailors" should be taken in with the rest of the members of the House, although none ever appeared.

These fifteen crafts constituted the group formed into a federation by the Letter of Guildry of 1605.

The Merchants of Glasgow may have been in combination prior to 1605, but if so their association had not yet been formally recognised by the burgh. In the eighty-eight years after the Town Council and the Roman Catholic Archbishop first constituted a craft organisation, we hear little or nothing of the merchants of the burgh making any move for recognition. Probably they thought there was no need. They already had a majority control of the Town Council.

If Glasgow had been a Royal burgh we could understand this, because Charters from the Crown creating Royal burghs invariably contained a clause creating a Guild also. These Guilds in Royal burghs consisted of burgess merchants and landowners to the exclusion of burgess craftsmen. Each craft had thus to form a Guild of its own, and get recognition by supplicating the Town Council.

Glasgow was not a Royal burgh. It was merely a burgh of regality. Its superior was not the King but the Archbishop, whose approval was necessary for all grants in favour of crafts, and his seal was always attached to the document as well as the seal of the burgh. In such burghs Merchant Guilds were rare. In 1582 the Town Council, and again in 1595-6-7-8 the Convention of Royal Burghs had thrown out the suggestion that Glasgow should have a Guild. When the matter was broached in public the craft burgesses always put forward strenuous objections. Feeling ran high, and for twenty-two years after the subject was first mooted nothing was done.

But even in Royal burghs, such as Edinburgh and Aberdeen, where the Merchant Guilds were of old standing, the craft guilds subsequently created by the Provost, Magistrates and Council had come into similar conflict with the Merchants. In these burghs the differences had been referred to arbitration. We need not concern ourselves here with all the causes or the subjects of these

Such conflicts common in Scottish burghs.

disputes. The point to observe is that in these Royal burghs the Merchant Guild and the crafts remained separate and distinct and no craftsmen could be in the Guild. The head of the Merchant Guild was known as the Dean of Guild. The crafts, each with constitutions of their own and a Deacon at their head, had at first no head of the whole rank like the merchants. But in nearly every Royal burgh they formed themselves into a sort of federation without legal sanction of any kind and called their rank or federation the Conventery of Trades. The Conventery was managed by a body of representatives from each craft, including the Deacon and a few other leading members, and their chairman or president was called the Deacon Convener. This body was known in different burghs by different names, such as the Deacons' Court, the Convener's Court, the Deacon Convener's Council, the Deacon Convener's House, the Crafts House or the Trades House. We have therefore in Royal burghs of this period three leading corporations, each with a Council. The Corporation of the Burgh was managed by the Provost, Magistrates and Council; the Guildry with the Dean of Guild and his Council, represented the whole Merchant Guild brethren; the Deacon Convener and the Deacons of crafts and their assistants formed a third Council for managing the common affairs of the Conventery or combined trades. The constituencies of this Council were what might be called the minor or craft corporations.

The conflict in Glasgow.

In 1604 the disputes in Glasgow reached a climax. The position, however, was different from the position in Royal burghs. There were a Provost, Magistrates and Council filling up vacancies by their own choice or on the nomination of the superior of the burgh. No Dean of Guild, no recognised association of merchants, no federation of crafts or Conventery, and no Deacon Convener existed. But there were thirteen crafts, all legally recognised in some form by the Magistrates and Council and prior to the Reformation, by their superior the Archbishop as well. One greater corporation existed and thirteen minor, i.e., the City Corporation and the Corporations of Hammermen, Tailors, Cordiners, Weavers, Bakers, Skinners, Wrights, Coopers, Fleshers, Masons, Gardeners, Surgeons and Bonnetmakers. Two crafts, the Maltmen and the Mariners and Fishers were, like the Merchants, awaiting written constitutions.

Cause of the disputes.

Probably the prime cause of the disputes was fair representation to both classes of burgesses in the Town Council. That at least was one of the chief causes. The Merchants would seem to have had no complaint on that score, but they were obviously in a dangerous position in the burgh, all burgesses, no doubt, but still without a constitution and with no publicly recorded legal recognition as a class, except that they dominated the Town Council.

Both groups or ranks of merchants and craftsmen burgesses wisely resolved to arbitrate "anent their privileges, places, ranks and prerogatives." By

reason of "controversies and civil discords," says the submission to arbiters, dated 10th November, 1604, not only their trade "but also all policy and care of the liberties of the burgh had been overseen and neglected, to the great shame and derogation of the honour of this burgh, being one of the most renowned cities within this realm, and having found the only cause thereto to be the want of a solid and settled order among themselves, therefore, for the . . . settling of peace, concord and amity among themselves as faithful Christians and loving citizens," the whole merchants and craftsmen and their assistants of both ranks and the "whole body of the town after many meetings and conventions long disputation and reasoning concerning their commonweal," nominated twelve arbiters each, or twenty-four in all, who in their turn nominated four oversmen. ^{Resort to arbitration.}

The Decree Arbitral, now known as the Letter of Guildry, was issued on 6th February, 1605, approved by the Magistrates and Council on the 9th, and recorded in the burgh records. The original is lost, but there are in existence many contemporaneous official and notarial extracts of the document taken from the burgh records of the period which are now also lost.¹ ^{The Letter of Guildry.}

Without examining this document minutely one may show shortly what it effected.

(1) It created a Guildry, but a Guildry of a different composition entirely from those existing in Royal burghs, for the Glasgow Guildry embraced both merchants and craftsmen. ^{Creation of the Guildry.}

(2) It created a Merchant Guild at the same time, separate and distinct from the Burgh Guildry, and provided that the head of the Merchant Guild should *ex-officio*, as it were, be also head of the Burgh Guildry, a member of the Town Council, and a Magistrate. From this Merchant Guild (but not from the Guildry) craftsmen were excluded. ^{The Merchant Guild.}

(3) It created a Conventery or federation of trades, the head of which was to be known as the Deacon Convener and who was also to be *ex-officio* a Town Councillor and Magistrate. Glasgow is thus unique in having four major corporations instead of the usual three in Royal burghs. ^{The Conventery.}

Incidentally, the Letter of Guildry provided a constitution for the Maltmen craft, which had not apparently had formal burgh recognition before, thus enabling that craft to join the trades federated into the Conventery; and it distinctly provided also that the Mariners and Fishers might form part of the Conventery, a necessary provision, because up to that time the Mariners and Fishers had evidently never had any public recognition.

¹ For a collated copy see *T.H.R.*, Vol. I, p. 529.

The Burgh and Guild system in Glasgow.

We have still with us in Glasgow all these corporate bodies, except the Mariners and Fishers, who seem indeed to have died out with the very mention of their name, leaving no trace of their existence excepting these few references, a few names and the recorded fact in the Letter of Guildry of the nomination of Duncan Sempill, Skipper, as the first Deacon Convener.

That is to say we have (1) the Corporation of Glasgow acting through its Town Council, Bailies and Lord Provost; (2) the Guildry, consisting of both ranks of merchants and craftsmen, the function of each rank being, as it still is, to elect four Lyners or Members of the Dean of Guild Court, of which the Dean of Guild is chairman; (3) the merchant rank, now the Merchants House, with the Dean of Guild at its head; (4) the Convenery or craft rank, in their different crafts, each craft electing a Deacon, who, with his assistants formed what is (now known as the Trades House) the chosen managing body of the Convenery, whose head was and is the Deacon Convener; (5) the fourteen Incorporated Trades. The whole trades rank in their different incorporations still convene annually on the same day during Michaelmas to elect their Deacons and other officers and their representatives to the Trades House. The merchant rank do the same and elect the Dean of Guild. The Town Council of Glasgow has passed through many vicissitudes since 1605, and its functions are now exercised in virtue of the Town Councils Act, 1900, and many other public and local private statutes.

The Guildry and Dean of Guild Court.

The Guildry of Glasgow has still the same constitution as was given it in 1605, ratified as that was by the Scots Act of 1672, and on some occasions since by Imperial Parliament. The Merchants House elect four lyners to the Dean of Guild Court, the Trades House other four, and the elected head of the Merchants House presides over the Court as Dean of Guild. In ordinary burghs the Dean of Guild is now elected by the Town Councillors from their own number. In these smaller burghs the Merchant Guilds had probably died out or had given up their powers. But a different rule applies in Edinburgh, Aberdeen, Dundee and Perth, as well as Glasgow, where the Guildries still exist. In Edinburgh and Glasgow the Dean of Guild and Deacon Convener sit *ex-officio* in the Town Council, in Aberdeen, Dundee and Perth the Dean of Guild alone.

The Burgess qualification for merchants and master craftsmen.

Before 1605, all the Town Councillors and all merchants and master craftsmen carrying on business in the burgh were obliged to be burgesses. They could not obtain the honour of a seat in the Burgh Council nor the privilege of trading without coming under corresponding obligations to the burgh within which they so traded. The burgess ticket was the bond between them. But until 1605 there was no such combined qualification in Glasgow as burgess and guild brother. All were simple burgesses and no more.

Even if a burgh tradesman had no organised craft to associate with, the burgess qualification was necessary.

Burgess-ship was acquired by purchase, but it was also in the presentation of the Town Council and was often presented to an incomer who was likely to be of some service to the commerce or trade of the community. After the issue of the Letter of Guildry the higher qualification of burgess and guild brother became necessary not only for every Town Councillor but also for every merchant carrying on a merchant's business and for every craftsman belonging to any trade with exclusive privileges, that is, if he desired to rise to office in the Dean of Guild's Council, the Deacon Convener's Council, or in the Master Court of his own craft. The merchant had to become Guild brother *qua* merchant, the craftsman guild brother *qua* one of the fourteen crafts. Thus was the city burgess, merchant or craftsman, drawn in to the new system and committed, the one to affiliate with the Merchant Guild and the other to enter the craft chosen by him and mentioned on his entry. His only alternative was to remain a simple burgess of neither rank and confine himself to an occupation which did not encroach on the exclusive rights of the merchants on the one hand, and the many privileged trades embraced in the fourteen crafts on the other. The simple burgess had to be very careful in exercising his vocation, for he could only trade in a limited way in small goods, not in large quantities and not at all in those articles manufactured by the privileged craftsman. Little time was lost in prosecuting or hunting an intruder into his proper craft. Indeed, the simple burgess following an unprivileged craft often found it advisable to affiliate (as the trades of the burgh increased in number and variety) with some kindred incorporated craft, for thereby he not only gained freedom to trade but also the protection of his craft and its assistance in objecting to strangers and out of town men trespassing on his domain. Thus a number of the crafts became composite or more composite. Engineers and Bookbinders joined with the Hammermen, Staymakers and Upholsterers with the Tailors, Plasterers with the Masons, and so on.¹

As the requirements of the inhabitants increased, dealers arose who desired to sell daily rather than on market days and fairs only, on which occasions trading was free to all. But it behoved them also to be careful. Such a respectable vocation as a dealer above that of a mere huckster or pedlar was the monopoly of the Merchant guild brethren. So for instance a burgess ironmonger required to be a guild brother *qua* Merchant. Even thus qualified, care was still necessary, for he had either to deal, when buying, with the

¹ History is repeating itself to-day. Trade Unions are mutually exclusive as regards their members—no man can belong to two Unions. But weak Unions often affiliate or combine with stronger Unions and strong Unions unite into Federations. In the same way, Local Associations of Masters in particular trades have found it necessary to combine into United Kingdom Federations. Even these greater Federations occasionally unite for common purposes into Confederations.

craftsmen of the burgh (who alone could manufacture for sale articles they made), or purchase freely on the market day or during the fairs. And when he desired to sell he had to keep within his own booth or shop, and was not privileged to display his goods say in the iron market along with the Hammermen (where he had no right to be), nor to hawk them through the streets, for that was beneath the dignity of a Merchant guild brother. It will thus be seen why the guild brother on admission was obliged to declare whether he was to be of merchant or of craft rank, and name his craft. These ranks were mutually exclusive. So also was each craft.

Burgess and
Guildry fines.

The fees or fines for these burgess and guild rights went to the burgh common good as regards burgess-ship, to the Merchant Guild if the guild brother was to be of merchant rank, and to the Trades Guild if he was to be of trades rank. The acquisition of the double right was rather cumbersome. Each right was obtained and paid for separately. In October, 1609, the Town Council delegated the admission of burgesses to the Dean of Guild, who after that date began to confer the double right and to issue one ticket. But the Trades House was jealous of this privilege of the Dean of Guild and continued to exact the craft Guildry fine from their brethren in varying amounts, until 1732, when the fines were fixed by the House at the rates now charged. This practice did not cease till 1774. In that year Mr. John Wilson, Town Clerk, was also clerk of the Trades House, and he instituted a new and more convenient system. The practice began of acquiring both rights by one application to the Town Clerk, and since early in 1775 one ticket certifying that the holder is a Burgess and Guild Brother of the burgh, either of merchant or craft rank, has been issued from the Town Clerk's office, the fees being apportioned between the Common Good, the Merchants House and Trades House, just as they were formerly collected directly. The charges made differ according to whether the applicant is a stranger or a son or son-in-law or apprentice of a burgess and guild brother.¹

The Burgess
Ticket.

Until 1860, burgess tickets, all bearing the guild brother's qualification as well, could only be purchased in this way, but under Lord Advocate Moncrieff's Act of that year (23-24 Vict., cap. 47), provision was made for a certificate as a *simple* burgess of neither rank being obtained for a small fee by persons *resident* in burghs. This was sufficient to enable Town Councillors to take the oath and their seat according to the law then in operation, but it was not and is not sufficient to enable the Glasgow holder to join a craft guild. Such a burgess is only a simple burgess, partly qualified, and must therefore subsequently pay his Guildry fine² to the House when he joins a craft.

¹ The first to break away from this ancient qualification for members was the Merchants House. For many years applicants for membership have not been required to exhibit any burgess ticket.

² The burgess ticket has been dispensed with for Town Councillors by operation of the Town Councils (Scotland) Act of 1900, §§12 and 13.

The fine or entry fee payable by a guild brother of craft rank when he enters as a burgess makes the holder a member of the Convenery and enables him to join a craft. Every member of any of the fourteen crafts must be a guild brother of craft rank by purchase as well as a burgess. A simple burgess entered under the Act of 1860¹ can pay his Guildry fine to the Trades House and thus acquire the double qualification.

To grasp the complete burgh organisation of olden times, one must begin with the registered apprentice of a burgess or with the fully qualified, tried and tested stranger craftsman, or unapprenticed son or son-in-law, and end with the Councillor, Magistrate or Provost. The apprentice was not only bound to his master by written indenture but the indenture was booked in the craft books. This bound the apprentice also to his craft. If he wished to become a guild brother his indenture was also booked in the Deacon Convener's books. At the end of his apprenticeship he had to make an essay (just as carefully as a stranger craftsman from another burgh) to the satisfaction of the essay masters before being admitted as a member of the craft, and he was not formally admitted until he had become a burgess and guild brother of the burgh and could produce evidence of that at the meeting when he was enrolled. All, from apprentice to Lord Provost, were part of the machine, bound to it at every stage, obliged to pay and to serve the craft, the guild and the community. The craftsman gave his oath to his craft, the merchant to his section of the guild, and burgess-ship was a preliminary qualification for obtaining his final rights. Each gave his burgess oath *de fidei* and undertook not only to serve his craft or guild, his burgh and the state, but in addition to pay all pecuniary burdens falling on his class for the privileges he was obtaining, and finally, he swore allegiance to the king and to the true religion as established at the time. His obligations were a counterpart of, and payment for, the rights he was to enjoy. Consider how unfair it would have been to allow a stranger to come into the burgh and trade without these obligations being laid upon him.

While the apprentice had the protection of his craft as against his master, the master had the protection of his craft as against his apprentice. The craftsman had the same protection against any other craftsman and could appeal, at any time, to the Master Court of his craft and from that again to the Deacon Convener's Council, and thirdly, to the Magistrates, in a question with another craftsman or even with his own craft. The craft had the same privileges against a craftsman or another craft. Both craft and craftsmen could depend on this, that if a question had to be fought out beyond the craft Master Court or beyond the Deacon Convener's Council and to come for hearing

¹ The provisions of the Act and of a similar Act of 1876 (39 and 40 Vict. Cap. 12) are practically repeated in "The Town Councils Act, 1900."

to the Provost and Magistrates, they would still be before a court composed of burgesses, merchants and craftsmen and would not only have a fair and reasonable hearing, but a hearing by experts.

Most important of all, the final decision had to be obeyed. A guild brother who disregarded a judgment against him was either penalised or temporarily deprived of his rights, or placed under arrest and kept in confinement. Nor could a craft ignore a final decision with impunity. Many a time was a craft similarly penalised and the Deacon and members of his Master Court warned as to what might happen to them if the decision were not observed.

That is a brief outline of the guild system as it was practised in Glasgow after being evolved between 1516 when the Skinners were incorporated, and 1605 when the Guildry was established.

Later
disputes.

But the Letter of Guildry did not put an end to all disputes just at first. As early as 16th February, 1605, the Town Council had to make a further enactment to put an end to all manner of controversies, questions and debates between the two ranks. The Dean of Guild and the Deacon Convener agreed that in all musters, weapon-showing¹ and other lawful assemblies, there should be no "strife for prerogative or priority," but that they should all rank and place themselves together without distinction as should be thought expedient by the Provost and Bailies for the time.

Order and
rank at public
musters 1605.

Distribution
of seats in
Town Council
1606.

As "the Provost and Bailies for the time" meant always a majority of merchants, the distribution of seats in the Town Council between the two ranks was not so easily settled, and King James VI had to be appealed to. He issued a letter from Whitehall on 28th November, 1606, to the three Bailies of Glasgow, two of them merchants and one a craftsman, referring to the differences in the city, the chief ground of which was a question "amongst the equality of merchants and crafts in the government of the town," and requiring these three Magistrates to elect and choose the most wise, discreet and peaceful men, making the half merchants and the half craftsmen. This settled the matter, and from that date till the passing of the Burgh Reform Act of 1833, half of the Town Council consisted of merchant burgesses and half of craft burgesses. Still the merchants scored by having two merchant Bailies and the Provost as against one trades Bailie. They could therefore always command a majority on a full attendance. By the year 1827 there still were only two trades Bailies as against three merchant Bailies, and the Provost, who was always a merchant burgess.²

An agreement between the crafts for the institution and maintenance of the Crafts Hospital followed on the Letter of Guildry. It was entered into on

¹ A kind of review and periodical training of the armed burgesses.

² See the Scots Act, 1609, cap. 15.

3rd August, 1605. The agreement is among fifteen trades, including the defunct Fishers and Mariners and the Gardeners, who did not, however, begin to pay any contribution until 1616, and whose representatives were therefore excluded from the Deacon Convener's Council until that year. This agreement was ultimately implemented by all the crafts except the Bonnetmakers.¹ Buildings and ground were acquired by gift, consisting of the Chaplainry of St. John the Baptist and St. Nicholas, and also of the south part of a "waste forefront," called Moorbottle's Manse. On the latter was erected the Trades Hospital, whose first master was the famous Dr. Peter Low, surgeon. He was also the first Collector of the Trades House. This old Almshouse sheltered many an unfortunate craftsman of the burgh and was also used as a meeting-place for the Deacon Convener's Council and the crafts and their Master Courts until it was found more expedient in 1791 to give up the hospital system and resort entirely to a method of granting only pecuniary aid which had been in practice many years. The Almshouse had become too small to accommodate every poor craftsman, and in any event could not accommodate widows or children. So it was sold and razed to the ground.

The Crafts
Hospital and
charity.

After the demolition of the Almshouse a hall, designed by Adam, was rapidly proceeded with in Glassford Street. It was opened in 1794, all the Incorporations taking shares in the venture. The Skinners' share, in a total expenditure of £7,207, was £168. Now on account of various contributions made between 1794 and 1934 the Skinners' share is £1,400 out of £25,000, the House share being equal to those of all the Incorporations put together.²

The new
Trades Hall.

The Deacon Convener's Council or Trades House met first as a representative body very soon after the issue of the Letter of Guildry. The functions of the Deacon Convener's Council were:—

The
Convener or
Trades House
and its
functions.

(1) To choose a leet of three for the Deacon Conventership. The Town Council made the appointment from the leet. By the Burgh Reform Act the Town Council lost this power and the Deacon Convener is now popularly elected by the House.

(2) To choose four craft lyners to the Dean of Guild Court, to act with the four merchant lyners and the Dean of Guild, its chairman. This right is still exercised.

(3) To manage the Trades Hospital (now out of existence).

¹ For the agreement see *T.H.R.*, Vol. I, p. 555. The Bonnetmakers sat in the House from the first, but not having paid their contributions they had no joint charity rights in the Almshouse with the other thirteen crafts until 1791, when for a payment of £50, one poor man of theirs was allowed on the House Pension Roll, making fourteen in all or one from each craft.

² See Crawford, p. 167.

(4) To administer in charity the funds of the hospital and the funds arising from the entry of craft guild brethren in aid of decayed brethren and their widows and for "good and Godly work for the commonweal." This is now one of the main functions of the House.

(5) To make acts and statutes for good order among the crafts. The House still approves and enacts all bye-laws of the fourteen crafts, although four crafts prefer to obtain the sanction of the Court of Session as well.

(6) To judge in matters concerning the crafts. Here the House was a court of first instance, or a court of appeal from a craft decision in trade disputes. It was often appealed to as a court of review from a craft judgment, although on occasions the decision of the House was not accepted as final and the matter went further to the Provost, Magistrates and Council, and sometimes even to the Court of Session. The abolition of exclusive trading in 1846 has rendered this privilege inoperative.

The Act of 1672.

The Letter of Guildry was ratified by the Scots Act of 1672, cap. 129, and by the Statute of William and Mary, 1690, cap. 18.

Having no more serious grievances against the merchants the crafts frequently resorted to bickering among themselves.

The Decree of Declarator, 1777.

The Act of 1920.

They engaged in six years' litigation between 1771 and 1777 on the question of the representation of each craft in the Trades House. A proposed change was disallowed by the Court of Session and use and wont re-established. This vexed question was set at rest by the Glasgow Trades House Order Confirmation Act, 1920, which effected a redistribution of seats.

Original composition of the House.

At first the Deacon Convener named his assistants in the House to act along with each Deacon, but this power was taken out of his hands in 1640 and given to each Deacon and the Visitor, the Late Deacon, however, always remaining one of the representatives.

Deacons' right to choose their assistants questioned.

The Deacon's power of choosing the third representative in the House was questioned by the Skinners on 27th August, 1790, when the Deacon of that year moved that the trade should in future name "the man" to represent them. The motion was allowed to lie over until next meeting, the "then Deacon," however, to name the third member at the "filling-up of the House." The next meeting was held on 1st October, when it is somewhat ambiguously recorded that the motion of 27th August "respecting the man" to be named by them to represent them in the Trades House along with the Deacon and the Late Deacon was considered and "they by a majority of voices approved of the same."

When the Burgh Reform Act introduced popular election of Town Councils the members of the House took up the question of how to achieve popular election of their own body, and reported to the Incorporations. Free election introduced, 1833.

The old rule that the Late Deacon should have a seat *ex-officio* was not questioned by the Skinners. The question of precedency had been settled by the Decree of Declarator of 1777. There remained only two questions, viz. :— Constitutional questions raised by Skinners, 1833.
(1) Whether the ten crafts with smaller representation should have more seats; (2) How each representative other than the Deacon and Late Deacon should be elected.

On the first question against proposals for altering the number of seats the Skinners took up the only true position, viz., that the Trades House could not by any act or statute of its own alter the constitution of the House as by law established.¹ The craft also resolved that the proposed alteration on the number of members or representatives from each Incorporation was not called for nor expedient, but they declared that the only fair and reasonable method of representation was to assign to each Incorporation the right of electing the same number of representatives. The craft further decided not to accede to the House proposals "in their present form." An amicable arrangement was ultimately come to without any change in the representation fixed by the Decree of Declarator, every representative to the House, excepting the Late Deacon, being appointed by direct popular election without leets.

Again on 22nd September, 1848, after the Act of 1846 had been two years in force, the Skinners' craft considered a report of the House regarding proposed bye-laws for the House and uniform bye-laws also for the fourteen Incorporations. The craft then came to the following conclusion :—"On the whole while it does not appear to your Committee that the proposed bye-laws are so matured as to be ready to be enacted at present, they are anxious that it be distinctly understood that they do not recognise the power of the Trades House to originate or enact laws affecting this or any other of the Incorporated Trades, this being a power inherent in each Incorporation subject to the sanction and approval of the Court of Session under the recent Act abolishing exclusive privileges within Burgh." This aspect of the functions of the House will be discussed in the chapter concerning the crafts relations with the House. The Skinners question House right to enact bye-laws affecting crafts, 1848.

The Almshouse having become too small to lodge all the indigent craftsmen, the agreements between the crafts for its foundation and administration was no longer operative, but for some time the practice of granting pensions had been followed and the House therefore resolved to depart from the hospital Pensions to craft guild brethren.

¹ 11th October, 1833.

Good and
Godly work.

system entirely. The House thus became possessed of a considerable amount of free revenue which was not at first made use of for increasing the number or amount of House pensions. From 1806 till 1878 the House and crafts maintained a school in the Trades Hall for the sons and daughters of guild brethren. The surplus money was for many years largely used to make grants to other "good and Godly work tending to the advancement of the commonweal of the Burgh." The House contributed to many public benevolent schemes promoted in Glasgow as the town increased in population and in industries. Large sums were voted to assist in raising military battalions in connection with the American War and the war with France, to establish the infirmaries, asylums and hospitals, to assist the university and other educational institutions, to promote railways and canals and, as had been done often in olden times, towards the relief of the general unemployed. This placed the House in the position of taking a lead in the promotion of new institutions and when the constitutions of these were being considered the House often obtained the right to elect a representative Governor to the Managing Board.

Effects of the
Act of 1846.

After the Act of 1846 which abolished the exclusive privileges of trades, the function of the Convener's Council of acting as a court of arbitration in craft disputes ceased, but its fitness for acting as an electoral college for selecting Governors for new public institutions had already been recognised. As the years went on the same privileges were given to the House as new institutions arose and thus a fresh form of public life was conferred upon it. Now it elects representative Governors to over forty public institutions in Glasgow.

The House
becomes an
Electoral
College.

Modern
functions.

But while the Act of 1846 deprived the Trades of what was thought to be the only reason for their existence and brought hundreds of Trade Incorporations to an end in the smaller burghs, the reform legislation affected the functions and work of the House very little. The Deacon Convener, with the Deacons and their assistants, no longer settle trade disputes, but with that exception their work remains almost the same, with the modern privilege in addition of selecting public workers from their own body to help to carry on the administration of the greater charitable and educational institutions of the city. The Deacon Convener still has his *ex-officio* seat in the Town Council of Glasgow, and his place as a Magistrate there. He is still the head of an enlarged and more equally distributed House of Representatives of the Fourteen Trades. The House still elects four craft lymers to sit by the Dean of Guild at each of his ordinary court days, advising him as practical men on questions of "neighbourhood and lining," although these questions must now be settled consistently with the building regulations of the city. The accumulated funds of the House are still distributed as before amongst needy craftsmen, their widows and unmarried daughters, and put to some other "good and

Godly work" for the commonweal of the city. Above all, the old qualification for admission to a craft and to the benefits of the Guildry remains and every entrant must, as a condition of membership, produce his burgh ticket certifying that he has purchased his freedom and is not only a citizen of Glasgow but a Guild brother of craft rank.

Over and above the administration of its own corporate funds in private and public charity the House has in recent years become a public charitable trustee. This work is not exactly new, for it has accepted trusts and faithfully administered them for more than three hundred years. Its first was the Howison Bursary, dating from 1613. Many smaller trusts were afterwards bestowed on the House, chiefly for bursaries or pensions. During the last fifty years, however, larger trusts have come in for administration by the House, notably the Buchanan Bequest, for technical education, the Drapers' Fund for the general poor of the city, the same donor's Adoption Fund for rewarding Glasgow residents who have adopted children into their own home, and lastly the House's own creation—the Commonweal Fund, for assisting benevolent institutions and schemes where there is special need. These trust funds alone now exceed £150,000 in value and their administration has brought many other smaller trusts to the House for a great variety of benevolent purposes.¹

¹ See Chapter XVIII regarding Trusts conferred upon the House by the Skinners.

The House a
public
trustee.

Chapter XVI.

RELATIONS WITH THE TRADES HOUSE.

General statement—Acts and statutes of the House—Ratification of craft bye-laws—Judgments of House in disputes—(i) Acts of the House—Acts anent Guildry affairs and the Guildry fine—Defence of the Guildry—Levies by the House—Stents by House for public purposes—House supervision of craft administration—Acts affecting crafts in their relation to the House—Acts affecting the crafts as such—(ii) Ratification of craft bye-laws and resolutions—Skinners' applications—Effect of the Act of 1846—Special committee considers the practice and the law regarding bye-laws, 1907-1910—Skinners invoke Court of Session for approval of bye-laws, 1857—Procedure again followed, 1904—(iii) Judgments of the Convener's Council relating to the Skinners—A dispute as to a member's admission—House decide admission was irregular—Bye-laws dispute of 1856 regarding Merchant guild brethren—Election disputes, 1738—Convener's election disputed, 1846—Disputes as to trading rights—The Deacon v. a Hammerman—The Shoemakers v. Tanners and Barkers—The Late Deacon v. the Deacon—Regarding the opening of the box—Internal dissensions appealed to the House—Two Skinners v. the Deacon, Collector and others, for buying great quantities of skins—General relations with the crafts—Evolution of the pension system—The Almshouse pensioners—Pension practice after the Almshouse closed—Position of women.

BETWEEN 1516 and 1605 the Incorporation of Skinners enjoyed a very considerable measure of home rule, modified only by control on the part of the Church in relation to the craft's altar or of the Town Council in connection with trade regulations.

General statement.

But the Letter of Guildry having federated the trades and brought into existence a joint guildry of merchants and crafts, a Dean of Guild Court, of which the craftsmen composed one half, and a craft federal assembly—the Deacon Convener's Council or Convener, later yclept Trades House—this brought about certain advantageous changes. Each craft still continued to manage its own affairs subject in a greater or less degree, in accordance with the craft practised, to control by the Town Council, and subject also to the Convener's Council dealing with matters which concerned the craft guild brethren in common to ensure good order. The whole body of craftsmen had now one head and on his Council every craft was represented. No doubt the Town Council "selected" the Deacon Convener, but they had to do so from a leet of three, freely chosen by the Convener's Council. The Convener and his Council had also the management of the Trades Hospital or Crafts Almshouse, and the collection and administration of the guildry fines. The Letter of Guildry, while making provision for the exercise of these functions and for the House exercising the power of making acts and statutes for good order among the crafts and the craftsmen, and of judging between them "in their crafts and callings," declared, however, that all acts and statutes made by the Deacon Convener's Council should be without prejudice to the commonweal or the merchants' rank or the privileges of each craft. The judges of whether any act or statute of the Convener's Council exceeded the powers conferred upon it or prejudiced the commonweal or the merchants' rank, or the privileges of any trade, were the Magistrates and Town Council.

The relations of the Skinners with the Trades House were similar to those of the other crafts. The crafts and the House came into contact in connection with :—

First, acts and statutes of the House affecting the guild brethren, Acts and statutes of the House. affecting all the crafts in relation to the House, and affecting one or more crafts only.

Second, the ratification by the House of craft statutes placed before it for approval; and Ratification of craft bye-laws.

Third, the trial by and judgments of the House in disputes brought before it, regarding, e.g. :—(a) Admissions to crafts; (b) Elections of the Deacon or office-bearers; (c) Trading privileges; (d) Discipline; and (e) Serious quarrels between crafts or members. Judgments of House in disputes.

The acts passed by the House were usually of general application and seldom of application to the guild brethren of one craft only. They dealt in the first instance with the guildry fine and guildry affairs. The guildry fines for strangers' sons, sons-in-law, and apprentices, were provided for in the Letter of Guildry. But alterations in the guildry fine were from an early date made from time to time by the House itself. Indeed, these have been so numerous that there can be no doubt about the practice. The reasons for making alterations were never given in the House minutes. Nor was any protest ever made by the craft representatives in the House or by the crafts or craftsmen themselves. Between 1643 and 1739 in particular the guildry fine was constantly fluctuating, the near-hand fine rising to £2 sterling and the far-hand rising and falling between £2 and £16 13s. 4d. (£200 Scots). (i) Acts of the House.

Acts of the House dealing with the general affairs of the guildry and the guild brethren are also numerous. Until about 1775 the guildry fine was paid separately to the Collector of the House and apart from the burgess fine, which went (and still goes) to the town. Many craftsmen joined crafts on production of a simple burgess ticket only and omitted to become guild brethren after. Neither the Deacon nor the Deacon Convener or his Collector could keep an effective check on this practice, and the Convener's Council often dealt with these cases by a form of restrictive bye-law made from time to time. For instance, "no craftsman shall hold office in his craft or in the Convener's Council or vote or be voted upon in his craft unless he is a guild brother." (1605 and 1732.) Acts anent Guildry affairs and the Guildry fine.

Ultimately, however, the burgess fine and the guildry fine came in practice to be collected by the Town Clerk at one and the same time, the Town Clerk refunding the Collector of the House annually. It followed from this that the guildry fine then became practically fixed, and every burgess entering an incorporation was from that very fact alone a guild brother also.

Two difficulties still remained, the first being that a person might possibly enter a craft without being a burghess at all, and secondly, that a burghess and guild brother of merchant rank might enter a craft. In the latter case the entrant obviously had paid no guildry fine to the Trades House. These difficulties were also ultimately got over by a series of restrictive bye-laws, such as the following:—

No craft shall receive entrants unless on production of their burghess and guild brothers tickets. (1824.)

Merchant burghesses may become guild brethren of *craft rank* on payment of £2 2/- to the House. (1849.)

No burghess shall be admitted to a craft unless he is also a guild brother of *craft rank*, or pays his guildry fine (£2 2/-) to the Collector of the House. (1849.)

No member of a craft shall hold office as Deacon, or Collector, or representative to the House, or be a pensioner on the House funds, or share in any way in its privileges, unless he is a guild brother of *craft rank*. (1857.)

Defence of the Guildry.

There were also other matters dealt with by the Deacon Convener's Council affecting the guild brethren of *craft rank* as a body. Acts of the House concerning such matters are very numerous, but a few may be cited by way of example.

Beyond the approval of the Town Council, the Letter of Guildry had never been ratified by any superior body. Discussions took place between 1661 and 1672 on the question of the defence of the guildry, and in the latter year the Letter of Guildry was at last ratified by the Scots Parliament. Afterwards the Convener's Council appealed to the crafts for assistance in defraying the costs, and minuted that the whole expense and charges disbursed in connection with the ratification by Parliament should be borne by the trades according to their "rank and quality," and all the Deacons were ordained to subscribe a commission to that effect. The expense of the ratification was paid by the incorporations, the total sum collected to defray the cost of the proceedings being £2,133 6s. 8d. Scots. The cost of the Extract from the Rolls of Parliament alone was £1,483 7s. 8d. Scots.

Many other examples could be given where the House passed acts by way of approaching the crafts for money. For instance, the crafts (including the Skinners) were asked to bear the expense of the persons selected by the House to attend the Bishop at the Riding to Parliament.

The Skinners' proportion varied from £3 to £4 Scots.

The House also used to make levies on the incorporations for giving "help and supply" to the common poor of the town. As early as February, 1649, the Skinners paid 20 merks for this purpose. ^{Levies by the House.}

They also, through the House, paid a subscription towards the maintenance of the minister of the "burgh," although the Skinners sometimes qualified the payment by recording that "the giving thereof does not bind the craft nor their successors to give the same in future." Notwithstanding that, the payment went on for a considerable number of years. The total allowance of the minister, Mr. John Bell, was £500 Scots per annum. Again in February, 1621, the crafts were taxed to the extent of £400 Scots towards "putting a roof on the new works built at the college," in respect that the merchant rank had condescended to give as much. The Deacon of the Skinners undertook at the request of the House to collect from his brethren and pay 50 merks.

The question of setting up a school and a school-master for instructing all "poor children whose parents were not able to pay for instruction," was broached in September, 1649. The House resolved that such a school should be provided with one master, each craft to bear their share of the cost. The Deacon of the Skinners and his craft agreed to bear £13 6s. 8d. Scots per annum.¹

¹ The first Trades School was short lived (1649 to 1655) and the second was not instituted until 1806. It lasted until 1875. The Scots Act of 1646 enacted "That there be a school settled in every parish and a school-master appointed by the advice of the heritors and ministers of the parish."

On 17th September, 1649, the Deacon Convener, the Trades Bailie, the Deacons and Visitor, after "advising" with their crafts and having "the glory of God before their eyes" resolved to institute a school and school-master for the instruction of poor children whose parents were unable to pay for their "scolledge." Nothing was said about school premises, but the salary of one master was ordained to be provided by the House and crafts. The crafts undertook to pay as follows:—Hammermen, £13 6s. 8d.; Tailors, £22 4s. 6d.; Cordiners, £2 4s. 6d.; Maltmen, £2 4s. 6d.; Weavers, £12; Bakers, £9; Skinners, £13 6s. 8d.; Wrights, £8 18s. od.; Coopers, £8; Fleshers, £6 13s. 4d.; Masons, £6 13s. 4d.; Gardeners, £2; Surgeons and Barbers, £4; Bonnetmakers, £2; making a total of £112 11s. 6d. Scots, or roughly in all £9 6s. 8d. sterling per annum.

John Paterson was by votes elected school-master, to be paid in accordance with the arrangement above mentioned. He was "entered and received" on 16th November to "carry himself conform to instructions given to him by the ministers." In March, 1650, £34 7s. Scots was paid by the House as one year's rent of his house at the Wyndheid, which had been "sett" to the school-master, the let being for five years. The school-master's salary was fixed at 100 merks and his house rent. Exactly a year later this salary was continued. The charge again appears in the 1652 accounts of the House, the total sum disbursed being £93 6s. 8d. Scots. In the 1653 accounts the salary is given as £33 6s. 8d. and the house mail £24.

But in February, 1653, it was thought good, by plurality of votes, to discharge the school-master at Beltane and settle his fee thereafter. Something had gone wrong, for in May, 1652, John Paterson had been making complaints and a committee of the House was appointed to visit the school at the Wyndheid to "try what poor weans are instructed therein who are not able to pay their scolledge." A new "visit" was instructed in November to be made by one member and another in May, 1653, by a committee of five who were to "visie the scool what poore boyes is therein and report." No report is recorded. But the dismissal of John Paterson seems to have been effected, for the last mention of the school or the school-master is on 29th June, 1655, when John M'Clay is ordained to receive from the Collector £16 Scots for one year to instruct poor children "whose parents are not able to pay for their instruction," with in addition to refund 10 merks to the member of the House who had already expended that sum for school mail.

For the second school to which the Skinners contributed £8 per annum and had the right to present six boys and six girls, see Crawford, pp. 231 to 242.

Stents by House for public purposes.

The crafts were also stented or taxed through the House for public purposes. For instance, they were stented in £200 Scots in June, 1611, for sustaining a plea against Dumbarton and for the charges disbursed by the city against the resulting "ratification *de novo* from His Majesty of the Town of Glasgow's ancient liberties." Here the House decided that every craft should be stented "as the same shall fall by vote of the rest of the deacons." The Skinners' proportion was £15 Scots and the contributions by the other crafts varied from £4 to £26 13s. 4d.

House supervision of craft administration.

When loose practices crept into craft administration, the House very often passed an act applicable to all the crafts to correct them. In August, 1654, the House being informed that sundry abuses were being committed and much of "the common good of the crafts being spent idly and not as it ought to be, bestowed for the help and aid of the poor," passed an act for the prevention of such abuses in future. It was ordained by the Deacon Convener, the Deacons and "hail brethren" that when any Deacon or Collector should happen to be submitting his accounts, the Trades Bailie and the Deacon Convener should be warned for the hearing, and that the Deacon Convener should take two other Deacons with him in order to take special trial that nothing had been idly spent of any craft's common good, and that all expenditure had been made for the weal of each craft and its poor decayed brethren.

Two years later, in March, 1656, we find it recorded that the Deacons of the Bakers, Fleshers, Skinners and Bonnetmakers had all contravened the above order, and had not convened the Trades Bailie nor the Deacon Convener. The House therefore ordained these Deacons to make their accounts over again and "to keep the common order set down thereanent."

Acts affecting crafts in their relation to the House.

We next come to consider acts of the House affecting the crafts in their relation to the Deacon Convener's Council.

These were chiefly bye-laws and regulations concerning the internal administration of the Convener's Council or bye-laws attempting to secure uniformity in the qualification of representatives and the methods of their election. None of these regulations were ever found inconsistent with the leading principles or conditions of association binding the crafts together in the Guildry. These principles remained the same, being fundamental or constitutional, such as the principles that each craftsman should be a burghess and also a guild brother of craft rank; that each incorporation should continue to have the same number of representatives in the House as it had at the time (about the middle of the seventeenth century) when the representation became, as it were, mutually fixed. The Court of Session decided in 1778 that the number of representatives to which each craft was entitled had been fixed by immemorial usage, but here an important fact might be referred to. The Letter of Guildry clearly provided that craft "assistors" might be taken

in along with the original crafts federated in 1605. The phrase used was that all who "pleased to associate themselves with the crafts for contribution to their Hospital and their decayed brethren" might assist in the work and be included in the Crafts Guildry. The merchants were free to admit as guild brethren of their rank all incoming merchants. Obviously the craftsmen were to be equally free to add new craft branches to the Convenery. Thus both ranks would represent and embrace the whole mercantile and manufacturing classes. There are indeed instances—the Gardeners entered the House in 1616; the Barbers, after the Surgeons had separated from them and retired from the House, were introduced as practically a new craft in 1722; the Dyers combined with the Bonnetmakers, and becoming one joint Incorporation in 1759-60, were associated with the crafts and represented in the House. It does not appear that the Court of Session had this principle before it during any part of the six years when the constitution and composition of the House was being debated, otherwise the decision might have been different. There can be no doubt that the framers of the Letter of Guildry had before their minds the possibility of the Glasgow crafts increasing in number and of new trades desiring to join with the old in the Convenery and to share in the work and benefits of such a craft federation, of the Deacon Convener's Council, and of the Trades Hospital.¹

Next we come to acts affecting the crafts as such. These acts have no connection with the relation of the crafts to the Guildry or Deacon Convener's Council. They deal with purely craft questions, such as the auditing of craft accounts, the payment of quarter accounts, the voting qualification, the casting vote of Deacons at craft meetings, working on Sundays, the places where meetings should be held, the booking of apprentices, and even the conditions on which craftsmen should be admitted to their own crafts. Between 1606 and 1788 there are many instances of what seem to be distinct acts of interference in craft affairs, although they generally affect every craft alike. The following are the leading instances:—

Members of a craft in arrear with quarter accounts to have no vote. (1618.)

No craftsman to work on Sundays. (1638.)

No courts or meetings to be held in kirks. (1647.)

The Deacon Convener, Trades Bailie, and two other Deacons to be present at the hearing of the accounts of each craft. (1654; also 1656.)

¹But it is a fact that after the beginning of the seventeenth century a body of unincorporated craftsmen in the burgh would prefer to associate themselves with an already incorporated craft rather than apply to the Provost and Council for a Seal of Cause. These crafts already incorporated would admit such groups and become more or less composite. The Hammermen form the leading instance of this kind and in Glasgow, as in other smaller burghs, they consisted of all workers in metal. In a lesser degree, other composite crafts were the Tailors, Cordiners, Wrights and Masons. In Banff, for instance, the Hammermen included ten different trades; in Perth thirteen; and in Glasgow over thirty.

Acts affecting the crafts as such.

No one to be elected as a Deacon but a master of craft. (1655.)

Craftsmen in receipt of aid to have no vote. (1655.)

Deacons not to hold office for more than one year. (1660.)

No freeman who has received for himself or his children any form of charity from his trade shall be capable of voting or holding office nor shall any freeman who owes quarter accounts or fees vote until all pensions, debts, fees and others are repaid. (1722.)

Deacons not to have a vote in their trade unless on an equality of votes. (1728.)

1. Every Deacon shall call and keep his Lammas Court some time in August.

2. Members are then to pay their quarter accounts otherwise have no vote nor be capable of being voted upon.

3. Freemen who attend that Court must pay their quarter accounts, booking and other fees or they shall have no vote until they pay up what they owe.

4. All elections shall take place before the first of November annually.

5. Every Collector shall make his annual accounts before 1st November yearly. (all 1734.)

Owing to complaints about entrants being admitted freemen on the day of elections, it shall not be lawful for any Deacon to admit any entrant on the day of the election of the Deacon under a penalty of £2 and any such entrant shall not be allowed to vote or, if so, the vote shall be rejected and found null. (1762.)

All craftsmen imprisoned for debt at the time of the Deacons choosing may vote by proxy. (1765.)

All poor boys put out to apprenticeship and clothed by the Town Hospital to be booked free. (1788.)

No person to be hereafter entered as a freeman of any trade shall have the privilege of voting at elections until he be a year and day enrolled as a member, but such persons shall have right to carry on business except where they are pendicles, who shall have no more rights and privileges than they now possess. The Skinners, having received from the House an extract of this act, just ratified for the Tailors and Wrights, recommended their representatives in the House to procure the confirmation of a similar act for themselves, which was done. (1791.)

Next we may consider the practice of the ratification by the House of craft bye-laws and resolutions. The Letter of Guildry provided for the Deacon Convener's Council not only judging upon matters pertaining to the crafts but making acts and statutes for good order among them. Thus arose the practice of each craft submitting to the Convener's Council for approval new bye-laws, regulations and resolutions. Sometimes these were also laid before the Town Council with a recommendation from the House for their ratification, but then only when a complete new code of bye-laws was under consideration or new trade regulations were desired. On most occasions, therefore, application to the Town Council was dispensed with, and, of course, after the Burgh Reform Act of 1833 it ceased. The Town Council was seldom appealed to unless when important bye-laws were being altered or resolutions passed dealing with constitutional questions, such as the qualification for membership, increases in the rates of entry money, or some change in the system of management or administration.

Between 1605 and 1846 the Skinners made only two applications to the Convener's Council for ratification of bye-laws (on 6th January, 1755 and 20th March, 1832). But the House rescinded an act of the Skinners on 27th August, 1793. Since 1846 two applications have come before the House for approval, but these were laid before the Court of Session at the same time, any question between the House and the craft being settled out of court.

Since the passing of the Act of 1846 the ancient custom of the crafts submitting their new bye-laws to the House for approval has been questioned. It is of importance to note that there are recorded in the minutes of the House between 1605 and 1900, 151 occasions when bye-laws of the Incorporations were submitted to the House for approval. On none of these occasions were the decisions of the House called in question. Since 1846 only four of the Incorporations have taken advantage of the provisions of the Act of 1846 and applied to the Court of Session for approval and ratification of their new bye-laws. The other ten Incorporations still observe the ancient practice and are quite satisfied with ratification by the House. Between 1900 and 1935 57 applications have been made to the House for approval.

The Act gave trade Incorporations power to apply to the Court of Session for sanction of bye-laws and resolutions dealing with the management and application of the funds, and the qualification and admission of members, *without prejudice, however, to the validity of any bye-law or resolution which they might make, in whatever manner was open and competent to them prior to the Act.*

The fact that four Incorporations had taken advantage of the Act and applied to the Court of Session made it advisable that the question of the

(ii)
Ratification of
craft bye-laws
and
resolutions.

Skinners'
application.

Effect of the
Act of 1846.

Special committee considers the practice and the law regarding bye-laws, 1907-1910.

extent of the powers of the crafts to make bye-laws and the necessity for and validity of the ancient practice of the Glasgow Incorporations, should be carefully considered. A special committee was therefore appointed by the Trades House for this purpose between the years 1907 and 1910, to which the Clerks of the Fourteen Incorporations were added. The Clerks all belong to the legal profession. Their deliberations extended over a period of three years, and their joint views may therefore be looked upon as a safe guide for the future. From the report *unanimously* submitted by the Clerks, it appears that they consider the Incorporations have inherent power to make bye-laws, etc., of their own authority, but that they have the option of applying either to the Court of Session or to the Convener's Council for approval. When bye-laws or resolutions in effect alter the *constitution* of the craft, application *must* be made to the Court, the Crown, or to Parliament for sanction to what is in reality a change in the constitution. This is in virtue, not of the Act of 1846, but of the common law relating to corporations.

Obviously, many Incorporation bye-laws deal with simple matters of administration and do not require any sanction after being passed by the members. But there are others which affect, or might affect, the relation of the craft with the Guildry and the Trades House, and to such the approval of the House, as managing body of the affairs of the guild brethren, is admittedly necessary. Whether, however, bye-laws belong to the one branch or to the other, the unanimous view of the Clerks is that the old practice of submitting bye-laws to the House may well continue, on the understanding that those dealing with internal affairs, and not affecting the Guildry or the Trades House, are submitted for information only.¹ It may be safely left to the legal adviser of each craft to say whether an application to the Court of Session or other superior authority is necessary in the circumstances of each particular case as it arises.²

Skinner's invoke Court of Session for approval of bye-laws, 1857.

Procedure again followed, 1904.

¹ For full report, see Appendix.

² The practice of the Skinners has been as follows:—A new set of bye-laws was placed before and approved by the Court of Session in 1857. These were first adjusted with the House for its interest and the application to the Court afterwards made. The clerk of the Skinners (Mr. Robert Lamond) in his preliminary letter to the members in issuing the first print of the new bye-laws explained the procedure, thus:—

"After much consideration by your Master Court, and after being revised and approved of by repeated General Meetings, and receiving the approval also of the Trades House, an application was made to the Court of Session to have the " (Rules and Regulations) " approved. The Court remitted to the Registrar of Friendly Societies to examine the Rules. He reported favourably; and, by judgment dated 5th December, 1857, the Supreme Court ' Approved of the Bye-Laws, Rules, and Regulations, and interposed their authority, in terms of the Act 8 and 9 Victoria, cap. 17, entitled: An Act for the abolition of the exclusive privilege of trading in Burghs in Scotland."

"In the hope that this revised constitution will tend to the good of this Incorporation and the extension of its many benefits, I remain, etc."

The same procedure was followed in 1901-4. Notwithstanding prior approval by the House of altered bye-laws to be submitted to the Court of Session the Court directed that a copy of the bye-laws should be served on the House. The Court sanctioned the new " Rules and Regulations " on 25th June, 1904.

And in 1933 when the craft reduced the minimum rate of entry for "strangers" from £150 to £105 the House approved of the change and no application was made to the Court.

It will be remembered that the Deacon and Masters of each Incorporation had jurisdiction over the members of the craft, but sometimes a question, instead of being decided by the Deacons and masters, was directed straight to the Deacon Convener's Council; sometimes, on the other hand, it reached the Convener's Council by way of appeal.

(iii) Trial by and judgments of the Convener's Council relating to the Skinners.

In this capacity the Council was either a federal court of first instance, or a court of appeal. The Council acted as a court of first instance chiefly in disputes between trades or where the Deacon and masters of a craft appealed for greater protection against unruly members. The court sat chiefly in appeals, and the questions which they had to decide concerned (a) the admission of members; (b) disputed elections of office-bearers; (c) disputes as to trading rights within the craft or between crafts; (d) discipline, in which judgments by the Convener's Council were often followed by fines or by cancellation of trade rights and voting rights, or conversely, by the restoration of these privileges; (e) quarrels between opposite factions.

A dispute regarding an admission arose in March, 1754, when John Wilson, Deacon of the Skinners and his adherents, endeavoured to force the entry, as a son-in-law of John Henderson, Weaver in Gorbals, after the death of the wife, through whom he desired to enter, his wife having died before John Henderson was even admitted a burgess and guild brother. Notwithstanding all this, the Deacon admitted Henderson as a freeman Skinner contrary to the remonstrances of many of the trade. A protest was taken and consequently his name was not entered in the craft books. Then followed an appeal to the Deacon Convener and his Council. The Deacon made answers and the case came first before the Deacons, who were of opinion that John Henderson should be entered as a member, but on the matter being referred to the decision of the whole House, the House decided by a majority that the procedure of admission of John Henderson was irregular and that he could not be entered as a freeman of the trade after the death of his wife.¹ His admission was therefore held by majority to be void and null and the House discharged Deacon Wilson and the Clerk of the Skinners from recording Henderson's admission, but allowed his entry money to be repaid.

A dispute as to a member's admission.

House decide admission was irregular.

Another dispute regarding admission arose in 1856 when the new bye-laws prepared by the Incorporation of Skinners were being considered by the House. The question was whether burgesses holding burgess tickets *qua* merchant without having paid any entry money to the Trades House were entitled to be admitted to the craft and vote, although it was agreed that merchant burgesses would not be entitled to hold office in the craft unless and until they had become craft guild brethren. The House itself had no hesitation in coming to

Bye-laws dispute of 1856 regarding Merchant Guild brethren.

¹ See *L. of G., T.H.R.*, Vol. I, p. 540, line 29, etc.

a definite opinion, but the Incorporation hesitated to reach the same view and reserved power to themselves (which was granted by the Court of Session on application made later), to receive any person whatever as a member of the Incorporation who is a burges of Glasgow of either merchant rank or trades rank, and who proves the fact by exhibiting his burges ticket or a proper certificate thereof at his admission. The Incorporation had to admit, however, that while merchant burgesses might be enrolled as ordinary members, they could not hold office in the trade nor in the Trades House nor had they any Trades House rights, not even the right of voting in the election of Trades House representatives.

Election
disputes,
1738.

Election disputes often came before the House from the Incorporation of Skinners. In October, 1738, in presence of the Deacon Convener, the Trades Bailie, the late Bailie, two late Deacon Conveners, and most part of the Deacons and members of the House, John Jamieson, a late Deacon, complained that although by an act of the Skinner trade of long custom every new member entering the craft after apprenticeship had been obliged to serve as officer for one year *gratis*, or "satisfy the trade" otherwise. Notwithstanding this John and James Barclay had been lately admitted freemen after apprenticeship and neither had served as officer nor satisfied the trade by any gratuity in lieu of service. They were thus debtors of the trade and not entitled to vote, whereas at the election on 22nd September they had voted for Thomas Peadie as Deacon. Peadie had received fifteen votes to fourteen given for John Wilson. A protest was therefore taken, for the two votes of the Barclays should not have been recorded and that the result should therefore have been Wilson—fourteen; Peadie—thirteen. After hearing the written pleadings and both of the parties, the House decided that no *liquid* debt was due by the Barclays to the trade and in any event no extract of the alleged act of the trade had been produced. The House therefore found that the election of Thomas Peadie was valid and ordained him to take his seat.

Convener's
election
disputed,
1846.

Another election dispute took place in October, 1846, but this was an election in the House to the office of Deacon Convener. One of the Skinners' representatives had voted and his vote was questioned as he was no longer resident nor in business within the city boundaries, but had apparently gone to Larne in Ireland. Had his vote been deducted from those cast in favour of John M'Callum (Hammerman) M'Callum would not have been elected and the new Deacon Convener would have been Mr. John Stewart (Cooper). The vote, however, was not called in question in an effective way, and Mr. M'Callum not only took his seat as Deacon Convener, but also took his seat in the Town Council. Attempts to unseat the Deacon Convener went on from October, 1846, to February, 1847. At an early stage the Deacon of the Skinners handed

in a letter from the Skinner whose vote had been questioned stating that in consequence of it being inconvenient to attend the meetings, he took leave to tender his resignation. The meeting, however, declined to accept the resignation until the whole facts be ascertained. The wrangling continued until in the end the Deacon of the Skinners presented a memorial from the incorporation to the House, and moved that the meeting authorise this incorporation to proceed by election to fill up the vacancy. This was agreed to. The Deacon Convener who had been elected and taken his seat in the House and the Town Council with the assistance of a vote which should not have been cast, was not allowed to hold office for more than one year. At the end of that year, his opponent, Mr. John Stewart, was elected and held office as Deacon Convener for the customary two years.

Examples of disputes as to trading rights, both between crafts and within a craft, are plentifully supplied in minutes of the Trades House. Many such internal disputes, after an attempt at settlement by the Deacon and masters, were appealed to the Convener's Council and then to the Town Council or to one or other of these bodies. Disputes as to trading rights.

The earliest case affecting the Skinners occurred in February, 1636, when Manasses Lyll, then Deacon, complained to the Deacon Convener and his brethren against John Leiper, Hammerman, who had lately "usit and frequentit" to "horn points," especially "ribbins" which was "in no ways part of his calling." The Deacon argued that if this were not prevented, the practice would prove very hurtful to the Skinners, many of whom "live by this work alone and are not employed otherwise." John Leiper personally present was heard at length, but the Deacon Convener and his colleagues ordained Leiper to desist and abstain from the horning of points, either of ribbins or leather, to any manner of person whomsoever during his residence within the burgh. They fined him £10 Scots "for the better observing and keeping of that love, amity and concord" hereafter which had always been betwixt the said two callings. The Deacon v. a Hammerman.

Again in December, 1656, the Deacon Convener's Council appointed Trades Bailie Hall, Manasses Lyll, and other two members to meet and consider a complaint of the Shoemakers against the Tanners or Barkers and to give in their verdict "anent the best way of composing the same." The bill of complaint was thereupon given to the Deacon of the Cordiners to answer. On 12th January following, the Deacon Convener (Walter Neilson) and his colleagues, along with Bailie John Hall, considered the bill of complaint given in by Hugh Anderson and James Mitchell, Cordiners, for themselves and the remaining Shoemakers of the burgh. It showed that great hurt was being sustained by the poor handicraftsmen of the Cordiner craft on account of an The Shoemakers v. Tanners and Barkers.

abundance of insufficiently tanned leather sold to them by the Tanners and Barkers, through which the whole or most part of their work, when they bring it to the market, "is taken from them and confiscated to sell in public entirely on account of the insufficiency of the leather." The complaint disclosed that these Tanners or Barkers would not suffer their leather to be sighted or examined as it should have been, and these abuses were brought about by their preventing the most qualified Shoemakers of the calling, who do not meddle with barking or tanning, from having any charge in the craft as Deacon or quarter-masters. The Deacon Convener and his colleagues were therefore asked to ordain that the most qualified Shoemakers who "meddle not with barking or tanning" might in future compose one half of the Master Court of the craft after Michaelmas next for preventing the evils mentioned; especially so as the craft's Charter directed that the Deacon and his twelve masters were to be chosen "out of the best and most qualified workmen of the craft." The House concluded that, for the better settling of "peace and amity amongst the Cordiners," at Michaelmas next and thereafter yearly there should be chosen from the calling six of the most qualified craftsmen who do not meddle with tanning or barking of leather, to form one half of the quarter-masters of the craft, and so on in all time coming.

The Late
Deacon v.
the Deacon,

Another complaint was heard in August, 1657, given in by George Clark, Late Deacon, against James Padie (the Deacon of the year), John Caldwell, and others, because at Michaelmas preceding, George Clark, while holding office as Deacon, had sent the craft's box to the Hospital on the day of the election of the Deacon, but the defenders and others opened the box and did as they pleased with it, which they should not have done in the absence of the acting Deacon. The Deacon Convener and his colleagues found that James Padie and John Caldwell, being then boxmasters and key keepers, had opened the box, the Deacon not being present, Andrew Love and William Govan, two of the brethren, being present with them, as the officer Gabriel Cunningham testified. Seeing that they had all admitted that there were four bonds missing which belonged to the calling, the Deacon Convener and his Council ordained that the four defenders find out who had taken away these bonds, failing which they themselves could not pretend that they were not the culprits. The Convener and his Council further ordained that none of the defenders, James Padie, John Caldwell, Andrew Love and William Govan, be found capable of bearing office or any other charge until the missing bonds be obtained again and that the four also give satisfaction for the wrong done. Meantime the Convener's Council fined each one of them in five dollars for the use of the poor, continuing their further censure until further advised. A week later the Deacon Convener and his Council met in the Session House of the Old Kirk in Trongate, when it was reported that since last meeting James Padie, in

regarding the
opening of the
Box.

presence of several Deacons, had "impudently and falsely calumniated" the complainer George Clark in stating that Clark himself had opened the box in his own house and so was the "taker away" of the missing bonds. Further, that William Govan had found Clark there with the box open looking out papers, and William Govan had in consequence "vented himself in divers places before divers witnesses" after the same manner. Having thus attempted to "bereave (Clark) the complainer of his honest name and bring him into disgrace, contempt and infamy," it was asked that the defenders should either be ordained to make out what they had alleged or themselves be further censured as "false calumniators." The defenders denied the additional complaint, and the complainer having named six Deacons as witnesses against Padie, they were all sworn and verified the truth of the complaint. For proving the same against Govan, the complainer produced two witnesses, who stated they had heard Govan say he had come upon George Clark in his own house with the box before him looking out papers. The parties being all removed, the Deacon Convener and his colleagues "pondered" the matter, found the complaint sufficiently proved, and gave decree and sentence, viz., that each of the defenders pay a fine of ten dollars and remain in ward until it be paid, the Deacon Convener meantime to seek the warrant of one of the Bailies and to ordain the defenders to give satisfaction to the complainer at the sight of the Deacon Convener and his brethren in Council.

By the end of the month the two decrees (dated 6th and 11th August) given out and pronounced against Padie, Govan and others, were publicly read, ratified and approved, and the Convener's Council decided that if it happened that James Padie and the others dared to impugn the decree the Convener's Council would see that it was "defended to the uttermost."

A direct appeal to the House, relating to internal dissensions, was made in September, 1663, when a bill of complaint by John Auldcorn (who had been Deacon in 1649) and Robert Bogill (who became Deacon in 1669), both Skinners, for themselves and the poor of the trade, was lodged against Manasses Lyll (who was then a member of the House and had *already* been elected Deacon Convener on ten occasions), George Clark (who was also a member of the House), and William Govan (who became Deacon in 1664), all Skinners. The complaint alleged that Lyall, Clark and Govan had been making fore bargains with the Fleshers in buying skins whereby the remaining brethren of the trade and the poor thereof could not purchase skins to work for maintaining them and their families. This was not only hurtful but also a violation of the acts of the burgh thereanent. It appeared that the three culprits had confessed and were thus rendered liable for the penalties specified in the burgh regulations. The Deacon Convener's Council no doubt found themselves in a rather awkward

Internal
dissensions
appealed to
the House.

situation. Manasses Lyll holds the record over all other Deacon Conveners in respect of the number of times he was re-elected to the chair. His great popularity and efficiency may be gathered from the fact that he first became Deacon Convener in 1643 and after ten re-elections—notwithstanding the commission of the above offence—he became Deacon Convener for the eleventh time in 1668. Of course, after holding office for two years in succession, he always required to retire for at least one year, but he remained during the intervals a member of the Town Council and was for some time a Magistrate. The Convener's Council contented themselves by minuting that the offence had been admitted, but as the penalties incurred had been fixed by the Town Council, the Deacon Convener, Deacons and representatives steered clear by remitting "the deliberation of the sentence to be pronounced" to the Provost, Bailies and Town Council. And the Town Council did nothing!

Two Skinners
v. the Deacon,
Collector and
others,

for buying
great
quantities of
skins.

A question arose in the House in January, 1755, when at a meeting of the House in the Tron Church a complaint was lodged by Hugh Bryson and Alexander Paterson, masters of the Skinners' craft, for themselves and others in the trade, showing that an act of 18th May, 1711,¹ had provided that no member of the craft should buy from any Flesher more than 100 green sheep skins or more than 100 green lamb skins at one time under the penalty of £5 Scots and also that another act provided that if any member of the trade buy from any Flesher 100 green sheep skins or under and above half a dozen or 100 green lamb skins or under and above half a dozen, then any freeman of the trade might apply to the buyer and ask a share of the bargain of skins on paying ready money in accordance with the price the whole were purchased at, including charges, any contravener refusing to sell to be liable in the penalty of £5 Scots. There was also a subsequent act of 4th August, 1749, ratified by the craft making this addition that no freeman should have liberty to buy from any freeman more than 100 sheep skins at a time and that all the other freemen should have the right to demand from any such person purchasing 100 or above one score on any one market day a part of the quantity on paying his due share of the cost, each person found guilty to be liable in 10/- sterling for every offence. The allegation was that John Jamieson, Deacon, and Robert Shearer, Collector, and several others persons, including a member's widow (Jean Park), had in violation of these acts taken upon themselves *in daily practice for six years past* to "enhance" great quantities of green skins, sheep skins and lamb skins far exceeding the foresaid number of 100. This trade they had carried on with the Glasgow Fleshers thereby making a monopoly and actually refusing the petitioners any share therein. Petition and complaint were publicly read over and Jamieson was desired to make answers. He declared he had none to make and that the acts mentioned were contrary to

¹See supra, p. 72.

law and to the liberty of the subject and hurtful to him and several other members as they restrained them from the full and free exercise of their business. After a long hearing, considering that the acts appeared to be calculated and designed for the utility and benefit of the members of the trade possessed of small stocks, who inevitably would become burdens on the trade if the acts were not observed, the House decided by a great majority of votes to ratify and approve of the three acts narrated in the petition in their whole heads, articles and clauses. To this John Jamieson protested and appealed to the Magistrates and Town Council for remedy and thereupon took instruments. A search through the printed records of the Town Council of Glasgow fails to reveal that any appeal was ever lodged by John Jamieson, but as he held office till the end of his term at Michaelmas, 1755, and was again elected Deacon at Michaelmas, 1759 and 1765, becoming Deacon Convener in 1766, it would appear as if he and his friends had corrected the error of their ways.

The relations of the Skinners with the Convener's Council on general affairs have more or less been already alluded to; for instance, the booking of apprentices in the Convener's books to qualify them in later years to become guild brethren; the lodging of armour by each new Deacon in the Almshouse; the contributions made by the crafts to the schemes initiated or commended by the Deacon Convener's Council, such as the building and maintenance of the craft hospital (for which all the crafts were bound by written agreement); the upkeep of the poor there; a share of the expense of the annual riding to Parliament; contributions to the Kirk Sessions for the town's poor; towards the fiall of the minister of the burgh; towards new buildings at the College; towards the Trades School; and the many joint contributions towards local funds raised in times of distress or towards national funds raised during times of war.

General
relations with
the crafts.

But as the House has now become, as regards at least its corporate funds, a great charity for the benefit of the members of the fourteen Incorporations and their widows and unmarried daughters, it may be well to finish this chapter with a sketch of the evolution of its pension system.

The management of the Trades Hospital or Almshouse was, in terms of the Letter of Guildry and the deed of agreement between the crafts already referred to, a duty which fell on the Deacon Convener's Council. The Bonnetmakers were outside of this agreement and did not participate in the benefits of the Almshouse.

Evolution of
the pension
system.

Under the deed of agreement and later agreements the thirteen trades bound themselves to contribute annually certain sums for the maintenance

The
Almshouse
pensioners.

of the poor men resident in the Hospital. Full details of these payments over different periods may be seen in the printed records of the House.¹ In 1605 the Skinners agreed to contribute £10 Scots per annum; in 1713 £20 per annum; and in 1728 £30 per annum. Up till that time the Hospital was used for the maintenance of only six poor men. In 1729 the number was increased to thirteen—one for each contributing craft. When a vacancy occurred while only six poor men were in the Hospital, the place was filled by a vote of the House on names submitted by *any* of the thirteen crafts, but after 1729 when a vacancy occurred the craft interested alone submitted two or more names from which the House made the selection. This gave the House from the beginning the right of choice, a principle still in operation when selecting ordinary pensioners.

The wealthier crafts made a larger contribution for the maintenance of the Hospital residents and therefore the men from these crafts were given a larger annual allowance. The Collector of the House acted as Treasurer. The sums paid to the House by the crafts, however, were not sufficient to meet the necessary expenditure and the deficiency was always made up from the House funds. At the same time the House contributed to each of the crafts for the assistance of their poor. These direct repayments by the House to the crafts for their own poor ceased in 1727. All through, the House paid out annually to the poor men and to the crafts for their poor much more than they received.

Pension
practice after
the
Almshouse
closed.

When the Almshouse was closed in 1791 a different system had to be devised. The thirteen old men were paid "pensions," but were no longer housed.

The new system was based on preceding practice. Occasional relief had been given direct by the House through the Collector to poor craftsmen, their widows and young children ("bairns"), and over and above this the Deacon Convener gave out to individual poor persons what were known as Convener's precepts. These were given by the House and the Deacon Convener at large, without regard to the particular Incorporations with which the recipients were connected. The Convener's precepts (written orders or warrants) and the other grants voted by order of the House were all paid over by the Collector.

Apart from the mortification pensions under Thomson's, Pettigrew's and Govan's Mortifications, which were known as "pensions" from the beginning, the charitable payments made by the House outside of the thirteen poor men were at first only casual and irregular and paid from the corporate funds of the

¹T.H.R., Vol. II, p. xvi.

House, chiefly to men. A few widows began to be paid more regular sums from the years 1730-1731, but the first traceable "pension" so called to a woman was that given to Convener Drew's relict in 1753. A regular pension to Bailie Leitch, who was not one of the thirteen poor men, followed in 1757. These two pensions were of £5 sterling per annum each and they were continued for life.

When the Almshouse was given up in 1791 precedent had therefore been established for the granting of annual pensions, and moreover it had been laid down in 1729, long before the Almshouse was closed, that "each poor tradesman or his relict or bairns who shall apply to the Deacon Convener for charity shall have the recommendation of the Deacon of the trade in writing to be sent with the Convener's order or precept to the Collector." In that year (1791) it was resolved to pay pensions (1) to the thirteen old men and their successors, one from each trade except the Bonnetmakers; and (2) to other indigent freemen and also to their widows and "bairns" as might be decided by the votes of the House.

An additional poor man from each craft came to be enrolled on the House funds shortly thereafter, but this was found to be more than the House could afford in view of "the vast sums being expended in building the Hall," and the number of men pensioners was therefore again reduced to thirteen only in the year 1795. No new pensions to widows were to be allowed until the four pensions to widows then on the Roll had expired.

Two men from each craft began to be enrolled from 1807, but from 1807 to 1814 no widows were on the Roll at all. The resolution of 1807 was that there should be a second man pensioner from each trade except the Bonnetmakers. A third man from each craft, except the Bonnetmakers, was added in 1819 and a fourth in 1827, but the Bonnetmakers were allowed only three. Every craft has now the right to have not less than four men pensioners on the House Roll.

As regards women, pensions were given to widows only, and very few of them appear in the older pension Rolls. Daughters very seldom received more than casual grants, and even then in most exceptional circumstances. As late as 1832 the House declared that "poor men are the most fit objects of the House charity, widows and children being secondary" and that widows ought not to be enrolled unless "under very particular and pressing circumstances." In 1840, however, the House declared that each Incorporation should have the privilege of recommending widows, the number on the Roll not to exceed two from each Incorporation, but the House retained power to reject any female recommended or remove any female from the Roll at any time.

Position of
women.

"Bairns" ceased to be given special or casual grants (they never had pensions) when the School was instituted in 1806.

Pensions granted by the House, in addition to the four men to which each craft is entitled, have all along been in the gift of the House alone and awarded on the merits of each case. In other words, the unit of distribution for such additional pensions is not the craft (at so many to each craft) but the guild brother. These additional pensions have always been awarded to guild brethren, their widows and unmarried orphan daughters from recommendations sent in by each craft and signed by the Deacon. The married daughter whose husband is not a guild brother has never had any rights whatever.

The rule, therefore, now is that each Incorporation has a right to have at least four men pensioners on the House Roll, subject to the House approving or rejecting any man recommended and withdrawing his name from the Roll at any time. Additional men may be enrolled on the recommendation of any craft Master Court, with similar power to the House of refusal to enrol and of cutting off a pension at any time. The same rule applies as to widows and also to unmarried orphan daughters. The latter class do not appear on the House Pension Roll until the year 1876. Formerly only a few casual grants were given from time to time to daughters.

The rate of pension was at first £5 sterling per annum, both for craftsmen and widows. Ex-Conveners, Ex-Collectors, Ex-Deacons and their widows and Ex-Representatives of the House received more.

The ordinary £5 pension was augmented by one-half in the year 1791. By 1845 the rates had risen to £9 (Freemen), £11 (House Representatives), and £14 (Deacons), but in 1849 they were reduced by one-half and in 1851 to one-fourth. Women are not mentioned. At that time each craft was entitled to four men on the Roll, the Bonnetmakers only three. In other two years the rates had again risen to £9, £11 and £14. Widows were still getting scant treatment and even by 1870-1 there were only three widows on the Roll. Gradually the widows received more generous attention, for in 1876 there were thirteen on the Roll. New regulations, however, came into force in 1876 permitting the House to enrol seventy craftsmen at £20 to £30, fifty widows at £10 to £15, and at last recognising the claims of unmarried orphan daughters, one hundred at £5 to £8 per annum each, now raised uniformly to £10.

Of all the Incorporations the Skinners have made by far the least demand on the Trades House funds. For many years they have had the smallest number of pensioners on the House Roll and they have seldom had their full allowance of four craftsmen pensioners.

These House pensions are awarded only to guild brethren, their widows and unmarried orphan daughters and they are supplementary pensions. In other words they are only awarded on the recommendation of each Master Court when the applicant is already in receipt of the maximum pension of his or her class from the craft.

In order to enrol as a member the craftsman may have paid to his craft anything from £3 to £105 plus a percentage for every year the entrant is over age. To qualify for membership, however, he first must become a burgess and matriculated guild brother and when purchasing his burgess ticket he pays over in addition to his burgess fine a guildry fine to the House. He contributes to the House a sum which at the near hand is as low as £2 7s. 7d., and at the far hand no higher than £4 sterling in all. No doubt he cannot demand a pension as a right nor can his widow or his unmarried daughter. Pensions from the House are only available as funds permit. All the same it will be seen that a far hand guild brother pensioner receives from the House five hundred per cent. per annum, his widow following him, two hundred and fifty per cent. per annum, and the unmarried orphan daughter the same, on his single payment guildry fine. The percentage of the near hander is almost double!

The results of the hazards of life, as we all know, are often unspeakably pathetic. Thousands of Glasgow business men have, in their years of plenty, purely for the benefit of others, become guild brethren and craftsmen and thus cast their bread upon the waters. Of these, it may truthfully be said, hundreds have found it return after many days, when fortune has mysteriously disappeared. Then succour comes to each needful guild brother and afterwards to his widow, and even if need be his unmarried daughters, from the hands of friendly sympathetic fellow craftsmen, without any belittling inquisitorial ordeal, but with a kindly generous and human touch which no Government department nor Insurance Company could hope to emulate.

Chapter XVII.

PUBLIC AFFAIRS.

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Interest of Scottish crafts in public affairs.

It must not be assumed, that although neither the Incorporations nor their members had any power to elect Town Councillors much less members of the Scots Parliament, that they did not think and act in connection with public affairs. Not only the Weavers, who went through decades of the eighteenth century vainly fighting for their rights, but every other Scottish craft discussed freely all sorts of public, local and national questions, although, of course, their views were always tinged, as those of every politician, with the prejudices of their own particular class.

At first purely local.

In early times their interest in public affairs was confined to their own district, but they knew something of what was going on in the rest of Scotland, in England, and even on the Continent, as their appeals and petitions for recognition and additional powers were very often accompanied by a reference to what was being done in Edinburgh or in other "guid towns" or in "France and Flanders." But petitions to Parliament relating to Bills were unknown to them until the middle of the eighteenth century.

At first their outside interests seemed to be confined to questions in connection with the town's hospital or the town's poor or the town ministers or education.

It is not till the end of the seventeenth century that we find in the Skinners' minutes any evidence of the craft passing beyond these limited subjects.

There is the peculiar and long entry in their records, dated 25th April, 1698, already referred to.¹ It is entitled an "Act" which, as we have seen, all Town Council and Guild resolutions were called in these days. The rubric is clear:—"An Act obliging the trade to pursue all actions, both civil and criminal, before the Magistrates of the burgh allenary as the only judges competent, and before no other inferior judge *prima instantia*"—(in the first instance). In support of this principle, they quoted two Acts of James III—Parliament v, caput 27 and Parliament XIV, caput 105—to the effect that all parties should appeal to their judge ordinary and not to extraneous courts whose jurisdiction is either doubtful or less competent. Whereas, proceeds the minute, "some neighbours and burgesses were raising processes before the Bailie of the Regality of Glasgow and other judges, while, in the ordinary courts and jurisdictions of the burgh, their causes might have been begun and ended more easily and orderly"; therefore the trade resolved unanimously "to take their processes only before the Magistrates, judges and respective courts of the city, rather than before the Bailie of the Regality or any other incompetent, doubtful, foreign or less proper jurisdiction in the first instance." But they went further and resolved that this resolution should be placed before the Deacon-Convener and his Council for the craftsmen and before the Dean of Guild and his brethren for the whole merchant rank, so that the three bodies might concur in an address to the Magistrates for the purpose of passing an act of the Town Council to the same effect. The Town Council did not pass any such act, and the Skinners themselves—who had often appealed to the Trades House as a court between 1605 and 1698—did so on four occasions after that, twice on questions of trade regulations, once on a disputed election, and once on a question of eligibility for membership.

In the early days, while the crafts did not take any active interest in out of town public affairs, their spheres of expenditure had been gradually widening. From contributing to the building of the crafts hospital or almshouse they, of course, went on to making contributions annually towards its maintenance. Then they began to bear a portion of the expenditure of the riding to Parliament and to make payments to the Kirk Sessions for the town's poor and to the ministers of the burgh and towards a new building at the College. Naturally they also supported by money grants the maintenance of the old seventeenth century school during its short existence,² and finally went as far as contributing towards sustaining the town of Glasgow's plea against Dunbarton.

¹ See *supra*, p. 78.

² *T.H.R.*, Vol. I., page 271.

Question of appropriate local courts.

Broadening of spheres of expenditure.

Relief grants
for the
general poor
of the city.

The obligations shouldered by the crafts tending towards relief to the poor in the Trades Hospital and the Town's Hospital and to the general poor of the city were naturally increased from time to time during periods of distress. This took the form not of giving the distressed inhabitants money but rather supplying them with the barest necessities in the way of food. In August, 1752, all the crafts were appealed to by the Trades House to take into consideration that the poor had suffered much by the late scarcity and dearth of meal. The House had therefore contracted for 2,000 bolls or upwards of meal per annum for a number of years for providing the poor of the trades. The House suggested that the Skinners' share should be 100 bolls. The Skinners agreed and "granted warrant" to the Deacon and Collector to advance the trade's share of the price. Four years later, in December, 1756, the *London Gazette* and other newspapers had indicated in recent issues great fears of a scarcity of grain. The House had again taken up the question and in order to prevent an exorbitant rise in the price of victuals in Glasgow they had resolved to purchase immediately for the use of the trades 4,000 bolls of meal in some part of Scotland where it could be got cheapest, and also 500 to 1,000 bolls of oats from Dantzic at 13/6d. per boll at the Clydeside. The Skinners approved of this laudable undertaking and commissioned their Deacon to concur to the extent of 100 bolls of meal as their share, the Deacon and Collector to pay for the same "or borrow money and grant security therefor."

Support of the
Town's
Hospital.

For many years the annual payment of £3 sterling was made to the Town's Hospital. In 1731 a proposal was mooted for the erection of a new poor house within the city, and the Skinners, along with the other Incorporations and the two Houses, were asked to confer together and consider whether they could not bestow some part of "their poors means" towards the support of a new poor house. The Skinners agreed to pay £3 annually, subject to withdrawal at any time. But as all the other trades of the city had agreed that the sum allowed "towards completing and erecting" the building should be continued for five years, the Skinners also agreed. In November, 1738, the payment was still being made, and as "the trades poor had hitherto had little or no benefit by the Hospital," the Skinners by a "great majority of votes" decided that no part of their common stock should be allowed towards upholding and supporting the Hospital. A week later another meeting rescinded that resolution, and it was resolved that the payment should continue for at least the year following. The payment was renewed thereafter without difficulty, and went on continuously, only ceasing, like the contributions from the House and the other crafts, in 1840, by the passing of the Poor Law Act.

Other questions in connection with the Town's Hospital, however, came before the Skinners; for instance, a proposal in December, 1743, for erecting

the Town's Hospital into a Society by Act of Parliament in order to "carry on and improve the affairs of the Hospital in a legal way in time coming." The trade agreed. Twelve years later (June, 1755) a proposal was laid before the trade with the object for appointing an almoner to uplift the funds of the "several Societies" in Glasgow which contributed to the Hospital. The Skinners rejected the proposal, but agreed for that year to pay 25/- over and above the £3. The response of the Skinners settled the question, which was probably made with the object of securing more immediate payment of the annual subscriptions as no more is heard of a special almoner.

Church affairs were not omitted from the discussions at the Skinners' Church quarterly courts. The method of calling ministers to the city churches by the patrons (the Magistrates and Town Council) was discussed in April, 1762, when the craft unanimously agreed to "make opposition" to the new proposals and to ask the Council to support the manner of calling ministers as had been fixed by a model in the year 1721¹ until a better method could be agreed upon by all parties. The meeting empowered the Deacon to petition the "Very Reverend" the Synod of Glasgow and Ayr for their interposition and assistance and to concur with the "general and private sessions of the burgh" in any other steps thought proper.

Sabbath observance was one of the duties imposed upon the crafts from their origin. Half of the Glasgow crafts, it will be remembered, came into existence through the influence of the Church, to which a large proportion—sometimes more than half—of their entry monies and other dues were surrendered. Even after the Reformation "kirkmaisters" were not unknown, although by that time the head of each craft had no longer that appellation but was known in Glasgow either as Deacon or Visitor. In many burghs the crafts continued to have their loft in the parish church, where apprentices, journeymen and craftsmen had free sittings and the Deacons of the year sat in the front seat. It is not to be wondered at, therefore, that the old interest in church-going and Sabbath observance was maintained by the trades for many years long after the altars of their patron saints had disappeared from the cathedral. An instance occurs in May, 1760, when the Skinners "Considering that the Postmaster General has ordered the packet to come into this city on the Sabbath morning and being informed that the post office is kept open all that day, and severall persons, shakeing off all reverence of God, His laws touching Sabbath sanctification, Doo, from a mistaken notion of promoteing their own secular interest dare and presume to call at the post office ffor letters & newspapers, read & consider the same, make answers to their letters, which occasions great crouds of people unnecessary to walk up and down the streets, and the Lords Day is or will be turned in a great measure

¹G.B.R. Vol. 1718-38, pp. 108-9

to a day of civill business, and judging this to be not only a daring sin, but a very ungrateful return to God ffor the manifold mercies He has conferred on this city, and ffearing that if such profanation of the Lord's day be connived and winked att, many other immoralities must inevitably follow, and God may be justly provocked to pour out his righteous Judgements upon the city and its trade & business, Doo therefore Unanimously Testifie & Declare their detestation & abhorrence of the above profanation of the Lord's day, and earnestly beseech the Conveener of the Trades with all becomeing reverence & regard to apply to the Honourable Lord Provost & Magistrates of Glasgow that they may take every prudent method their wisdom shall suggest ffor suppressing the profanation of the Lord's day, in the above and every other particular, and Recommend to the Deacon of the trade, to putt an Extract hereof in the hands of the Deacon Conveener, and to Beseech him to execute the request of the trade."

The Postmaster General was acting in the interests of the mercantile community who had long been bitterly complaining of the inadequate means of communication by post between London and Glasgow. A welcome improvement effected in 1758 was probably the cause of this Sabbatarian outburst. The Town Council records are silent on the subject.

Parliamentary
affairs.

Towards the latter half of the eighteenth century the Skinners began to take an interest in parliamentary affairs, first as regards private bills promoted by the city for the improvement or extension of the burgh. Two private bills came before Parliament in the session of 1783, one for extending the ancient royalty over certain adjoining lands and at the same time for regulating the police of the city; the other for allowing an additional duty or pontage on the bridges over the Clyde. The clauses in these bills were considered by the Deacon and Masters on 28th February and "unanimously disapproved" as "altogether unnecessary and oppressive to the community." A meeting of the whole trade was immediately called when the two bills were "reasoned upon at great length." The trade resolved that "the procuring of such laws at present was quite improper and grievous and oppressive to the community at large."

Burgh
extension and
Police Bills,
1783.

The Bills
objected to,
but not
genuine burgh
reform.

One would assume on reading these resolutions that the Skinners were adverse to local or general burgh reform, but this is not so, judging from further resolutions passed by the trade unanimously on 30th May, 1783, thus:—

"That the Magistrates and Town Council of Glasgow consist of merchants and tradesmen, all burgesses and members of Incorporations.

"That neither class can reside and carry on business within this burgh unless they be burgesses and members of Incorporations, after payment of

freedom fines and yearly contributions to the support of the poor members, widows and children and bearing other burdens in the burgh conform to use and wont.

"That the land mentioned in the Bill is contiguous to the royalty of the burgh. That the Council by selling these grounds purchased by the community's money to merchants or tradesmen who are not burgesses nor members of Incorporations without obliging such to enter as burgesses and members of Incorporations and without subjecting them to the usual entry money and yearly contributions, give such persons a manifest advantage over the burgesses and must soon prove ruinous to this burgh and the Incorporations therein as well as to those having landed property within the burgh; to prevent which the trade with one accord enjoin their Deacon and members in the Trades House to use all prudent means to prevent such destructive measures to the prejudice of the Incorporations and for that end to join with the Deacon Conveener, members of Council, members of the Trades House, and all the other Incorporations and persons, burgesses and Guild brothers in opposing such schemes and to assure them that this trade and individual members thereof will frankly contribute such part of their means from time to time as may become necessary for accomplishing these purposes.

"Further, this Incorporation are unanimously of oppinion *the present contracted mode of electing the city's Councillors is arbitrary and unconstitutional, the burgesses being thereby deprived the exercise of their inherent rights as free born subjects and as the present burgh administrators declare they are not accountable to any community whatever for their management of the community's Estate*; therefore this Incorporation heartily concur and agree with the Trades House and all other Incorporations in this city to use all lawfull means to procure an alteration in the election and to adopt another upon more liberal and just principles."

Mode of
election of
Town Council
objected to.

Nor was there any doubt about the trade's interest in general burgh reform, as appears from the following resolution passed on 18th February, 1784:—

"That this Incorporation heartily approves of the public spirited endeavour of the citizens of Edinburgh and other burghs of Scotland to obtain a more equitable representation in the Magistracy, Toun Councils and Parliament & to shake off these arbitrary & unconstitutional systems by which the burgesses have been held in the utmost political insignificance for ages, and further declare their willingness to bear their proportion of expences in so laudable an undertaking by every constitutional means until such grievances are redressed and ordain this, their resolution, to be inserted in both the Glasgow papers of the 19th current."

Edinburgh
proposals for
burgh reform
approved,
1784.

The subject was again approached on 20th February, 1787, when the Deacon presented to a meeting a printed paper consisting of twenty-four pages, entitled :—

Redress for
Brewers'
impost and
tax on
potatoes,
1787.

“ The Correspondence & procedure between the Magistrates & Council and the Trades House respecting an application made to the House by the Brewers for advice & protection relative to the process carried on against them for an increase of the impost.¹ As also respecting the tax upon Potatoes and other matters connected with the Town's management ; with the opinion of the House relative to an alteration of the Set of the Burgh,” which having been duly considered by the Deacon and masters “ they unanimously gave it as their opinion that the same contained matters of great importance to the Incorporations of this City, and tho' the Deacon and masters judged that these matters required immediate redress they thought it incumbent on them to lay the same before the Trade for their opinion.”²

The very next day after a meeting of the whole trade (the members ignoring the Brewers' impost and the tax on potatoes) the Clerk recorded the following :—

Suggestions
for Town
Council
election
reform.

“ The Trade without a dissenting voice Resolve that the proper method to redress the evils under which the inhabitants of this city labour, will be to apply at once to Parliament for liberty to bring in a bill either in conjunction with the other Royal burghs of Scotland or by the Trades House itself in conjunction with other citizens to regulate the elections, and qualifications of the members who shall hereafter compose the Town Council from the Merchants and Trades ranks and care should be taken that none but proper persons qualified should fill the important Trust of a Councillor, and for that reason that the Trades House in conjunction with the other citizens concurring shall make up the heads of the intended Bill and lay a copy of the same before the Incorporation for their approbation, before application to Parliament.”

Eight
resolutions
for Glasgow
burgh reform
approved,
1788.

Less than a year later (15th January, 1788) the Deacon and masters had laid before them an extract from the records of the House showing the “ outlines of a printed sketch ” for reform of the sett of the burgh. To this the House had added certain criticisms made by a committee of the Merchants and Trades Houses and also eight resolutions of the House alone on the subject. The Master Court approved of these resolutions of the House except the first, viz., the suggestion that the representatives in the House should themselves elect the Deacon Convener.

¹G.B.R., Vol. VIII, p. 197.

²G.B.R., Vol. VIII, p. 223.

Next day the craft met and considered the eight resolutions and approved of them all. They were as follows :—

“ *That the Trades House shall choose their own Conveener in place of their sending a leet of three to the Magistrates and Council.*

“ *That the Councillors and the electors of new Councillors in place of those who fall to be disqualified shall be equal in number to the Merchant Councillors and their electors of new Councillors.*

“ *That the duration of Councillors shall not be longer than three years, and that each Councillor who shall be disqualified shall remain out of and not be a member of the Council until three years expire after he is disqualified.*

“ *That the Lord Provost shall be eligible to be elected out of the crafts as well as the merchants rank.*

“ *That the Master of Work may be elected to bear that office alternatively either from the merchants or trades rank.*

“ *That the necessaries of life such as meal, potatoes, &c., should be freed from all taxes leviable by the Magistrates and Council and that these taxes which in time past have affected the lower classes of the people should be laid on the luxuries of life, such as rum, wine, sugar, teas, etc., but so as the duties of the common necessaries of life may be made good to the community by taxing the superfluities therewith.*

“ *That the Magistrates and Council as patrons of the churches therein shall not exercise the right of presenting a Minister to any church in the city unless a majority of the hearers or sitters in the vacant church approve of the Minister to be presented as the interest of the city both in a religious and civil point of view is connected with this resolution.*”

Of course, the merchant majority in the Town Council were no lovers of burgh reform. Edinburgh and other burghs and the Convention of Royal Burghs were eager to have the question taken up and have the setts of all the Royal burghs amended. The Glasgow Council, when appealed to by letter from the Lord Provost of Edinburgh, simply transmitted the communication to the Lord Advocate, the member for Glasgow and the member for the County of Lanark. The Trades House, however, drew up heads of a bill for reform of the sett and sent it to the Town Council for consideration. The Council remitted it to the “ Annual Committee.” The Merchants House next intervened. The Town Council admitted that an alteration in “ some parts of the sett was expedient and necessary ” and remitted to a special committee the work of making out a “ scheme of alteration ” and report. A draft scheme was submitted in December, 1787, and ordered to be printed.

By March, 1791, nothing had been done, for in that month, on the plea that very few copies of the printed sett of the burgh were left, the Council ordered five hundred copies to be thrown off and sent to the Town Clerks. And the sett remained as it was till 1833!

Police Bill,
1789,
disapproved.

The Police Bill of 1789 was also considered by the craft and "unanimously disapproved." The bill proposed to extend the royalty without protecting the burgesses within the ancient royalty and to have the administration of the police in the hands of special commissioners selected in a manner of which the trades and the House disapproved. The House had appointed a committee to consider the proposed new bill and their views were submitted to the Skinners who came to the following conclusion:—

"They cannot pass over the third section of the bill which declares that it shall be lawful to every person to exercise any trade within the limits of the lands intended to be annexed altho' they be not burgesses, in the same manner as they could have done before passing the Act. While these lands continued to be outwith the Royalty, the Incorporation could have no legal objection to the Magistrates & Council feuing them out to purchasers with the above exemptions. But if the Royalty is to be extended over these lands, they and the proprietors or possessors thereof of course form a part of the community and therefore in equity ought to submit to all the conditions to which the ancient part of the community is subject and liable."

The bill failed to become an Act. It was delayed *sine die*.

Police Bill,
1790, to be
opposed.

In the spring of 1790 a Police Bill was again prepared by the Town Council and the Skinners considered proposals of the House relative to opposing it. The trade unanimously resolved to concur with the House and Incorporations in using every constitutional measure for opposing the bill and "without one dissenting voice" they agreed to bear a proportion of the expense and bound themselves to advance such sums as might be proper, not exceeding £100 sterling. Again in March they agreed to concur with the House and Incorporations and adopt every legal measure to oppose the bill "as it now stands." This bill was again delayed till next session.

Police scheme
of 1792 "too
burdensome."

Two years later (15th March, 1792) the trade considered a "scheme relative to the police of the city," but without criticising the scheme, which again went the length of a bill, they simply recorded with the Master Court, that a well regulated police was necessary, but the method proposed by the scheme was "far too burdensome to the inhabitants." In April once more the Council delayed the bill till next session.

Next year the controversy took another form, resulting from litigation in the Court of Session, whereby the Trades House was declared in the opinion

of the Court to have no power to make use of its funds for the purpose of promoting or opposing "the Police Bill." This judgment had meantime been acquiesced in by a majority of the Trades House, but at the same time further consideration had been deferred and a remit made to the different Incorporations asking for their views along with certain reasons of protest made by Mr. Basil Ronald and others against the decision of the House to take no further steps. At a meeting of the Skinners on 19th February, 1793, the Deacon put it to the vote whether the judgment of the Court should be acquiesced in or not, when by a majority the trade decided that the judgment should be brought under review and to petition the Court against the same for the reasons contained in Mr. Ronald's protest. There was only "one dissenting voice." An appeal was actually taken, but proceedings withdrawn and the decision allowed to stand. The decision of the Outer House did not trouble the Trades House nor the Incorporations, as all of them went on with their political protests and petitions for many years thereafter.

The next Police Bill, promoted in 1799, and approved by the House and crafts after certain amendments, eventually became an Act and a regular police force came into existence in the year 1800, after which the male citizens above eighteen and under sixty whose rents were over £3 sterling per annum were no longer obliged to turn out in rotation, thirty-six every night, and police the city till the morning. The Act was in a sense a win for the crafts, for the Police Commissioners were popularly elected by the ratepayers and not like the Town Council, a close body.

With the advent of the nineteenth century general burgh reform was still far distant. With the exception of the Weavers craft, whose rights had been lost by a series of general Acts of Parliament, the exclusive privileges were still in operation, as might be exemplified by the fact that during the course of the Blythswood Annexation Bill through Parliament at the end of 1829, the crafts were still complaining that the burgesses would suffer harm by the erection of the lands of Blythswood into a privileged district, as this would enhance the value of these lands and increase the current of emigration to them from the ancient royalty to the manifest injury of the property within the royalty and the rights of the incorporated trades. The opinion of the craft was that the bill ought to be opposed and every scheme of annexation resisted, excepting upon the principle of the communication of equality of privilege and burden.¹ But Blythswood was annexed.

On Parliamentary matters affecting local affairs but not affecting their trading rights, the craftsmen paid little or no attention. For instance, the bill of 1825 to enlarge and improve the bridge across the Clyde at the foot of

¹The ancient royalty could not increase in area, and in the additional portions of the burgh trade was free.

Court of
Session
Declarator
that Trades
House funds
should not
be used for
opposing
Police Bill.

Skinners
approve
appealing
judgment.

Police Act
passed, 1800.

Blythswood
annexation
Bill.

Bridge Bill
of 1825.

Jamaica Street was one which the craft "did not feel inclined to interfere with," nor would they take shares in the Glasgow and Ardrossan Canal, whereas the proposal of 1790 for building and erecting a quay on the south side of the River Clyde opposite the Broomielaw was supported by the craft.

Burgh reform
for Glasgow,
1817.

General burgh reform, however, apart from mere local Police Bills, was only in the air. But local reform was again taken up very strongly by the Skinners in December, 1817, when several resolutions were passed showing the general attitude of the crafts towards an alteration of the sett of the burgh. The resolutions then come to were as follows:—

Resolutions.

"Resolved unanimously: That the power of naming and calling their Managers to account is inherent in the members of every Corporation. That there are nineteen legally constituted Corporations in this City,¹ and agreeable to the above sound principle the members choose and control their Managers *except one*.

Popular
election,

contrasted
with "close"
system.

"This one Corporation and the members of it have no power either to name or call on their Managers to account, the members of the Corporation having no more power either to elect or control these Managers than if they were a set of infallible men.

"This absurd practice, so inconsistent with constitutional principles, sound reason and common sense, ought not to be tolerated by law in any village of a free country much less in the second city of Britain, which ranks with the first cities of Europe.

"Independent of these constitutional principles it seems absurd that the properties of the Burgesses should be liable for debts in the contracting of which they have no voice, but for which nevertheless their properties may be seized.

"When we contemplate the names of our Managers and their characters we with pleasure acknowledge they are men of Probity. But we, in the question of burgh reform have reason to regret this very circumstance because were our Managers unprincipled and venal we could not expect from men of such a character what we ought to look for from men of principle; and hitherto it has been a melancholy Truth that however high the Magistrates and Council may stand in the estimation of the public, they usually resist the wishes of the citizens for a liberal constitutional Set of the Burgh as strenuously as men of a venal character would do. Hence proceeds the erroneous conclusion that Reform is not necessary, seeing that our Managers are men of irreproachable character.

¹ Viz.: The University, The Merchants House, The Trades House, The Fourteen Incorporations, The Faculty of Physicians and Surgeons, and (the exception) The Corporation of Glasgow.

"But it appears to this Incorporation that the very circumstance of our Managers uniformly resisting reform does, in some measure, under all the circumstances of the case, affect character.

"Therefore this Incorporation will co-operate with other Incorporations and classes in every constitutional measure for obtaining an alteration in the Set of the Burgh more congenial to the principles of the constitution and the rights of the citizens."

A committee was appointed to co-operate with the House and the other Incorporations and associations desiring reform, but the ruling class in the Town Council stood to their ground and declined to reform the set.

The trades had always been in favour of burgh reform of a kind. The Glasgow merchants on the other hand, having a majority in the Council, were not so much inclined, but by the year 1825 dissensions were apparent within the Council and among even the Magistracy. Early in December, 1825, the Deacon produced to a meeting of the Skinners a copy of a complaint by Messrs. William McTyer (craftsman) and James Lumsden (merchant) against the Magistrates and Council. The meeting, after full consideration of the complaint, unanimously resolved that the last election of Magistrates and Councillors for this city was influenced by vindictive feelings and completed by manœuvring inconsistent with the high and honourable character which the Magistracy of so large a community ought ever to sustain. The resolution went further, as follows:—

The Glasgow
dispute
regarding
election of
Magistrates
and Council,
1825.

"The exclusion of Bailie Hood and Convener McTyer from certain meetings of the Magistrates last year and the exclusion of the former from this year's Magistracy are indignities offered the trades rank of this city, proceeding from a desire to prevent the exercise of private judgement.

"*The exclusion of the citizens from all share in the election of their municipal rulers and the absolute right of the latter to nominate their successors have led to uncontrolled misrule and will perpetuate the exhibition of the unseemly spectacle of a Magistracy sacrificing the public good for the gratification of private feeling.*

"While the actions at law originated by Messrs. McTyer and Lumsden are calculated to check those evils, they may lead to the overthrow of the system of self election in this city and to the establishment of a permanent and wholesome control by the extension to the citizens of the right to elect their Councillors.

"Those gentlemen ought therefore to be supported in the prosecution of those actions and £20 contributed from the funds towards the expense.

"The convenience and comfort of the inhabitants and the principles of economy which ought ever to regulate the management of public funds alike require that the necessary local imposts should be placed under the charge of one board—the obnoxious though necessary calls for surveying and collecting being thereby reduced and the expenses greatly diminished.

"The Police Board having of necessity the duty of surveying, assessing, and collecting annually to perform, while its constitution admits of control by the inhabitants appears to be the proper Board for the management of the Statute Labour Conversion money.

"Investing that Board with such management will tend alike to diminish the public burdens upon the inhabitants and the number and perplexity of city assessments.

Petition for
repeal of
Statute
Labour Act.

"This Incorporation will accordingly petition both Houses of Parliament for the repeal of the Statute Labour Act of 1820 and for the enactment of a law to place the conversion money for the city under the management of the Commissioners of Police.

"Those Resolutions to be published in the *Chronicle, Herald, Courier* and *Scots Times* Newspapers."

Minor local
questions.

Other minor and local public affairs dealt with by the Incorporation during the period under review (the late eighteenth and the early parts of the nineteenth century) were the decision of the Trades House to ask for what was known in the language of the period as a "Royal Visitation of the College," the erection of a public infirmary in Glasgow, the promotion of the Ardrossan to Glasgow Canal, the proposed Bill of the City Corporation for levying a tax on the inhabitants for the endowment of the churches and augmenting the minister's stipend.

College
Visitation.

As regards the first, the trade recorded that the House had known that for a considerable time past, great animosity, discords and divisions had unfortunately subsisted among the professors and students in the College of Glasgow whereby the usual number of students had not only decreased, but those who had attended the College had in "their literature greatly suffered." The House proposed to present to His Majesty a petition setting forth the grievances and beseeching the King to be graciously pleased to appoint a Royal Visitation of the University so as to cause enquiry to be made into the past conduct of the professors and students and discover from what causes the grievances had arisen and to decide upon such remedies as His Majesty "in His Royal Wisdom" might judge proper. The Incorporation decided to authorise the Deacon to sign a petition to His Majesty in name of the trade and the petition was accordingly sent.¹

¹See Coutts' *History of the University of Glasgow*, pp. 291-2 and 294.

The movement for the erection of a public infirmary in Glasgow began in the year 1787. The citizens desired an infirmary established upon "a proper, prudent and economic plan" and thought such an institution would be a great blessing to the city "and the trades." The Skinners approved of the suggestion that the Trades House should subscribe and advance one year's interest of their capital stock for erecting and maintaining the intended infirmary. The court also "cheerfully" approved of the scheme by deciding to advance five per cent. or one year's interest of their stock towards the building and proper establishment of the infirmary. The whole trade in general meeting in August, 1787, decided to subscribe one year's interest of their stock towards erecting the infirmary and empowered the Deacon to pay £40 for the purpose.

On the Incorporation considering the City Churches Bill in May, 1813, they resolved unanimously "by every constitutional measure in their power to oppose the bill in its principle and in all its clauses and to co-operate with all other public bodies and classes of the inhabitants in the opposition." The proposal of the Magistrates and Town Council was to bring before Parliament a bill "for levying a tax on the inhabitants for endowing churches, augmenting ministers' stipends, etc." It was opposed strenuously by the Trades House, twelve of the Incorporations, the Faculty of Physicians, the Faculty of Procurators, the Grocers' Company, the Society of Friends, and a general committee of the inhabitants. As a result the Town Council resolved that it was inexpedient to introduce the bill into Parliament.

They gave no assistance, however, to the promotion of the Ardrossan to Glasgow Canal, deciding not to take any shares, but rather "insist on payment of the value of the ground that may be used for the same"—out of the lands of Gorbals.

A minor matter arose in the year 1810 with regard to a right of way from the Clyde to Renfrew. The Deacon reported he had received "a summons" at the instance of Messrs. James Oswald, Kirkman Finlay and other "proprietors in the city and vicinity of Glasgow" for the purpose of having the constructions, walls, ditches, etc., on the south bank of the River Clyde opened up so that a clear passage might be made between the city and Renfrew for the use of the city burgesses. The Deacon first laid the matter before the Master Court who had resolved unanimously that the Incorporation should not oppose the summons but that the ground ought to be laid open for the benefit of the lieges. This was also the view of the Incorporation as a whole and the members unanimously approved the opinion of the Master Court and resolved to support the proposal.

Police Bill,
1837.

As regards interest in local affairs there was a lull on the part of the Skinners after 1810-13, and it is not until 1837 that we hear of them next considering any bills promoted by the Corporation. In that year, however, there was another Police Bill proposed for the city. The Skinners met and "deliberated thereon," came to the opinion that the provisions were reasonable and they accordingly approved. Without going further into the subject they left "the whole matter to the superior judgment of the Trades House."

Gas Bill,
1845,
approved.

Probably their last movement in connection with any local undertaking requiring parliamentary approval was that regarding the Gas Bill of 1845. Here the Skinners unanimously agreed to petition both Houses of Parliament in favour of the new Gas Company's Bill, the Company, however, to "guarantee the Skinners against all expenses thereby incurred."

National
affairs.

But if their interest in local affairs seemed to be slowing down there can be no doubt that in the broader public affairs of the nation they were beginning to take a deeper interest from a little before the commencement of the nineteenth century.

American and
French
Revolutions.

Two important historical events—the rise of the American Republic and the French Revolution—produced much disturbed feeling throughout the whole kingdom as well as in Parliament. The interest of the citizens was evoked by messages sent by the Government to all the burghs asking for both men and money in order to quell the "unnatural rebellion now in America." Through the Town Council, the Merchants and Trades Houses were appealed to, and through the Trades House all the Incorporations. The House had signified its approbation of the measures followed by the Town Council and agreed to the Deacon Convener subscribing £500 with a recommendation to each Incorporation that the measures approved by the Corporation and the two Houses were proper and necessary. Both the masters and the craft were unanimous also in giving their approval and they voted a sum of £100 sterling to be paid over to the Town Treasurer when called for towards "raising a battalion of men to serve His Majesty."

Trades
Battalion of
Volunteers,
1798.

Again after the French Revolution and the consequent wars on the Continent contributions in money were also asked for, but on this occasion the Trades House and the crafts went further in proposing to raise a battalion of craftsmen in the city. In June, 1798, the Skinners considered and approved of the plan in general, but on going into the articles in detail they disapproved of the first in so far as the Dean of Guild should have the "power of calling out the Corps" and also of the third, seeing it proposed that "the Captain and the Subalterns should have the appointment of sergeants and corporals." They disapproved of the fourth, which proposed that none should be admitted

to the corps without the approbation of the general committee, and the fifth, which provided that the appointment of officers should not be by the corps at large; also the sixth, which proposed that their dress should be ascertained by a committee, and the seventh, because it proposed to invest the Commanding Officer with power to call out the Corps to discipline at all times whenever he pleased. The discussion of details went on for several months. In July some amendments on the detailed proposals contained in their previous minute were considered and these being met, the craft unanimously approved of the whole articles and appointed a small committee to go "through the trade" and use their influence to get as many as possible to subscribe the proposal. By the month of August, 1803, the danger of invasion was still imminent. The proposal then was to raise a battalion of craftsmen consisting of six hundred men to be termed "the Trades Battalion of Glasgow Volunteers." The Skinners agreed to the battalion being raised all as proposed by the special committee in charge, with this difference that the Skinners thought the commissioned officers should be elected from among the members of the corps by a general suffrage and that non-commissioned officers should be nominated by the officers of each company, and finally that any person who should canvass for any office should be declared ineligible. Their last suggestion was that the corps should have a Colonel, Lieutenant-Colonel and Major.

No records remain of the achievements of the Trades Battalion of Volunteers. In 1803, during the war with France, a general fund was established for aiding to clothe the battalion. The House and several of the crafts contributed to the fund in 1803 and 1804, which was offered to and accepted by the Government.

More important matters dealing with the British constitution and general law of the Kingdom, including Scottish burgh reform, were, however, dealt with during the same period. One in particular is a subject which engrossed the politicians of the nation for many years, viz., the Corn Laws. The movement of 1786 was criticised by the Incorporation very strongly. On meeting to consider what was described as "the plan proposed for an alteration of the Corn Laws," they expressed their disapprobation of any alteration "until an unrestrained reciprocal importation can be obtained," being of opinion that it must appear unnecessary to enter fully into the merits of the subject after so much had been said by "the many spirited resolutions of the respectable gentlemen at many meetings" in different counties. The craft could only suggest that "if these ingenious gentlemen from whom this apparent self interest scheme had originated would have the audacity to attempt to carry forward such proposed alterations into Parliament, they and they only must be answerable for the consequences." The craft therefore recorded that they

The Corn
Laws
movement,
1786,
disapproved.

would most willingly join and contribute along with the Magistrates and Town Council, the Chamber of Commerce, the Merchants and Trades Houses, the Master Manufacturers, the Incorporations and other respectable bodies "in opposing every measure that would tend to raise the price of grain in this part of the country where improvements in manufactures had been making such rapid progress." This resolution was to be inserted in the Edinburgh and Glasgow newspapers. (14th November, 1786.)

The Bill of 1815 objected to.

The Bill of 1815 was received in the same spirit, but the resolutions were more formal and were as follows:—

"First, that the real object of the bill is to raise the price of bread, the chief necessary of life.

"Second, that such a measure would be highly oppressive to the great mass of the people and ultimately have the effect of transplanting our manufactures into other countries.

"Third, that the measure seems to have been suggested (as it certainly is calculated) for the purpose of securing to landholders the high rents which they demanded and obtained for their lands during the late war, and when the prices of corn were high, but which they have no right to expect in a time of general peace.

"Fourth, that therefore the measure is the same as a tax, not for the purposes of the State, the legitimate object for taxes, but for the private emolument of landholders, and this meeting conceives that to tax one class of the people for the private emolument of another class, if not unconstitutional, is uncommon in any free country.

"Fifth, that by any measure such as the one in question, through which the price of bread will be enhanced, the artisans and mechanics of this country, the most numerous and a very valuable class of its population, will be put in a most cruel and distressing situation; for while the proposed law will make them eat dear bread, they by an Act of Parliament are prevented by severe penalties to settle in other countries to enjoy the blessings of cheap bread.

"Sixth, that petitions be presented to both Houses of Parliament founded on these resolutions, praying that no alterations may be made in the Corn Laws and that Lord Archibald Hamilton be requested to present the same to the Commons, and Lord Grenville to the Lords.

"Seventh, that these resolutions be published in the *Chronicle, Herald* and *Courier* newspapers of this city." (7th March, 1815.)

The Skinners were no less severe in their criticism of the proposed amelioration of the status of Roman Catholics. The Deacon and Masters in December, 1778, discussed the late repeal of sundry penal laws which had stood for many years against the growth of Popery and those professing the Roman Catholic religion in England. There was great reason to dread that the like repeal of several laws still in force against the Roman Catholic persuasion and the Roman Catholics in Scotland would soon follow, and if so, "this would tend greatly to religious confusion in Scotland and detrimentally affect the established religion and laws thereof." Such proposals, moreover, were in direct opposition to the tenor of the burgess oath taken by every citizen on becoming burgess and guild brother. "Great murmurings had arisen in Scotland from a fear of any repeal of these laws, and this had occasioned many well disposed persons to meet and consult together, not excluding the Incorporations of Glasgow and elsewhere, most of whom had unanimously resolved to use all legal and prudent means to prevent the repeal or alteration of such good laws." The Deacon judged it his duty to lay these views before the whole craft and having convened the trade, and the members having "reasoned together and duly considered" the political tendency of the time, resolved without one dissenting voice "to use all lawful means to prevent the repeal of the laws which now subsist against Papists and the growth of popery in Scotland, and they recommend the Deacon to concur with the Deacons of the other Incorporations in this city to apply to the Deacon Conveener to convene the members of the Trades House for their opinion and ask them to concur and agree with them in every prudent and advisable measure to the above purpose."

Objections to Roman Catholic amelioration, 1778.

The same subject came up again for review at a more critical period, namely, in March, 1825, when the Catholic Disqualification Bill was discussed. A special meeting of the craft was called to consider the propriety of petitioning both Houses of Parliament against the bill. The meeting unanimously resolved to do so. Many of the Incorporations took the same course, supported also by the Trades House.

Catholic Disqualification Bill, 1825, petitioned against.

But perhaps the discussions which bring out the most rhetoric are those dealing with the British constitution. These began in February, 1784, and went on at intervals until 1831. The records of 24th February, 1784, narrate that the trade "without a dissenting voice" agreed to address His Majesty and to join the other Incorporations of the city "upon the present alarming state of public affairs and to disapprove of every unconstitutional step tending to weaken the legislature and the meeting authorised the Deacon to sign such an address." But the following minute (20th December, 1792) is a better example:—

Protection of British Constitution.

Address to the King, 1784.

Address of
1792 by the
House.

“ Taking into consideration and reflecting with much satisfaction on the inestimable blessings which the inhabitants of these Kingdoms have long enjoyed under our most excellent constitution and present Government, whereby for more than a century they have been progressively advancing to a state of peace, happiness and prosperity in trades and manufactures, far beyond every other nation in the world, nevertheless, as the craft feel themselves to be deeply affected at having of late observed various wicked and inflammatory writings published and dispersed thro’ the city and suburbs having a manifest tendency to excite and introduce a spirit of tumult and disorder to the subversion of that peace and prosperity which at present so happily prevail. And in order to testify their detestation of all such seditious publications or other acts of designing men to subvert the established laws of the country do therefore resolve, In the first place, of new, to declare that they will be faithful to our Sovereign Lord the King, and to the two Houses of Parliament as established by law and that they pledge their lives and fortunes in support and for the defence of the constitution of these Kingdoms. Secondly, that as subjects professing the most valuable privileges under our present happy Government, they will personally exert themselves by every possible means to assist the Magistrates in suppressing all unlawful and seditious assemblies within the city, and in bringing to justice every disturber of the public peace. Moreover, the House ordain the Deacons and Visitor to convene their respective Incorporations in order to their passing similar resolutions as the above or to their adopting such others as may tend to preserve the public peace and prosperity and personal safety of all the inhabitants, and they ordain an extract hereof to be published in the London newspaper, *The Star*, and in all the Edinburgh and Glasgow papers.”

The above was an excerpt from the minutes of the Trades House submitted to the trade by Deacon William Tassie. Not to be outdone, the Deacon, Master Court and Clerk, with the unanimous approval of the craft, passed “ similar resolutions ” but in their own language, as follows :—

Address and
resolutions
by the Craft,
1792.

“ The trade having taken under consideration the alarming state of the country, the following declarations and resolutions were adopted. First, that we most cheerfully avail ourselves of the present opportunity in declaring our most unfeigned attachment to the person and family of our illustrious Sovereign and to the constitution of our country as established at the revolution, 1688, vesting the Government in a King, House of Lords & House of Commons, more especially as its fundamental principles contain powers sufficient for redressing any abuses that have crept into it, either from the lapse of time or otherwise. Secondly, that we will at all times hold ourselves in readiness to assist the civil Magistrates in preserving the peace and in suppressing every

species of tumult or disorder on its first appearance ; and in our individual as well as in our corporate capacity we will endeavour to inculcate those principles on the minds of all with whom we are connected. Thirdly, when we thus express ourselves we would not be thought disposed to convey even the appearance of reflection on any class of men who in a temperate and constitutional manner have associated or may associate for the laudable purpose of obtaining redress of real grievances as we consider those who thus act from principle the best friends of our Country and justly entitled to the appellation of The Friends of the People. Fourthly, notwithstanding fears being suggested of riots and insurrections we with heartfelt satisfaction congratulate our fellow citizens that all their meetings have hitherto been conducted without the least appearance of tumult or disorder and we doubt not that such will ever be their characteristic, as they must well know that by such temperate means the wisdom of our legislature will more readily listen to the petitions of the people and grant that redress both in Parliamentary representation and in the internal Government of the Royal Burghs of Scotland as will tend to promote that cordiality between the governors and the governed which is necessary for preserving the peace of the country, and for strengthening the executive power. Moreover, they ordain insertion hereof in the *Glasgow Advertiser and Courier*, the *Edinburgh Advertiser and Gazeteer*, the *London Morning Chronicle and Star*.”

Again on the eve of reform (16th March, 1831) the Skinners unanimously resolved :—

Resolutions
on Scottish
burgh reform,
1831.

“ 1st. That an injurious controul over the Legislature has been acquired by a few individuals in subversion of the principles of the constitution.

“ 2nd. That the measures announced by His Majesty’s Ministers will correct that evil ; and their early and complete success is essential to secure the internal peace and prosperity of the realm.

“ 3rd. That this Incorporation shall address the King beseeching His Majesty to use all constitutional means to promote the success of those measures ; and shall petition both Houses of Parliament to pass into law the Bills which have been introduced to carry those measures into effect.

“ Lastly. That the Address to the King and the Petition to the House of Commons be transmitted to the Lord Advocate of Scotland, and that the Petition to the House of Peers be transmitted to the Lord Chancellor with a request that they will honour this Incorporation by presenting them.”

The advent to office of the Whigs in 1830 made the prospects of burgh reform practically certain. Reports appear in the minutes of the views of the incorporation towards the enquiry by the Burgh Commissioners appointed

Progress of
Parliamentary
reform,

by Parliament in 1831. These enquiries, however, seem to have been directed more towards obtaining information regarding the exclusive privileges than for enlightenment to guide the way towards Parliamentary and burgh reform, for many of the answers to the enquiries (which were asked from no less than eighty-seven Scottish burghs) were not delivered until after Parliamentary and burgh reform was a *fait accompli*.

and Scottish
burgh reform.

The first Parliamentary Reform Bill was propounded during the same month as the Skinners had petitioned for reform, in March, 1831. It met with disaster and a dissolution of Parliament followed in April. In the new Parliament Lord Advocate Jeffrey introduced on 1st July the Scottish Parliamentary Reform Bill. By April, 1832, the bill was in the House of Lords and was thrown out. But the Commons persistently pressed it on and again carried the Scottish Bill on 27th June. This time it went through the Lords on 12th July and after a dissolution the new Parliament was elected in December. The reform of the burghs was now Lord Advocate Jeffrey's great object. Moved by him in March, 1833, the Bill had gone through both Houses in a few months and became law in August. Jeffrey then gave up politics for a vacant seat on the Scottish Bench.

While all this reform was being accomplished the questions of the Burgh Commissioners had never been answered by the Skinners, and it was not until 6th November, 1833, that Deacon Muirhead "delivered" them. The day before, the Glasgow electors had by poll for the first time since 1690, elected their Town Council and the day after the new Town Council was in session.

Attitude of
House and
Crafts to these
reforms.

But it is of some interest to know what the attitude of the House and Incorporations was to these Reform Bills. On Scottish Parliamentary reform the opinion of the Skinners may be gathered from the immediately preceding pages. The House itself was, similarly, all for reform. The House, acting for itself and for the fourteen incorporations, went into the fight in the parliamentary lobbies to support the principle of burgh reform, on condition that they should have a *quid pro quo* for themselves as being the descendants of the reformers of the sixteenth and early seventeenth centuries when the merchants and landowning class had to give way to them. Three deputations went up to London—the Lord Provost, two Bailies and the Town Clerk, the Dean of Guild and Clerk of the Merchants House and the Deacon Convener and Clerk of the Trades House. Edinburgh was represented by the Town Clerk only, and the other Scottish burghs contented themselves with the lodging of petitions. Union may be strength, but the deputations did not act in unison. The Lord Provost, Bailies and Town Clerk were in London to *oppose* the bill and endeavour to have it thrown out. The two Houses *approved* of the bill

in principle and only asked for protective clauses. But Lord Advocate Jeffrey was too strong in the Commons and the bill went through with slight changes, leaving the Dean of Guild and the Deacon Convener without their *ex officio* seats and leaving the Incorporations in a doubtful position regarding even their own "home rule." The five large burghs (Edinburgh, Glasgow, Dundee, Aberdeen and Perth) were treated alike. The deputations from Glasgow returned home and when the bill went up to the House of Lords the Deacon Convener and Clerk of the House found themselves on their return to London the *only deputation from Scotland*. Lord Provost Ewing had attended some of the early proceedings in the House of Lords, but required to return to Glasgow, and thereafter the whole matter was left in the hands of Deacon Convener Archibald M'Lellan (after whom the M'Lellan Galleries were named) and Mr. Crawford. The Town Clerk of Edinburgh alone represented the Capital. The chief difficulty of the Glasgow deputation was to persuade some of the recalcitrant Tory Lords to modify their detestation of the principles of the bill. When it came to clauses the House deputation eventually found themselves victorious. The seats of the Deans of Guild of Edinburgh, Glasgow, Dundee, Aberdeen and Perth and of the Deacon Convenues of Edinburgh and Glasgow were retained and the "rights of every craft, trade, Convenery of Trades or Guildry or Merchants House or Trades House or other such Corporations" were fully protected "without any interference or control whatsoever on the part of the Town Council or any member thereof." The burgesses as such had no longer any votes, this now being the privilege of the ratepayers, but every Town Councillor required to be a burgher before taking his seat and for the first time in Scottish history a burgher of craft rank might aspire to the office of Provost. Notwithstanding this last concession, however, fifty years passed before a master tradesman ever became Lord Provost of Glasgow.

Deacon Muirhead's replies were delivered to the Burgh Commissioners on 6th November, 1833. The Skinners' report narrated their origin by Charter, the extent of the exclusive privileges (confined to the bounds of the ancient royalty), a statement of the funds corporate and trust, the charitable distribution of their revenue and the prosecutions of non-freemen, of which they said there had been "none in the memory of the oldest member." Their new members for the past thirty-three years had numbered only seventy and the apprentices booked only eight. Regarding enforcement of their exclusive privileges, the Deacon stated that the office-bearers had never deemed it their interest to *compel* anyone to enter and they thought that the chief inducement to enter the craft now was the privilege of participating in their valuable funds when need arose. The Incorporation feared, however, that the abolition of exclusive privileges would have a deterrent effect on the revenue from freedom fines and quarter accounts. There were no other advantages left to the incorporation

Craft's replies
to Burgh
Commissioners'
queries, 1833.

except its municipal status—a status enjoyed by the fourteen crafts through the Trades House, their Deacon Convener being, *ex officio*, a member of the Town Council; and also through other representatives of the Trades House being eligible for service on the boards of various local institutions, including the Police Board, the Dean of Guild Court, the Bridewell Commissioners, the Statute Labour Trust, the Town's Hospital, and the other hospitals and infirmaries. The advantages of connection with the Town's Hospital and the existence of the Trades Free School were obvious. Further, the craft funds were well invested and likely to increase. But, because of the fact that the trade required both space and pure water, requisites somewhat inaccessible in larger towns, new entrants at the far hand appeared to be gradually decreasing. Finally they recounted their attitude towards the Reform Bills, thus "When the late Lord Archibald Hamilton was exerting himself in the cause of burgh reform *this Craft petitioned Parliament in favour of the measure*. They also passed resolutions and petitioned in favour of the Parliamentary Reform Act. But as burgh reform was considered a thing quite certain after the former measure was passed it was deemed unnecessary to take any steps regarding it."

Municipal Corporations (Scotland) Bill, 1836.

Deacon Convener's seat threatened.

The incorporated trades were next attacked by the Municipal Corporations (Scotland) Bill, and in January, 1836, the Skinners minuted their observations on its proposals at the request of the House. These were confined to three points: (1) That in so far as the bill proposed to deprive the Deacon Convener of the Trades of his seat in the Town Council and in so far also as it proposed to abrogate the exclusive privileges of the incorporations, against the management of which there had been no charge laid, the bill was inexpedient and unjust; (2) that petitions to both Houses against the bill should be prepared and that the craft should contribute £25 towards the joint expenses of the opposition and, (lastly) that the craft representatives in the House should see to it that a limit be placed on the expenses. The bill failed to reach the statute book.

The Bill does not pass.

Petition to Parliament for enquiry into Trade Unions, 1838.

The last instance of political activity was in February, 1838, when the craft was called together to consider the subject of Trade Unions and combinations among workmen. The trade agreed to "petition the legislature against the same praying for inquiry and for enactment of laws for the protection of masters and workmen against such combinations." The Deacon subscribed petitions to both Houses of Parliament and these were forwarded for presentation to Lord Lyndhurst and Lord William Bentinck, M.P.

The exclusive privileges were spared by Parliament for other ten years, by which time the Corn Laws had been abolished, the forces of the Free Trade movement had become so strong and the old royalty such a tiny portion of a

rapidly increasing city that neither the trades nor the House could make any serious attempt to stay the hand of the reformers when the Abolition Bill of 1846 was introduced.

Trade privileges abolished, 1846.

The Skinners then ceased to take any interest in even non-party public or local politics and reverted to periodical expressions of loyalty and devotion to the Crown, the British Constitution and the Ministers of the Sovereign. On Queen Victoria's visit to Scotland in 1842 the Incorporation sent a loyal and dutiful address to the Queen. Again in 1849, when Queen Victoria actually visited Glasgow, they addressed the Sovereign and "dispensed" to each member on the Pension Roll £1, half to be paid on or near the day of Her Majesty's visit and the other half at the New Year. Although these addresses were not presented in person the Skinners had, through their Deacon of 1838 and 1839—Mr. George Dick—an honour reflected on them, although not recorded in their minutes. Mr. Dick was Deacon Convener in 1842 and headed the Trades House deputation which attended the levee in Dalkeith Palace and presented an address from the Trades House to Her Majesty in person. The deputation proceeded to Edinburgh by carriage and a liveried coachman and two footmen were in charge. They drove from Edinburgh to Dalkeith. Deacon Convener Dick was accompanied by Ex-Convener Archibald M'Lellan (the hero of the Reform Bill) and by Mr. George Crawford, for ten years Clerk of the Skinners and then Clerk of the House.

Non-political petitions and addresses.

To Queen Victoria, 1842.

To Queen in Glasgow, 1849.

Skinner Deacon Convener presents an address in person.

Political or other public work on the part of the Skinners may be said to have ended in the early forties, but continued loyalty to the Sovereign and the Royal House was marked by the admission in the Trades Hall, on 21st September, 1927, of H.R.H. The Duke of York as an Honorary Freeman of the craft.

H.R.H. the Duke of York becomes a Skinner, 1927.

Two months before, viz., on 12th July, 1927, on the occasion of the second state visit to Glasgow of King George V and Queen Mary, the Deacon of the Skinners, Mr. George C. Birrell, had, along with the other Deacons and Visitor, the honour of being invited to luncheon in the City Chambers with Their Majesties and the Lord Provost and Magistrates. Immediately thereafter the Deacon Convener, accompanied by the Deacons and Visitor, presented a loyal and dutiful address from the House to His Majesty, after which the Deacon Convener had the honour of presenting Deacon Birrell and his colleagues to the King and Queen.

The Deacon presented to the King and Queen.

Chapter XVIII.

PROPERTY AND FUNDS.

The accounts—Mortcloth revenue—Sources of income—Credit and caution—Quarter accounts—Small customs—The stank revenue—Heritable properties—The Skinners' Green—Gorbals—The Corner House—Common Close—The Slaughter House site taken from the Skinners' Green—City Corporation concession to Tanners—The Howff—Templeton's Close—Barrowfield—Renfield Street—Bonds—Seventeenth and eighteenth century charge and discharge—Collector's accounts in a separate book, 1688—New book of records, 1765—Capital funds, 1833 and 1848—Trades Hall Buildings, 1791—Capital in 1868—Purse and box—No ventures—Expenditure—Litigation and entertainments—Gratuities—Deacon and Masters abolish precepts—Craft recipients and pensioners—Grants to institutions and schemes—Legality of such grants—Legality of entertainments—Mortifications in favour of the Craft, Deacon Crawford's, Deacon William Tassie's—Mortifications by the Craft—400th Anniversary Fund—The Daughters' Fund—Gold Medal and Chain—The old audits and the new.

The accounts. AS has been pointed out the accounts of the craft during its earliest period were kept by the Deacon. The last Deacon to submit accounts to the craft was John Luife, who in February, 1633, showed intronmissions amounting to £26 7s. 8d. Scots of charge from all sources and £54 2/- Scots of discharge, a deficiency of £27 14s. 4d. The first Collector, Patrick Barr, was then appointed "to have intronmission with the hail common guid of the craft" and it was declared that the Collector should be appointed yearly on the same day as the choosing of the Deacon.

Before that time, however, there had been numerous entries in the minute books making reference to revenue, expenditure and property. The earliest is dated 11th July, 1557, but it was merely a record of arrears owing to the craft and, in all, these only amount to £4 8/- Scots, the equivalent of roughly 7/6d. in sterling money! The next entry, dated 18th July, 1573, records the amount of money in "the purse" as £3 3/-. Of this 10/- was handed over to "John Reid" and 18d. placed in the box. Four years later there is another record of arrears, one of 6/8d. Scots, two of 5 merks, one of 6 merks, all owing by members.

An item of expenditure is approved on 4th May, 1608, when the craft agreed to buy "ane beir" for the honour of the craft. The mortcloths or funeral palls supplied constant revenue to every one of the Glasgow crafts for many years. They were hired out when required to the relatives of deceased members in time of domestic bereavement and also to strangers.

All over Scotland incorporated trades, singly or in partnership, carried on this "business." The Skinners did not enter into any contract of co-partnery, but there were, without doubt, several such co-partneries in Glasgow.¹

¹ See McEwan's *Weavers*, p. 124; Taylor's *Extracts from the Records of the Incorporation of Tailors*, p. 35; Reid's *Incorporation of Wrights in Glasgow*, p. 40; and Cruikshank's *Incorporation of Masons*, p. 66.

Mortcloth revenue.

The Skinners had more than one mortcloth, just as other crafts had. The Hammermen, for instance, besides a "meikill" and a "lytell" cloth had also a "bairns" cloth. The initial cost of these cloths was met out of the mortcloth money levied from new members¹ and the cost of new cloths when required was met either by a special levy or taken out of the craft box.² The total sum collected as hires in each year appears in the Collector's accounts, as much as £28 2/- being entered on one occasion. And in 1629 no fewer than thirty-seven craftsmen contributed subscriptions ranging from 6/8d. to £10 Scots to purchase a new supply. The exact charges for the hire of the mortcloths is nowhere recorded, except on one odd occasion "4/- for the muckle velvet cloth." But the charges of other crafts varied, e.g., "for the new best cloth, £3, for the next best cloth, 30/-, for the child's best cloth, 12/-, without prejudice to take more for them from any freeman who pleases to give more."

The first recorded receipt of interest on capital is on 8th February, 1609, when a receipt signed by the Deacon is engrossed in the minute book acknowledging £12 being one year's interest on £100, a loan to James Barr. It is evident that at this time the craft possessed little means, and few, if any investments. Of course, it must be remembered that from 1516 till the Reformation the Church could claim all dues and fines and probably did so. There would, therefore, be little need for keeping accounts until after 1560, for only from about that time could capital accumulate. And then no distinction between capital receipts and revenue receipts was drawn.

The chief revenue would seem to have been derived generally from entry fees of freemen and from apprentices' and servants' booking money (£2 10/- and £1 10/- respectively) and the quarter accounts of members. Revenue would also come in from fines derived from breaches of the regulations ("from a flesher for evil working of skins, 10/-"), the gradually rising items of interest on personal bonds, the small customs collected from out of town unfreemen coming to the market on market day or fair day on being allotted a stance near the freemen Skinners, and the dues for using the "stank." These small customs were demanded on the spot, but fines and entry fees were not always so easily obtainable.

Credit was given often after caution had been found and sometimes without caution at all. For instance, on 13th August, 1572, Thomas Cochrane was admitted freeman without payment, but William Cochrane was surety for the new member's "dinner and entries" and for the booking fees of two apprentices he had indentured on the very day of his admission. A year

¹ See p. 37.

² 10th February, 1671.—"The calling all in ane voyse condiscendit that the Mortclothe belonging to them be drest and silk broght for that effect And appoyntit John Cauldwall and Collin Crawford to sie the samyne done."

Sources of income.

Credit and caution.

elapsed before Thomas Cochrane paid 20/- for the two apprentices and then he promised to give his dinner before Yule and his "upset" (entry money) between that and "this time twelve month." Thomas actually gave his dinner on 16th February, but was still "awand his upset." Indeed, credit even for the smallest payments was almost a rule with both old and new members. The Deacon himself at Lammas, 1572, was owing a balance of 10/- for the entry of an apprentice and he got from Hallowe'en to Yule to pay it!

Quarter
accounts.

The quarter accounts, or wages as they were sometimes called, were at first 10d. Scots per quarter, roughly 3½d. sterling per annum, latterly 1/- sterling per annum. Even they were not paid with any great regularity until the rule was enacted that members in arrear would be struck off the qualified (or voters') roll. In 1572 "the whole craft" were recorded as owing their Lammas quarter. At first money, it would seem, was only collected as it was required, for there was a regulation of 1568 which provided that all "rests" of accounts "among theirsels shall rest still, aye and until any stents come on the town, and if they pay not then the Deacon may pass to their houses" and poid for the same their readiest "guids or geir." Following upon this regulation there were numerous recordings of cautioners for upsets being poided.

Other items of income were the rents of the small properties, searching officers' fees, and fines for exemption from officership (£2 8/-). All these "incomings" are recorded, when recordings begin, as received at the Hallowmas, Candlemas, Beltane and Lammas quarterly Courts.

Small
customs.

The trouble entailed in the collection of small sums for dues and customs was got over in various burghs, guilds and crafts by letting out these customs to the highest bidder.¹ Many crafts in Scotland continued to charge and to hire out their small customs although that had been forbidden by Act of Parliament. The "broad pennies," as they were called in Glasgow, were collected from out of town craftsmen coming into the burgh on market and fair days with goods for sale, until in some cases well into the nineteenth century, although the Scots Parliament, as already mentioned by the Act of 1491, cap. 13, had prohibited craftsmen in free burghs from exacting "taxation pennies" from such unfreemen.² The sums obtained were small. In the late sixteenth and early seventeenth centuries they were sold or roused to a member. The charge when collected direct was 12/- a year, i.e., 1/- sterling, being 1d. per month. Even the dues for using the stank were let out. But this takes us into the region of property and investments.

¹The last general instance of this practice to disappear was the Road Tolls under the administration of the old Road Trustees, abolished by the Roads and Bridges (Scotland) Act of 1878.

²See *History of the Hammermen*, pp. 69, 75 and 190, also *G.B.R.*, 16th February, 1600; and *Renwick's Glasgow Memorials*, Chap. XI. The Hammermen were making enquiries about their broad pennies as late as 1813 and went on charging until 1831.

It was in August, 1682, that the craft agreed to incur the expense of building a new stank at the foot of the (?) Burn.¹ The cost does not appear, but "a sneck for the stank, 10/-" is noted in 1685. The charge for using the stank in 1689 was 2/- Scots to the Collector for every hundred skins steeped in it by a member. This was reduced to 1/- Scots in 1691. As usually happened, however, it was found better to let out these dues. George Hall was the first tacksman and the stank was "sett" to him for seven merks a year—£4 13s. 4d. Scots. Next year it was sett by public roup and the tacksman required to pay £9 3s. 4d. Scots. There are numerous subsequent entries of "setting" the stank. For instance, on 30th October, 1741, John Jamieson offered to take a tack for five years at £12 12/- Scots yearly—£1 1/- sterling, and this was accepted. In 1752 James Barkley was the successful bidder at 8/2d. sterling. Then references to the stank cease. The stank was probably on or in the vicinity of the Skinners' Green. But there was one in Weaver Street in 1793,² and another in Bedford Street, Gorbals, in or about 1795.³

The craft's first heritable property was the Skinners' Green. The Green was sold in 1805. The date of its acquisition is not known, but it was next the river, east of Fishergait (or Stockwell Gait) and the Briggait, and the Molendinar ran into the Clyde between the Green and Linnings Haugh.⁴ In December, 1805, the Town Council were on the eve of presenting to Parliament a bill for liberty to make certain improvements, particularly to continue Clyde Street eastwards, and as the construction of the street had to include a considerable part of the Skinners' Green the craft so far encouraged the intended improvement as to make an offer to the Town Council to sell the Green for £500. Bailie Ronald (Deacon in 1794 and 1799) was empowered to make this offer, "it being always understood that the purchasers are to be satisfied with the sellers' titles, such as they are." On 27th December the Magistrates and Council resolved to accept the offer and at Whitsunday, 1808, the transaction was settled and the craft parted with "all right, title or interest which they as a corporation have or may or can claim to the piece of ground at present possessed by them, situated to the eastward of the present slaughter houses."

It was described as "a piece of ground situated on the north side of the River Clyde . . . with the small *work house* built thereon, and *in which there are*

¹Indecipherable. Probably the "Molendinar" Burn which ran into the Clyde between the Skinners' Green and the Linnings Haugh.

²*G.B.R.*, Vol. VIII, p. 522.

³See Map opposite title page in *G.B.R.*, Vol. IX.

⁴See *Renwick's History of Glasgow*, pp. 296 and 352; he thinks the Glasgow Skinners may have been using the Green as early as 1503. A workhouse was built on the Green; 14th August, 1752, "The Workhouse within their Green roused to John Maxwell for 30/- Stg." The workhouse can be seen in old maps.

six lime pits; bounded by the Molendinar Burn on the east, by the River Clyde on the south, by the slaughter houses belonging to the community on the west, and by the high road or street which leads to the slaughter houses¹ and to the old bridge of the city on the north."²

Gorbals.

The share in the lands of Gorbals, purchased in 1650 and costing the craft 2,000 merks or £111 2s. 3d. sterling, was long in developing, and producing a regular revenue. In 1726 the annual return for the craft's share was about £40 Scots. In 1848 the average return was £268. The average now is over £300 per annum.

The Corner House.

In 1755 the Trades House had agreed that the "great tenement at the cross and the back land there belonging to the House and several of the Incorporations should be sold." The Skinners had contributed £1,000 Scots or £83 6s. 8d. sterling in 1726 for rebuilding. The Skinners refused to sell, the whole members voting "not to sell" except one and the Deacon did not vote, this being the rule. Ultimately in 1764 they agreed to sell. When sold in 1766 the Skinners' share was £72 16s. 3½d. sterling, but litigation ensued with the purchaser and the craft's share was not paid until 1774 with five per cent. interest. This property had been acquired by the House and the Incorporations interested when it was an "old ruinous burnt land" in 1694. When rebuilt at the corner of Saltmarket and Gallowgate it was known as the "Corner House"³ or "Great Tenement and Back House at the Cross."

Common Close.

In 1738 it had been agreed to purchase lands in Bridgegate in the close called "Common Close," next to the Trades Land, at a price not exceeding

The Slaughterhouse site taken from the Skinners' Green.

¹ The slaughterhouse had been erected during the year 1743, the Town Council having, on 13th June of that year, resolved that such a house should be built with all expedition on the Skinners' Green. It was necessary to have enclosures on that part of the Green for keeping live cattle, and a remit was made to the Magistrates, the Dean of Guild, and the Deacon-Convener, to agree as to the nature and form of the enclosure. In January, 1744, it was recorded that the slaughterhouse was so large that it would answer for a beef and mutton market as well by making divisions and by taking more ground. The erection and enclosure of the slaughterhouse and the beef and mutton market somewhat upset the Skinners' use and wont, and they petitioned the Town Council in August, 1744, to the effect that as the west end of the Skinners' Green was not occupied by the flesh market, mutton market and slaughterhouse, where they used to dry their wool and leather, they asked that a dyke should be built between these markets and the east end of the Green. The request was remitted to the Annual Committee, and apparently some arrangement was come to as nothing further is recorded in the Burgh Records.

City Corporation concession to Tanners.

Concessions were given on occasions by the City Corporation to craftsmen. For instance, in August, 1743, "the Tannery Company" asked the liberty of a piece of ground, part of the vacant ground at the Broomielaw, to build a house for laying their hides imported from Ireland, in order to have the benefit of the water for washing the salt from the hides in the river. In September following, more tanners asked liberty to wash their hides in the river. The Tannery Company's petition was granted and the company was allowed to build a cellar on the west end of the quay at the Broomielaw, of the dimensions detailed in the Corporation's Minute. They were also given liberty to steep the hides in the river opposite their cellar, but to carry away the garbage and offal of the hides and not throw the same into the river. The Dean of Guild and the Deacon-Convener protested against this liberty, but the Council remitted the matter to a Committee to lay off the ground.

² *G.B.R.*, Vol. IX., p. 705.

³ Renwick's *Glasgow Memorials*, pp. 40-41.

300 merks Scots and "a guinea of gold," the Deacon and Collector to borrow the money required. But it is not recorded that the purchase was ever effected. The craft was by that time proprietors of Templeton's Close property.

There was also another property belonging to the Incorporation known as ^{The Howff.} "the Howff." It lay at the bottom of Market Lane, north of the slaughter houses, "at the south end and west side of Temple's Close running southwards from the Bridgegate." In 1814 Mr. James Cleland had been making enquiries regarding the purchase of this property by the Town Council. The Master Court thought £300 should be aimed at, but Mr. Cleland would not be drawn at that figure. In July, 1822, the subject came up again. It was proposed that a lining should be obtained from the Dean of Guild and plans and estimates asked for a new building. Nothing seems to have been done, however, for in November, 1823, it was proposed to sell the Howff by public roup. Negotiations for £150 or 25/6d. per sq. yd. did not tempt the craft. Understanding later that the Town Council were willing to buy at £170 the Court resolved to offer it at that sum and save the expense of a public roup. The Town Council agreed and the sale took place in December, 1823. The ground extended to 115½ square yards.

At that time (1823) the only other heritable property belonging to the craft was "the small subject" in Temple's or Templeton's Close, Bridgegate, ^{Temple's or Templeton's Close.} yielding "a trifling return in small rents troublesome to collect." A committee was appointed to visit the property and inspect it. This small property appears in the accounts for the year 1833 and 1846 as still held by the craft, described as "Property in Bridgegate" and valued at £40. The earliest reference to it is on 9th August, 1723. "Anent the building of that work house for the use of the trade with the superstructure thereon . . . the sd trade doe unanimously and all in one voice ratifie and approve of the Deacon and masters their manadgement in building or causing build the sd work house and superstructure in the foot of that closse commonly called Templetown's Closs, lying on the south syde of the bridggate street of Glasgow, and lykewayes approve of what expenses are already depursed theranent." It being necessary to borrow money for completing the work the trade consented to the Deacon and Masters borrowing "what shall be found necessary" and the minute ended:—"The loft of the sd new house roupd and let to Walter McKippen for a year (together with the privelege to the sd tacksman to treat his own skinns in the loft or work house of the sd building during the sd year) at £10 Scots"; "The said day also the loft and fuilzie of the said loft and superstructure of the sd new house is lett at £14 Scots for the year 1723-24." Later this property consisted of a house for the officer, a workhouse or workshop and a little garret or loft. In 1731 the loft when roupd brought in £8 2/- Scots

—13/6d. sterling, and the workhouse £8 Scots—13/4d. sterling. Probably the workhouse was on the ground floor. In 1763 Deacon John Barkley was tenant at 15/6d. sterling per annum. The rent of the officer's house is not mentioned, but the little garret was sett to John Shearer at 5/- sterling.

Barrowfield.

There was one unfortunate joint purchase made by the House and Incorporations in 1724 of the Lands of Barrowfield and Blackfauld at 48,802 merks, of which the Skinners contributed 2,000 merks. These lands were sold again in 1731, the Skinners receiving £1,255 17s. 6d. Scots as their share. The loss on sale was negligible, and excusable, for the main object of the purchase had failed. It had been intended to make Barrowfield a second Gorbals, in the sense of roping in the craftsmen of Barrowfield, Blackfaulds and Calton by agreements similar to what had been entered into with the Gorbals craftsmen. One agreement was actually concluded between the Weavers of Glasgow and the Weavers of Barrowfield. But after the sale the purchaser (John Orr of Barrowfield) repudiated the agreement, notwithstanding the fact that it had been ratified by the Provost, Magistrates and Town Council, and he encouraged the Weavers of Calton and Barrowfield to repudiate the agreement in 1734.¹

A joint purchase agreed to in June, 1742, of the lands of Stobcross was never carried through.

Renfield Street.

Renfield Street and Bath Street property, purchased in 1831 for £3,300, was ultimately sold in 1919 for £45,000.

Bonds.

Besides heritable properties the craft held from very early years personal bonds with or without security for money lent out to local craftsmen and others. The earliest record is minuted on 4th November, 1669, as:—

“ Bandis in the Box.

“ Imprimis ane band of James Gilmour Younger, fleshour, and his Caur. to the calling	£200	00	00
“ Item ane band of Johne Wilson, Writar, and his Cauoner to the tred	200	00	00
“ Item ane band of Androw Hillis and his Cauoner	133	06	08
“ Item ane band of Thomas Scheirer and his Cauoners ..	066	13	04
“ Item ane band of Allane Hodgisyard and his Cauoner ..	066	13	04
“ Item ane band of Johne Adames and his wyfes to the calling	133	06	08
	£800	00	00
			Scots.”

¹ See *T.H.R.*, Vol. II, p. 195, and *G.B.R.*, Vol. 1718-38, pp. 211, 412, 573, and 583.

The cautioners were not always to be depended upon, as witness an entry on the same page regarding the last named Adames:—

“ The said day the deacon, masters and remanent bretherin of the Calling all in ane voyce hathe appoyntit and ordaint that the sd. Johne Adames ather renew his forsd band and give new personall securitie or then to putt his band to executioun and for that effect hathe taken his forsd band out of the box and hath delyverit the samyne to the Collectour.”

In 1676 such “ Bands ” had reached a total of £1,400 Scots, a little over £116 sterling!

Looking back we can see the financial progress of the Incorporation from the recorded statements, meagre as they are, in the Deacon's or Collector's accounts. The audit or hearing of the craft accounts, submitted in early days by the Deacon, then after 1587, by the Late Deacon, and finally from 1633 by the Collector, took place yearly in presence of the whole craft. When “ heard and allowit,” found correct and approved, the craft “ in ane voice ” ordained “ the charge and discharge to be bookit in their book.” But it is not until 1606 that this information actually appears in the book. In that year the charge was minuted at £125 Scots, but the discharge is not noted. In 1607 the charge was £75 5s. 8d. and the discharge £60 7s. 8d. The average charge and discharge up to 1614 was about £70 Scots or £5 16s. 8d. sterling. Unfortunately no details of the items of income and expenditure can be gathered at that stage. It was not until the year 1674 that a minute instructed the booking of the *whole* Collector's account “ hereafter in all time coming ” and the instruction was faithfully observed.

From Hallowmas, 1673, to Hallowmas, 1674, the charge was £475 19s. 8d. and the discharge £471 17s. 8d., leaving a balance of £4 2/- Scots. But figures were not a strong point with these early craftsmen of Glasgow and their additions are often wrong and just as often the difference between the charge and discharge is incorrectly stated.

Details of the Collector's accounts cease to be entered in the sederunt books after the year 1688. They were thereafter recorded in a separate book kept solely for the purpose. Subsequent sederunt books therefore show only general results, e.g., “ 8th November, 1765.—Charge, £75 18/- stg.; discharge, £64 4s. 8d. stg.” Nothing is minuted as to the separation of the Collector's accounts and the craft minutes until the year 1765, when a “ new book of records ” was required:—27th December, 1765—“ The Deacon and Masters, considering that the paper of this book is very bad and sinks so when wrote on, that it cannot be well wrote on both sydes; they therefore think it proper that a new book should be gote made up of good paper and ordain the

Seventeenth
and
eighteenth
century
charge and
discharge.

Collector's
accounts in a
separate book,
1688.

New book of
records, 1765.

Collector to buy such a book for the trades a/c., and therein the trades affairs are to be recorded, *except the Collector's accounts for which a book is kept by itself.* And in which new book so to be bought, the Trade's Clerk is desired to book the transactions of the trade accordingly, and to begin with an act of trade made this day for purchaseing mealls and grain for the a/c of the inhabitants."

On 3rd October, 1793, the charge was £430, the discharge £415 sterling. In October, 1800, the charge had risen to £483 and the discharge to £488. In 1810 the relative figures were £1,108 and £1,084; in 1820—£1,605 and £1,584; in 1822—£1,691 and £1,678. But these were cash account figures. Income and expenditure require to be extricated from the mass.

Capital funds. No statements of the total capital funds of the Incorporation are available until around the year 1833, when the figures submitted to the Commissioners on Burgh Reform showed that the funds were then valued at £2,500, a very conservative estimate, probably exclusive of Gorbals, which the Hammermen, owning a similar share, valued in their report then at £3,500 alone.

In 1848. Two years after the exclusive privileges were abolished in 1846 a committee was appointed to report upon the state of the funds. The total capital of the Incorporation was then estimated at £9,810, as follows:—

1. Gorbals—20 years' purchase of the average return at say £300,	£6,000
2. Renfield Street and Bath Street property (bought in 1831),	3,000
3. Heritable Bond,	140
4. Property in Bridgegate,	40
5. Cash in Bank,	630
	<hr/>
	£9,810

Trades Hall
Buildings,
1791.

No value was placed on their share of the Hall Buildings "*as no return has been obtained nor is it to be expected.*" The share used to be estimated at £204, being £168 os. 2d., the amount originally contributed,¹ with share of undivided rents added. When they contributed this sum in 1791 the Court estimated their capital stock at £1,100 and they promised sixteen per cent. of that "*cheerfully towards the expense of the Halls.*" The whole craft thought the Adams plan "*most elegant.*" The total value of the buildings then was £7,207. The craft share in the building is now stated at £1,000, and the total value £25,000.

¹ See Crawford, p. 174.

The average revenue of the craft in 1833 was slightly under £400, and the details worked out thus:—

Rents of Bath Street,	£112 0 0
Gorbals Cast,	268 0 0
Interest,	18 0 0
	<hr/>
	£398 0 0

as against which the expenditure was:—

Sundry allowances and subscriptions, ..	£44 5 11
Monthly Pensioners,	122 5 4
Quarterly Pensioners,	34 4 8
Coals and Masters' shillings,	13 2 4
Funerals,	8 0 0
Expenses and sundries,	43 1 9
	<hr/>
	265 0 0
	<hr/>
Surplus, ¹	£133 0 0

In 1868 the capital was reported to be £13,773. The progress since then will be seen in the Appendix.² Capital in 1868.

The purse and the box did duty for safe and for bank until after the middle of the eighteenth century. The purse was small and only used for temporary purposes. Larger sums went into the box and when there they could not be made use of by the Deacon or Collector without the assistance of the two key keepers and the two box masters, four different individuals, all members of the Court. "*Dollours*" and "*guinzeas*" are often mentioned, and until 1742-3, when sterling money began to be recorded, the merk was a favourite money measure. The merk then disappears and the amounts of money recorded in sterling, giving totals one-twelfth of those given hitherto, make a poor showing.

¹ This surplus enabled the Committee to report in favour of increasing the pensions of certain recipients and to add, "*It is very difficult to estimate the benefit which an entrant may receive from the Incorporation. None have an absolute right to participate in the funds, the practice being to grant benefit to members who, from reduced circumstances, are in need.*" "*It is therefore difficult to calculate the requirements of indigent members in reduced circumstances, particularly as the benefit has been extended to members' widows and towards funeral expenses.*" (Daughters had not yet been enrolled by 1833).

The Committee admitted the importance of keeping up the membership and they therefore recommended an increased entry money at the Far Hand.

² See Appendix IX.

No ventures. The Glasgow Incorporations, like most old craft guilds, indulged in ventures such as taking shares in the cargoes of ships arriving at Irvine, Port-Glasgow, and other ports on the Clyde. Cargoes of tobacco, deals, and wine figure in other craft records. When a large quantity of skins arrived the craft controlled their distribution.¹ Eight of the Glasgow crafts and also the Merchants and Trades Houses² speculated a little of their own common stock in the Darien Scheme. The Skinners, however, confined their investments to heritable property, and personal or heritable bonds, and remained content with that form of investment until Government Stocks and Burgh or County Stocks or Mortgages became available.

Expenditure. The recorded items of expenditure throw some considerable light on the customs of the Glasgow crafts, but particularly on the fact that the charity of the Glasgow crafts was dispensed over a much broader field than twentieth century guild brethren are prepared to admit. The expenditure is recorded as disbursed at or between each quarterly Court at Hallowmas, Candlemas, Beltane and Lammas. It consists chiefly of charitable payments to craftsmen, widows, bairns, i.e., pupils, but not to minors or grown up sons or daughters, fees to the Clerk and officer, funerals of the poor, tips to the trade officer, the red coat officer, the Deacon Convener's officer, Hutchesons' Hospital officer, and to the town drummers; payments to the "Convener's House" for the hospitallers in the Almshouse; horse hires at funerals of the gentry (Jordanhill, Luss, Darnlye, etc.), in escorting the judges in and out of town and, in the early days, convoying the Bishop or the Duchess of "A"; repairs to the mortcloths, shoes and wig to the officer (the last wig in 1809), clothing to pensioners, and the cost of hiring an odd size of mortcloth from another craft. Expenses of funerals covered not only the funerals of pensioners and poor craftsmen but sometimes also the funerals of craftsmen's "bairns." Nor is there only a little spent on litigation. The lending of money on personal bond without security or caution made it often necessary to incur the expense of the registration of bonds, "raising of horning thereupon" and having a Messenger at Arms to "mak ane chairge." And entertainments of various kinds were often paid for out of the craft coffers.

Litigation and entertainments.

Gratuities. In 1675 "gratuities to poor strangers" amounted to £16 4/- Scots. Many of these charitable payments are to "stranger" poor men, such as to "a weaver for the supply of his brunt house," or "the poor of Hutchesons' House." These payments were made either "by order of the calling" or "at command of the Deacon" or "by order of the Deacon Convener," and they went to, say:—"a stranger in Aberdeen," or "a former Deacon Convener of Lanark," or

¹ See Regulations of 18th May, 1711, and 4th August, 1749, *supra*, pp. 72 and 73.

² These were—the Hammermen, Tailors, Cordiners, Maltmen, Bakers, Wrights, Coopers, and Masons. Master Tanners and Cordiners also subscribed, but no Skinners.

"a past Deacon of Culross," and such payments were often repeated, the same person being assisted more than once. Drink money to the Clerk's man—12/—is an annual outlay. These payments show the breadth of the craft's charity in the seventeenth century. And they went on for another hundred years and more, often slumped together in the accounts without details under the name of "Deacon's Precepts."

At length on 15th August, 1787, the Master Court took action:—^{Deacon and Masters abolish giving of precepts.} Said day the Deacon and Masters having considered the custom of the Deacon having it in his power to issue Precepts on the Collector for small sums to indigent persons who have no title to the trade's funds, which custom is not only a great trouble and inconveniency to the Deacon and Collector, but also in a great measure a misapplication of the trade's funds, are therefore unanimously of opinion that the trade should totally abolish this custom, without prejudice always to the Deacon and Masters giving supply to needy persons at their quarterly meeting."

Casual payments were often voted to poor widows of craftsmen as well as to poor craftsmen themselves, "John Philpshill when he was seik, £1—to bury ^{Craft recipients and pensioners.} his child, £1 9s. od."¹ The regular occurrence of some names shows that the recipients were pensioners payable quarterly at the "terms," whereas the casual payments go on all the year round and the names are not repeated unless with that irregularity which indicates a few recipients as belonging to the class of "persistent beggars."

After sterling money came in we find the pensioners receiving either monthly or quarterly payments. The latter seem to be small annual allowances, for their range is 6/- to 10/- quarterly, whereas the monthly pensioners, receiving 8/6d. to 13/- per month, would appear to be thus in much greater need. In 1833 the numbers on the Pension Roll were three members, twenty-four widows, and no daughters nor children. Now unmarried daughters are also enrolled, but while this was first suggested in 1863 and again in 1873, it was not before the late seventies that they began to be enrolled and then only if their mothers were not in receipt of pensions.

About the same period (1874) with the consent of the Incorporation a sum was set aside annually for assisting orphan children over fifteen years in extreme cases.

The pensions now payable to needful and deserving applicants are:—Past Deacons, £80; Craftsmen, £60; Deacons' Widows, £80; Craftsmen's Widows, £60; and Unmarried Daughters, £50, per annum. In 1833 there were twenty-seven pensioners, receiving amongst them, about £178, whereas in the present year (1936) there are fifty-one pensioners, receiving amongst

¹ Accounts, 1685.

them, £2,828. The enormous increase in charitable expenditure covering pensions, funerals, education and contributions to charitable institutions will be seen in quinquennial periods in Appendix IX.

For many years the Skinners had one pensioner resident in the Almshouse. But the relation of the craft with the Trades House in this respect and also as regards supplementary pensions to craftsmen, widows and daughters has already been explained.¹

Grants to
Institutions
and Schemes.

While the miscellaneous charity of the Skinners was not so widespread as that of some of the other crafts, it continued on the lines above sketched until the Masters intervened in 1787. But other charitable institutions were then arising, destined to look after the general poor of the city. Casual payments to individuals having gone out of fashion, it became the custom instead to support the new institutions. The annual payment to the town poorhouse has already been noted. A regular annual subscription (following on £40 subscribed towards the original building fund) has been continued until this day to the Royal Infirmary, uninterrupted since the year 1787.

The Sunday Schools were supported also but on the recommendation "that some respectable citizen attend the children to and from church" (1794). The first Lunatic Asylum and a new Relief Hospital were encouraged in 1810 and 1818. The Eye Infirmary was given similar support and also the Lock Hospital (1827 and 1829), the Board of Health (1832), the renovation of the Cathedral (1839), the Crimean Patriotic Fund (1854), the Buchanan Institution (1858), the University Building (1865), and many others.²

Schemes for raising funds for the supply of meal and corn to the poor in times of scarcity and unemployment were benefited to the extent of hundreds of pounds from the Skinners alone between 1799 and 1826. But while in times of stress the Skinners assisted in providing food for the general poor, they never forgot their own. A cart of coals was often given to every pensioner and extras on special occasions, such as 20/- to each when Queen Victoria visited Glasgow in 1849, £3 3/- to each on the Queen's two Jubilees, and similar payments on King George's marriage and coronation.

The money subscribed for raising battalions³ to quell the "unnatural rebellion" in America has already been referred to.⁴

Then efforts, not exactly on the charitable side, were recognised by giving financial support to, say, the plans of Mr. Rennie for improving the River Clyde by removing obstacles and obstructions, the cost of the monument in

¹ See *supra*, p. 152.

² See Appendix XIV.

³ See *History of the Hammermen*, pp. 98-9.

⁴ See *supra*, p. 170.

the Necropolis to John Knox, the cost of embellishing the Cathedral windows, money "testimonials" to citizens towards presentations of portraits, and many Glasgow movements since for the benefit of the city and the community. In this connection, as the question is often asked, whether the Incorporations have power to devote their revenue to such purposes, reference may be made to the case of *Anderson v. Incorporation of Wrights*, in which a member of that craft maintained that his Incorporation had no legal right to subscribe £100 towards the erection of the Buchanan Institution. The case went to the House of Lords, and the Lord Chancellor (Westbury) in deciding in favour of the craft, made the following remarks:—"My Lords, the question before the House is simply this: Does this appropriation of the sum of £100 fall within the compass of the Charity Trust contained in the Deed of Constitution of this Guild, denominated in Scotland 'The Seal of Cause.' I reject entirely from my consideration the matter of the bye-laws. I think it unnecessary to take them into consideration. If the bye-law be not in conformity with the Trust it may be disregarded; and if it be in conformity with the Trust it is nothing more than an expression of the purpose of the Trust which I would rather take from the language of the Trust itself."¹

The cost of social entertainments and dinners if based on ancient or long standing custom can also be legally justified,² and several Scottish craft incorporations have had such items of expenditure ratified and fixed by the Court of Session at a certain sum, not to be exceeded in any year.

In recent years the Incorporation of Skinners have granted large sums by way of special donation or periodical subscription to many institutions in Glasgow. They subscribed very liberally to the Trades House and Incorporations' War Funds during the Great War and now expend several hundred pounds per annum in annual subscriptions, and occasional donations for building funds or other capital purposes in connection with hospitals, charitable institutions and schemes in the city.

But besides paying out large sums in charitable objects unconnected with their members or their widows or children, the craft has also received capital sums the annual revenue of which is to be devoted to special charitable objects. These gifts are called—as customary in Scotland—Mortifications. The first was the Mortification of James Crawford, Deacon in 1693-4.³ He bound and obliged his heirs and successors to pay to Collector John Stevenson or to any succeeding Collector, at the time of his death the sum of one thousand merks (£55 11s. 1½d. sterling) on condition that the annual rent should be applied

¹ *Anderson v. The Incorporation of Wrights of Glasgow*. III Macpherson, H.L. 1, 10th February, 1865.

² *Kesson v The Aberdeen Wrights and Coopers Incorporation*, 1898, 1 F. 36.

³ See Appendix VI.

yearly for the use of one poor boy, "a freeman's son of the trade," in name of apprentice fee, the fee, as was customary, to be paid to the master, a freeman of the Incorporation. Applicants of the name of Crawford were to receive first preference and next of the name of Brechin, and failing both any poor boy as the Deacon and masters might think most deserving. The Mortification Deed was signed at Glasgow on 13th August, 1707, and the principal was lodged and registered in the Burgh Court books of Glasgow on 29th July, 1717.¹

Deacon
William
Tassie's.

The second gift of the kind was the Mortification of Deacon William Tassie.² The trustees under this Mortification are declared to be the Deacon, the Collector and the late Deacon of the Incorporation, who have the right of nomination of the recipients. The value of the estate mortified was about £590. The revenue is used for providing three pensions payable quarterly, the first to a former Deacon of the Incorporation to be payable for life, the second for four years to a son of a member between six and fourteen years of age, and the third to a daughter of a member between six and twelve years of age to assist in their education. Through accumulations the capital now amounts to £1,138 19s. 9d. and the revenue to £48 7s. 8d.³

Mortifications
by the craft.

But the craft itself has founded charitable funds for special purposes.

400th
Anniversary
Fund.

In celebration of the four hundredth anniversary of the grant of its first Charter the craft founded a Memorial Fund to be held by the Trades House in trust, the revenue to be distributed for charitable purposes according to directions given each year to the House by the Master Court. A Deed of Trust vesting the House in a fund of £1,500 was granted and the annual revenue has since then been paid over by the House to institutions named by the Court. The fund is known as "The Skinners' Four Hundredth Anniversary Memorial Fund," and the Deed of Trust is registered in the books of Council and Session of date 22nd March, 1920.

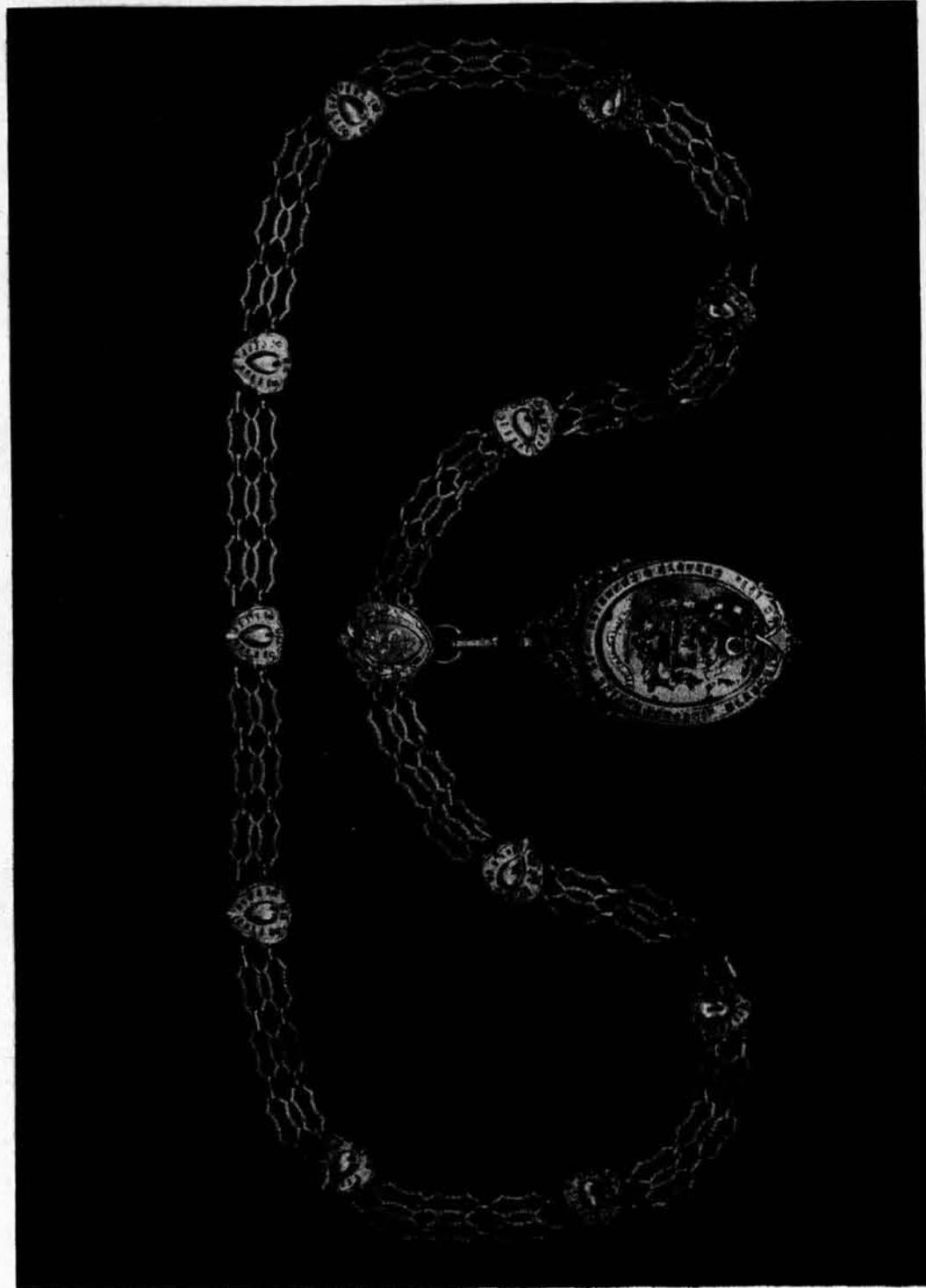
The
Daughters'
Fund.

Again in February, 1921, it was intimated to the Trades House that at a meeting of the craft on 9th November, 1920, it had been resolved—"That a sum of £1,000 out of the funds of the Incorporation be handed over to the Trades House, the interest therefrom to be devoted to the benefit of unmarried daughters connected with the House." Later gifts have raised "The Skinners' Daughters Fund" to £2,000. The revenue from this fund has since then been paid by the House in the form of pensions to unmarried daughters of guild brethren.

¹ There is a Minute recording the appointment of a "Bursar" on 12th February, 1794. Mortifications for providing apprentice fees were common. See Williamson's and also Sanders' of Auldhouse, *T.H.R.*, Vol. II, pp. 122 and 325.

² See Appendix VII.

³ The Tassies supplied several Deacons to the Craft—William, 1780, 1785, 1791, and 1797; William, jun., 1798 and 1810; and John, 1830 and 1835.



THE DEACON'S GOLD MEDAL AND CHAIN, 1853.

One item of expenditure must not be omitted, namely, the acquisition of a gold medal and chain for the Deacon—17th September, 1852. “The Deacon after a suitable statement proposed that in order that this Corporation should be possessed of a badge of distinction for the due dignity of its head at all civic and corporation meetings a Gold Medal and Chain should be purchased from the funds of the Incorporation for the use of the future Deacons, which proposal having been seconded by Mr. George Buchanan, the Corporation unanimously entertain the same and remit accordingly.” It was completed in 1853. On the front of the medal is engraved the arms of the craft as then in use¹ with the motto “To God only be all glory,” and round it the words “Incorporation of Skinners and Glovers, Glasgow, A.D. 1516,” and on the other side the arms of the city and the year 1853.

Gold medal and chain.

The audit or “hearing” of the annual accounts of a Glasgow craft was a very formal affair. They were “heard” by all the members present, for they were read in full. After 1605 such formal meetings were usually attended by the Deacon Convener and the Trades Bailie and on account of irregularities which seem to have been noticed, the House required to pass an act in 1654 (18th August), providing for the Bailie and the Deacon Convener being present at *all* such hearings:—“The said day it being informed that sundrie abuses had beine heirtfoir comitted and muche of the comoune guidis of the severall craftis spent idlie and not bestowed for the helpe and aid of the poore decayed brethreine as it aught to be; for eschewing of these and the lyk abuses it is heirby statute and ordanit be ye deikine conveyner, deikins of craftis and hail brethrein that when any deikine of craft or their collectors shall happin to mak their comptis heirefter the bailie for the crafts with the deikine conveyner for the tyme shall be warnit for the heiring and the deikine conveyner shall tak twa other deikins with him for that effect and that for the taking speciall tryell that nothing be idlie spent of any crafts guidis, but that all shall be maid to come in for ye weell of ilk craft and poore decayed brethrein thereof.”

The old audits and the new.

The Deacons of the Skinners and of some other crafts had not followed this order and they were brought to book on 24th March, 1656, when it was resolved:—

“The sd day in respect these folloueing to witt the deacons of baxters, fleschors, skinners and bonetmakers hes contraveined the order set doune anent the making of their compts in not conveying the crafts baillie and others with the deacon conveyner who wer to be conveyed therat, ordains them to mak their compts over againe and to keap the comon ordor set down thereanent.”

¹ The shield and helmet crest are exactly the same as those on the old arms of the Skinners of London. See Hazlitt's *Livery Companies of London*, 1892, p. 251.

When any new regulations or rules or bye-laws came before the House for ratification touching money matters the rule regarding the audit was never forgotten, e.g., in 1734 :—" Every Collector shall make his yearly account of intromissions with and disbursements of their accounts before the first day of November yearly."¹ Then again in 1744 :—" The trade shall be obliged to give in to the Deacon Convener an account of the trade's stock to be revised and considered by him and when approven the same shall be recorded in the trades books and the trade in all time coming shall give in yearly to the Deacon Convener the account of the Collector's intromissions and of his disbursements to be perused and approven of by the Convener in the same manner and time as the accounts of the Collectors of the other trades."² Again in 1759 " The Deacon and Collector for the time being and their successors are to keep regular books of all donations, contributions and payments and the Collector is to make his accounts and balance the same in the month of November yearly."

Since 1833 there is no longer any Trades Bailie, but the Deacon Convener is still present at the annual hearing of all the crafts' accounts on Deacons' Choosing Day in the Trades Hall, or at least in the vicinity, for his chair is always there while the annual meetings are being held and the accounts are being approved by each craft. He is there for the double purpose of settling any disputes that may take place at the meetings and hearing the accounts read. Nowadays, of course, the audit is undertaken several days before by a small committee, generally assisted, as in the Skinners' practice, by a chartered accountant, and what is heard is not the full details but an abstract of the accounts and the official report of the auditors.

¹ T.H.R., Vol. II, p. 199.

² T.H.R., Vol. II, p. 311.

Chapter XIX.

THE TRANSITION TO FREE TRADE.

Resumé—The burgh qualification—Burgess duties—Watching, warding and stent—Taxation—The stenters—Incidence—Personal service—Watching—The night watch—Day watches—Warding—The armed burgesses—Quarrels—Organisation—The muster roll after 1605—Military warding—During the Civil War, and the Revolution of 1688—The Union agitation, 1706—Eighteenth century guard lasts till 1800—Craft duties—Meetings—Fines—Quarter accounts and levies—Dress—Master Courts—Obligation to bear office—Craft taxation—Voting qualification—Maintenance of the poor—Craft poor and general poor—Crafts formed part of burgh organism—Abuses of the close corporation system—Maladministration of burgh funds—Contracts and appointments given to Councillors—Craft scandals—Dinners and refreshments—The various forms of corruption—Influences towards reform and free trade—Effect of Police Act of 1800—The Acts of 1833 and 1846—Results of the 1846 Act on the Glasgow Crafts—Subsequent progress of the Skinner Craft.

BEFORE describing the trend towards free trade which was slowly, for more than ninety years, affecting the customs and practice of most of the chartered trades in the larger cities—although not to the same extent in the smaller burghs—and the final abolition of the system of exclusive privileges by the Act of 1846, it may be well, by resumé, to sketch out the rights and duties of the master craftsmen. Their duties and obligations were the counterpart of these rights and privileges. On the partial removal of any of these duties and obligations by parliamentary action their corresponding rights had also perforce to disappear and *vice versa*. And so when the Act of 1846 came into operation there was very little left to abolish.

For all his privileges the burghess and craftsman had to pay and to serve.

The possession of a certain amount of land in the burgh was at first a necessary qualification for burghess-ship. The qualifications for Glasgow were in money, not land, and were actually set out in the Letter of Guildry,¹ but only in a few instances can a written record be found of these qualifications being certified before the entry of any burghess on the roll.² It is clear, if one refers to the printed burghess roll of Glasgow, that the land qualification (if any) had disappeared before 1573.

The old-time burghess had to defend his "burrowage" and build and maintain a house upon his land. If called to a seat in the Town Council he had to serve or pay a fine. As an ordinary burghess he had to bear his proportion of any pecuniary call upon the burgh, either for local or national purposes. He had to "watch and ward" and provide all the accoutrements necessary for either purpose. The "warding" required him to possess some

¹ L. of G. £100 Scots "free gear" for merchants, £20 Scots "free gear" for craftsmen.

² T.H.R., Vol. I, p. 45. Archibald Pollok, Skinner, certified to be worth the sum contained in the Letter of Guildry.

Watching,
warding and
stent.

measure of arms. There was no regular yearly taxation. Taxation (or "stent") and personal services were only exacted when required. The Town Council often proceeded warily on making a levy, by naming their demand "ane voluntary contribution" for e.g., repairing kirks, forming causeways, maintaining burgh property, and other "common causes." And when personal service was required a similar mild formula was used. But if the burghess failed to pay he was promptly pointed and if he failed to serve he was fined. An example may be given. In 1612 the crafts were ordered to send men "to the weeding of Dumbuck Ford" and were warned to do so. The Hammermen, the Weavers, and the Surgeons and Barbers failed to send any men and were fined in the sum of £6 Scots each.

Taxation.

The King or the Scots Parliament often called for contributions for the personal purposes of the Sovereign or the needs of the country, such as the King's marriage, the maintenance of a regular army, and the raising of troops for special expeditions.

The stenters.

When taxation was being imposed the Town Council brought the Guildry into play through the merchant and craft organisations. Before 1605 the Deacons were often asked to attend the Council meetings when a tax was being imposed for the town or the nation. Their resolutions were usually worded "It is condescended by the Provost, Bailies, Council and Deacons." The taxes (or stents) were levied by certain burghesses called "stenters," who were chosen from the two ranks, fourteen merchants and fourteen craftsmen. The merchant stenters dealt with the merchants and those burghesses who were "without Deacons," i.e., not connected with a privileged craft, all in accordance with their ability to pay. The craft stenters, usually the Deacons, were chosen from each craft. But the stenters were not allowed to stent themselves. The Magistrates and Council did that impartially. The stenter burghesses had to accept office and do the work or suffer a fine or imprisonment. They were assessors only, for the taxes were gathered by two collectors, one a merchant and one a craftsman.

Incidence.

Taxation fell upon burghesses and also on heritors and other privileged inhabitants. The stent of 1690 was laid on "heritors, merchants, craftsmen, victuallers and other inhabitants subject and liable in payment of stent." When the incidence was more clearly set down in the burgh records the stent masters were instructed to stent:—(1) All burghess inhabitants according to their ability; (2) Widows carrying on the business of their late burghess husbands; (3) Writers and professional men carrying on their professions in the burgh; (4) All burghesses doing trade within the burgh, although non-resident; (5) Non-residents owning houses in the burgh, i.e., heritors. The only persons exempt were the Provost, Bailies and Town Clerk.

The same principle applied to personal service of burghesses. All burghesses could be called upon to watch the town by day or by night and in the sixteenth, seventeenth and eighteenth centuries night watching was no sinecure. Each individual required both weapons and armour, for "night-walkers," "breakers of houses and booths" were numerous. The Bailies selected the number required from time to time and the watch was set by the town drummer going through the streets summoning those who had been chosen to come out or suffer a fine or other punishment. The town was divided into four sections, and the watch took up their positions in the quarter assigned to them, walking up and down the streets, searching suspects, entering houses and conducting their perambulations from nine or ten o'clock at night until three, four or five the next morning, according to the season of the year.

Day watches were kept during the Civil War from seven in the morning till ten at night and in times of pestilence the watch was kept all day long by relays of men.

The defence of the town, or "warding," was a more serious duty, for it might mean also defence of the country itself. For this more accoutrements were naturally necessary. In the time of King James VI every booth holder was instructed to have within his booth a hagbut, jack and steel bonnet. The requirements of the Town Council were usually declared in the Council Chamber in presence of the Deacons. The Magistrates "sighted" the merchants and other inhabitants not having Deacons, and each Deacon had to "sicht" his craft and give in a list of the names of the men ready for service. The Deacons' lists had to distinguish between the craftsmen who were able to provide "hagbut with graith, powder and bullet," and the others not so well off, who were asked for nothing more than a long spear, a jack and a steel bonnet, sword and buckler. All weapons were to be the burghess's own property and not borrowed.

Quarrels for place and precedent not only took place between the craftsmen themselves but also between the better-off class of craftsmen and the merchants. Disorder during musters were frequent and Deacons have been known to be called in question by the Magistrates and ordered to guarantee the good discipline of their colleagues and that they would not be "insolent and troublous."

In watching, the town was divided into four quarters under four commanders, four lieutenants and four ensigns, chosen equally from the merchants and the crafts. These appointments were made yearly at Michaelmas.

Musters and wapinschaws were held irregularly, but in time of trouble they were sometimes held as often as once a month by order of the Council and were called by the town drummer. Fines were inflicted for non-attendance.

The muster roll after 1605.

After the Dean of Guild and Deacon Convener came into existence the Dean enrolled the merchants and the Deacon Convener the craftsmen. The latter called upon the Deacons to find their men and the rolls supplied by the Dean and the Convener were handed to the Town Clerk. These formed the Muster Roll, from which the names were called either for watching or for warding.

Military warding.

That warding was no empty honour nor an undemanded obligation but a duty sometimes involving national service is exemplified by incidents arising out of the Civil War in 1643 and the Revolution of 1688.

During the Civil War,

In 1643 the King desired his country to be put in "ane postur of war." Every man had to be "in readiness at all times with sufficient arms"¹ and, if need be, had to go far beyond the confines of the burgh.

A year later, all persons between "sextie and sextein" were ordered to be prepared with their best arms and to come out with their captains, with match, powder, and lead, under the pain of death. The Hammermen of Glasgow were unable to cope with the demand for weapons. Arms ran short and the Town Council sent to Holland for six score of sword blades.

and the Revolution of 1688.

In 1688, by order of the Privy Council, ten companies were raised in Glasgow for the king's service. Officers were then appointed from the merchants and the crafts. The Deacon Convener of the day was among the captains and the crafts had their share of the appointments of ensigns and lieutenants.

When the Revolution was over and the organisation likely to be neglected, precautions were taken by the Council for the continuation of the system. All the officers were commanded to give due attention to the keeping of the town guard and the Magistrates were empowered to imprison any officer refusing to serve.

The Union agitation, 1706.

During the Union agitation in 1706 the Dean of Guild and Deacon Convener had to see that the two ranks of merchants and craftsmen were ready to keep the peace of the city and protect the inhabitants from injuries, and that every master of a family should be present, sufficiently armed, when called upon in person, or if ill or absent, that his family should send out a sufficient person to take his place.

¹ G.B.R., 2nd October, 1643.

The Town Council in making their proclamation in November, 1706, by "tuck of drum," ordered "the whole fensible men of the town to be gathered together on the Green that same day at noon to hear public intimation read of the new arrangements."

While this soldierly form of warding went out after the '45 Rebellion, watching continued to be an obligation of the burgess until the first Police Bill of 1800 set the burgess free and enabled the Town Council to place the duty on paid police. But the ancient obligation of watching was partaken in by every burgess during the whole of the eighteenth century. Out he had to go when called and keep guard with his companions from ten o'clock at night until daylight next morning. As late as 1790 the town was still divided into four districts and all male citizens, whether burgesses or not, over eighteen years of age and under sixty, whose rents were more than £3 per annum, were in duty bound—thirty-six of them every night, chosen by rotation—to turn out and perambulate their district till the morning.

Eighteenth century guard lasts till 1800.

The obligations of the craftsman towards his craft, like the burgess obligations, were the counterpart of his trading privileges. He obtained the exclusive trading rights in return for his undertaking to share the work of administration, the cost of administration, the maintenance of the craft poor, and any other burdens laid upon the craft. He was expected to attend all meetings to which he was called. If he did not do so he was fined. If he was late he was fined. When summoned by the "deid" bell to funerals of brethren he might also be fined if absent. Absence from church was looked upon by his Deacon and brethren with disfavour and if he dared to sleep in church he was fined. If elected as a Master or Collector or Deacon he was obliged to act or suffer a fine.

Craft duties.

Meetings.

Fines.

Not only had he to pay his quarter accounts and his share of the cost of management but also his share of the upkeep of the poor of the craft, and any levy for mortcloths or other necessities. Management and other current expenses were met first from the quarter accounts collected, but the sums received for entry monies, booking fees, etc., were next encroached upon for that and for more than mere "extraordinaries." It was long before any great part of these "incomings" went to build up capital for the growing burden of the poor.

Quarter accounts and levies.

The whole trade met regularly at least four times in the year—Candlemas, Beltane, Lammas and Hallowmas. When required, meetings might also be held at Whitsunday and Martinmas. Michaelmas was the term when the election of Deacons and other office-bearers took place, and this was called the Deacon's choosing meeting. The minor office-bearers were elected at a meeting

in October or November, sometimes called the Hallow Court, when the Collector's accounts were read and criticised.

Dress.

Mere attendance did not satisfy the Deacon and masters. It was necessary for the ordinary craftsmen to go well dressed. "Considering ye credit ye calleing and finding many at meiteings in ye Hospitall neglect ye crafts credit by bringing upon yr heids old bonnets contrair ye custome of other calleings they haif yr foir statut that it shall not be leasom to no maister of craft, at nae tyme heireftir to convey unless they haif ane honest hatt upon yr heid; and wha so transgressis to pay forty shillings money to be bestowit according to ye mynd of ye Deacon for ye tyme."

Master Courts.

The court had meetings on many occasions during the year to hear complaints and try offenders, to admit new members and book apprentices and journeymen. They met in tavern or in change house or at the almshouse.

Obligation to bear office.

It was not the custom for a craftsman to seek office or offer himself for election as a master. Just as the Town Councillors themselves selected the person they wished to fill a vacancy, the craft elected the man they desired from names put forward by the craftsmen in meeting assembled. Often a man was selected for office and elected to office who did not wish to serve. Just as a Bailie or Councillor was fined for refusing to serve, a similar penalty befell the unwilling master, Collector or Deacon. In other crafts the fine for refusal was as high as—the Deacon, £10 sterling, the Collector, £6 sterling, and an ordinary master, £2 10/-.

Craft taxation.

The craft taxation, as has been said, took the form of quarter accounts. In nearly every other Glasgow craft these were eventually 1/- per annum, a paltry sum with which to meet expenses of management, necessitating continuous calls on other items of income. If a member failed to pay his quarter accounts, he was deprived of his vote. He might refrain from paying for a few months, but if he was still in arrear at the Lammass meeting he was struck off the roll and prevented from voting or standing for office at the annual Michaelmas meeting following. As the old phraseology had it, "he could neither vote nor be voted upon."

Voting qualification.

The vote was the privilege of the solvent working member only. Receipt of alms was a disqualification. Even a member who had borrowed money from the trade lost his vote until the loan was repaid.

Objectionable customs and practices crept into the administration of the trades early in the eighteenth century. For the good of all the crafts the House took up the vote question and passed a law which disfranchised a craftsman receiving aid for himself or his children, or owing anything to the box

of the poor of the trade, or for quarter accounts, freedom fines, booking money or "any other form of debt."

But the most serious burden of the craft was the maintenance of its poor. ^{Maintenance of the poor.} Having the right to all the benefits to be gained from the exclusive privilege of trading, the craftsmen were held responsible for the maintenance of their old and incapacitated members, widows and orphans.

The general poor in the town unconnected with merchants or crafts were ^{Craft poor and general poor.} thus left to the tender mercies of their more privileged townsmen or the Kirk Sessions. Monthly collections were made at the kirk doors, and it is to the credit of the merchants and the crafts that they made many contributions to the general poor of the city as well as to passing beggars and paupers of all classes.

The systematic giving of assistance to the poor of their own craft, apart from the old and regularised method of contributing to the upkeep of the poor old men in the Almshouse, was long in being established. Its development has already been narrated.¹

Now it will be seen from all that has been said above and in the preceding ^{Crafts formed part of burgh organism.} chapters that the merchant rank and the crafts were really parts of the municipal organisation. In considering the whole machinery of the burgh from 1605 to 1833 we are led from the apprentice to the journeyman, from the journeyman to the master craftsman and burgess, from the master to the Deacon, from the Deacon to the Convener, from the Convener to the Bailie or ordinary Councillor. It was the same with the merchant rank, with one exception, viz., that the merchant could aspire to become Lord Provost, though for many years the merchants were often supplanted by having Lord Provosts foisted on them by the superior from among the rich landowners of the district, who sometimes obtained their qualification of burgess-ship only a few days before their appointment.

On the whole the crafts had little reason to complain of harsh treatment ^{Abuses of the close corporation system.} on the part of the Town Council, for they always had after 1605 their quota of twelve Town Councillors to protect them against any unreasonable attempt to restrict their rights or increase their obligations. All the same, the helplessness of the crafts as a whole in Town Council affairs, due to their minority there, the close system of election and the impossibility of the unprivileged burgesses having any say at all in the administration of the burgh, led to corruption. The fourteen crafts alone in the administration of their own affairs showed a good example by their popular annual elections which took place without a break from the time each charter was granted year after year

¹ See *supra*, p. 152.

at Michaelmas, which continue still. It was not until the reign of William and Mary that the burgesses had the experience of taking part in a poll.

Maladmini-
stration of
burgh funds.

The inhabitants at large had petitioned the Estates of the Parliament in 1689 complaining of the fraudulent practices of the Town Council and local Magistrates, who had wasted the burgh funds and granted bonds to their friends without value. A statute of the same year as that petition declared all such bonds to be void and null, and on 2nd July, 1689, the Magistrates and Council were elected by a poll of all the burgesses. But that was the only poll ever taken in Glasgow until the year 1833, and from 1690 to 1833 corruption still persisted in some form or other. For instance, the giving out of contracts to the Town Councillors was rampant and caused jealousy not only amongst the burgesses but among the Town Councillors themselves. On one occasion a motion was made that the Town Council should elect a Wright Councillor to be townwright and a Hammerman Councillor to be townsmith. The Dean of Guild objected and moved that no man who was a Councillor should be employed on the town's work. Thereupon the Wright Councillor protested and argued that, if that be so, the Dean of Guild, who had a salary as collector of the town's two pennies (on the pint of ale) should either quit his office or not sit in the Council, and the Wright Councillor protested further "that the Deacon Conveener and others of the council, both of the merchants and trades rank, have these hundered years bygone been employed in the touns work and payd for the same, and it's optionall to the toun council to imploy workmen as they please either in council or out of the same; after which protestations above-written the magistrats and toun council did choise, elect and appoint the saids" (Councillors) "Francis Stevenson to be touns wright and William Telfier, hammerman, to be touns smith; and ordaines and appoints that no other be employed in the touns wright work or smith work but the said Francis Stevenson and William Telfier, and that during the magistrats and toun council their will and pleasure allenerly."

Contracts and
appointments
given to
Councillors.

Craftscandals.

No doubt the greatest scandals, both in number and enormity, were those to which Magistrates and Town Councillors were parties. Still, in the administration of the guilds and the crafts the Deans of Guild, the Deacon Conveners and the Deacons did not exactly keep themselves "unspotted from the world," but their offences were minor incidents compared to those connected with municipal affairs. The Magistrates on more than one occasion sought to hide their own defects behind proclamations regarding the defects of others, as witness their demand on 15th June, 1784, when they requested "the fourteen Deacons to appoint fourteen officers to peramble the streets every Sunday in four divisions each accompanied by an officer of the peace, for the purpose of reporting to the Magistrates the names, designations and places of abode of

every person appearing on the streets or lanes of the city in crowds for idle or licentious purposes."¹ When the Magistrates issued this proclamation generations of them had been more or less guilty of snapping at many an opportunity to enrich themselves with the spoils which place, power and monopoly put in their way.

The chief scandals among the crafts were the dinner scandals when much money, intended for the poor, was wasted on banqueting, and the Deacon Conveners and Deacons for many years, until restricted, were in the habit of spending much money in so-called charity, placing it in the hands of people who were neither craftsmen nor craftsmen's widows or children, and when receiving or paying money, holding court meetings, or trying an offender, ending the proceedings with copious refreshments. ^{Dinners and refreshments.}

Corruption assumed many forms. Among the Town Council abuses were frequent, infringements of the "setts" or constitution of the Councils, e.g., by the introduction of Councillors, and even Provosts, without proper burgh qualifications, in the mismanagement of the burgh properties, in the appointing and remunerating of burgh officials, in the selection and control (as has been instanced above) of burgh contractors, in unnecessary and protracted litigation, in lavish civic entertainments, in incomplete financial records, and in the maladministration of charitable and educational mortifications. ^{The various forms of corruption.}

The trades, while similarly influenced, had a smaller field for maladministration, but with the growing prosperity of the eighteenth century abuse was fostered; indeed, the burgh Commissioners appointed to enquire into the state of Municipal Corporations (i.e., Guilds and Crafts) reported in 1835 that abuse was "inherent in the practical operation of exclusive privilege." Exorbitant entry dues were charged from strangers, sons and sons-in-law were admitted at nominal rates; licences—permanent or temporary—were granted for payment in money or, if money was not forthcoming, were capriciously withheld. Tradesmen who would not submit to these exactions were oppressed and prosecuted at much expense and sometimes almost to the depletion of the corporate funds.

The Commissioners say, in their General Report,² that in Glasgow these practices were not specially manifest; that the crafts there seemed to have steered a middle course and to have exercised their privileges with more moderation than the crafts in other burghs. Only one instance was quoted against Glasgow of exorbitant far hand entry money. And three of the fourteen crafts, including the Skinners, had not had one single prosecution to enforce their exclusive rights since 1800.

¹ Quoted in full, footnote, *supra*, p. 80.

² Printed 1835, London: Wm. Clowes & Sons, pp. 87-8.

Influences
towards
reform and
free trade.

Before the Police Act of 1800 was passed certain influences had been at work to deprive crafts of part of their exclusive privileges. The first influence was, as the city increased in population, several burgh extensions had been passed by Parliament. The exclusive privileges were confined to the ancient royalty and extensions into the suburbs allowed craftsmen and merchants to practise there who had no connection with the Merchant Guild or any Incorporation, and who were not even burgesses of the city. The old Scots Act of Parliament of 1592, which enabled suburbs of burghs to be so managed as to give protection to the craftsmen in the ancient royalty, did not apply to these extensions. The attempt to bring Calton and Blackfauld industrially within the control of the Town Council of Glasgow, so that the local crafts could come to agreements with the craftsmen there, failed because the Act of 1592 was either in desuetude or did not apply to a suburb unless the ground of the suburb was the property of the burgh as the lands of Gorbals had been.¹

Next came various Acts of Parliament, including that of George II, cap. 31, which permitted every weaver or manufacturer of linen to exercise his trade within any city, town or place in Scotland without let or hindrance and without payment of any entry money or other dues to any Weavers' Incorporation. The Weavers fought strenuously against this Act and endeavoured to get it modified but without avail. The fight was hopeless. Other trades than the Weavers by that time were affected and the process of disintegration could not be checked. Partnerships and companies were being formed. New trades, without exclusive privileges, were rapidly increasing and were, it had been found, best carried on by groups of partners instead of individual masters, and this practice soon extended to the privileged trades as well. Litigation in the Courts failed to maintain the crafts' power of enforcing admission of practising masters and also failed to keep the exclusive privileges, except within the old royalties of burghs.

But even a few of the Glasgow crafts found it advisable to have their works or the places where they carried on their trade outside of the royalty. The Maltmen, the Dyers, the Gardeners—as the old royalty became more and more crowded—were obliged to go further afield, and the Skinners complained of the difficulty of getting sufficient water within the old royalty.²

The expense incurred in opposing Parliamentary Bills with craft funds, which were intended for the poor, led to interdicts in the Court of Session—to which reference has already been made.

It will be seen from all these instances that privilege and burden were no longer going hand in hand. Tradesmen in the outlying parts of the city were

¹ See Lord Elchies' decision, *T.H.R.*, Vol. II, p. xi.

² See *supra*, p. 178.

escaping their liability for the poor of their calling. Suburban weavers could compete with burgh weavers without living in the city and without being liable either for stent or personal services. None of the burgh burdens, either pecuniary or personal, fell upon the unincorporated weaver, and accordingly, he had all the rights the privileged burghess was supposed to enjoy exclusively.

The Town Council could not go on, in the face of a gradually enlarging city, administering its affairs on the old system of voluntary contributions or stent. For many years all civic attempts to obtain a Police Act were opposed by the crafts, but eventually another break on the ancient system took place in Glasgow by the passing at last of the Police Bill of 1800. Effect of
Police Act,
of 1800.

All the inhabitants were now to be under the protection of a new representative and elective body—the Police Commissioners of the city—and naturally all the citizens, whether burgesses or not, if householders, had to bear the cost. The merchants and the craftsmen escaped the ages-old duty of watching the town and maintaining law and order, and they could not expect to hold on long to their exclusive privileges. The new police were to be paid servants of the town and all expense of the new Police Department was to be met through compulsory taxation. The case for monopoly had broken down.

It took other thirty-three years for Parliament to reform the Town Councils of Scotland and forty-six years to completely abolish the already crumbling system of privileged and exclusive trades.

Just as they had fought the various unsuccessful Police Bills for a period of years, so they fought the local and general Reform Bills between 1800 and 1833. But in Glasgow the crafts fought not against the principle of reform, but more for the simple purpose of obtaining, or rather retaining, some semblance of representation in the new Council. In the end they had, like Edinburgh, to be content with *ex-officio* representation of only the Dean of Guild and the Deacon Convener, while in Aberdeen, Dundee and Perth the Dean of Guild's seat alone was saved. The Acts of
1833 and
1846.

It was to be expected that they would also oppose the Bill for the abolition of exclusive privileges in 1846. They did so, but in a weak and apologetic fashion.

The Act of 1846 abolished the exclusive privileges and made trade and merchandise free as between burghs. The ancient jurisdiction of the Magistrates and Town Council and of the Deacon Convener and his Council

in trade affairs came to an end. The crafts continued their corporate existence but with no duties towards apprentices, no power of trial by essay, no right to condemn insufficient work. The good points of the system vanished as well as the evils. Apprentices and child workers had no longer any protector. Journeymen, in the absence of state protection, sought in private combination to protect themselves. There was no longer any such thing as technical training, no essay, and no power to enforce quality of work. The inefficient craftsmen could flourish; prices were unregulated, and cheapness fought against quality. The customer could no longer depend on the goods he was purchasing having been examined by the Deacon and found good. Many years passed before factory legislation, trade union laws, state-aided education and adulteration acts set right what the reforming legislators had failed to foresee.

Results of the
1846 Act on
the Glasgow
Crafts.

The downfall and disappearance of the incorporated trades throughout Scotland was prophesied in nearly all of the many petitions of the Scottish crafts against the passing of the Act of 1846, and indeed that was the result in the great majority of burghs. In many towns the craftsmen proceeded to divide their funds and to break up their societies. Others, having distributed all their capital, found themselves with nothing remaining but their medieval link with the national religion, the Trades Loft in the parish church, the seats of which—save the front pew—they began to let out for rent, meeting once a year at Michaelmas to elect their Deacons and Deacon Convener and divide the proceeds. In the larger towns where capital had been amassed a wiser policy prevailed. In Glasgow, notwithstanding, possibly in virtue of the fact that "within the Glasgow incorporations themselves there was a much stronger inclination to support" the exclusive privileges "than in those of any other burgh," the trades there immediately set about the duty of reforming themselves. Trade regulations were scrapped. New rules and bye-laws, in which the House gave a lead, were formulated. The whole capital of the House and crafts was saved.

The way had already been prepared by the example of the Burgh Reform Act for the voluntary introduction of popular election of their Master Courts. The Deacons no longer named half their Courts.

It is remarkable that although every craft was left to work out its own re-erection on a sure foundation, each of the fourteen hit upon a somewhat similar method. The Deacons and Collectors were all appointed as of yore, to be elected on the same day, the first Friday after the fifteenth of September, and the Master Courts on that day or a few days thereafter. The only *ex officio* Masters were to be the Deacons and Collectors of the preceding year.

Membership was thrown open to all burgesses of repute, and while each trade continued to gather within it men associated in some way with the craft of which its freemen once had exclusive rights of trading, the old spirit of exclusion was banished. The very uniformity of their new regulations brought about a healthy rivalry. Through this not only have they increased their own stores, but they have shown an example in the city that has called into being hundreds of kindred social and benevolent groups brought together by some tie of industry, profession, trade, county, burgh, clan or family.

The Incorporation of Skinners has done its part in the work, and has led rather than followed its thirteen sisters not only in the care for their own poorer brethren, but also in the broader duty of sacrificing a liberal measure of their riches for the commonweal of the city and its suffering classes. No craft has been so generous in its contributions to benevolent schemes, local and national, as the Skinners. Subsequent progress of the Skinner Craft.

And looking back on its humble origin as a small prop of the altar of St. Christopher in the ancient Cathedral of a puny, struggling town, and contrasting that with its present possessions and power for good in the second city of the Empire, its members may well repeat with thankfulness the motto which has come down to them through more than four centuries of sometimes happy, sometimes troublous times,

"TO GOD ONLY BE ALL GLORY."

APPENDIX

I.

THE SEAL OF CAUSE OF THE INCORPORATION OF SKINNERS AND FURRIERS.

*28th May, 1516.**

TILL ALL AND SINDRIE Quhais knaulage thir owr Irez sall to cum The prouest Ballies Counsall and commte of ye burgh and Ciete of glasgw Greting in god everlesting Wit zoure Vniversiteis yat ye day of ye date of thir pnt Irez Comperit befor ws The Kirk maisteris and ye laif of ye maisteris of Skynner craft and Furro^r craft and pnt till us sittand In Jugement Counsale gaderit yair bill of Supplicacioun of ye quhilk ye tenno^r followis My Lordis prouest ballies and worthy Counsale of yis gude toun unto zoure richt Honorable discrecionis richt humelie menis and schewis the kirk maisteris and ye laif of ye maisteris of ye skynner craft and furro^r craft within yis ciete and burgh That is to say patrik craufurd dauid knox Johne of knox andro lettrik patrik lettrik walter lufe henry petcarne Johne Bargille williams wodrufe William tempill alane morsone That quhare first for ye loving of almychty god ye hono^r of ye Realme ye wirschep and proffitt of yis gude toun and ye proffitt of all owr Soverane lords liegis and utheris reparand yairto and in exemple of utheris and for ye augmetacioun of Divine suice at ye altar of Sanct xxofor oure patrone of ye samyn situate within ye metropolitane kirk of Glasgw of ye said burgh and ciete We desire yat we my^t have yir statutis articulis and reulis followande grantit and gevin till ws be zoure auctorite quharthrow gude reule and gydyng may be had amangis ws of ye said craft baith maisteris and srwandis and oure successoris yairof in tyme to cu considering it is said be cymone auctorite That multitude but reulis maks confusioun and for till eschew ye vice yairof and to be eschewit in tyme to cum thir followande ar oure resonable desiris IN THE FIRST sen all incesmet of vertu practiks and knaulege standis in gude begynning and fundament and frathinefurth to continew in vertu and perseverance to finale end that frathinefurth na maner of psune of ye saids craftis be sufferit to sett wp buthe within yis said burgh and ciete without he be first fre man fundin sufficient able and worthy in warkmaschip and uthir wayis and admittit yrto be the prouest ballies and counsale and suorne maisteris of ye craftis and than for his vpset to pay gif he be ane fre manis sone five schillyngs and gif he be ane unfremanis sone to pay ten schillings scots money to ye reparacioun and uphalding of divine svce at ower said altar and that na maner of maisters of ye said crafts tyste hous herbry or ressate ony utheris

* Transcribed from the original.

maisteris prentiss or suand and gif ony dois he sall pay ane pund candill of walx and yreftir als aft as ye falt happins at ye discrecioun of ye prouest ballies and counsale the persoun faltand to be punyst and yat ilk maister haldand buithe wtin ye said burgh and ciete of ye saids crafts sall pay his olklie penny to ye reparacioun of ye adornaments of ye said altar and susteine ye preists mete yrof as it cumis about Item yat na falss stuf be sauld to ye kyngs liegis under ye pane of ane half punde candil of walx to ye altar als oft as it beis owirtane and (y) at ye falss stuf be pnt to ye prouest ballies and counsale and thai to remede and reforme ye samy as yai think expedient for ye tyme And gif ony personis of ye saids craftis intromittis or wthalds ye guds of ye said altar and crafts and susteinis pley yrintill he to pay and deliver ye samyn wt ye expenss of his proper guids gif he be fundin in the falt and yat ye saids kirks maisteris and principalis of ye saids crafts yat sall happin to be for the tyme may have full faculte leif and privilege wt ane officiar of ye toun to pas with yame for to poynd and distrenze gif neid be for ye taking resing and inbringing of thir dewiteis forsaid to ye sustentacioun and uphalding of godds suice forsaid but danger stop or impediment and yat we may have ye solempnite of ye feste of owre altar forsaid on ye sonday nixt eftir Sanct James day quhat day yat evir it happin to fall upoun Quharfore we humlie beseik your Lordschippis sen we are tua crafts and Unyte ourself in charite togidder to ye uphalld of godds suice and for ye hono^r of ye gude toun and profreit of our soverane lords liegis and sen thair owne resonable desiris and petitionis conformis to equitie and are consonant to hono^r and policie according to ye use and consuetis of grete tounis of hono^r of uthir realmiz and pvncis yat ye wald grant to us thaim ratifeit approbit and confirmate be zou under zoure sele of caus in perpetuale memoriale of gude reule to be had in tyme to cum wt zouer ansuer herwpon we humlie beseke The Whilk supplicacion and desires befor expremitt we beand ryplie avisit yairintill wt ye consent approbacioun and ratificacioun of ane maist reverende fader in god James archibischop of Glasgw chancellor of Scotland and cymendatour of ye abbay of Kilwinyng we have ratifeit and apprevit & als affermit for us and oure successors als lang as yai salbe sene expedient spedefull and proffittable for ye cymon proffitt to ye prouest ballies and counsale of yis burgh yat sall happin to be for ye tyme And yis tyl all and sindry quha it effeirs we mak it knawin be thir oure lrez In witnes of ye quhilk thyng to yir pntis we have appendit ouer comon sele and in ye mair verificacioun of ye said maist reverend faderis consent his round sele is appendit in ye first tag before ouris at ye ciete of Glasgw ye xxviiij day of May the zeir of god ane thousand fife hundreth and sextene yeris.

○ Seal of James Beaton, Archbishop. ○ Seal of the City of Glasgow.

Note :— On the back of the Seal of Cause is some writing which is evidently contemporaneous, but it has become illegible owing to its being in an exposed position.

II.

CHARTER OF CONFIRMATION IN FAVOUR OF THE SKINNERS CRAFT
BY ROBERT MONTGOMERIE, ARCHBISHOP OF GLASGOW.

*Dated and signeted 2nd February, 1584.**

BE it kend to all men be thir pnt lres We Robert Archbishop of Glasgow That forsameikill understanding ane auld antient evedent gevin and grantit To the Deacoun and successoris of the Skinner Craft for the tyme Be the provist Baillies Counsell and Cuñitic of the cetie and burghes of Glasgow Ratifeit and approvit be our predecessouris langtyme of befoir as the said ancient evedent at mair lengthe in the self proportis Quhairin is grantit certaine privileges to ye saidis Deacouns and thair Craftis for godlie and laughtfull resonable caussis viz. first to the glorie of God, faythfull obedience to o^r sovrane the Kingis ma^{tie} the comoñl of the haill Realm propheit and . . . comoditeis of the cetie and burghes of Glasgow. Deseiring ane increass of all guid vertue and lauthfull exercisioun of all faythfull craftismen speciallie of the Craftis of Skineris and diverse utheris godlie causes for supporting of the puir and indigent brether of their Craft commoune taxatiouns and utheris necessary and prophitable comone causes pertyning thair estaite. Be the Quhilkis caussis and guid resonis and occasiouns at the humb^l suit and desyr of the Diecoun of the Skineris and rest of that craft dessyring ws to grant thame the lyke privileges and to ratifie and approve the same in all poynttis Quhilk we thocht maist resonabill to grant and geif to thame As be the teno^r heirof granttis and geves the saim in all poynttis and effectis as ony diecoun wⁱⁿ the said cetie and burght hes or may have Be their diecounsship of craftis quhatsumever: Speciallie gives owre Leicence to the Diecoun and maisteris of Skiner craft Quensoever it sal happin straynger or outtin townis man to be ressevit to thair craft he sall not onlie be tryit to be qualifeit and meit for the craft But also sall geif to the Diecoun and maisteris of their craft ten merkis money for his Entres w^t sic uther dewteis usit and wont: and sic utheris as ar borne wⁱⁿ the said cetie and burghes ar burges bairnes native and borne wⁱⁿ the cetie afoirsaid sall pay to the Diecoun and maisteris above specefeit fyve mkis money for thair entres w^t ane . . . , w^t sic uther dewteis as of antient customes and lovable use as is usit amangis craftismen: And all and sindrie the heidis abov wⁱⁿ We ratifie and afferme to stand ferme and stabill in tyme cuming w^{out} revocatioun In Witnes quof We haive subscrivrit the pntis lres of License W^t oure hand at Glasgow the second day of februar the year of God jmvic four score four zeiris Befoir thir witnesses Gilbert Montgu^{rie} Thomas Montgu^{rie} o^{ure} servandis and David Hall Nottar Public and for the mair verificatioun quof oure sygnett of office is affixt heirto.

○ Signet

Ro: Glasgow.

* Transcribed from the original.

III.

EIK TO SEAL OF CAUSE.

5th February, 1605.*

THE Proweist, Baillies, Counsale and Commounaris betuix the merchandis and craftis of the burge and citie of Glasgw tending the commounweill of the said bur^t and the particular weill of the Skynneris fremen within the saming present and to succeid eftir thame Statutis and ordanis that nane within this Bur^t wirk heireftir ony kynd of Skynner work except Skynneris fremen under the paine of ten pundis money the ane half thairof to be payit to the craftis hospitall the uther half to the craft. That nane within the said bur^t freinzie or pasment gluiffis, schaip or horne pointis, schaip or mak purssis nor hald servandis to do the same under the foirsaid lyk paine *Toties Quoties*. And that nane within this Bur^t pull ony Skinis to sell the woll and the skin under the foirsaid paine bot fremen and fremenis wyfis sall have libertie to pull skinis and withe the woll thairof to mak cleithis to thair awin use and wearing allanerlie. In witnes quhairof (thir pntis writtin be Maistir Johnne Allansone Notar) the saidis Proweist Ballies and Commounaris with counsale foirsaid hes Subscrywit thir pntis as followis At Glasgw the fyift daye of februar the zeir of God one thousand sex hundrethe fywe zeiris.

Williame Stirling
H. Coninghame
Ar^d Faullis

Sir G. Elphinstoun,
proveist.
Johne Andirsoun bl
Thomas Muir baillie
Willia Anderson baillie
Robert Rowat
Mathow Trumble
Duncane Sempill
Mr Petr Lowe
James Bell
William Wallace
James Braidwoid
Jhone Muir
James Fischer.

* Transcribed from the original.

IV.

LETTER OF DEACONHEAD

BY

THE PROVOST, BAILLIES, SENATORS AND COUNCIL OF GLASGOW.

21st August, 1613.

To All and Sundrie to whom it effeirs, to quhase knowledge thir present Letters shall come, Wee, James Inglis, provost, James Stewart, Matthew Turnbull, James Broadwood, baillies of the Burgh and City of Glasgow, senators and councill of the samen, Greeting in God everlasting, wit ye universitas, that there compeared befor us, sittand in our councill house, the Deacon, Headsmen and Masters Skinner Craftt for themselves, and in name of their remanent brethren of the said craftt, sundrie tymes, and presented to us and our councill gathered together their Bill and Supplication under wryten, of the whilk the tenor followes:—

My Lord Provost, Baillies and Council of this Burgh, Unto your L. humbly means and shawis, wee, your servitors, the Deacon and remanent ffreemen of the Skinner Craftt of this burgh, that where not only our Sovereign Lords leidges are greatly hurt and damnified by sundry unskilfull men of our craftt for want of due punishment of them for the insufficiency of their wark, but also sundry of our calling, albeit expert therein, through the multitude and increase of ffreemen, are become depauperate for laick of good rule and government amongis us, to our great hurt and enorm lasion, without your L. provide hasty remeeid by granting to us of the artickles and statutes following, ratiefieing and approveing thereof:—To witt, in the first, that it shall be leisome to the haill brethren of the s^d craft to choice them ane deacon maist qualiefied and worthy, yearly, anes in the year, and that the deacon, new chosen, shall haif power to choice the equall half of the quarter masters, and the haill brethren of the said craftt to choice the other equall half y^rof; and the s^d deacon shall choice and nominate ane of the two boxmasters, and the haill brethren to choice the other box master, yearly, quha shall be defended by the provost and bailies in all their leisome acts and statuts for the common weele of the good town. Item, that na persone wirk any kynd of Skinner werk pertaining to the Skinner Craft, or hold servants for that effect, within this city, while he be first made burges and ffreeman of the same, and be examinad by three or four masters of the said craft gif he be ane sufficient workman, and able to work guid and sufficient work to serve our Sovereign Lords leidges, under the pain of ten pounds, *toties quoties*. Item, that nane within the said city pull skins, nor hold servants for y^t effect, exceptit for

there own wearing, under the pain of ten pounds, *toties quoties*. Item, that it shall not be leisome y^t any persone be received ffreeman with the s^d craftt except he be ane prentice within this burgh, and serve the yeares mentioned in the Letter of Gilderie, whilk is nyn yeares, whereof seven as prentise and two yeares for meatt and ffe; or ane stranger marrieing ane burges daughter, and being prentise serving the hail yeares forsd, and na oyrwayes, shall be admitted ffreeman of the s^d craft for payment of twentie merkes of upsett; and the other, being ane stranger marreing the burges daughter, shall be admitted ffreeman for paytt of fourtie merkes of upsett; and gif it shall happen any of the s^d craft to receive ane prentise for any fewer yeares nor the yeares abowryten, or any wayes dispence with ye samen being tryed, he shall tyn his freedom of the s^d burgh; and in case ane stranger, not being ane apprentice serving ye s^{ds} yeares, nor yet marrying ane burges daughter, desire to be admitted ffreeman w^t the s^d craft, being first free w^t the town, shall be received and admitted for payment of three score pounds of upsett. Item, after the s^{ds} persones of the ranks abowryten be admitted freemen, that it shall not be leisome to them to take ane prentise for the space of two yeares, nor thereafter unto the tym it be sufficiently tryed by the Provost, Baillies and Councill, or by their commissioners to be nominate by them, that he is able to sustain ane prentise where through he be not defrauded of his due and lawful interteinment. Item, that none of the s^d craft receive ane other servant nor prentise except he be fred by the deacon, under the s^d paid of ten pounds, *toties quoties*. Item, that it shall be leisoine to the deacon, w^t some of the masters of craft, to search all kynd of Skinner work made wⁱⁿ this burgh, or to be sold wⁱⁿ ye samen, on markett dayes, or comeing y^rto outwith boother, and being found insufficient, at the sight of the provost or one of the baillies of the s^d burgh, to be escheatt and distribute to the poor. Item, that it shall not be leisome to na manner of persones wⁱⁿ this burgh to pull nor dry shornling skins, to be sold be them for transporting furth of this realm, under the pain of ten pounds *toties quoties*, nor yett transport the samen ymselves, under the paines contained in the Acts of Parliament. Item, it shall be leisome to the deacon, and masters of craft, and his brethren, to sett doun acts and statutes amongst ymselves tending to the well of the craft, and not to the hurt and prejudice of the common weele of this burgh. Item, it shall be leisome to the deacon, with ane other person, yearly to be elected by the s^{ds} Provost, Baillies and Councill, to search all skins evill wrought, holed, or cutted in the neck or juged, and where ye samen shall be apprehended, to pay ane penalty of ii sh. ilk skinn swae found. Item, gif any person of the s^d craft disobeyes the deacon or his officer in any of the points forsd, or in execution of their office, shall pay ane new upsett, and ffourtie shillings money to the baillies of this burgh, als oft as there beis any tryed, culpable

and guilty thereof, be the brethren of the s^d craft, be their decreet, and the provost and baillies authority interponed thereto. Item, that the half of the forsd penaltyes shall appertain to the baillies of the s^d burgh, and the other half to the use of the s^d craft, and y^t it shall be leisome to their own officer, with concurrence of ane of the towns officers, at command of the s^{ds} baillies, to poynd and destrinzie for the samen, and, in default of payment, with power to them to close up the disobeyers booths windows unto the tym payment be made thereof. Item, in case that the deacon and masters of the said craft beis negligent and omitts to try the faults abowritten, at convenient tymes, they shall pay ane unlaw of ten pounds to the provost and baillies of the said burgh: Whilk Artickles and Statutes, above wryten, being oft tymes read, heard, understand and maturly advised by us, the s^{ds} Provost, Baillies and Councill, and ffinding the samen to tend to the weell of our Sovereign Lords leidges, and to the benefitt of the same craft, Wee, therefore, be thir presents, grant, ratifie, approve and confirm the samen, for us and our successores, in the hail heads, artickles and clausses of the samen, to the said deacon and brethren of the said craft, and their successores, craftsmen of the s^d craftt, in perpetuall memorie in all tym comeing, promisand ffaithfully to ffortiefie and defend them thereanent, be us and our successores and officers for the tym, and thir premisses, to all and sundrie whom it effeirs, wee make manifest and known:—In Witness of the whilk, and for the more verefication of the samen, wee have subscribed thir presents together with our Clerk of Court, our common seall is hereto appended, att Glasgow, the twentie one day of August, the year of God jmvic, and thirteen yeares, and of the reign of ou most Gracious Sovereign James, by the Grace of God King of Great Britain, ffrance and Ireland, Dyfender of the faith, the fourtie seven yeares; but prejudice allwayes to the burgessess sones of their liberty granted to them be the Letter of Gilderie, and that they be noewayes hurt hereby, but be in the same estate as they were befor, notwithstanding thir presents. *Sic subscribitur*—James Inglis, provost; James Stewart, baillie; Matthew Trumble, baillie; James Broadwood, baillie; James Bell, Dean of Gild; Thomas Morrisone, Deacon Conveener; Robert Rowat, John Anderson, John Corner, Thomas Pegrew, George Muire, Duncane Sempill, George Glasgow, John Coyghane, Patrick maxwell, James ffischer, John Hill, couper, Joannes Thomson, com. clk. *civitatis Glasguen*; James Hamiltone, Ninian Anderson, William Symure.

The above is ane just and exact coppie and double of the principall chartour, granted by the Magistrats of the Burgh and City of Glasgow, Senators and Councill of the samen, in favoures of the Incorporation of the Skinners of the s^d Burgh of Glasgow, of the date abowryten, duely collationed and compared with the principall, verbatim, by us, Cuthbert Stewart and Mr Ninian Anderson, both wrytters in Glasgow, and nottars

publict, att Glasgow, the twelfth day of Aprill, one thousand seven hundred and seventeen yeares:—In testimony whereof these presents, with the above engrossed double of the s^d chartour, both wryten be James Miller, wrytter in Glasgow, are subscribed by us nottars publict, ā designed day and date ā wryten, in presence of Mr John Hall, merchand in Glasgow; Robert Alexander, younger, cordiner, there; Archibald Young, couper, there; and the said James Miller, witnessess, specially called and required to the premissess, and witnessess, also, to the two marginall notes, the words y^rof are insert in the body of the principall chartour, and were omitted or forgott in the above double, through hast or mistake of the wrytter, which marginall notes are lykwayes wryten be the s^d James Miller, and subscribed, date and witnessess fors^{ds}.

Quod attesstor ego,

Cuthbertus Stewart, *nōrius pub.*

Quod etiam attesstor ego mag,

Ninianus Anderson, *notarius publicus.*

John Hall, witness.

Ro^t. Alex^r, witnes.

James Miller, witness.

Archibald Young, witnes.

V.

RATIFICATION OF BYE - LAWS.

REPORT BY COMMITTEE OF THE CLERKS OF THE
INCORPORATIONS.

29th April, 1910.

THE Fourteen Crafts of Glasgow are "Corporations" (University of Glasgow v. Physicians and Surgeons, 7th August, 1840, 1 Rob. App. pp. 402-3).

It is a leading maxim of Corporation Law that no Corporation can of itself alter its constitution. Such alteration can be made only by the authority which originally granted the constitution or by some other higher constitutional or statutory authority. For instance, a corporate body erected by Royal Charter can have its constitution altered only by Royal Charter or by Act of Parliament. A corporate body erected by Act of Parliament or by any authority inferior to Parliament can always have its constitution altered by Act of Parliament.

Corporate
Bodies cannot
change their
Constitution.

It accordingly follows that none of the Fourteen Incorporations can alter its constitution at its own hand. To effect such alteration it must apply either to Parliament or to some other competent authority.

None of the Fourteen Incorporations can be said to have a written constitution. The Seals of Cause which they respectively possess supply at the most but meagre constitutional principles. As a matter of fact the Seals of Cause granted in favour of the Crafts were simply collections of regulations or bye-laws sanctioned and ratified by the Crown or the Town Council, and they bear little or no resemblance to the carefully drawn Royal Charter of Incorporation or other Charter of Constitution of the present day.

So far as the constitution of a Craft is set forth in such a Seal of Cause granted by the Town Council, it has to be observed that since 1833 the Town Councils of Royal Burghs have ceased to create or grant constitutions to subordinate Corporations. Constitutions may, however, be obtained from Parliament or by Royal Charter from the Crown, and it seems clear that under the Act of 1846 it would be competent for an Incorporation to ask the Court of Session to sanction a resolution or series of resolutions in effect equivalent to an alteration in its constitution.

While the objects and the limits of the powers of an Incorporation are determined by its fundamental constitution, however that may have originated,

Corporate Bodies have inherent power to make Bye-Laws.

the Fourteen Incorporations as corporate bodies have power at common law to make bye-laws for the management of their affairs so long as these are consistent with the constitution of the Incorporation. Whether a particular bye-law is or is not consistent with the constitution can only in the event of question be settled by the Court.

No single Craft has power to alter the conditions which bind the Crafts together in the Guildry.

In the case of the Fourteen Incorporations of Glasgow a further consideration arises. The Members of these Incorporations are all associated in the Crafts Guildry (the affairs of which are managed by the Trades House), and there are certain associative principles relating to the inter-connection of the Guildry and the Crafts which, if altered in the case of any one Craft, might constitute a breach of the association.

The principles of association for all those Crafts which continue united must in every instance remain the same. These principles of association are to be found in the Letter of Guildry, in the Deed of Foundation of the Trades Hospital, and in the Decree of Declarator. It follows from the Decree of Declarator that if any alteration is to be made on the constitution of the Trades House that must be done by Parliament. Those *principles* of association have been more or less imported into the Bye-Laws of the Trades House and the Bye-Laws of the Crafts, and there are *regulations* amongst these Bye-Laws based upon these principles.

Printed Bye-Laws deal with (1) Constitution; (2) Associative Principles; and (3) Bye-Laws.

The subject of the enactment and ratification of Incorporation Regulations must, therefore, be approached under three heads: (1) Constitution; (2) Associative Principles; (3) Bye-Laws.

To a large extent the constitution of a Craft is contained in its existing printed Regulations along with Rules regulating the inter-connection of the Crafts with the Guildry and Trades House and Bye-Laws relating to purely internal administration, but there is no separation in the prints between these three different sets of regulations.

Could such separation be made it would be an easy matter to lay down procedure to be followed by the Incorporations in common (1) in the alteration of constitutional principles, (2) in the alteration of associative principles and relative regulations; or (3) in the enactment and alteration of Bye-Laws, and all in such a way as to remove doubts as to how any portion of these may be validly altered in future.

These should be separated.

The Sub-Committee think it practicable (although perhaps difficult) for the Fourteen Incorporations to separate from their Seals of Cause and existing regulations those principles which are really *constitutional principles*.

It is also practicable to extract from the Letter of Guildry, the Deed of Foundation of the Hospital, the Decree of Declarator, and the existing Bye-Laws of the Trades House and the Crafts

(1) Those *associative principles* which could be changed only by Parliamentary authority, or which in some cases perhaps might be changed by unanimous consent of the Fourteen Crafts, and of the Trades House, and

(2) Those *regulations* dealing with such principles to the enactment or alteration of which the Trades House would require to be a consenting party. Such regulations should not only be uniform but should conform to the Regulations of the House on the subject.

The residue would consist of ordinary *Bye-Laws* for internal Craft administration.

The Sub-Committee think the following conclusions will not be disputed:—

(First) The constitutional principles of a Craft, if once declared in writing, would require to remain unchanged until an application had been made to the Court of Session (under the powers and within the limits prescribed by the Act of 1846), to the Crown or to Parliament, for alteration.

(Second) Any alteration on those essential conditions which relate to the connection of the Fourteen Crafts in the Guildry would require Parliamentary authority, or, it may be, in some cases merely the agreement of all the associated bodies, and of the Trades House.

But there are also Craft Regulations dealing with and following from those principles and affecting the relation of the Craft with the Trades House which could be altered from time to time with consent of the Trades House.

(Third) As regards Bye-Laws for regulating internal administration while there is no doubt each Craft has absolute power to alter these at will without the sanction of any other body, even here there is always the possibility of questions arising as to whether any Bye-Law (1) is in conformity with the constitution or is an innovation equivalent to an alteration on the constitution, or (2) is of such a character that it alters the conditions of association which connect the Fourteen Incorporations in the Guildry. Such questions when raised could only be settled by the Court.

Were the work of separation done, therefore, and the constitution, the conditions of association with their relative regulations, and the administrative Bye-Laws, ascertained and distinguished, the procedure with regard to alterations in any of those branches would be as follows:—

Each Incorporation would consider as regards alterations in its constitution whether the sanction of the Court of Session, the Crown, or

Conclusions of the Sub-Committee.

Procedure in making alterations.

On
Constitution.

Parliament should be obtained. For isolated alterations in the constitution, the sanction of the Court of Session, where appropriate, would be the simplest method, but for complete revised constitutions the advisability of applying for a Royal Charter or Act of Parliament could in each instance be considered.

On
Associative
Principles.

As regards the conditions of association in the Guildry, those would remain fixed and uniform unless alterations were made by authority of Parliament, or it may be, in some cases with the unanimous consent of all the Crafts and the Trades House.

Regulations or Bye-Laws, however, dealing with these conditions would require only the consent of the Trades House.

On ordinary
Bye-Laws.

As regards Bye-Laws for internal administration, these would only require the approval of the Members of the Craft, but each Incorporation would have the option of applying to the Court of Session, if thought fit, for sanction to alterations on Bye-Laws under Section 3 of the Act of 1846.

In giving a full analysis of the constituent parts and relations of the Rules and Regulations of the Crafts, it has been the aim of the Sub-Committee to aid the Crafts in the interpretation of the Act of 1846, and particularly Section 3.

The proviso to that Section enacts that nothing therein contained shall affect the validity of any Bye-Laws, Regulations, or Resolutions made without the sanction of the Court, which it would have been competent prior to the Act to make without the sanction of the Court.

Whether, therefore, the work of separation above outlined is completed or not, each Incorporation must continue to be guided by its own legal advisers as to how far Section 3 applies to its own peculiar circumstances, and how far, in view of its past practice, it may be competent for a Craft to deal with any alteration in its Bye-Laws, Regulations, or Resolutions under the proviso referred to.

Summary.

To summarise, the Sub-Committee are of opinion :—

(1) That alterations in the *constitution* of any of the Incorporations require the sanction of

(a) The Court of Session under the powers and within the limits specified in the Act of 1846, Section 3; or

(b) The Crown; or

(c) Parliament;

(2) I. That alterations in the *associative principles* which bind the Incorporations together in the Guildry require

(a) The consent of all the other Incorporations and the Trades House; or failing this

(b) Parliamentary sanction.

II. That alterations of Bye-Laws or Regulations of the Incorporations dealing with these principles and affecting the relations of a Craft with the Trades House require the consent of the Trades House.

(3) That alterations of Bye-Laws relating to purely *internal administration* may be made, or such new Bye-Laws may be enacted, by each Incorporation *ex proprio motu*.

The Sub-Committee recommend that, in all cases of proposed alterations of the *constitution*, or of *associative principles or regulations*, or of existing *Bye-Laws*, or of the enactment of additional Bye-Laws, the new proposals should be submitted to the Trades House for its consent (where above indicated to be necessary), and for its information in all other cases, and that at the same time the nature of and proposed further procedure should be intimated so that the House may advise with a view to uniformity.

Reported by

(Signed) JAMES NESS,

Clerk of the Incorporation of Bakers.

(") ROBERT LAMOND,

Clerk of the Incorporation of Cordiners.

(") WILLIAM NELSON,

Clerk of the Incorporation of Maltmen.

(") HARRY LUMSDEN,

Clerk of the Trades House.

Unanimously approved and adopted at a meeting of the Committee of Clerks held on this date.

(Signed) JAS. A. REID,

*Clerk of the Incorporation of Wrights,
Chairman.*

GLASGOW, 29th April, 1910.

Recom-
mendations
of the Sub-
Committee.

Sub-
Committee's
Report
approved by
Committee of
Clerks.

VI.

DEACON CRAWFURD'S MORTIFICATION.

13th August, 1707.

Coppie of
Deacon James
Crawfurd's
Mortification
to the Skinner
Trade.

FOLLOWS a true Coppie of the Mortification Left by Deacon Crawfurd Skinner To the Skinner Trade thus:—BE it known to all men be thir present letters Me James Crawfurd present Deacon of the Skinners of Glasgow for the Special love and favour I have and bear toward the Incorporation of the Skinner Craft of Glasgow and to the effect ane Memorial of me after my deceise may be recorded Therefore will ye me To be bound and obleiged As be the tenor hereof (upon the conditions after specif^d) Binds & obleiges me my heirs & successors to contend & pay To John Stevenson present Collector to the Skinner Craft of Glasgow or to the Succeeding Deacon & Collector of the said Craft for the time being All & Hail The soume of Ane Thousand Merks Scots and that upon Whitsunday even next to come But (*without*) delay With ane hundred pounds Scots of penalty in case of failzie Attour the said prin^{le} soume with arent also after the foresaid term of payment ay & while payment Upon this Condition Allways That the arent of the said Ane Thousand Merks Scots shall be applyed yearly ffor the use of ane poor boy who is a freemans son of the said trade and that in name of prentise fee with him To ane freeman of the said Incorporation of the Skinners of Glasgow The name of Crawfurd being first preferred thereto and failzeing their of the name of Brechen, and failzeing both to such an poor boy yearly as the Deacon and Masters of the said Incorporation thinks most deserving and worthy thereof Upon which Condition and provision this my obligation is granted & sub^{tt} and no otherways Consenting thir pntis be regra^{tt} in the books of Councill and Session or any others That Letters of Horning on Six days and other needfull may hereupon pass and yrto Constitutes . . . Prors Written be Thomas falconer son to Thomas falconer Wryter in Glasgow And sub^{tt} att Glasgow the Thirteen day of August jmvic & seven years Before these witnesses George Goss Tailor in Glasgow and the said Thomas falconer elder & yor (*sic subetur*) James Crawfurd Thomas falconer Witness Thomas falconer Witnes George Goss Witnes.

The principall Mortification is regra^{tt} in the Burrow Court book of Glasgow the 29^t day of July, 1717 years.

VII.

DEACON TASSIE'S MORTIFICATION.

15th August, 1811.

AT Glasgow, the twenty seventh day of March, Eighteen hundred and twelve In presence of Joshua Heywood Esquire one of the Bailies of the City and Burgh of Glasgow compeared John Campbell Writer in Glasgow as Procurator for the parties after named and designed and gave in the Disposition and Settlement and Deed of Mortification under written desiring the same might be recorded in the Town Court Books of the Burgh of Glasgow conform to the clause of Registration therein contained which desire the said Bailie found reasonable and ordained the same to be done accordingly. Whereof the tenor follows, videlicet:—

I William Tassie, Skinner in Glasgow, present Deacon of the Incorporation of Skinners there for certain weighty causes and considerations me hereto moving, DO HEREBY DISPONE Assign Convey and Make over from me after my decease and from my heirs to and in favor of myself as present deacon of the said incorporation of Skinners in Glasgow, and to my immediate successor in that office, William Brown Glover in Glasgow, as present collector of the said incorporation, and to James Nichol, Cotton Spinner in Glasgow, as late or last deacon of said incorporation, and to their successors in office, Deacons and Collectors of said incorporation, and to the last or late Deacon of the same, for the time being, and failing the said late or last Deacon for the time, by death, to the person who had been last deacon immediately preceding him, and to the majority of them as a quorum as Trustees and fiduciaries for the uses ends and purposes hereinafter specified, All and Sundry lands heritages possessions heritable bonds, and wadset rights, as also the whole stock in trade, and all and sundry goods and gear, debts, effects and sums of money whether constituted by Bond Bill open accounts Decreet or otherwise, with my whole household furniture and plenishing heirship moveables included and in general the whole heritable and moveable subject, of whatever denomination which shall be pertaining and belonging or adebted and owing to me at the time of my death, Dispensing with the generality hereof, and declaring these presents to be equally valid and effectual, as if every particular of my heritable and moveable Estate had been herein specially enumerated But these presents are granted to my said disponees and their successors in office in Trust always for the uses ends and purposes herein after specified, vizt:—In the first place that my said Trustees or their said quorum shall sue for recover and receive the whole debts which shall be owing to me at the time of my death and shall convert into cash in such manner as they shall think proper, the whole stock of goods household furniture and plenishing which shall belong to me, at that period

and the whole of my said moveable subjects, stock in trade and debts being so converted into cash except my books which are to be bequeathed as herein after mentioned, I appoint my said Disponees and their successors in office or their quorum foresaid to lend out the proceeds thereof, after payment of all my just and lawful debts, death bed and funeral charges, upon heritable security and take the bond or other writings and securities therefor; payable in favor of Mary Lawrie my spouse in liferent, for her liferent use allenary during all the days and years of her lifetime, and after her death, to Archibald Tassie my Son, also in liferent for his liferent use allenary, during all the days and years of his lifetime, and to my said disponees and their successors in office in fee In the Second Place after the Decease of the said Mary Lawrie my wife and of the said Archibald Tassie my son I appoint my said disponees and their successors in office to apply the whole free revenue or income arising from the proceeds of my said moveable subjects, in the manner and for the purposes herein after specified, vizt. one third part of said revenue in all time coming, as a Pension for life to a member of the said incorporation of Skinners, who shall have held the office of Deacon of said incorporation and who shall be nominated and appointed to the right of said pension by my said Disponees and their successors in office or their quorum foresaid: And I appoint my said Disponees and their successors in office, or their quorum foresaid to apply another third part of said revenue for the purpose of assisting the son of a member of said incorporation in the expence of his education for four years any time of the age of such boy, between six and fourteen years as to my said Disponees and their successors in office or their quorum shall seem proper And lastly I appoint my said disponees to apply the remaining third of said revenue towards assisting the daughter of a member of said incorporation in her education for four years any time of the age of such girl between six and twelve years, as to them or their quorum shall seem proper: And I appoint that my said disponees, and their successors in office or their quorum foresaid shall not only have the power to name and appoint the boys and the girls which from time to time shall be entitled to the benefit of this my donation or mortification but shall also have power to point out such parts of education as they may think eligible or proper for said boys and girls respectively and which can be obtained for the share of the revenue of my subjects hereby mortified for that purpose In the Third Place I appoint my said disponees immediately after my decease to deliver to the Deacon Convenor of the Trades in Glasgow and to the other Managers, or Committee men for management of the Charity School in Glasgow commonly called the Trades School, the whole books which shall be belonging to me at the time of my death and which books I do hereby legate and bequeath to said School, to be kept for the use of said School, and used according to the directions of the Deacon Convenor and other managers of the same In the Fourth Place I appoint my said Disponees not

only to allow the said Mary Lawrie my wife to retain possession for her liferent use, the whole of my furniture and household plenishing, but also in the event that my said wife shall after my decease incline to carry on my business that they shall allow her to have my stock of goods in trade at an appraisement by two neutral persons, on her granting bill and security to the satisfaction of my said Disponees for the amount payable to them for the uses and purposes of this Trust: And lastly I appoint my said Disponees to convey to the said Archibald Tassie my son my lair or burying ground in the High Church yard also that they shall deliver to him my whole body cloathes and wearing apparel and the whole utensils of trade belonging to me and also purchase for him a suit of mournings as becometh all which I do hereby legate and bequeath him I further recommend it to my said Trustees to lend to my said son such of my books as he may choose to read upon receipt and that they also make this recommendation to the Deacon Convenor and other managers of the School before mentioned and I do hereby nominate and appoint my said Disponees to be my executors and universal intromitters with my goods and gear secluding all others from that office with power to them to make up Inventories and confirm my moveable means and Estate according to law and I declare that the liferent provision before made in favour of the said Mary Lawrie shall be in lieu of and in full of her legal provisions as my widow *Jure Relictae* or otherwise and that the liferent provision also before made to my said son Archibald shall be in lieu of and in full to him for his legitim or bairns part of gear Reserving always nevertheless of what is before stated full power and liberty to me at any time of my life and even at the point of death to revoke or alter these presents in whole or in part, as I shall think proper But in case of no such revocation or alteration then I hereby declare that these presents shall have the effect of a delivered evident tho' found in my own custody or in the custody of any other person at the time of my death undelivered with the delivery whereof I hereby dispence. And I consent to the registration hereof in the books of Council and Session or other Court books competent therein to remain for preservation and thereto constitute the said William McNab Prors In witness whereof these presents written upon this and the two preceeding pages of stamped paper by Alexander Pirie Henderson apprentice to George Crawford Writer in Glasgow Are subscribed with the marginal note on this page also written by the said Alexander Pirie Henderson by me and also by the said Archibald Tassie in token of his consent to these presents at Glasgow the fifteenth day of August Eighteen hundred and eleven years before these witnesses the said George Crawford and Alex. Pirie Henderson Writer hereof *Sic sub* William Tassie Archibald Tassie, George Crawford Witness. Alex. P. Henderson, Witness.

Written by Jon Brownlie Collated by John Fisher. Depy.

VIII.

TABLE OF CHARGES MADE ON ENTRY OF FREEMEN, 1516 TO 1936.

DATES.	SONS AND SONS-IN-LAW.	STRANGERS.	APPRENTICES.	REMARKS.
Charter of 1516.	Sons, 5/-.	Unfreemen's sons 10/-.	Mentioned in regulations, but no fine prescribed for freemen entering by right of apprenticeship.	Both after "trial." All Entry Money paid "for upholding of divine service at the Altar."
Charter of 1584.	"Bairns," 5 merks.	10 merks.	—	With "all the customary dues," but payments to the Church cease.
Charter of 1605.	—	—	—	Entry Money not mentioned. Provisions confined to working regulations.
Charter of 1613.	Sons-in-law after serving apprenticeship in the Burgh, 20 merks; Sons-in-law serving apprenticeship outwith the Burgh, 50 merks. Sons to have the liberties granted them by the Letter of Guildry, <i>i.e.</i> , same terms as before.	£60 Scots (£5 stg.)	—	All entrants to be Burgesses and Freemen.
6th May, 1635.	Freemen's sons to pay 20/- only for mortcloths if father has already paid for same.	—	—	—
6th Nov., 1649.	—	—	No apprentice to be admitted until two years after expiry of apprenticeship.	—
7th May, 1650.	—	—	Apprentices serving apprenticeship outwith the town to pay 100 merks for entry.	—

DATES.	SONS AND SONS-IN-LAW.	STRANGERS.	APPRENTICES.	REMARKS.
9th May, 1690.	—	—	—	An E.S. admitted for £5 16s. 8d., with 48/- of Officer's fee.
7th May, 1734.	—	—	—	A son-in-law pays 12/- Scots without making an essay; under obligation never to work any kind of skinner work within the Burgh or hire servants for that object.
1734.	—	—	—	Quaker from Linlithgow solemnly affirms instead of taking oath and signs affirmation.
9th May, 1707.	—	Strangers marrying a freeman's daughter to pay 70 merks besides Clerk's and Officer's dues.	—	—
9th May, 1709.	Sons or Town apprenticed sons-in-law to pay £8 4s. 8d. Scots; with Clerk's and Officer's fees over and above.	—	—	—
18th May, 1711.	—	Above re-enacted	—	—
14th Oct., 1729.	—	—	—	Regulations made that freemen's fines are not to be diminished or remitted, especially on admission of Gorbals freemen.
6th Nov., 1730.	Sons hitherto paid £8 4s. 8d.; Stranger sons-in-law 70 merks. Enacted that thereafter sons and sons-in-law shall pay £12 Scots "after being found qualified in their Art and Craft."	—	—	—

DATES.	SONS AND SONS-IN-LAW.	STRANGERS.	APPRENTICES.	REMARKS.
2nd May, 1746.	—	£100 Scots and Clerk's and Officer's dues.	—	Regulations again made regarding the necessity of <i>the essay</i> , viz. :— "To dress sufficiently into alum leather at least thirty sheep skins and to butt dress and make sufficiently one pair of gloves in presence of essay masters."
		Sterling money introduced	in 1746.	
20th Apr. 1779.	£1 10/-.	£3	£3	All with Clerk's and Officer's dues in addition. All Freemen to pay at the Lammas Court 1/6d. sterling of quarter accounts. Apprentices' booking money, 6/-; Journey-men's booking money, 4/-; with Clerk's and Officer's dues added.
2nd May, 1793.	—	—	—	First Pendicle admitted. (Pendicle members cannot take on apprentices.)
29th Aug., 1793.	—	—	—	Son or Son-in-law who cannot make an essay debarred from trading.
1794.	£1 10/-.	£10	£3	5/- to Clerk; 2/6d. to Officer. Apprentices' booking fee, 7/6d.; with 2/- to the Clerk and 1/- to the Officer. Fee for making an essay, 10/6d.
7th Oct., 1809.	—	First Honorary freeman admitted (James Cleland, Esq.).	—	—
1835.	£1 10/-.	£20	£3	5/- to Clerk; 2/6d. to Officer. Apprentices' Booking fee, 7/6d.; with 2/- to the Clerk and 1/- to the Officer. Fee for making an essay, 10/6d.

DATES.	SONS AND SONS-IN-LAW.	STRANGERS.	APPRENTICES.	REMARKS.
23rd Feb., 1838.	—	Second Honorary freeman admitted (Sheriff Alison).	—	—
20th Sep., 1844.	—	—	—	The Oath abolished and a simple declaration substituted.
1857.	£3	£50	—	If under 25, if over with interest as per Schedule; besides Clerk's and Officer's fees.
1899.	£3	£100	—	With interest for every year over 25; and also a sum to redeem quarter accounts. 10/6d. for essay money and 7/6d. for Clerk and Officer.
1901.	£3	£150 plus double the Near Hand Entry Money.	—	do. do.
1919.	Sons or Sons-in-law of members enrolled before 3rd December, 1902, £3. Sons or Sons-in-law of members enrolled after 3rd December, 1902, £7.	£150 and double Near Hand Entry Money.	—	With interest for Near Hand entrants for every year over 25. All pay a sum to redeem quarter accounts, 10/6d. for essay money, 5/- for Clerk and 2/6d. for Officer.
1933.	do. do.	£105 and do. do.	—	do. do.

**FINANCIAL PROGRESS AND CHARITABLE EXPENDITURE,
FOR SEVEN SELECTED YEARS BETWEEN 1846 AND 1880 AND ELEVEN QUINQUENNIAL PERIODS THEREAFTER.**

YEAR.	Stock. £ s. d.	REVENUE.		Number on Qualified Roll.	Members Admitted.	Recipients.	EXPENDITURE.				TOTAL. £ s. d.	
		Ordinary. £ s. d.	Entry Money, etc. £ s. d.				Pensions, Precepts, and Gifts. £ s. d.	Funerals. £ s. d.	Education. £ s. d.	Contributions to Charitable Institutions, etc. £ s. d.		
1846	7,080 0 0	502 8 0	4 10 0	—	—	—	157 14 0	—	—	—	—	157 14 0
1848	9,810 0 0	£398 0 0	—	—	—	—	169 12 4	8 0 0	—	44 5 11	—	221 18 3
1866	13,733 3 4	625 17 7	—	—	—	—	300 19 0	—	—	—	—	300 19 0
1870	13,773 7 4	580 1 8	—	—	—	—	252 0 0	—	10 7 0	11 6 0	—	273 13 0
1875	14,123 11 6	989 0 6	—	—	—	—	336 15 0	13 0 0	10 2 0	12 12 0	—	372 9 0
1879	14,123 11 0	1,076 5 10	34 10 0	—	3	36	511 5 0	—	14 3 10	217 17 0	—	743 5 10
1880	35,507 0 3	1,079 15 10	47 12 8	—	2	36	546 10 0	11 0 0	18 11 10	17 17 0	—	593 18 10
1885	37,746 14 2	1,322 16 6	135 16 6	—	1	42	616 2 0	6 0 0	20 2 7	17 17 0	—	660 1 7
1890	38,925 16 11	1,285 8 6	130 5 8	—	4	35	626 0 0	—	11 8 9	21 0 0	—	658 8 9
1895	41,994 18 2	1,398 3 4	137 8 0	—	8	43	764 5 0	14 0 0	—	36 15 0	—	815 0 0
1900	46,326 4 2	1,719 5 2	164 9 2	121	7	44	867 15 0	8 0 0	—	250 8 0	—	1,126 3 0
1905	49,371 10 2½	1,885 5 1	53 13 6	158	8	42	1,030 9 0	—	71 6 9	59 17 0	—	1,161 12 9
1910	54,439 6 10	1,899 15 3	583 10 2	165	8	45	1,018 7 0	9 0 0	31 12 0	70 7 0	—	1,129 6 0
1915	58,125 2 8	2,404 19 11	—	177	—	49	1,094 15 0	8 0 0	66 9 8	1,592 8 0	—	2,761 12 8
1920	84,574 5 8	3,857 19 8	772 0 5	185	15	48	1,444 18 0	20 0 0	24 0 0	100 16 0	—	1,589 14 0
1925	94,720 19 4	4,998 9 9	368 12 5	197	3	45	1,896 2 0	—	18 0 0	356 5 0	—	2,270 7 0
1930	102,114 5 1	4,591 3 11	254 19 10	202	6	47	2,457 8 0	—	24 0 0	327 1 0	—	2,808 9 0
1935	113,293 6 8	4,648 17 2	600 7 4	201	12	51	2,828 17 2	—	24 0 0	1,017 0 0	—	3,869 17 2

IX.

APPENDIX

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X.

LIST OF DEACONS WHO HAVE HELD THE OFFICE OF
DEACON CONVENER OF THE TRADES OF GLASGOW.

JOHN PEADIE,	.. .. .	1621-1623
MANASSES LYLE,	.. .. .	{1643-1644, 1646-1647, 1652-1653, 1654, 1657, 1660-1661, 1668
JOHN JAMIESON,	.. .. .	1766, 1779, 1780
BASIL RONALD,	.. .. .	1811-1812
GEORGE DICK,	.. .. .	1840-1841

Manasses Lyle became Burgess and Guild Brother *qua* Skinner on 21st December, 1615, as having married Bessie, lawful daughter of Thomas Barr, Tailor Burgess. He was admitted to the Incorporation of Skinners in 1616 and he was elected Deacon in 1628, 1629, 1635, 1637 and 1640, and was chosen Deacon Convener no less than eleven times—1643, 1644, 1646, 1647 (at a time when there was much confusion in the elections in consequence of the Civil War and the intervening displacement of the Magistrates and Town Councillors), 1652, 1653, 1654, 1657 (when the election was deferred at the desire of His Highness the Lord Protector), 1660, 1661 and 1668. He was a noted citizen of Glasgow and a Magistrate.

Mr. John Jamieson was elected three times as Deacon Convener, for one year only, viz. :—1766, 1779 and 1780, an uncommon experience.

Mr. George Dick, who was elected Deacon Convener in 1840 and 1841, the most recent Skinner to hold that office, did not, of course, retire after his second year's election as Deacon Convener until October, 1842. He therefore held office on the occasion of Her Majesty Queen Victoria visiting Scotland in that year, and he, along with Ex-Convener Archibald M'Lellan (the founder of the M'Lellan Galleries) and Mr. George Crawford, Clerk of the House, had the honour of attending by deputation a Levee held by the Queen in Dalkeith Palace and presenting an Address to Her Majesty in person—the second occasion on which an Address from the House had been presented in person to the Sovereign. The deputation proceeded to Edinburgh, a carriage and horses having been taken through from Glasgow along with liveried coachman and footmen, as had been the case in 1822, the previous occasion, and the cost of the presentation amounted to £100.

XI.

LIST OF DEACONS (FROM 1556) AND COLLECTORS (FROM 1633).

YEAR	DEACONS	COLLECTORS	YEAR	DEACONS	COLLECTORS
1556	John Paterson	—	1615	George Bogle	—
1557	— Smyth	—	1616	—	—
1558	John Fulton	—	1617	Alexander Caldwell	—
—	John Paterson	—	1618	Alexander Auldcorn	—
—	Matthew Bigard	—	1619	John Pedie	—
1565	John Luife	—	1620	—	—
1566	William Bychart	—	1621	William Luife	—
1567	John Woddrop	—	1622	—	—
1568	William Bychart	—	1623	Alexander Caldwell	—
1569	John Wyiss	—	1624	John Luife	—
1573	John Gemmill	—	1625	—	—
1575	John Wyiss	—	1626	John Peadie	—
1576	—	—	1627	—	—
1577	John Luife	—	1628	Manasses Lyle	—
1579	John Wyss	—	1629	—	—
1580	Edward Pollok	—	1630	John Biggar	—
1581	David Bigart	—	1631	—	—
1587	Patrick Gemmill	—	1632	John Love	—
1588	Alexander Cochran	—	1633	Gabriel Cochran	'Patrick Barr
1589	Edward Pollok	—	1634	James Peadie	—
1591	Alexander Cochran	—	1635	Manasses Lyle	—
1592	—	—	1636	Patrick Barr	James Peadie
1593	Andrew Luif	—	1637	Manasses Lyle	Wm. Hunt
1594	John Sellar	—	1638	William Hunter	Michael Lyckprivik
1595	Andrew Luif	—	1639	James Peadie	—
1596	David Andrew	—	1640	Manasses Lyle	James Pollok
1597	—	—	1641	James Peadie	—
1598	Edward Pollok	—	1642	William Hunter	Michael Lyckprivick
1599	—	—	1643	Michael Likeperick	Rot. Cwmyng
1600	Gavin Hamilton	—	1644	John Auldcorn	—
1601	—	—	1645	James Peadie	—
1602	William Luiff	—	1646	—	Jon Bar
1603	—	—	1647	John Auldcorn	Robert Comyng
1604	Andrew Luife	—	1648	Andrew Love	—
1605	Alexander Caldwell	—	1649	Robert Cummin	Jon Cauldwell
1606	—	—	1650	John Caldwell	—
1607	—	—	1651	Robert Cummin	George Clerk
1608	William Luife	—	1652	—	—
1609	Alexander Caldwell	—	1653	—	—
1610	William Luife	—	1654	George Clark	Mathew Cumyng
1611	James Pedie	—	1655	—	William Govane
1612	—	—	1656	James Peadie	William Cochran
1613	Patrick Barr	—	1657	George Clark	—
1614	—	—	1658	William Hunter	Robert Bogle

¹ In the earlier period of the history of the Craft it was part of the duty of the Deacon to keep the Accounts of its Receipts and Expenditure. But on 6th February, 1633, John Luife being then Deacon (his Accounts for the previous year showed, viz. :—Charge, £26 7s. 8d.; Discharge, £54 2s. 0d.), it is recorded that "Patrick Barr is electit and chosen Collector to ye Craft for ye year to come qu he acceptit ye office & maid fayte *pro fideli administrane*." The following minute of the Craft anent the new office is afterwards recorded, viz. :—

29th May, 1633.—"The quhilk day it is statut & ordanit be ye deikin deput masters and haill Craft present yat in all time cuming y^t. sal be yeirlic chosen ane Collector to ye Craft quha sall have intro-mission w^t. ye haill comone guid of ye Craft qu salbe yeirlic electit y^t. day qu ye deikin is chosen lyk as frae ye 20 day of Sepr nixt Patrick Barr is chosen Collector qu hes acceptit the office and maid fayt *pro fideli administrane*."

YEAR	DEACONS	COLLECTORS	YEAR	DEACONS	COLLECTORS
1659	William Hunter	Robert Bogle	1716	John Stevenson	Ritchard Maxwell
1660	George Clark	James Comyng	1717	John Peadie	Thomas Peadie
1661	Matthew Cummin	James Patersoune	1718	Samuel Bulloch	—
1662	George Clark	Johne Auldcorne	1719	Richard Maxwell	James Jack, Yor.
1663	Matthew Cummin	Johne Philisshill	1720	—	—
1664	William Govan	Johne Miller	1721	Thomas Peadie	Thomas Auchincloss
1665	Andrew Love	—	1722	—	Walter Jamison
1666	John Caldwell	Johne Wimsone	1723	Thomas Auchincloss	—
1667	Andrew Love	—	1724	Thomas Peadie	John Wilson, Yor.
1668	William Govan	Colein Crawford	1725	—	—
1669	Robert Bogle	—	1726	Richard Maxwell	George Templeton
1670	William Cochran	—	1727	Thomas Peadie	—
1671	—	Johne Padie	1728	—	David fairweather
1672	Robert Bogle	Colline Crawford	1729	William King	—
1673	William Govan	Thomas Padie	1730	John Wilson	William Jack
1674	Colin Crawford ¹	—	1731	—	—
1675	—	Johne Padie	1732	Walter M'Kippen	John Jamieson
1676	John Peadie	Jon Howie	1733	—	—
1677	Robert Bogle	—	1734	Thomas Peadie	James Howie
1678	James Cummin	Alexr. Goveane	1735	—	—
1679	Alexander Govan	Hectour Langlandis	1736	John Jamieson	John Maxwell
1680	Colin Crawford	Wm. Fultoune	1737	—	Gabriell Cochran
1681	—	William Glen	1738	Thomas Peadie	—
1682	David Wilson	James Palsoune	1739	John Jamieson	William Barr
1683	Alexander Govan	David Wilson	1740	—	—
1684	—	—	1741	John Barclay	Hugh Bryson
1685	John Paterson	Collin Crawford	1742	—	—
1686	—	—	1743	John Jamieson	James Barkley
1687	—	—	1744	Thomas Peadie	—
1688	James Cummin	Wm. Thomsoune	1745	John Wilson	William McLeish
1689	—	—	1746	James Barclay	—
1690	William Fulton	John Giffine	1747	John Jamieson	{ William Stirling Alexander Paterson
1691	John Peadie	—	1748	Hugh Bryson	—
1692	—	James Crawford	1749	John Barclay	John Wilson
1693	James Crawford	Ritchard Maxwell	1750	John Jamieson	—
1694	—	—	1751	James Barclay	Alexander Cochran
1695	John Peadie	Wm. Thomson, Yr.	1752	John Barclay	—
1696	James Crawford	—	1753	John Wilson	John Shearer
1697	William Fulton	John Jamison	1754	John Jamieson	Robert Shearer
1698	James Crawford	John McKippen	1755	Alexander Cochran	Robert Wilson
1699	—	—	1756	John Barclay	Hugh Bryson, Junr.
1700	Richard Maxwell	—	1757	James Barclay	David Young
1701	—	{ Ritchard Maxwell John Maxwell	1758	John Shearer	John Mitchell
1702	John Jamieson	—	1759	John Jamieson	Alexander McLeish
1703	James Crawford	William Shedden	1760	John Wilson	Thomas Whitehill
1704	—	—	1761	Robert Wilson	James Barkley, Jun.
1705	Richard Maxwell	John Stevisone	1762	Robert Shearer	John Beugo, Senr.
1706	James Crawford	Jon Stevistoune	1763	John Barclay	John Beugo, Junr.
1707	John Jamieson	Gabriell Cochran	1764	James Barclay, Jun.	—
1708	John McKippen	—	1765	John Jamieson	John Barkley
1709	John Peadie	John Stevenson	1766	John Shearer	—
1710	Richard Maxwell	Mathew Allason	1767	Robert Wilson	—
1711	John Jamieson	—	1768	James Barclay, Jun.	—
1712	—	Samuel Bulloch	1769	Robert Shearer	—
1713	Richard Maxwell	—	1770	John Walker	—
1714	John Peadie	William King	1771	James Barclay, Jun.	—
1715	John Stevenson	—	1772	Thomas Smith	—

¹ The elections on 18th Sepr., 1674, took place "in the fair tour of the Castell."

² From 1766 to 1777 inclusive, the Minute Book being amissing, there are no records of Members, Deacons, Collectors or Clerks.

YEAR	DEACONS	COLLECTORS	YEAR	DEACONS	COLLECTORS
1773	John Bewgo	—	1821	John Paterson	James Boyd
1774	Robt. Shearer, Junr.	—	1822	James Nichol	John Ewing
1775	Thomas Smith	—	1823	James Boyd	John Hunter
1776	Thomas Burton	—	1824	William Brown	Archibald Shearer
1777	Robert Shearer	—	1825	John Hunter	James Rodger
1778	John Shearer, Junr.	William Tassie	1826	Archibald Shearer	David Meikle
1779	John Shearer	William Davidson	1827	James Rodger	John Tassie
1780	William Tassie	"	1828	David Mickell	James Brown
1781	John Shearer, Junr.	"	1829	John Ewing	Robert Howie
1782	William Davidson	"	1830	John Tassie	"
1783	Thomas Smith	Basil Ronald	1831	Robert Howie	Robert Muirhead
1784	John Howie	"	1832	David Mickel	William Sloan
1785	William Tassie	John Shearer, youngest	1833	Robert Muirhead	"
1786	Basil Ronald	"	1834	Wm. Paul	Daniel McNeill
1787	John Shearer, Junr.	Thomas Barclay	1835	John Tassie	George Dick
1788	John Shearer, Yst.	"	1836	Wm. Sloan	David Wemyss
1789	William Davidson	Archibald Ronald	1837	Daniel M'Neill	John Taylor
1790	Basil Ronald	"	1838	George Dick	David M. Nelson
1791	William Tassie	John Bryce	1839	"	Adam Monteith
1792	Archibald Ronald	"	1840	John Taylor	"
1793	John Howie	David Russell	1841	Wm. Sloan	John Taylor
1794	Basil Ronald	"	1842	Archd. Shearer	George Buchanan
1795	John Bryce	William Tassie, Jr.	1843	Adam Monteith	"
1796	David Russell	"	1844	"	John Laing
1797	William Tassie, Sr.	Thomas Cree	1845	George Buchanan	Hew Proudfoot
1798	William Tassie, Junr.	"	1846	Wm. Sloan	"
1799	Basil Ronald	James Nicholl	1847	John Laing	"
1800	Thomas Cree	"	1848	"	Alexander B. Glen
1801	William Davidson	William Proudfoot, Snr.	1849	Hew Proudfoot	James Smith
1802	Thomas Barclay	"	1850	"	Robert Thomson
1803	John Shearer	John Paterson	1851	A. B. Glen	David Meikle
1804	William Proudfoot, Snr.	"	1852	Robert Thomson	James Wood
1805	William Davidson	George Meikle	1853	"	John Kerr
1806	John Shearer	"	1854	James Wood	James Kay
1807	John Howie	John Duncanson	1855	"	George Buchanan
1808	George Meikle	"	1856	John Kerr, Junr.	Alexander B. Glen
1809	James Nichol	"	1857	"	John Kirsop
1810	William Tassie	"	1858	James Kay	John Carrick
1811	John Paterson	William Brown	1859	John Kirsop	William Whyte
1812	William Brown	"	1860	John Carrick	William Greig
1813	John Howie	Andrew Hunter	1861	"	David Dunn
1814	Andrew Hunter	"	1862	Wm. Greig	William A. Liddell
1815	James Nichol	James Gardner	1863	David Dunn	James B. Stirrat
1816	James Gardner	John Ritchie	1864	William A. Liddell	Robert Thomson
1817	Andrew Hunter	George Gillies	1865	James Stirrat	John Newlands
1818	{ John Ritchie	"	1866	"	James Paul
1819	{ Andrew Hunter	"	1867	A. B. Glen	John Kirsop
1820	James Nichol	William Ure	1868	James Paul	James Wood
	"	{ William Brown	1869	William Whyte	William Liddell
			1870	"	David McFadzean
			1871	John Kirsop	James B. Stirrat
			1872	James Kay	James Paul

¹ The Collector for the ensuing year was invariably elected on the day when the old Collector's Accounts were given in. David Russell is thus elected on 3rd October, 1793, and William Tassie on 2nd October, 1795.

² Mr. David Mickell or Meikle was three times Collector, twice Deacon and once Collector of the Trades House, and for many years an active and useful member of the Master Court. He emigrated to Canada in 1853 with his family, and was awarded a grant of money with a view to enabling him to make a more comfortable settlement than his circumstances would otherwise permit.

YEAR	DEACONS	COLLECTORS	YEAR	DEACONS	COLLECTORS
1873	David McFadzean	James C. Kerr	1905	Alexander Sharp	Hugh Paton
1874	Dr. Wm. A. Liddell	Andrew Sharp	1906	Thomas Kirsop	David Mason
1875	Jas. C. Kerr	John E. Nelson	1907	Hugh Paton	Hugh Lamberton
1876	Andrew Sharp	James M'Gill	1908	David Mason	James Stirrat
1877	John E. Nelson	David M'Fadzean	1909	Hugh Lamberton	James Gray
1878	"	William Greig	1910	James Stirrat	Alexander Sharp
1879	James MacGill	James Smith	1911	James Gray	Hugh Paton
1880	William Greig	William Smith	1912	Alexander Sharp	David Mason
1881	"	David M'Fadzean	1913	Hugh Paton	James McFarlane
1882	Andrew Sharp	John S. Osborne	1914	David Mason	James D. Urquhart
1883	John S. Osborne	James M'Gill	1915	James McFarlane	James Dalrymple
1884	James MacGill	John Kerr Finlay	1916	James D. Urquhart	Alexander Sharp
1885	John K. Finlay	James Young	1917	James Dalrymple	William M'Lay
1886	James Young	R. P. Lamond	1918	"	George C. Birrell
1887	Robert P. Lamond	John Glen	1919	William McLay	James S. MacGill
1888	John Glen	John S. Osborne	1920	George C. Birrell	Peter Inglis
1889	John S. Osborne	John Urquhart	1921	James S. MacGill	Robert Miller
1890	John Urquhart	P. T. Kinnear	1922	{ Peter Inglis	James M'Farlane
1891	John E. Nelson	John E. Nelson	1923	{ James S. MacGill	T. G. Brownlie
1892	James Young	James Young	1924	Robert Miller	Donald Maclean
1893	James Gray	James Kennedy	1925	James McFarlane	Osbourne R. Hatrick
1894	James Kennedy	Hugh P. Macneill	1926	Thomas G. Brownlie	Jas. M'Kechnie
1895	H. P. Macneill	John Glen	1927	George C. Birrell	Wm. Kinnear, D.S.O.
1896	John Glen	William Howatt	1928	Osbourne R. Hatrick	Geo. C. Prentice
1897	William Howatt	William Costigane	1929	James McKechnie	Thomas Stoddart
1898	William Howatt	Hugh Lamberton	1930	Wm. Kinnear, D.S.O.	Charles Glen
1899	Hugh Lamberton	James Stirrat	1931	George C. Prentice	{ Thomas Stoddart
1900	James Stirrat	H. P. Macneill	1932	{ George C. Prentice	E. J. K. Stirrat
1901	H. P. Macneill	James M'Lay	1933	Charles Glen	W. M. Marshall
1902	James McLay	William Howatt	1934	E. J. K. Stirrat	John B. Howatt
1903	William Howatt	William Costigane	1935	W. M. Marshall	George J. Mason
1904	William Costigane	Alex. Sharp		John B. Howatt	James D. Fyfe
		Thomas Kirsop			

XII.

CLERKS OF THE INCORPORATION — 1587 TO 1935.

- 1587 - *Procurator of the Craft* referred to in the Minutes of 1587. Edward Pollock, "principal Procurator for the weal of the Craft and Keeper of the key of their box." He was a member, and as Procurator, etc., was substitute for the late Deacon, who was then doing the work of a Treasurer or Collector. *Clerk*—No name available until 1608.
- 1608 - William Fleming (Notary and Writer) "continued." He was a professional contemporary of George Hutcheson and acted as Clerk of some of the other crafts, including the Masons, 1615. Previous to William Fleming's minuted appointment, it is evident that John Allasoune, Notary, acted as Clerk.¹
- 1651-58 - John Govane (Clerk *de novo*).
- 1659-60 - James Braidwood.
- 1661-66 - Matthew Rowand.
- 1667-68 - —
- 1669 - Robert Fairshome, "Writer to be yr Clerk" (Badly written, probably "Fynnisonne.")
- 1670-80 - Robert Fynnissoune.
- 1681 - —
- 1682-83 - Robert Forrest.
- 1685-86 - Thomas Falconer.
- 1688-1703 - William Anderson.
- 1704-06 - Thomas Falconer.
- 1709-30 - Ninian Anderson.
- 1731-65 - Alexander Wotherspoon.
- 1765 - Alexander Wotherspoon, continued.
- 1766-77 - Minute Book amissing.
- 1778 - Name not given, but "Clerk continued."
- 1782-92 - do. do.
- 1793 - George Crawford, Sen.
- 1800 - George Crawford, continued.
- 1821 - George Crawford, Jun.
- 1831 - Meeting called in consequence of the office of Clerk having become vacant by the election of Mr. George Crawford on 5th August to be Clerk of the Trades House.
- 1831 - Robert Lamond.
- 1859 - Henry Lamond.
- 1908 - William James Mitchell, B.L.
- 1933 - W. Patrick Mitchell, B.L.

¹ See p. 214.

FACSIMILE OF PART OF THE VELLUM BINDING OF THE
SECOND MINUTE BOOK OF THE
Incorporation of Skinners (1582-1586).

Being Leaf of a Church Service Book containing
part of a long prayer.

Probably used in Glasgow Cathedral.

Circa A.D. 1450.

[SEE OVER.]

XIII.

NOTES ON THE MINUTE BOOKS OF THE CRAFT.

(1557 TO 1935.)

Volume First of the minute books is a thin, small quarto, of 38 pages. I.
One half of two folios has been cut out and the three folios at the end are 1557 to 1581.
partially worn away. The remainder is otherwise in fair preservation. It is
covered with parchment, a leaf of an old Church Missal, interlined with music.
Towards the end of the volume the leaves are also partially worn away.

The first minute is dated 11th July, 1557—but preceding it is a memo-
randum. The last minute is dated apparently 12th May, 1581.

Period 1582-1586.—Minutes amissing.

1582 to 1586.

Volume Second is similar in general size, appearance and binding to the II.
first, but contains 88 instead of 38 pages. The writing is also smaller and 1587 to 1611.
more condensed.

The first minute contains evidently the whole Acts and Statutes of the
Incorporation extant at this time, either by previous enactment or by usage.
It is dated 19th October, 1587, and the last 14th February, 1611.

Volume Third is also bound in parchment—glazed and brown. It is in III.
good preservation. Small quarto in size and contains 137 folios. The writing 1611 to 1680.
is, of course, much more distinct than that of the previous volumes. Indeed,
some of the minutes are fine specimens of the penmanship of the period. It
commences with a minute dated 22nd May, 1611, and ends with one of
17th September, 1680. At the end of the volume there are some detached
minutes and memoranda, the latest dated 25th October, 1682.

Volume Fourth is in folio size, about 1½ inches thick—with two metal clasps. IV.
The binding is in fair preservation but a hinge of the front board is nearly gone. 1680 to 1765.
Fully more than one half of the leaves are unwritten upon. The pages at the
front are lettered as for an index, commencing with the letter D, but engrossed
with minutes of the Craft. These commence on 17th September, 1680, and
end on 27th December, 1765. At the end of the volume, written in verso,
are two pages of memoranda under dates in 1685 and 1686; also a note of
date 1st July, 1692.

Period 1765 to 1777.—Minutes amissing.

1765 to 1777.

7. Anna indignata est. utamur a
 mine mee. ffator. fator. peccator
 sum. immundus sum. indigni
 sum. et tamen non modo a te
 dulcissime ihu xpe. uelis quid
 uelis. non dimittis te. et si infir
 ma manu te uelbo te. nec recedes
 a me donec ab omni contagio
 ne peccati absoluas me. et si car
 nis. et sanguinem tuum biben
 tem. meq; uoluntati iugiter in
 herentem tua. et uita assidue

V. *Volume Fifth*, folio size, is bound in brown leather. A board in front is wanting and with it several folios of the minutes. There is a hiatus in the record between the last minute in *Volume Fourth*, 27th December, 1765, which directs that the new volume shall commence with "An Act of Trade made this day for purchasing meal and grain for the use of the inhabitants." The first extant minute in this volume (detached from remainder) is dated 31st December, 1777. The last minute is dated 29th August, 1793.

Two folios have been cut out of this volume, occurring at the minutes of a meeting of 28th August, 1788, but whether they contained minutes or not, does not appear from the entries of that date.

Nearly one half of the folios at the end of the volume are left blank.

In the volume there was (detached) a copy of the Oath of Admission, signed by or for eighteen members of the Craft—also (but on paper with a different water mark from the volume and from the sheet with the Oath) a copy of Deacon James Crawford's Mortification to the Skinners, dated 13th August, 1707.

VI. *Volume Sixth*, royal folio, was originally bound in Russia leather. It was titled on the back "Incorporation of Skinners Minute Book, from 1793 to 1935."

It commences with a minute of date 20th September, 1793, and ends on 20th September, 1935.

This volume contains a copy of the Seal of Cause, or part of it, without date—engrossed on pages 626 and 627; also a copy of the Oath of Admission for members, and certain autographs, commencing with that of "John Baird" in 1802—written on pages 614 to 625.

It is now enlarged from its original size in 1793 and has been rebound.

XIV.

CHIEF PUBLIC SUBSCRIPTIONS.

(1777 TO 1936.)

Note.—All contributions of this nature have been voted at meetings of the Incorporation specially summoned.

December, 1777. £100 for raising a battalion to serve His Majesty in quelling the rebellion in America.

December, 1777. £40 towards the building of an Infirmary.

December, 1799. £200 towards raising a fund for purchasing meal, corn, and other necessaries in the present scarcity.

July, 1810. £26 5/- for the Lunatic Asylum.

October, 1818. £15 15/- for a Relief Hospital.

January, 1822. £25 voted as proportion of expense incurred by Committee of Public Bodies in opposing the Statute Labour Bill.

January, 1822. £10 for relief of the unemployed.

May, 1824. £5 5/- towards the John Knox monument.

May, 1826. £10 10/- for relief of unemployed.

February, 1832. £15 to the Board of Health.

August, 1839. £26 5/- in aid of the fund for renovation of the Cathedral.

November, 1854. £200 towards the Patriotic Fund for aiding widows and children of soldiers and sailors serving in the Crimean War.

(The sums subscribed by the Trades House and Incorporations amounted, collectively, to £2,045, being a larger sum than was subscribed by any individual or corporation in Great Britain, excepting the Crystal Palace Company, which subscribed £2,500. The following were the other leading subscriptions:—The Queen, £1,000; the India Company, £1,000; the Bank of England, £2,000; the Corporation of London, £2,000; Lloyds, £2,000.)

May, 1856. £50 towards embellishing the Cathedral windows.

June, 1858. £50 towards Glasgow Relief Fund for the unemployed.

December, 1858. £100 towards erection of the Buchanan Institution.

September, 1865. £100 towards the new University buildings.

August, 1866. £5 towards testimonial to Mr. Struthers, late teacher, Trades House School.

November, 1866. £10 to the fund for presenting Mr. Crawford, Clerk to the Trades House, with his portrait.

May, 1876. £100 to the building fund of the Western Infirmary.

September, 1877. £100 to the Indian Famine Relief Fund.

November, 1878. £200 to the City of Glasgow Bank Relief Fund.

February, 1897. £105 to the Glasgow Indian Famine Fund.

May, 1897. £105 to Royal Infirmary Reconstruction Jubilee Fund.

November, 1899. £25 to Glasgow Transvaal Refugees Fund.

November, 1899. £25 for relief of widows of the South African War.

April, 1900. £150 to the Glasgow Indian Famine Fund.

February, 1904. £50 to Victoria Infirmary.

February, 1905. £50 to the Buchanan Institution.

May, 1912. £100 to West of Scotland College of Domestic Science.

November, 1907. £50 to building fund of Sick Children's Hospital.

November, 1913. £100 to the building fund of the Buchanan Institution.

September, 1914. £1,500 to war relief schemes, apportioned as decided at meeting.

May, 1916. £1,500 set aside as a permanent memorial of the four hundredth anniversary of the grant of the Charter to the Incorporation, to be applied to some charitable object. *6th November, 1919.* Agreed to hand this sum over to the Trades House as "400th Anniversary Memorial Fund," the revenue to be distributed for charitable purposes as directed annually by the Craft Master Court.

February, 1917, to February, 1919. To war relief schemes in response to appeals by the Deacon-Convener, and as selected. Total contributions £4,000—including £1,500 previously given.

(The total sum subscribed by the Trades House and Incorporations amounted, collectively, to £43,870.)

November, 1920. £1,000 to the Trades House to form a special fund for Unmarried Daughters connected with the House.

November, 1926. £250 to the Lord Provost's fund for relief of distress.

November, 1934. £1,000 further to the Trades House special fund for Unmarried Daughters of the House.

September, 1935. £50 to the Glasgow Royal Infirmary Extension Fund.

September, 1935. £50 to the Victoria Infirmary Building Fund.

September, 1935. £20 to the Glasgow Council for Community Service in Unemployment.

September, 1936. £50 to the Outram Press Radio Fund.

September, 1936. £50 to the Society of Friends of Glasgow Cathedral.

September, 1936. £25 to the Glasgow Eye Infirmary Extension Fund.

Annual Subscriptions to Glasgow Charities. These have risen from one of £3 per annum to the Town Hospital, from the year 1731 until 1840, and from £7 7/- to the Glasgow Infirmary in 1861, up to a sum of over £400 per annum in the year 1936.

XV.

THE QUATER CENTENARY.

Proceedings at Social Gathering in Commemoration of the Four Hundredth Anniversary of the Granting of the Charter and Seal of Cause to the Incorporation held in the Trades Hall, Glassford Street, on Monday, 29th May, 1916.

DEACON JAMES M'FARLANE presided over a large gathering, including:—The Rt. Hon. The Lord Provost, Thomas Dunlop, Esq.; Sir John Lindsay, Town Clerk; Sir Archibald M'Innes Shaw, D.L.; Hugh Alexander, Deacon-Convener of the Trades; Jackson Millar, Collector of the Trades House; Lord Dean of Guild, J. D. Hedderwick, LL.D.; Late Deacon-Convener William Beattie; Ex-Deacon-Conveners A. Graham Service and Andrew Macdonald; R. J. Dunlop, President of the Association of Deacons; Archibald Speirs, Preses of the Grand Antiquity Society; Harry Lumsden, Clerk of the Trades House; William George Black, LL.D.; the Deacons and Visitor of the other Incorporations; and the following members and office-bearers, viz.:—James Dalrymple, C.B.E., Collector; late Deacon David Mason, late Collector James D. Urquhart, ex-Deacons John Glen, H. P. Macneill, Alexander Sharp, William Howatt, Thomas Kirsop, James Gray, and Hugh Paton, Messrs. William M'Lay, George C. Birrell, Wm. Jas. Mitchell (Clerk), and sundry members of the Incorporation and friends.

THE SPEECHES.

(Abridged).

Deacon James M'Farlane, the Chairman, after proposing the toast of the King, which was enthusiastically honoured, said:—I would like on behalf of the Incorporation of Skinners to extend a very hearty welcome to all those present here to celebrate the Four Hundredth Anniversary of the granting of our Charter. We are all delighted to see so many representatives of the city institutions, especially the Lord Provost, who takes a kindly interest in all that pertains to the welfare of our community. There are some who think that we should not have entertainments at the present time. But we could not allow this occasion to pass without some recognition of the attainment of our Four Hundredth Anniversary. The craft were quite unanimous that something should be done to celebrate the event and we thought that the Trades Hall, being really the home of the crafts, was the most appropriate place in which to hold a function of this kind. This is a family gathering. This old Incorporation has done a great deal of good work. I was looking up Cleland's "Annals of Glasgow" and I found that in 1811 we gave to our

pensioners £118, while last year we gave £1,180. That shows how we are progressing. Every year we give about £100 to other charitable institutions of our city; institutions which are deserving. Last year we gave £1,500 towards the national relief funds. At the present time we have ear-marked £1,500 for a benevolent object to be selected at the close of the war.

Collector James Dalrymple:—The toast which has been put opposite my name to-night is "Our Imperial Forces." In other words I suppose that means the men at the front, on land and sea, and those who are preparing to go there. It is peculiarly fitting that in every meeting that we have in these times we should cast our minds away over the battlefields of Europe, of Africa, and of Asia, where our boys are standing in the trenches for us. No sacrifice that we can make can be too great for these boys. In the olden time—now two years ago—we used to reckon our Imperial Forces by the thousand, now we reckon them by the million, and man for man, the million are as good soldiers, as brave men, as ever fought in the British Army. To-night I would simply ask you to think of those boys who are standing in our place, think of the work they are doing, of the hardships they are undergoing, and why they are undergoing these hardships. I couple with this toast the names of Sir Archibald M'Innes Shaw, an old Territorial, and Colonel Benzie, who has been in the thick of the fight. They know better than most of us what the British Army has done. We cannot say what it has yet to do, but any sacrifice that we have made in these terrible months that have gone should be as nothing compared with what we are prepared to make. And let us not forget that, with the exception of our enemies, we are fighting with the whole of Europe on our side, and with the sympathy of the whole of the civilised world.

Sir Archibald M'Innes Shaw:—This is the first time that I have had the honour of replying to the toast of "The Imperial Forces" under war conditions. It is a very great honour to be asked to respond. I have no doubt that at the present time there are a great many people criticising the army and probably the failures that the Army has had since the beginning of this war. We have had failures—but we have never had a defeat, and we never will have a defeat, because our army and navy are composed of men who do not know what a defeat is. The men in our army are valorous and brave, and they will go forward to do anything that they are asked to do.

Lieutenant-Colonel R. Marr Benzie:—I feel honoured by being associated with the toast of "The Imperial Forces." It means so much to the country at this time. The men who are at sea and at the front require the united and whole-hearted support of those at home, and we leave it to you to see that we get it. It is not given to all men to render the same services or to make the same sacrifices, but if we all give of our best then victory will be sure.

Ex-Deacon John Glen :—My toast is “The Corporation of Glasgow” coupled with the name of the Lord Provost. It is very difficult to say anything new on a theme of this description. Some people have spoken of certain members of the Town Council as nonentities and have said that if canvassing at works and speaking from lorries were stopped we should have splendid representatives, but some of the men who speak from lorries have turned out fairly well. The government of the city is quietly done, there are no riots, no disturbances, and we sleep quietly at night. Is that not good government? Glasgow has not been dragged at the wheels of any city in Britain. When I was a young man the death-rate was forty out of a thousand, now it is down to sixteen; does that not mean that we have a well-governed city? We have got plenty of fresh water and a magnificent sanitary system. We have also many small things for which we should be thankful; playgrounds for the children and bands in the parks. This so-called nondescript body of men, who are often so severely criticised, are responsible for the good government of the city and they are ever ready to listen to you. Why then should we not propose “Good Health and Prosperity to the great Corporation of Glasgow”?

The Lord Provost :—I esteem it a very great honour indeed to be here on such an historical evening as this, to commemorate the four hundredth anniversary of the Charter granted to you. I was very much struck by the fact that you called upon our old friend Deacon Glen to propose this toast. I take it as a distinct compliment to myself. Deacon Glen is a man whom I remember when, as a very young boy, I went into the first office where I learned my business. I owe much to what was instilled into me by him. The kindly way in which Mr. Glen always received and always spoke to the young boys in that office has been an inspiration to me from that day to this to try and say something nice instead of something nasty. He spoke of the variety and charm of life. One of the pleasing incidents of the career of a Lord Provost is the variety and charm of the work he has to perform. Each one of the Councillors is very characteristic, in many ways they are all strong men. Sometimes the quality of strength must be measured by the stronger against the weaker, but if you remove the stronger the weaker would become strong and then all would be strong men. Unfortunately, or fortunately, for myself, I took up the reins of office at a very serious time in the history not only of the city but of the country. The citizens have ably assisted me in my difficult task and have made it easy for me. Much which we thought in the past was pure and simple socialism we recognise to-day as common-sense. Therefore, we must not be too sore upon the man whom we thought a crank and a socialist. If these men bring before us propositions which are sound, let us take hold of them; if they are not common-sense, let us shut them down. Many ideals which men have are impracticable; we must of course turn these down. In

recruiting it would have been impossible to have had a more enthusiastic body of men than the Town Councillors and the Corporation officials have been. I am sure you, sir, are to be congratulated on having Mr. Dalrymple as your Collector. Sir John Lindsay has also been a tower of strength to me. I had hoped that my forte during my term of office as Lord Provost would have been to be an entertainer and not one who had such serious responsibilities as I have had. I had hoped the lighter side of life might be my fortunate position but, unfortunately, it has been a serious side and I have endeavoured to the best of my ability to rise to that. I rather fear my term of office will be up before the war is past. The citizens of Glasgow have responded nobly to my every call for donations and good works in connection with the war. They have responded in such a way as to make Glasgow stand forth as the greatest city in the Empire at the present time. In population it is the second city, but for recruiting, for the raising of funds, for the dilution of labour, and for the women coming forward to help the men, it stands first. There is no part of the kingdom where there are so many women working and taking the positions of men as in Glasgow. Many of us are being converted with regard to women's rights and are beginning to think that we must save the country by giving the women a vote in its affairs.

Ex-Deacon William Howatt proposed “The Incorporation of Skinners.” He said :—Just four hundred years ago a Charter of agreement between the Church, the Town Council and the Skinners of Glasgow was sealed and ratified and in commemoration of that event we are met this evening. Most commemorative meetings are held to mark the birth or the death of some illustrious individual. This anniversary, however, neither marks a beginning nor an ending, but an important step forward in the annals of the Skinners and Furriers of Glasgow, and not only of them, but of all the burgh craftsmen of the city. It is quite common to talk of the Incorporation of Skinners as beginning in 1516, but our Charter is not a birth certificate. It is a diploma given in recognition of past work, and is an earnest of yet greater success. Four hundred years ago the craft corporations had reached a point of vantage from which they might look back and see the progress already made, and also forward with a new hope and an inspiration for the future. At that time each craft combined for the furthering of its own best interests, for friendly help to one another, for improving the position of servants, and for rendering aid and sympathy to those among themselves who might be overtaken in any time of stress. James I in 1425, ninety years before our Charter, granted the burgh crafts in his Kingdom power to “elect a Preses who was called a Deacon or Master over the lave.” The more ancient cities at once took advantage of the privilege; but Glasgow was somewhat later in doing so. All that the Skinners in Glasgow can claim is that theirs is the oldest known “Seal of

Cause" in Glasgow and the oldest which is still extant. In 1516 Glasgow was a burgh of regality, that is, a district over which the King had granted to its bishop almost regal power, including liberty to issue charters under his own seal and that of the subordinate Town Council. The Charters of the Incorporations do not in words incorporate these bodies, they do not empower them to elect office-bearers and do not even make mention of these subjects, but take for granted that all those rights had already been acquired. The kirk masters in whose name the petition for the charter is made did not elect themselves, but the "lave of the masters of the craft" mentioned in the charter did. The eleven skimmers named were not the whole freemen of the craft as Dr. Hill suggests, otherwise there could be no "lave of the craft." All that the Skimmers' Charter does, and all that was required was, the sanctioning of statutes enforcing good rule and guidance by defining the burdens laid upon the skimmers for the sustenance of the altar connected with their saint on the one hand, and on the other for providing that the support of the Town Council and the arm of the law would be given the skimmers to poind and distress, if need be, without danger, stop or impediment. Will you allow me to refer to what may be termed the incidental fringes of the charter and which are of some little interest, namely, the seals and the saint. There are two seals to the charter, both of which were necessary to legalise any document from the institution of the burgh of regality in 1450 until the last archbishop ran away in 1560. After that, only the City Seal was required and the Skimmers have two later charters with the City Seal only. The second, or City Seal, is of a plain bold Saxon design and was in use for three hundred and twenty years, viz. :—a hundred and ninety years before our charter and a hundred and thirty years after, yet it seems little the worse of the wear. Unfortunately our impression has suffered damage apparently from a hot and heavy thumb having been pressed upon the mitre and face of Saint Kentigern, to the great disfigurement of the saint's nose. None of the sees of the church seem to have had seals and certainly Glasgow had none, so that each bishop used his own. The first seal on the charter is that of Archbishop James Beaton and shows his arms at the bottom. The charter concludes with the verification and consent of the most reverend father in God, James, Archbishop of Glasgow, by appending his round seal. This round seal was the one used for all official deeds, while he had a pointed oval one for ecclesiastical and private affairs. This seal could not be more than about seven years old. It is of considerably finer execution than the other and evidences French influence in its Gothic canopy and open tabernacle work. The outer rim of our impression has become brittle and crumbled away, but the two seals were originally of identical size. So far as is known up till 1516 the Skimmers had no saint specially dedicated to themselves and seem to have managed very well without the services of one. Both Archbishop Beaton and his immediate predecessor did much towards increasing

the splendour of the Cathedral and improving its service. Within the last few years the number of altars within the building had been increased to no less than thirty, each with its own chaplain and each vieing with the others in magnificence. Towards the support of one of these new altars (that dedicated to St. Christopher), the poor Skimmers were taxed and fined on little pretext. Those of you who have Dr. Hill's book on the Annals of the craft will remember that he had only seen a somewhat imperfect copy of the charter and suggested Saint Mungo as the saint referred to therein. Saint Mungo is the patron saint of the city and therefore could hardly be appropriated by any one section of the inhabitants. Besides, there is other sufficient evidence that St. Christopher was the patron of the Skimmers in Glasgow and he has thus emerged from his obscurity. In selecting St. Christopher, the Skimmers may have been influenced by the example of their brethren in Edinburgh, and also by considerations of quite local interest. In 1450 the Skimmers of Edinburgh made an arrangement with that burgh for the maintenance of a chaplain at the altar of St. Christopher in St. Giles' Church, and sixty-six years later we but followed the lead of the capital. The part of the Cathedral set apart for the altar of St. Christopher was on the north side of the nave, and in the third bay from the west end, with the altar against the third pillar, so that the priest would face the east. When canonised St. Christopher had a day set apart as his Saints' day, which was the 25th of May, but being a new saint to the town his day would be known to few, even of the devout. There is a curious clause in the charter, in which permission is asked for "the solemnity of the feast of our altar aforesaid on the Sabbath after St. James' day." Had the Skimmers any use for a second saint? The altar to St. James the Apostle stood on the east wall behind the High Altar in the choir, and was both older and better known than St. Christopher's, so that no explanation would require to be made as to the date of St. James' day. Both these saints, however, had the same day, the 25th of May, and the charter takes the readiest way of getting at its purpose. Owing to the great changes made in calculation of dates it is difficult to say when the first Sunday after the 25th was, but as most of the church's documents were dated and completed on Sunday, it is quite probable that, then, as in this year of grace, the 28th of May was Sunday; which is the date of the charter. Thus the charter and the saint are linked together, and quite probably the Skimmers on this 29th of May, four hundred years ago, had a meeting among themselves in honour of the event. The local interest which the Incorporation had in the altar of St. Christopher is that it was endowed by a Glasgow man only two years before, and in doing so he stipulated that the chaplain attached to the altar should always be "the son of a burgess of the city, learned and meet for the office." By identifying themselves with St. Christopher, the burgess craftsmen of 1516 gave an early

proof of an interest in the welfare of those of their city and of those with whom they were more intimately associated. In the charter the Skinners ask for a "seal of cause in perpetual memorial of good rule," but the archbishop is careful to grant it only "as long as shall seem expedient to the common profit." Instead, however, of curtailing their liberties, these were rather increased by later deeds. This may be taken as an evidence of good faith on the part of the Incorporation and an acknowledgment of the benefit the city derived from all such Incorporations. All honour must be accorded to the founders of the Incorporation for their forethought and wisdom and for their liberality in times of trouble. Money in their days was scarce; but kindness and a helping hand were not. From the first minutes of 1557 it appears that the whole capital of the craft at that time consisted in some arrears of contributions worth about 7/4d. of our money. It is easy to give out of a full purse, but those early Skinners gave out of a very slender one. A century after the date of the charter the capital of the Incorporation had risen to £8 6s. 8d. stg., and for the next five years the increase of capital averaged only 1/4d. stg. per annum, so that even at that time there was no margin for a large gift. One or two of those present may remember the stories and doleful forebodings which were predicted as sure to follow the repeal of trade privileges in 1846. But instead of the dwindling away of the membership of the Incorporation, and the entire disappearance of their funds, the very opposite has come about. Being relieved of trade affairs, the Incorporations have devoted their whole energies to the service of their less fortunate brethren, and that which for long was only a subsidiary branch of their labours has become their one and great aim.

Ex-Deacon Hugh Paton :—The toast which I have to propose is "The Trades House and Kindred Societies." I am glad that at the celebration of this interesting event in the history of our Incorporation and of our city we have present with us so many representatives of kindred societies. No one who is familiar with the history of the Trades House can forget the very important part which it has played in the development of this great city, how at one time it was largely responsible for the municipal government of Glasgow, and how it developed the industries and laid the foundation of the great industrial superstructure of the present day. In the House you find an atmosphere of goodwill to all men, of kindness and of wide sympathy, and whatever a man's knowledge of human nature may have been before he came into the House it is very much enlarged before he goes out. The Trades House has always been fortunate in having men of very high character and of great business capacity to act as Deacon-Convener, and you must all agree that the present occupant of the office is a worthy successor to those who have gone before him. Deacon-Convener Alexander, though not native born, has done

great service to the City of Glasgow; he may be said to have devoted his life to it. He is a man of very wide and tender sympathy, a man who will perpetuate the fame and good work of the Trades House. We all sincerely trust that he will have a very prosperous term of office.

The Deacon-Convener, in responding, said :—The task you impose upon me to-night is a pleasant one, to be asked to reply not only for the Trades House, but for all the kindred associations. It is said that all roads lead to Rome and it seems to me that to-night all speeches, no matter what the subject, inevitably must get round to the war. And it is just with the Skinners as it is with others; history is repeating itself. Four hundred years ago when you were granted this Seal of Cause, the country was under a cloud. In the Skinners, in the Fourteen Incorporations, in the Trades House, and in the Merchants House there is scarcely a family that has not contributed some one to the ranks, and in many of the families there have been huge losses to record. The Lord Provost ventured to express the hope that before his career as Provost is ended we might see the end of this war. That, I am sure, is the devout wish of everyone. I would like specially to thank Mr. Dalrymple for the beautiful words he gave utterance to in speaking of the boys at the front, and for his expression of the fervent wish that we might be spared to see them come back. I cannot help thinking whether that will be the case or not with many of us. But whether the boys will all come back or not we have made up our minds that, so far as we can, we will aid them in every way. I might remind you that the Trades House last year were successful in gathering together between £10,000 and £11,000 for War Relief Funds, and this year again, notwithstanding these large subscriptions, we have raised £9,600, outside the splendid subscription the Skinners have set aside to commemorate their four hundred years. This has been done without a single pensioner suffering one iota. No pension has been withheld, nobody is a bit the worse. I was delighted to hear my old friends, Sir Archibald M'Innes Shaw and Colonel Benzie, reply for the mighty men of war. They spoke in the right vein, the things that they said had the right ring. They are the kind of men that the army should be made up of. They are determined to see us through with it. I have to thank you, Deacon Paton, for the kind way in which you spoke of the Trades House.

Late Collector James D. Urquhart :—In celebrating such an important event in the history of our craft we are honoured to-night by the presence of many distinguished representative citizens of our old city. Along with these we are glad to see our brother-craftsmen, representing the other Incorporations, also the representatives of various associations and other friends whom we welcome. You have heard our story of progress so eloquently told by our friend Mr. Howatt, and I venture to say that it will go forth as a

sign and evangel of hope in these terrible times that such associations as ours have endured the perils of war and the stress of four hundred years, and yet at this time are able to stretch forth a full helpful hand to suffering humanity. I call on my fellow-craftsmen of the Incorporation of Skinners to be upstanding and to drink the health of "Our Guests," coupled with the name of our esteemed Town Clerk, Sir John Lindsay.

Sir John Lindsay said:—On behalf of my fellow-guests and for myself I desire to tender to you our very sincere thanks and to express to you our high appreciation of the honour you have conferred on us in asking us to be present on this unique, historic and most interesting occasion. This gathering is indeed and in truth a unique one, carrying us back, as it does, for four hundred years to the date when the Incorporation received its official recognition from the Magistrates and Council of the city with the consent of the archbishop. You are entitled to be specially congratulated in that to-night, in the year 1916, you are found carrying out with enthusiasm and energy one of the great and outstanding objects which led to the formation of your Incorporation. The other object has been superseded by the intervention of Parliament. Briefly put, as I read the history of this Incorporation and that of the sister Incorporations of the city, the two objects are to secure skilled workmen and to raise funds for the maintenance of your poor. It is interesting, Mr. Deacon, at this particular time in the history of our country to note how the craftsmen came to be associated and I have one quotation that I ask leave to read to you. It is taken from "The Croniklis of Scotland" (Book 17, Chapter 5, Volume 2, page 565). "King James the First found it necessary in 1431 to import craftsmen into Scotland from France and Flanders, in consequence of the great slaughter of Scotch craftsmen during the preceding wars with England. King James to agment the common weil, and to cause his liegis incres in mair virtew, brocht mony nobil craftsmen out of France, Flanderis and other partis; for the Scottis were exercit in continewall wars, frae the time of King Alexander the Third, to they dayis. Thus were all craftsmen slane by the wars." It seems to me that the reference in that old quotation to France and Flanders is peculiarly and specially applicable in the present day. The two objects of the whole of the Incorporations were carried out from those early days down to the year 1832. Prior to that year the Incorporations with the Merchants House of the city really composed and ruled the Town Council of the city. Parliament then intervened but in the Reform Act there was this very important proviso that in all time coming the Deacon-Convener and the chairman of the Merchants House, as Dean of Guild, should, during their respective terms of office as such, be members of the Town Council of the city, and I speak from personal observation of the last quarter of a century and from having come into close contact with the members of the Town Council

when I say that the representatives of these two bodies have never failed to send to the Town Council men who for business capacity, intelligence and energy were equal, to put it no higher, to any other of the members returned there in the ordinary way of voting. To the everlasting credit of the members of the Incorporations of those days they resolved to continue as before the benevolent side of their institutions and to-day we find the members continuing their good and benevolent and great work. You are justified, you are right, in meeting on this auspicious occasion to rejoice in the great history of your craft and we, your guests, the friends of your family, as your meeting has been described by your chairman, rejoice with you. Our earnest prayer is that your power to do good among those other members may not only continue but increase. Only one point further I add. We have heard of the official start of your craft; what is to be the terminating date? I venture to say that, having regard to the personnel of the craft and of those who have gone and the promise of the future, that there will be no terminating date to this work of benevolence, and that it will be continued by your successors, by generations yet unborn in all time coming.

Late Deacon-Convener Beattie:—There is just one other toast, that is "The Deacon." I wish to express to you, sir, and to the members of the craft the great pleasure it has given me to be present to-night. It has been a delight and I join most heartily in the good wishes that have been expressed for the Incorporation of Skinners. As Sir John has put it, with such a Deacon, such a Collector, and such a body of craftsmen as we see round the table the future of the Skinners is, I feel sure, safe indeed.

The Chairman:—I thank you very sincerely for the very flattering terms in which this toast has been proposed and for the heartiness with which it has been honoured. I thank you, gentlemen, for proposing and drinking my health.

The proceedings terminated with the singing of "Auld Lang Syne."

XVI.

MISCELLANEOUS.

THE SEAL.

13th October, 1826.—“ Thereafter the meeting unanimously appointed that a common seal be obtained for this Incorporation and authorised the Deacon and Masters to cause one be made and engraved.”

THE DEACON'S GOLD MEDAL AND CHAIN.

17th September, 1852.—“ The Deacon after a suitable statement proposed that in order that this Corporation should be possessed of a badge of distinction for the due dignity of its head at all civic and corporation meetings a Gold Medal and Chain should be purchased from the funds of the Incorporation for the use of the future Deacons and that a Committee, consisting of Deacon Glen, the Collector, and the Clerk, should be appointed to carry the same into effect—which proposal having been seconded by Mr. George Buchanan the Corporation unanimously entertain the same and remit accordingly.”

The medal and chain of appropriate design was duly obtained and an inauguration dinner took place on 19th May, 1853, at which many members attended, along with a number of their friends, including the Deacon-Convener, the Collector of the Trades House, Mr. William Steele, Clerk of the Maltmen, and others.

THE COAT OF ARMS OF 1924.

No grant of arms was applied for by the Incorporation until the year 1924.

The ensigns armorial in the public register of all arms and bearings in Scotland granted to the Incorporation of Skinners and Glovers of Glasgow, on 14th February, 1924, was as follows:—

Per fess Azure and Ermine, a pale counter-changed, three rams salient Argent, two and one, armed and unguled Or, on a chief Or, an ancient hand-bell Sable, between two chapeaux Gules, turned up of the second, and in an Escrol below the shield this motto: To God only be all Glory.

GRANT OF ARMS

by

THE LORD LYON KING-OF-ARMS.

14th February, 1924.



TO ALL AND SUNDRY

whom these Presents Do or May Concern, We Sir James Balfour Paul, Commander of the Royal Victorian Order, Doctor of Laws, Lord Lyon King of Arms, Send Greeting, Whereas Robert Miller, Esquire, Architect, fifty eight Renfield Street, Glasgow, Deacon, Thomas Guthrie Brownlie, Esquire, shipowner, one hundred and forty nine Saint Vincent Street, Glasgow, Collector, and William James Mitchell, Esquire, Writer, forty eight West George Street, Glasgow, Clerk, all of The Incorporation of Skinners and Glovers of Glasgow, and the said Incorporation, have by Petition of date the sixteenth day of January last, Prayed that We would Grant Our Licence and Authority unto the said Incorporation to bear and use such Ensigns Armorial as might be found suitable and according to the Laws of Arms, Know ye therefore that We have Devised and Do by these Presents Assign, Ratify and Confirm unto the Incorporation of Skinners and Glovers of Glasgow the following Ensigns Armorial as depicted upon the margin herof and matriculated of even date with these Presents in Our Public Register of All Arms and Bearings in Scotland, viz:—

Per fess Azure and Ermine, a pale counter-changed, three rams salient: Argent, two and one, armed and unguled Or, on a chief Or, an ancient hand-bell Sable, between two chapeaux Gules, turned up: of the second, and in an Escrol below the shield this Motto Go God only be all Glory. In Testimony whereof these Presents are subscribed by Us and the Seal of Our Office is affixed hertunto at Edinburgh the fourteenth day of February, in the fourteenth year of the Reign of Our Sovereign Lord, George the Fifth by the Grace of God of the United Kingdom of Great Britain and Ireland and of the British Dominions beyond the Seas, King, Defender of the Faith, Emperor of India, &c. and in the year of Our Lord One thousand nine hundred and twenty four.



James Balfour Paul
Lyon

THE OLD COAT OF ARMS.

But an old coat of arms had been formerly in use as far back as the year 1819. Of that date, it may be seen still, engraved in silver on the back of the Deacon-Convener's chair in the Trades Hall.

It is the same as that of the Skinners Guild of London, and may be described as follows:—

Per fess Sable and Ermine, a pale counter-changed, three goats salient of the second, on a chief Gules as many crowns Or. Motto: To God only be all Glory.

XVII.

LIST OF MEMBERS, 1516 to 1936

SO FAR AS CAN BE ASCERTAINED.

COMPILED FROM THE RECORDS AND THE BURGESS ROLL.

DATE OF ENTRY TO CRAFT. ¹	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
In the Charter as members of the Master Court, 28th May, 1516	Patrick Crawford - - -	—	—
	David Knox - - -	—	—
	John of Knox - - -	—	—
	Andrew Letrick - - -	—	—
	Patrick Letrick - - -	—	—
	Walter Love - - -	—	—
	Henrie Pitcaire - - -	—	—
	John Bargille - - -	—	—
	William Wodrofe - - -	—	—
	Williame Semple (or Tempill) - - -	—	—
In the minutes as members of the Master Court, 3rd August, 1565	Jhone Fulton - - -	—	—
	Richt Smyt - - -	—	—
	Jhone Luife, dekin - - -	—	—
	Robt. Moreson - - -	—	—
	Jhon Patson (Paterson) - - -	—	—
	Jhon Wodrof - - -	—	—
	Robert Luife - - -	—	—
	Thomas Scott - - -	—	—
	Willia Begart - - -	—	—
	Jhon Gamyll - - -	—	—
In the minutes as members of the Master Court, 10th Febr., 1567	Mr. Robert Lettrick - - -	—	—
	George Smith - - -	—	—
— ²	John Wyiss - - -	—	—
	Edward Pollock - - -	In satisfacione of his hors tane fra him the tym of truble and for releiving of a travel-louris hors tane be him thairfor lowsit be him at the towne's request. ³	14th May, 1574
—	David Bigart - - -	E.S. and App. of Wm. B.	21st Mar., 1578
In the minutes as members of the Master Court, 18th Sept., 1579	Archibald Patersoun - - -	Y.S. of John P.	21st Oct., "
	Thomas Cochrane - - -	—	—
	Gabriel Rakin (Rankin) - - -	—	—
	Paterik Gemill - - -	—	—
	Andro Lachlane - - -	—	—
	Jhone Gemill, Younger - - -	—	—
	Willhem Cochran - - -	—	—

¹ From 1516 to 1610 there are no craft records showing admissions.² The lines on the left mean "no record of admission to the Craft." Lines on the right indicate "no record on the Burgess Roll."³ Notes in the Name or Class Columns are from the Burgess Roll.

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
—	Patrick Gemmill - - -	S.L.	25th June, 1583
—	John Dunlop - - -	F.H.	21st " 1584
—	Patrick Paterson - - -	Y.S. of dec. Patrick P.	26th " "
—	William Cocherane - - -	S.L.	18th Aug., "
—	John Jape - - -	<i>gratis</i>	3rd Nov., "
—	John Steill - - -	<i>gratis</i> at the request of the Right Hon. Robert, Bishop Montgomery.	9th Feb., 1585
Burgess Roll 1586 to 1588 awaiting.			
In the minutes as a member of the Master Court, 19th Octr., 1587	Alexr. Cochrane - - -	—	—
	Alexander Chop (Jaip) - - -	Fines given to James Montgomery for the loss of his horse by act of Council, 10th August 1587.	16th Nov., 1588
—	Constine Dunlop - - -	Fines given to William Stewart for service done him the time of the pest as promised by the Provost, Bailies and Council.	5th May, 1590
Burgess Roll 1590 to 1594 awaiting.			
In the minutes as members of the Master Court, 28th (blank in original), 1592	Gabriall Rankynge - - -	—	—
	Jhone Saillare - - -	—	—
In the minutes as members of the Master Court, 21st Sept., 1594	David Andrew, Sr. - - -	—	—
	William Luif - - -	—	—
—	Thomas Gylmor - - -	Fines given to Mr. Henry Gibson, Clerk, for his burgess this year, conform to use and wont.	30th May, 1595
—	James Ferguissoune - - -	F.H.	6th June, "
—	James Rowane - - -	Fines given to Robert Chirnsyde, Bailie, for purchasing of the gift of the privie seale concerning the penalties of the Kirk, and als for buiking and delyvering of the decret betwix the bischope of Glasgw and the towne, quhilk Wmquhill George Elphinstoune gat furth of the counsale hous.	14th " "
—	Gavin Hamilton - - -	F.H.	14th " "
—	John Luiff - - -	Y.S. of dec. John L.	13th Aug., "
—	David Andro (Jr.) - - -	Y.S.	15th Sept., "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
—	Alexander Muirhead; at the request and desire of Robert Rowat, Bailie.	S.L., <i>gratis</i>	13th June, 1595
In the minutes as members of the Master Court, 10th Octr., 1595	{ William Biggart (father of David Biggart) Andro Lachland - - - - Walter King - - - -	—	—
—	James Jamesoune (providing if he cum not to duell and remane within this towne betwixt and Martymes he sall tyn his freedom).	E.S. of Walter K., calsaymaker <i>gratis</i>	14th Oct., " 1st June, 1596
In the minutes as a member of the Master Court, 21st Sept., 1596	{ Robert Andirsone - - - - John Cochren - - - - John Wilson; served heir to Thomas W., burgess, his father, and thereafter made B. and F. as a burgess heir. John Padyne - - - -	— E.S. of Thomas C. —	— 28th Dec. " 24th July, 1599
In the minutes as a member of the Master Court, 22nd Sept., 1599	{ Patrik Gemill, at ye Greenheid - Thomas Spreull, as a burgess heir Patrick Bar - - - -	E.S. of John P., carter — E.S. of David S. E.S.	17th Aug., " — 26th Oct., " 12th June, 1601
In the minutes as a member of the Master Court, 22nd Sept., 1602	{ Alaxsand Cawvall (Caldwell) -	—	—
In the minutes as a member of the Master Court, 24th Sept., 1603	{ Jon. Hamiltoun - - - - Andro Luife, deikin - - - - Williame Gillers - - - - James Forgesoune - - - - Hendrie Gemmill, young - - - - Williame Lindsay - - - - Thomas Gilmour - - - - Andro Innes - - - -	— — — — — — — —	— — — — — — — —
In the minutes as members of the Master Court in 1605	{	—	—
—	Burgess Roll 1601 to 1605 awaiting.	—	—
—	Alexander Luif - - - -	E.S.	25th Oct., 1605
—	John Bar - - - -	E.S.	25th " "
—	William Biggart; as a burgess heir	E.S. of David B.	25th " "
—	George Bogle - - - -	Y.S.	4th April, 1606
—	Robert Anderson - - - -	S.L.	8th " "
—	James Padie - - - -	S. of John P., carter	2nd May, "
—	Andrew Craige - - - -	S.	29th July, "
—	Gilbert Auldcorn - - - -	Y.S. of Gilbert A., merchant	29th " "
—	John Luif - - - -	E.S.	5th May, 1607
—	John Bigard - - - -	E.S.	12th " "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
—	John Luif; as son and heir of Andrew L., skinner, being one of the burgesses granted to Archibald Heygate, clerk (Guild brother, 1st February, 1610).	E.S. of Andrew L.	27th Oct., 1607
—	John Fergilsoune; being one of the burgesses granted to Mr. John Blackburn.	—	7th Dec., "
—	George Leipper; being one of the burgesses granted to William Anderson, bailie.	—	13th June, 1608
—	Robert Steill; being one of the burgesses granted to Alexander Pollok, treasurer.	—	22nd July, "
In the minutes as a member of the Master Court, 5th Octr., 1608	{ Andro Muir - - - -	—	—
—	John Govan; being one of the burgesses granted to Matthew Turnbull, bailie.	—	26th Sept., 1609
—	David Ingram - - - -	Y.S. of James I., fisher	22nd Feb., 1610
In the minutes as a member of the Master Court, 10th Octr., 1610	{ Hendrie Smyth - - - -	—	—
—	Craft Records of Admissions awaiting till 1611.	—	—
1611	Michael Muir - - - -	E.S. of Michael M.	9th May, 1611
1614	Archibald Bar - - - -	E.S. of James B., waulker	7th " 1612
1612	Andrew Fynlay - - - -	S.L. of David Culane, maltman	18th June, "
"	John Graham - - - -	S.L. of dec. Adam Ritchie, cooper	6th Aug., "
1613	John Fulton - - - -	S.L. of John Muir, skipper	1st July, 1613
"	Robert Stewart - - - -	—	—
1614	Archibald Pollok - - - -	S.L.	19th Aug., "
In the minutes as members of the Master Court, 7th Octr., 1613	{ Johne Gemill - - - - Edvart Bowie - - - -	— —	— —
1615	John Bowie - - - -	E.S. of Andrew B.	21st July, 1614
1614	Gabriel Cochran - - - -	Y.S. of Thomas C. and S.L. of William Luiff	21st " "
1615	Walter Bowie - - - -	S.L. of John Park	28th Dec., "
—	William Boyd - - - -	Y.S. of John B., merchant	25th May, 1615
1615	Eleazer Hamilton - - - -	S.L. of William Luiff	26th Oct., "
1616	Manasses Lyle - - - -	S.L. of Thomas Barr, tailor	21st Dec. "
1619	John Young - - - -	S. of James Y., carter, and S.L. of Matthew Leckprivick, carter	11th April, 1616
1617	Walter Watson - - - -	E.S. of David W., merchant	25th " "
1616	John Ingraham - - - -	Y.S.	18th July, "
"	William Jack (Jaip) - - - -	E.S. of Alexander J.	21st Nov., "

DATE OF ENTRY TO CRAFT.	NAME.	BURGESS TICKET.	
		Class.	Date.
1617	Robert Jap - - - -	Y.S. of Alexander J.	27th Feb., 1617
"	John Scott - - - -	E.S. of Paul S.	11th Dec., "
1619	John Maxwell - - - -	E.S. of Archibald M., maltman	17th " 1618
"	William Miller - - - -	E.S. of dec. William M., maltman	6th May, 1619
1620	Michael Fishe - - - -	App. of Patrick Gem- mill, younger	18th Nov., "
1621	Robert Auldcorn - - - -	S. of Gilbert A., merchant	25th Jan., 1621
"	Robert Paterson - - - -	E.S. of John P., mariner	8th Mar., "
1622	James Bar - - - -	S.L. of dec. Andrew Miller, hammerman	19th " "
1621	Robert Cumyng - - - -	S.L. of Thomas Crawfurd, mariner	11th July, "
1622	Michael Leikprivick - - - -	S.L. of Patrick Alexander, maltman	1st Aug., 1622
1625	Alexander Graham - - - -	S.L. of John Gemmill F.H.	30th Dec., 1624
"	Patrick Gemmill - - - -	F.H.	30th June, 1625
"	Matthew Crawfurd - - - -	E.S. of Thomas C., mariner	8th Sept., "
"	Alexander Cauldwell, younger - - - -	E.S. of Alexander C.	3rd Nov., "
1626	Thomas Young - - - -	S.L. of John Allan, carter	4th May, 1626
—	William Hunter - - - -	E.S. of William H., merchant	1st Nov., 1627
1628	James Lyll - - - -	S.L. of James Morsone, cooper	17th Jan., 1628
"	Thomas Young - - - -	—	—
—	James Hutcheson - - - -	E.S. of Andrew H., maltman	16th June, 1629
—	Robert Fergusone - - - -	E.S. of John F. <i>gratis</i>	23rd July, "
—	Allan Graham; at the request of the laird of Nether Pollok.	—	5th Nov., "
1630	John Hommill - - - -	Y.S. of Neill H., merchant	11th Feb., 1630
"	John Riddell - - - -	App. of William Jaip	21st Jan., 1631
"	James Jaip - - - -	Y.S. of Alex. J.	10th June, 1630
"	James Pollok - - - -	S.L. of John Merschell, maltman	3rd Mar., 1631
—	Andrew Baird (this ordained to be deleit at command of the pro- vost, bailleis and counsall, be- cause Andrew Baird fled to Ireland and payit not the fyne).	—	12th May, "
—	James Pollok - - - -	App. of Patrick Gem- mill and S.L. of James Pollok, cooper	17th Nov., "
1630	James Luif - - - -	E.S. of John L., maltman	24th May, 1632
—	James Rankine - - - -	S. of Thomas R., in Balmoir, and App. of Walter Bowie	17th Jan., 1633
1633	James Steill - - - -	App. of Robert S.	14th Nov., "
1634	John Jaip - - - -	E.S. of John J.	30th Jan., 1634
"	Archibald Selkrig - - - -	E.S. of William S., wright	25th Sept., "
—	David Finlay - - - -	E.S. of Andrew F.	20th Nov., "
1634	Andro ffindlay - - - -	—	—

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
—	John Hamilton - - - -	E.S. of Eleazer H.	4th Dec., 1634
1639	James Young - - - -	S. of dec. Alexander Y., weaver, and App. of Matthew Crawfurd	6th Aug., 1635
1636	John Campbell; "quhas fynes ar payit be my lord of Lorne."	—	7th April, 1636
1636	Jon Allane - - - -	—	—
1637	William Allan - - - -	Y.S. of dec. John A., carter	17th Nov., "
"	Matthew Thomesoun - - - -	Y.S. of Matthew T., maltman	26th Jan., 1637
"	John Fulton - - - -	E.S. of John F.	14th Sept., "
"	John Clerk - - - -	S.L. of Gabriel Cochrane	26th Oct., "
1639	John Auldcorn - - - -	E.S. of Gilbert A.	26th July, 1638
—	William Fergusone - - - -	F.H.	25th Oct., "
1639	Williame Govane - - - -	E.S. of William G., bonnetmaker	11th July, 1639
"	Thomas M'Nair - - - -	E.S. of Thomas M'N.	23rd Jan., 1640
1640	Robert Ferguson - - - -	S. of William F., and S.L. of William Wat- son, merchant	11th June, "
"	Robert Steill, younger - - - -	S. of John S., in Myln- toun crivoch, and App. of Robert S.	2nd July, "
"	George Leipper - - - -	E.S. of George L.	30th " "
1639	John Barr - - - -	E.S. of Patrick B.	14th Jan., 1641
1641	James Parkhill - - - -	App. of Henry Smith	11th Feb., "
"	George Thomesoun - - - -	Y.S. of Matthew T., maltman	8th July, "
"	John Pollok - - - -	E.S. of Archibald P.	14th Oct., "
1642	James Gray - - - -	S. of James G., in Litol Davie, and App. of Patrick Bar	23rd Dec., "
—	David Johnston - - - -	S. of James J., mason, indweller in Glasgow, and App. of John Bowie	6th Jan., 1642
1642	John Bowie - - - -	E.S. of Walter B.	3rd Feb., "
"	Andrew Love - - - -	E.S. of John L.	24th Jan., "
—	David Ferguson - - - -	S.L. of John Howie, litster	24th Mar., "
1642	John Cauldwell - - - -	Y.S. of Alexander C.	19th May, "
—	Thomas Govan - - - -	App. of Robert Fergu- son and others, and S.L. of Patrick Bar	30th June, "
1642	John Anderson - - - -	E.S. of dec. Robert A.	28th July, "
1643	John Myllar - - - -	App. of Alexander Cauldwell	15th June, 1643
"	Johne Strong - - - -	—	—
—	John Meiklejohn - - - -	S.L. of dec. John Young	26th Oct., "
1643	Jon Merklys - - - -	—	—
1645	Matthew Gemmill - - - -	Y.S. of John G.	6th Mar., 1645
—	George Clark - - - -	S.L. of dec. John Rodger, weaver	12th June, "
1646	David Hoggiszaird - - - -	E.S. of John H., maltman	25th " 1646
—	John Bryssoun - - - -	App. of Walter Bowie and others	17th Sept., "
1646	James Schedden - - - -	—	—
1647	John Smythe - - - -	E.S. of dec. Henry S.	3rd June, 1647

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
1647	John Auldcorne - - -	—	—
1648	William Rodger - - -	E.S. of dec. William R., merchant	18th Nov., 1647
—	John Cunningham - - -	S.L. of Walter Bowie	23rd Mar., 1648
1648	John Myllar - - -	E.S. of dec. Walter M., merchant	12th Oct., "
"	Alexr. Cumyng - - -	—	—
—	Matthew Cumming - - -	F.H.	16th Nov., "
1648	Jon Williamsoune - - -	E.S. of Robt. W.	3rd Aug., "
—	James Paterson - - -	S.L. of Patrick Bar	25th April, 1650
1651	William Cochrane (B. and G.B. gratis, in consideration he went as a sojourner for the town and that the same was promised to him, and that he was hurt and wounded and deir in his curing).	Y.S. of Gabriel C.	4th Sept., 1651
"	William Thomson - - -	Y.S. of William T., maltman	30th Oct., "
1652	William Love - - -	E.S. of William L., hammerman	29th Jan., 1652
"	James Cumming - - -	Y.S. of Robert C.	12th Aug., "
"	Willia Wyillie - - -	—	—
—	John Reid, merchant	S.L. of Henry Smith	24th Mar., 1653
1654	William Finlay - - -	Y.S. of James F., lister	11th May, 1654
"	Robert Bogill - - -	Y.S. of William B., maltman	6th July, "
"	Alexander Graham - - -	E.S. of Alexander G.	27th " "
—	William Hall - - -	F.H.	7th Sept., "
1655	Lyon Bar - - -	App. of James Parkhill	21st " "
"	James Glen - - -	Y.S. of Archibald G., weaver	11th Jan., 1655
"	Thomas Hutcheson - - -	E.S. of Thomas H., lister	1st Mar., "
"	Thomas Stein, glover; at the earnest request and desire of Mr. Andrew Gilmour, one of the town's advocates.	—	20th " 1656
—	Patrick Cauldwell - - -	E.S. of Alexander C.	17th July, "
—	David Wilson - - -	E.S. of David W., maltman	6th Aug., 1657
1658	John Auldcorn - - -	E.S. of dec. (. . . .) A.	15th July, 1658
1659	John Howie, glover - - -	E.S. of dec. Archibald H., lister	10th Mar., 1659
"	Matthew Hammill - - -	Y.S. of Neill H., merchant	28th April, "
"	James Rodger - - -	App. of several freemen	26th May, "
"	James Young, younger - - -	E.S. of James Y., elder	28th July, "
"	John Scott, younger - - -	S.L. of James Lorne, weaver	8th Sept., "
1660	John Philipshill - - -	S. of Gavin P., in Kilbryde, and App. of Michael Liekprivity	28th June, 1660
—	John Foyer - - -	App. of William Govean	3rd Jan., 1661
1661	James Clark - - -	E.S. of dec. John C.	28th Mar., "
—	John Rodger - - -	App. of George Clark	15th Aug., "
1662	John Auldcorn - - -	E.S. of dec. John A.	7th Aug., 1662
"	Robert Schierer, glover - - -	E.S. of Robert S., merchant	11th Sept., "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
1662	John Cawtistoun - - -	S.L. of Archibald Howie	18th Sept., 1662
1666	Colin Crawford - - -	App. of Thomas Govan	5th May, 1664
1665	Gilbert Auldcorne, merchant	Y.S. of dec. Gilbert A.	18th Dec., 1662
"	William Glen, glover - - -	Y.S. of Archibald G., weaver	22nd June, 1665
1666	George Hall - - -	S. of John H., carter, and App. of Andrew Findlay	17th May, 1666
"	William Wyllie - - -	App. of William Love	24th " "
"	Robert Hunter - - -	E.S. of William H.	31st " "
1667	Walter Scott - - -	Y.S. of dec. John S.	14th June, "
1666	John Padie - - -	E.S. of dec. James P.	6th Sept., "
—	John Cauldwell, merchant	Y.S. of dec. Alexr. C.	16th May, 1667
—	William Purdoun - - -	Y.S. of dec. Andrew P., merchant	7th Sept., "
1668	William Wilson - - -	Y.S. of David W., maltman	24th Oct., "
"	Thomas Padie - - -	Y.S. of dec. James P.	14th May, 1668
"	James Miller, glover - - -	Y.S. of dec. James M., tailor	11th June, "
"	William Fultoun - - -	S. of John F.	3rd Sept., "
—	Andrew Mayne, merchant	S.L. of Thomas Govan	24th April, 1669
1671	David Scott - - -	S. of William S., traveller and App. of John Miller	24th June, "
1670	Hector Langlands - - -	App. of John Smith	26th Aug., "
"	Thomas Fulton - - -	Y.S. of John F.	11th Nov., "
"	Thomas Sheirer - - -	Y.S. of Robert S., merchant	28th April, 1670
"	John Hall - - -	App. of William Cochrane	26th May "
"	William Scott - - -	Y.S. of dec. John S.	28th July, "
—	John Young - - -	Y.S. of dec. James Y.	18th April, 1672
—	William Ferguson - - -	S.L. of David Scott, weaver	1st May, 1673
1672	James Weir - - -	S.L. of John Jaip	8th " "
1673	David Wilson, younger - - -	E.S. of David W., elder	10th July, "
"	James Fulton - - -	App. of James Jaip	24th " "
1674	James Paterson - - -	E.S. of dec. James P.	12th Feb., 1674
"	John Muir - - -	App. of William Govan	18th June, "
"	John Miller, glover - - -	E.S. of John M.	3rd Sept., "
1675	Alexander Govane - - -	E.S. of William G.	12th Aug., 1675
1680	Neill Hammill - - -	E.S. of dec. John H.	1st June, 1676
1676	Robert Miller, glover; sometime dwelling in Morristoun in the parish of Cambuslang, who neglected to enter himself B. and G.B. by right of his wife Jenat, dau. of Andrew Muir, mariner, and sometime one of the schoolmasters within this burgh, conform to Act of Council, dated 10th June, 1669.	E.S. of dec. Mungo M.	22nd " "
1677	James Stewart - - -	S.L. of Lyon Barr	19th April, 1677
1679	William Auchincloss - - -	E.S. of dec. John A., cordiner	21st June, "
"	Thomas Gibson - - -	E.S. of dec. Thomas G., wright	12th July, "
"	Robert Thomson - - -	App. of John Philipshill	4th Oct., "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
1680	James Young - - - -	App. of James Paterson	4th Oct., 1677
	Andrew Paterson; gratis at the desire of Mr. David Liddell, Professor of Divinity in the College of Glasgow.	App. of James Paterson	10th May, 1678
1679	James Jack, glover - - -	E.S. of dec. John J., maltman	15th Aug., "
1680	William Cochrane, glover - -	E.S. of dec. William C., glover	19th " 1680
	John Paterson - - - -	Y.S. of dec. James P.	9th Sept., "
Burgess Roll 1681 to 1688 awaiting.			
23rd Feb., 1683	Colin Craufoord - - - -	S. of Colin C.	
1st Sept., "	James Barnehill - - - -		
19th May, 1686	James Govean - - - -		
24th Mar., 1687	Mathow Allensone - - - -		
19th Dec., 1688	William Sheddan - - - -	S.	18th Oct., 1688
9th Aug., 1689	John Giffen - - - -	S.	18th April, 1689
7th Feb., 1690	James Crawford - - - -	S.	30th Jan., 1690
9th May, "	Gabriel Cochrane - - - -	S.	8th May, "
15th Aug., "	Samuel Balloch - - - -	E.S. of Samuel B., maltman	5th June, "
21st " "	William Love - - - -	S.	20th Aug., "
14th " 1691	Alexander Cochrane - - - -	S.	16th April, 1691
	James Young - - - -	S.L.	4th June, "
	William Thomson - - - -	F.H.	20th Aug., "
5th Aug., 1692	John Glen, glover - - - -	F.H.	8th May, "
6th May, 1693	William Purdon - - - -	S.	9th Feb., 1693
	John Johnston - - - -	S.L.	28th June, "
11th Aug., "	John Stevenson - - - -	S.L.	29th " "
9th Feb., 1694	John Hammill - - - -	E.S. of Neil H.	8th Feb., 1694
9th " "	John Jamieson - - - -	App. of William Glen	8th " "
1st Nov., 1695	Thomas McKipping - - - -	App. of Robert Thomson	30th May, "
	William Auchincloss - - - -	App. of Robert Bogle	19th July, "
1st Aug., 1694	Thomas Auchincloss - - - -	App. of William A.	19th " "
1st " "	John Thomson - - - -	Y.S. of William T., and S.L. of Alexander Wilson, gardener	9th Aug., "
	John Tassie - - - -	F.H.	2nd Oct., 1696
19th Feb., 1686	Richard Maxwell - - - -	F.H.	3rd June, 1697
5th Aug., 1698	John Maxwell - - - -	App. of Robt. Bogle	19th May, 1698
5th " "	John Howie - - - -	S.	28th July, "
13th Sept., 1709	William Bar, merchant - - -	S.L. of James Stewart	12th Sept., 1700
8th Aug., 1701	John Love - - - -	S. of William L.; who neglected to enter by right of his wife Margaret, dau. of John Maxwell, skinner. B. and G.B. gratis at the desire of the Lord Justice Clerk.	9th May, 1701
13th " "	Hendrie Smith - - - -		
6th Mar., 1685	John McKipping - - - -	App. of John Miller	9th Feb., 1703
4th Nov., 1703	William Jameson - - - -	S.L. of William Scott	9th Aug., "
16th Mar., 1705	John Hunter - - - -		
10th May, 1706	John Barr - - - -	E.S. of John B.	27th April, 1706
9th " 1707	James Young - - - -	S.L. of Matthew Allasoun	27th Mar., 1707

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
6th Aug., 1708	James Tavendale - - - -	App.	15th May, 1708
6th Feb., "	John Hill - - - -		
5th Aug., 1709	John Jack - - - -	gratis; E.S. of Jas. J., glover	28th May, 1709
9th Feb., "	John Jamieson - - - -		
9th Sept., "	Lyon Stewart - - - -		
4th May, 1711	Robert Shearer, glover - - -	S.	22nd Feb., 1711
8th June, "	Richard Maxwell, junior, glover	S.	7th June, "
20th Sept., "	William Smith - - - -		
5th " 1712	William King - - - -	S.L. of James Young, glover	12th Aug., 1712
20th " "	James Jack, younger, glover -	Y.S. of James J., elder	16th Sept., "
14th Aug., 1713	Thomas Boyd - - - -	App. with Richard Maxwell	8th Aug., 1713
2nd " 1717	Alexander Ramsay, glover; at the desire of the Provost.	gratis	9th Mar., 1714
19th " 1715	Patrick Aldcorn; at the desire of Robert Bogle, late bailie, conform to act of Council, dated 5th October, 1713.	E.S. of dec. John A.	27th " "
3rd Sept., 1714	Thomas Shearer - - - -	E.S. of dec. Thomas S.	12th Aug., "
3rd " "	William Jack - - - -	gratis	20th " "
3rd " "	William Cochrane; at the desire of Henry Smith, late bailie, conform to act of Council, dated 2nd July.	S. of Alexander C., gratis	21st " "
3rd " "	Walter McKipping - - - -	E.S. of dec. John McK.	31st " "
19th Aug., 1715	George Stevenson - - - -	E.S. of John S.	4th Aug., "
4th May, 1716	John Tassie; at the desire of Thomas Hamilton, bailie, conform to act of Council, dated 13th April. (G.B. by purchase 9th June, 1716.)	S. of John T., gratis	17th April, 1716
20th Sept., "	John Balloch - - - -	E.S. of Samuel B.	20th Sept., "
2nd Nov., "	Thomas Peady - - - -	E.S. of John P.	21st Sept., "
15th Feb., 1717	Gabriel Cochrane - - - -	Y.S. of Alexander C.	25th Oct., "
2nd Aug., "	John Wilson, younger - - - -	E.S. of John W.	23rd July, 1717
2nd " "	Robert Fulton - - - -	E.S. of dec. James F.	26th " "
2nd " "	James Young, younger - - - -	App. of James Young	1st Aug., "
	James Barr; B. and G.B. gratis at the desire of Thomas Peter, late Dean of Guild, conform to act of Council, dated 20th August	App. of James Young	31st " "
2nd May, 1718	John Reid - - - -	App. with Richard Maxwell	24th April, 1718
19th Sept., 1734	James Crawford, merchant - -	S.L. of John Peadie	14th May, "
7th Nov., 1718	George Templeton - - - -		
6th " 1719	Patrick Young, glover - - -	S.L. of James Young	23rd July, 1719
6th " "	Walter Jamieson, glover - - -	E.S. of dec. John J.	2nd Oct., "
29th May, 1733	William Parlane - - - -	S.L. of William Auchincloss	2nd " "
19th Aug., 1720	James Maxwell, glover; gratis at the desire of Adam Montgomery, late Dean of Guild, conform to act of Council, dated 15th August.	App. with dec. John Maxwell	18th Aug., 1720
11th " 1721	William Stirling - - - -	gratis	6th Oct., "
23rd Jan., "	David Fairweather - - - -	F.H.	26th Nov., "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
11th Aug., 1721	George Ramsay; one of the town's drummers, <i>gratis</i> , conform to act of Council, dated 4th August.	S.L. of Robert Littlejohn, merchant	5th Aug., 1721
11th May, 1722	William Young, glover; <i>gratis</i> conform to act of Council, dated 8th May.	S. of James Y.	10th May, 1722
7th Feb., 1724	Andrew Stevenson, glover - James Howie; <i>gratis</i> , conform to act of Council, dated 6th Dec.	<i>gratis</i> E.S. of John H.	13th Sept., 1723 12th Dec., "
11th Sept., "	Alexander Paterson; <i>gratis</i> , conform to act of Council, dated 30th July.	E.S. of dec. John P.	6th Aug., 1724
25th Aug., 1738	George Neill, cordiner - James Tassie - - - -	S.L. of John Wilson E.S. of John T.	22nd April, 1725 9th June, 1726
19th Aug., 1726	Robert Wilson - - - -	App. with John W.	4th Aug., "
2nd May, 1727	Thomas Auchincloss - - -	E.S. of Thomas A.	26th April, 1727
20th Sept., "	William Macleish - - - -	S.L. of John Wilson	14th Sept., "
10th May, 1728	Matthew Howie - - - -	Y.S. of John H.; one of the town's officers, <i>gratis</i> , conform to act of Council, dated 25th January.	22nd Feb., 1728
8th " 1729	John Maxwell - - - -	E.S. of dec. John M.	1st May, 1729
22nd " 1730	Archibald McCulloch - - -		
2nd June, "	Hugh Bryson - - - -	S.L. of John Cumming, maltman	19th Mar., 1730
22nd May, "	William Jack - - - -	E.S. of James J., glover	7th April, "
13th Jan., 1732	John Jamieson - - - -	Y.S. of dec. John J.	20th May, "
6th Aug., 1731	John Robertson - - - -	S.L. of John Jamieson	30th June, 1731
25th " 1732	Samuel Balloch - - - -	Y.S. of Samuel B.	29th July, "
21st Sept., 1738	John Tassie - - - -	E.S. of John T.	15th Aug., 1732
4th May, 1733	James Pitcairn, tailor - - -	S.L. of Alexander Cochrane	24th Aug., "
17th " 1734	Robert Young; <i>gratis</i> , conform to act of Council, dated 14th June.	Y.S. of John T. Y.S. of James Y.	2nd May, 1733 21st June, "
28th July, 1733	James Barclay - - - -	E.S. of dec. James B., merchant	26th July, "
17th Sept., 1741	William Thomson, cordiner -	E.S. of William T.	24th April, 1734
17th May, 1734	John Miller - - - -		
17th " "	William Barr - - - -	E.S. of dec. William B. merchant	7th May, "
13th Aug., "	William Hutchesone - - -		
21st " 1738	William Meikle, cordiner - -	S.L. of John Howie	6th Feb., 1735
7th Dec., 1736	John Barclay - - - -	Y.S. of Thomas B., merchant	18th Nov., 1736
16th Aug., 1737	William Jamison, weaver - -	App. of Wm. J.	31st Oct., 1728
10th May, 1738	Alexander Cook, glover - -	<i>gratis</i> , conform to act of Council, dated 26th October.	2nd Nov., 1738
21st Sept., "	James Edmond - - - -		
27th Aug., 1741	John Jack - - - -	E.S. of James J.	13th July, 1741
17th Sept., "	John Sheirer - - - -	E.S. of Robert S.	2nd Sept., "
15th Jan., 1742	John Mitchell - - - -	F.H.	7th Jan., 1742
27th Aug., "	William Stirling - - - -	S.L. of John Wilson	23rd Aug., "
20th Sept., 1752	Hugh McGhie; <i>gratis</i> , conform to act of Council, dated 8th Feb.	App. with Gabriel Cochrane	21st June, 1743

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
18th Aug., 1742	Patrick Maxwell, cordiner -	E.S. of Robt. M., tanner	24th Jan., 1734
25th " 1748	Robert Meiklejohn, merchant -	S.L. of John Jack	4th Aug., 1743
20th Sept., 1744	David Young - - - -	Y.S. of Patrick Y.	13th Sept., 1744
6th Aug., 1747	Alexander Cochrane - - - -	E.S. of dec. Gabriel C.	3rd May, 1745
13th Mar., 1746	John Barton - - - -		
13th " "	Robert Alexander - - - -		
29th Aug., "	Robert Sheirer - - - -	Y.S. of dec. Robert S.	14th Aug., 1746
6th " 1747	John Wilson - - - -	E.S. of dec. John W.	31st July, 1747
15th Sept., "	David Peter - - - -		
16th Oct., "	James Wotherspoon - - - -		
21st Sept., 1749	David Somervell, cordiner -	S.L. of Gabriel Cochrane	15th Sept., 1749
21st " "	James Montgomery - - - -		
21st " "	William Herbertson - - - -		
15th Feb., 1750	Walter Scott; <i>gratis</i> , at the desire of George Bogle, Dean of Guild.		1st Dec., "
14th Sept., "	Archibald Tassie - - - -	Y.S. of dec. John T.	13th Sept., 1750
29th Nov., "	Thomas Whythill - - - -	E.S. of dec. William W., merchant	22nd Nov., "
2nd Aug., 1751	Alexander McLeish - - - -	E.S. of William McL.	28th June, 1751
2nd " "	Robert Wilson - - - -	Y.S. of dec. John W.	1st Aug., "
18th June, 1752	John Maxwell - - - -	E.S. of John M.	18th June, 1752
15th Aug., "	Hugh Brysson - - - -	E.S. of Hugh B.	12th Aug., "
6th April, 1749	John Bewgo (Bengo) - - - -	F.H.	10th Sept., 1753
20th Sept., 1753	James Barclay - - - -	E.S. of James B.	19th " "
20th " "	John Beugo (Bengo) - - - -	E.S. of John B.	19th " "
3rd Aug., 1754	James Wilson - - - -	Y.S. of dec. John W.	19th " "
20th Sept., 1753	Peter Young - - - -	Y.S. of Patrick Y.	19th " "
20th " "	David Bryson, coppersmith -	Y.S. of Hugh B.	19th " "
20th " "	James Wilson - - - -		
20th " "	Thomas Allason, flesher - -	E.S. of John A., flesher	21st Sept., 1752
20th " "	William Tennent, cordiner -	E.S. of John T., cordiner	20th " 1753
20th " "	Alexander Dalmahoy, hammerman	S.L. of John Robertson, merchant	19th " "
20th " "	Edward Robertson, hammerman	Y.S. of John Robertson, merchant	20th " "
20th " "	John Kerr - - - -		
20th " "	David Dunlop - - - -		
20th " "	Robert Strang, merchant - -	E.S. of James S., merchant	20th Sept., "
20th " "	Robert Fleming, weaver - -	S.L. of William Jamieson	20th " "
20th " "	John Barclay - - - -	Y.S. of James B.	20th " "
17th May, 1762	George Tassie - - - -	Y.S. of dec. James T.	28th Feb., 1754
8th Nov., 1754	Thomas Young - - - -	Y.S. of dec. James Y., glover	7th Nov., "
28th May, 1756	William Young, glover - -	Y.S. of dec. Patrick Y., glover	26th May, 1756
21st Sept., 1758	francis Muir, coppersmith -	<i>gratis</i>	21st Sept., 1753
18th " 1760	Robert Auldcorn - - - -	E.S. of dec. Patrick A.	17th " "
18th " "	James Young - - - -	E.S. of dec. Robert Y.	18th " "
18th " "	William Tassie - - - -	E.S. of Archibald T.	18th " "
18th " "	James Young - - - -	E.S. of Thomas Y.	18th " "
18th " "	John Stirling - - - -	E.S. of dec. William S.	18th " "
30th Oct., "	John Walker - - - -	Y.S. of dec. Peter W., maltman	30th Oct., 1761

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
14th Sept., 1759	John Maxwell - - - -	—	—
18th " 1760	James Brock, stocking maker -	S.L. of George Neill, cordiner	18th Sept., 1760
18th " "	James Gardner, horse-setter -	S.L. of Robt. Young	18th " "
18th " "	Peter Wright - - - -	—	—
31st May, 1762	William Tassie - - - -	E.S. of George T.	17th May, 1762
15th Oct., "	William Brown, jr., merchant -	E.S. of Wm. B., indweller	4th April, 1734
15th " "	William Brown (tertius), glover	Y.S. of William B., junior, merchant	15th Oct., 1762
20th Sept., "	Thomas Smith - - - -	S.L. of James Barclay	13th Sept., 1764
28th Oct., 1760	Thomas Watson - - - -	<i>gratis</i> , on the nomination of James Clark, Deacon-Convener.	8th Oct., "
19th Sept., 1765	John Howie - - - -	E.S. of Matthew H.	13th Aug., 1765
—	John Shearer - - - -	E.S. of John S.	2nd Nov., 1767
—	Robert Shearer - - - -	E.S. of Robert S.	2nd " "
—	James Wotherspoon - - - -	App. of James Barclay	18th July, 1768
Craft Records 1765 - 1777 awaiting.			
—	Thomas Young - - - -	Y.S. of dec. Thomas Y.	26th Aug., "
—	John Jamieson, weaver - - - -	Y.S. of William J.	7th Sept., "
—	William Davidson - - - -	F.H.	19th April, 1769
—	Andrew Tassie - - - -	Y.S. of Archd. T.	16th June, "
—	Thomas Burton - - - -	F.H.	15th Sept., "
—	Ebenezer Barclay - - - -	Y.S. of James B.	13th Oct., "
—	Thomas Young - - - -	E.S. of David Y.	13th " "
—	Robert Howie - - - -	Y.S. of Matthew H.	13th " "
—	Peter Young - - - -	Y.S. of David Y.	13th " "
—	John Ruthven, weaver and skinner	S.L. of John Maxwell	16th Nov., "
—	Patrick Brown, glover - - - -	Y.S. of William B., jr., merchant	1st Mar., 1771
—	Alexander Sutherland - - - -	S.L. of Thos. Whitehill	15th April, 1773
—	Thomas Morrison - - - -	App. with James Barclay, junior	26th Aug., "
—	Thomas Barclay - - - -	Y.S. of James B.	9th Sept., "
—	George Tassie - - - -	E.S. of dec. George T.	30th " "
—	John Tassie - - - -	Y.S. of dec. George T.	30th " "
—	James Richardson - - - -	<i>gratis</i> , on the nomination of William French, bailie	27th Oct., 1774
—	William Buchanan - - - -	F.H.	17th Aug., 1775
—	James Risk - - - -	E.S. of David R., merchant	24th " "
—	David M'Chlery - - - -	F.H.	19th Sept., "
—	William Cosh - - - -	S.L. of William Gregory, merchant	1st Dec., "
—	John Shearer - - - -	Y.S. of Robert S.	22nd Aug., 1776
—	Robert Paterson; already (19th September, 1763) B. and G.B. as currier, is readmitted as skinner as E.S. of James P., tanner, servant in the Glasgow tanwork.	E.S.	3rd Oct., "
—	David Young - - - -	Y.S. of David Y.	5th Sept., 1777
—	John Tennant - - - -	Y.S. of William T., cordiner	2nd Oct., "
—	Robert Young - - - -	E.S. of James Y.	2nd " "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
—	James Barclay - - - -	E.S. of James B.	2nd Oct., 1777
—	Robert Richardson - - - -	E.S. of James R.	2nd " "
—	James Pettigrew - - - -	App. of James Barclay	2nd " "
—	John Bryce - - - -	E.S. of James B., cordiner	2nd " "
—	John Beugo - - - -	E.S. of John B.	2nd " "
—	John Tassie - - - -	E.S. of dec. Archibald T.	2nd " "
—	Archibald Tassie - - - -	E.S. of William T.	2nd " "
—	William Jack - - - -	E.S. of John J.	3rd " "
—	Peter Young - - - -	Y.S. of James Y.	3rd " "
—	George Young - - - -	E.S. of Peter Y.	3rd " "
—	James Young - - - -	E.S. of dec. Patrick Y.	3rd " "
—	George Wyse - - - -	Y.S. of James W., flesher	3rd " "
2nd Oct., 1789	John Wyse - - - -	Y.S. of James W., flesher	3rd " "
—	William Young - - - -	E.S. of William Y., glover	3rd " "
—	Charles Sherifflaw - - - -	App. of Thomas Young	3rd " "
2nd Oct., "	William Tassie - - - -	Y.S. of William T.	3rd " "
13th May, 1779	Francis Oliphant, merchant	S.L. of Thomas Young	3rd " "
—	Basil Ronald - - - -	Y.S. of dec. William R., weaver	13th May, 1779
13th " "	Robert Barr, merchant - - - -	E.S. of Robt. B., weaver	11th Mar., "
—	James Paterson, skinner and glover	F.H.	6th Sept., 1781
—	John Peacock, glover - - - -	Y.S. of William P., cordiner	3rd Oct., 1782
24th Feb., 1784	John Ritchie - - - -	—	—
1st June, "	George Watson - - - -	App. with Thomas Smith	18th Mar., 1784
17th May, "	James Black, merchant - - - -	F.H.	20th " 1782
—	Ephram Gardner - - - -	F.H.	25th " 1784
15th June, "	George Storie, merchant - - - -	Y.S. of Jas. S., merchant	27th Aug., 1770
—	James Morison, wright - - - -	S.L. of James Barclay	25th Mar., 1784
15th June, "	Thomas Baynham - - - -	App. with George Tassie and Company, skinnners	15th June, "
16th Sept., "	Patrick Young - - - -	Y.S. of William Y.	16th Sept., "
19th Nov., "	John Fulton - - - -	E.S. of dec. Robert F.	19th Nov., "
—	Daniel Wright - - - -	F.H.	4th Aug., 1785
20th Feb., 1787	David Russell - - - -	Y.S. of George R., maltman	16th Oct., 1786
—	William Wilson - - - -	F.H.	19th " "
2nd Oct., 1789	James Russell, skinner and glover	E.S. of James R., merchant	19th " "
13th Jan., 1787	William Meikle, baker - - - -	App. of D. Smith	15th Sept., 1777
28th Sept., "	Archibald Ronald - - - -	Y.S. of William R., weaver	20th " 1787
20th Feb., "	James Mackenzie, merchant -	Y.S. of James M.	17th Oct., 1785
2nd Oct., 1789	Thomas Crie - - - -	Y.S. of dec. John C., cordiner	2nd Oct., 1789
2nd " "	John Buchanan - - - -	App. with George Tassie and Company	2nd " "
2nd " "	Joseph Barr - - - -	App. with Barr and Ronald	2nd " "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
2nd Oct., 1789	John Watson - - -	E.S. of dec. Thomas W.	2nd Oct., 1789
2nd " "	James Ross, shoemaker - -	S.L. of David Young	2nd " "
2nd " "	William Bryce - - -	Y.S. of James B.	2nd " "
7th Jan., "	William Brown, merchant -	E.S. of Wm. B., glover	7th Jan., "
21st Feb., "	William Newlands, merchant -	E.S. of Alex. N., tanner	20th Aug., 1782
2nd Oct., "	William Anderson, merchant -	E.S. of John A., tanner	20th Oct., 1785
2nd " "	James Gardner, flesher - -	Y.S. of Jas. G., horse-setter	2nd " 1789
2nd " "	James Brock, merchant - -	E.S. of Jas. B., stocking maker	3rd " 1782
2nd " "	Joseph Edmond, baker - -	Y.S. of Jas. E., baxter	8th Sept., 1784
2nd " "	James Edmond, baker - -	E.S. of Jas. E., baxter	13th " "
2nd " "	James Paull, weaver - - -	E.S. of John P., weaver	4th " "
2nd " "	John Craig, baxter - - -	—	—
2nd " "	Robert Craig, baker - - -	—	—
2nd " "	John Craig, baker - - -	Y.S. of John C., baxter	9th Sept., "
2nd " "	William Watt, weaver - - -	—	—
2nd " "	Charles Stewart, wright - -	F.H.	20th Oct., 1785
2nd " "	David Burns, weaver - - -	S.L. of John Paull, weaver	17th Sept., 1787
2nd " "	John Thomson, mason - - -	F.H.	18th Aug., 1785
2nd " "	William McFarlane, merchant -	S.L. of Alex. Cochran	20th Sept., 1787
2nd " "	James Hall, merchant - - -	S.L. of Jas. Brock, stocking maker	3rd Oct., 1782
2nd " "	James Gilchrist, merchant -	S.L. of Jas. Brock, stocking maker	3rd " "
2nd " "	Thomas Christie, painter - -	Y.S. of Robt. C., wright	31st July, 1778
2nd " "	Laurence Brown, merchant -	Y.S. of Jas. B., cordiner	2nd Oct., 1789
2nd " "	Laurence McKinlay, skinner -	Y.S. of Jas. M., baker	14th Sept., 1784
2nd " "	Jasper Barr, skinner - - -	—	—
2nd " "	James Russell, merchant - -	S.L. of David Dalgleish, weaver	24th Aug., 1781
2nd " "	Thomas Russell, wright - - -	Y.S. of Jas. R., merchant	19th Oct., 1786
2nd " "	William Edmond, merchant -	App. of Wm. Buchanan, tanner	13th Jan., 1785
2nd " "	David Mann, merchant - - -	E.S. of Duncan M.	17th May., 1774
28th Dec., "	James Hunter, maltman - - -	E.S. of Robert H., cordiner	23rd Dec., 1789
27th Aug., 1790	William Jack - - -	E.S. of John J.	3rd Oct., 1777
25th " 1791	John Buchanan - - -	App. of George Tassie	2nd Oct., 1789
25th " "	James Nicoll - - -	App. of Barr and Ronald	25th Aug., 1791
7th June, 1792	Henry Riddell, Esq., merchant -	S.L. of John Glassford, merchant	12th Oct., 1781
10th Aug., "	William Tassie, younger - -	Y.S. of Wm. T.	3rd Oct., 1777
18th Aug., 1797	Alexander Coats, maltman - -	S.L. of Archibald Tassie	3rd Mar., 1794
29th " "	Alexander McLish - - -	E.S. of Alexander McL.	18th Aug., 1797
29th " "	Robert Edmond - - -	App. of William Brown	28th " "
29th " "	Peter Ralston - - -	F.H.	29th " "
29th " "	Thomas Neilson, merchant -	S.L. of Francis Oliphant	3rd Aug., 1786
18th Sept., 1799	John Duncanson, senior - - -	F.H.	29th Aug., "
20th " "	John Duncanson, junior - -	E.S. of John D., senior	29th " "
20th " 1798	John Muirhead - - -	F.H.	20th Sept., 1798
19th April, 1799	William Proudfoot - - -	F.H.	19th April, 1799
24th May, "	Hugh Proudfoot - - -	Y.S. of William P.	29th " "
30th Aug., "	George Meikle - - -	F.H.	29th Aug., "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
3rd Dec., 1799	William Watson, merchant - -	S.L. of James Bryce	—
31st Aug., 1801	John Paterson - - -	F.H.	24th Aug., 1801
31st " "	John Muirhead, merchant - -	S. of John Muirhead	17th June, "
31st " "	William Proudfoot, junior -	Y.S. of William P.	31st Aug., "
16th Sept., "	Gavin Bowes, jr., flesher - -	S.L. of David M'Leerie	1st Sept., 1797
27th Aug., 1802	Hugh Cameron, glover - - -	App. of John Tassie, glover	21st May, 1802
27th " "	*John Baird, shoemaker - - -	S.L. of Thos. Scott, merchant	13th Sept., 1790
18th Feb., 1803	John Ritchie, glover - - -	App. of William Tassie and William Brown, glovers	10th May, 1803
14th Sept., 1802	*Thomas Brown, shoemaker -	S.L. of Thos. Smith	20th June, 1796
26th Aug., 1803	Dewar Proudfoot - - -	Y.S. of William P.	25th Aug., 1803
23rd " 1805	*James Mearns, weaver - - -	S.L. of Robert Paterson	21st " 1805
13th Sept., "	*James Paul - - -	—	—
15th " 1807	Robert Paterson - - -	F.H.	15th Sept., 1807
15th " "	James Gardner - - -	E.S. of dec. William G., merchant	15th " "
11th Nov., "	James Wyse, flesher - - -	E.S. of dec. James W., hammerman	29th Dec., 1800
8th Jan., 1808	James Boyd - - -	F.H.	8th Jan., 1808
2nd Feb., "	Alexander Glen, jr., weaver -	F.H.	27th Aug., 1802
16th May, "	Andrew Hunter - - -	App. of Basil and Archibald Ronald	4th April, 1808
—	Thomas Pairman - - -	F.H.	5th " "
—	Andrew McDowall, merchant -	S.L. of John Beugo	19th " "
—	James Roxburgh, skinner, Hamilton	F.H.	19th " "
—	Walter McFarlane - - -	F.H.	19th " "
—	Robert Howie - - -	Y.S. of John H.	17th May, "
13th Sept., "	David Meikle - - -	E.S. of George M.	12th Sept., "
10th June, 1809	David Anderson, flesher - - -	S.L. of dec. David Russell	8th " 1807
—	David Muir - - -	Y.S. of dec. Robert M., merchant	16th Feb., 1809
7th Oct., "	James Cleland, Esq.; Magistrate of the City of Glasgow (<i>Hon. Member</i>).	—	—
10th June, "	George Hamilton - - -	F.H.	16th June, "
14th Sept., 1810	William Brown - - -	E.S. of dec. William B.	15th Sept., "
14th " "	John Jamieson Craig - - -	S. of John C., hammerman	28th Oct., 1796
14th " "	John Tassie - - -	E.S. of John T.	15th Sept., 1810
14th " "	James Tassie, merchant - - -	Y.S. of John T., weaver	21st April, 1808
17th " 1811	James Carfrae - - -	App. of McKenzie and Tassie, glovers	9th Sept., 1811
14th " 1810	Thomas Alexander, wright - -	S.L. of Jas. Paterson	15th " 1810
29th Aug., 1811	*John Cleland, jr., wright - -	S. of James C.	29th Aug., 1811
17th Sept., "	Robert Hunter, maltman - - -	Y.S. of Robert H., cordiner	17th May, 1803
17th " "	Andrew Stewart, merchant -	S.L. of John Howie	8th Oct., 1804
17th " "	William Jamieson, weaver - -	S. of John J.	—
11th " "	*John Kerr - - -	F.H.	30th May, 1799
11th Oct., 1813	*James Hamilton, weaver - -	S.L. of James Freebairn	15th Aug., 1812
26th Aug., 1814	*Andrew Liddell, shoemaker -	S.L. of Robert Fleming	—
25th " 1815	*Thomas Naismith, cordiner -	S.L. of John Baird, shoemaker	8th Feb., 1810
—	Fulton McLellan, flesher - - -	S.L. of William Cosh	22nd June, 1815

* Pencil Members.

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
25th Aug., 1815	George Gillies - - -	F.H.	23rd Aug., 1815
25th " "	Thomas Brownlee - - -	E.S. of James B., wright	24th " "
22nd Sept., "	*John Craig, merchant - - -	S.L. of John Howie	" "
13th " 1816	Gavin Pettigrew - - -	E.S. of dec. James P.	12th Sept., 1816
15th May, 1817	Archibald Shearer; skinner and grocer in Stockwell Street.	E.S. of John S.	31st Mar., 1817
15th " "	John Atkinson - - -	S.L. of John Howie	8th April, 1808
8th Sept., 1815	William Ure; already admitted as merchant, is readmitted as skinner.	S.L. of James Pettigrew	30th Sept., 1817
30th " 1817	Robert McFarlane Ronald, merch.	Y.S. of Basil R.	17th " "
11th Nov., "	*John Coats, weaver - - -	S.L. of dec. William Jamieson	26th April, 1813
2nd Feb., 1818	John Brownlee - - -	S.L. of Andrew Hunter	29th Jan., 1818
2nd " "	Matthew Scott - - -	E.S. of dec. Thomas S. merchant	2nd Feb., "
21st Aug., "	*Andrew Liddel - - -	S. of Andrew L., shoemaker	21st Aug., "
21st " "	*William Wood, shoemaker -	S.L. of dec. James Hamilton	30th " 1805
7th Sept., "	George Crawford, jr., writer -	S. of George C.	27th " 1818
6th " 1819	Adam Gibson - - -	App. of William Brown	11th " 1819
13th Aug., "	Alexander Edmond, hammerman	E.S. of Robert E.	11th " "
7th Sept., 1818	John Ewing - - -	E.S. of dec. John E., previously (13th June, 1809) admitted as wright, is readmitted as skinner.	13th June, 1809 4th Sept., 1819
1st June, 1820	John Hunter - - -	E.S. of dec. Andrew H.	1st June, 1820
15th Feb., 1821	James Tassie - - -	Y.S. of John T.	14th Feb., 1821
15th Aug., "	James Mowatt - - -	F.H.	15th Aug., "
15th " "	John Mowatt - - -	E.S. of James M.	15th " "
31st " "	James Proudfoot, glover and skinner	Y.S. of William P., sen.	31st " "
19th Sept., "	James Brown - - -	E.S. of dec. Laurence B.	18th Sept., "
16th " 1822	James Rodger - - -	S.L. of James Nichol	16th " 1822
30th Dec., "	*John Watson, merchant - - -	E.S. of dec. George W.	9th Feb., 1818
20th Jan., 1823	Thomas Paterson - - -	E.S. of John P.	14th Jan., 1823
" "	Joseph Angus, skinner, leather merchant	F.H.	8th July, "
" "	William Harris Walton, skinner, leather merchant	F.H.	9th " "
" "	William How, skinner, foreign hide merchant	F.H.	22nd " "
11th Nov., 1829	Andrew Paul, skinner, candle-maker, tobacconist	Y.S. of James P., weaver	21st Aug., "
17th Sept., 1823	David Russell - - -	E.S. of David R.	13th Sept., "
20th Aug., 1824	William Graham - - -	S.L. of Robert Malcolm	19th Aug., 1824
10th May, 1825	Moses Lowe, weaver - - -	Apprentice	1st Dec., 1823
12th Sept., "	Thomas Hamilton - - -	Y.S. of George H.	12th Sept., 1825
14th " 1826	Andrew Sharp - - -	S.L. of Matthew Scott	11th Oct., "
11th Oct., 1825	William Whyte, merchant - - -	S.L. of James Wyse	16th Sept., 1822
1st Dec., "	Robert Howie - - -	S. of James H.	" "
4th Feb., 1828	James Muirhead - - -	E.S. of John M.	21st Dec., 1825
14th Sept., 1826	John Jack - - -	E.S. of William J.	14th Sept., 1826
16th May, 1827	William Graham - - -	S.L. of George Meikle	15th May, 1827
23rd Aug., "	John Mickle - - -	Y.S. of George M.	23rd Aug., "
" "	Wolfe Levy - - -	F.H.	22nd Nov., 1828
20th Aug., 1829	Robert Muirhead - - -	F.H.	21st Aug., 1829
11th Nov., "	Rev. Thomas Young - - -	S. of dec. Peter Y.	8th Nov., 1828

* Pendicle Members.

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
2nd Feb., 1830	William Paul - - -	Y.S. of James P., weaver	2nd Feb., 1830
16th July, "	William Jack, jr., skinner at Dunse	Y.S. of William J.	15th July, "
19th Aug., 1831	John Gardner, dyer - - -	Y.S. of William G.	13th Sept., "
14th Aug., 1832	John Torrance, mason - - -	S.L. of James Wyse	19th " 1827
" "	William Sloan - - -	S.L. of dec. James Paul, weaver	1st Aug., 1832
14th " "	David Bryson, flesher - - -	E.S. of Peter Bryson	27th Feb., 1815
11th Sept., "	Alexander Mitchell, currier -	F.H.	24th July, 1828
27th Aug., 1833	Daniel McNeill, skinner, glover -	S.L. of Hugh Proudfoot	17th Sept., 1833
26th " 1834	George Hume - - -	App. of David Meikle	25th Aug., 1834
11th Nov., "	Colin McFarlane, cooper - - -	S.L. of David Russell	9th June, 1817
10th Feb., 1835	David Wemyss - - -	S.L. of Wm. Proudfoot	2nd Feb., 1835
12th May, 1836	John Taylor - - -	F.H.	20th Aug., "
11th Nov., 1831	George Dick. Made <i>Hon. Member</i> on 22nd March, 1841.	F.H. Already (15th Mar., 1831) admitted as mason, is readmitted as skinner.	22nd Sept., "
24th Feb., 1837	David Auchenvole Nelson - -	S.L. of John Ewing	4th Feb., 1837
" "	John McNair Johnston - -	Y.S. of James J., merchant	12th April, "
18th Aug., "	Peter Muirhead - - -	E.S. of Robert M.	16th Aug., "
23rd Feb., 1838	Archibald Alison, Esq., Sheriff of Lanarkshire (<i>Hon. Member</i>).	"	"
29th May, "	Hugh Proudfoot - - -	E.S. of dec. Hugh P.	25th May, 1838
29th " "	Alexander Burns Glen - - -	E.S. of Alex. G., jr.	26th " "
29th " "	Thomas McInnes, wright - - -	Y.S. of Wm. M., maltman	29th Mar., 1827
13th Nov., 1839	George Donaldson, skinner, slater	Y.S. of James D., mason	5th Sept., 1839
18th Aug., 1837	Adam Monteith	Y.S. of John M., merchant previously (17th Nov., 1825) admitted as a merchant, is readmitted as skinner.	19th " "
15th Nov., 1839	John Reid; of Kingston, Dublin	S.L. of Robert Shearer	15th Nov., "
16th July, 1840	George Buchanan - - -	S.L. of William Sloan	2nd July, 1840
14th Sept., 1842	William Munn - - -	S.L. of John Shearer	15th Sept., 1841
14th " "	John Wise, flesher - - -	E.S. of John W.	24th Feb., 1826
3rd May, 1843	John Laing - - -	S.L. of dec. Wm. Wood	23rd " 1841
13th Sept., "	James Smith - - -	E.S. of William S., wright	13th Sept., 1843
6th Dec., "	John Keir - - -	F.H.	23rd Nov., 1843
20th Sept., 1844	James Newlands - - -	Y.S. of William N., merchant	11th April, 1844
9th May, "	Stephen Muirhead - - -	Y.S. of Robert M.	8th May, "
15th Aug., "	William Newlands - - -	E.S. of William N.	24th Nov., 1842
21st May, 1845	Andrew Hunter - - -	E.S. of John H.	18th April, 1845
" "	Joseph Whitehead, jr. - - -	E.S. of Joseph W., merchant	28th May, "
21st May, "	Thomas Brown, bootmaker - -	Y.S. of Thomas B.	20th " "
10th Nov., "	Robert Thomson - - -	S.L. of Thomas Brownlie	8th Nov., "
10th " "	James Brownlie ¹ - - -	E.S. of dec. Thomas B.	10th " "
² F3rd Nov., 1847	Robert Lamond, writer - - -	Y.S.	19th Oct., 1831 <i>qua</i> merchant
21st Feb., 1848	John Duncanson - - -	E.S.	10th Nov., 1845 <i>qua</i> Flesher

¹ Craft not mentioned hereafter in Name Column. Exclusive privileges abolished 1846.² F=Entered Craft at Far Hand.

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
15th Aug., 1848	James Wood - - - -	E.S.	30th June, 1848
10th Nov., "	Daniel Naismith - - - -	Y.S.	18th Sept., "
10th " "	George Mitchell Proudfoot - - - -	Y.S.	12th Oct., "
10th " "	John Elstob - - - -	S.L.	23rd " "
4th May, 1849	Robert Muirhead - - - -	Y.S.	30th April, 1849
11th Sept., "	James Naismith - - - -	E.S.	20th Aug., "
11th " "	Robert Naismith - - - -	Y.S.	20th " "
11th " "	John Rennie - - - -	App.	11th Sept., "
5th Feb., 1850	John Paterson - - - -	S.L.	5th Nov., "
2nd Aug., "	George Morton - - - -	S.L.	1st Aug., 1850
18th Sept., "	Robert Alexander - - - -	S.L.	18th Sept., "
18th Feb., 1851	Henry Leck - - - -	Y.S.	14th Oct., "
6th " "	Thomas Barclay - - - -	Y.S.	15th " "
6th " "	James Muirhead - - - -	Y.S.	15th Jan., 1851
18th Sept., "	John Kerr - - - -		
5th Nov., "	Archibald Newlands - - - -	Y.S.	30th April, 1846 <i>qua</i> Maltman
F11th " 1852	James Muirhead - - - -	E.S.	5th Feb., 1844 <i>qua</i> Mason
11th " "	Robert Keldie - - - -	S.L.	29th Sept., 1852
F11th " "	James Kay - - - -	S.L.	11th Nov., "
F19th May, 1853	Donald Ross - - - -		
F1st June, "	Robert B. Lang - - - -	Y.S.	18th Sept., 1856
F7th " "	William York - - - -	F.H.	17th " 1835 <i>qua</i> Mason
F7th " "	John Bennie - - - -	Y.S.	15th Sept., 1835 <i>qua</i> Wright
F7th " "	David Yuile - - - -	E.S.	4th Aug., 1845 <i>qua</i> Maltman
F7th " "	William Steele - - - -	S.L.	27th June, 1849 <i>qua</i> Wright
F7th " "	John Carrick - - - -	E.S.	8th June, 1853
F1st Sept., "	James Lawcock - - - -	F.H.	26th " 1839 <i>qua</i> Mason
F1st " "	David Dunn - - - -	S.L.	6th Sept., 1839 <i>qua</i> Merchant
1st " "	James Yorke - - - -	Y.S.	19th Sept., 1849
F1st " "	Matthew Nisbet - - - -	S.L.	10th Aug., 1853
F1st " "	David Mitchell - - - -	F.H.	1st Sept., "
F1st " "	John Kirsop - - - -	E.S.	21st Dec., "
2nd " "	James Mowatt - - - -	Y.S.	2nd Sept., "
6th " "	Thomas Davidson - - - -	Y.S.	4th May, 1816 <i>qua</i> Merchant
19th " "	Peter William Young - - - -	E.S.	19th Sept., 1853
19th " "	James Stewart - - - -	S.L.	19th " "
4th Nov., "	John Cree - - - -	E.S.	26th " 1844 <i>qua</i> Merchant
15th May, 1854	James Farie - - - -	S.L.	15th May, 1854
29th July, "	James Brown Stirrat - - - -	S.L.	27th July, "
15th Aug., "	William Anderson - - - -	S.L.	6th Aug., 1855
8th Feb., 1855	Robert Stewart - - - -	S.L.	1st Nov., 1854
F11th Sept., "	William Greig - - - -	E.S.	8th June, 1855
11th " "	John Liddell - - - -	Y.S.	17th July, "
13th Nov., "	Andrew Muirhead - - - -	Y.S.	6th Aug., "
13th " "	William Liddell - - - -	Y.S.	13th Nov., "
21st Aug., 1856	Alexander Scott - - - -	S.L.	5th " "
21st " "	John Rodger - - - -	Y.S.	13th Dec., "
21st " "	Mungo Reid - - - -	S.L.	13th " "
10th Sept., "	James Liddell - - - -	Y.S.	6th Sept., 1856

¹ Did not report Essay till 1856.

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
13th Nov., 1856	John Barclay - - - -	S.L.	12th May, 1851
17th Feb., 1857	Donald McIntyre - - - -		
17th " "	Thomas Davidson - - - -		
17th " "	Walter Keir - - - -	Y.S.	13th May, 1856
5th June, "	John Muirhead - - - -	E.S.	6th Feb., "
12th Nov., "	James Dunn - - - -	E.S.	2nd Sept., "
12th " "	James M. Bryson - - - -	S.L.	2nd " "
8th Feb., 1858	David Taylor - - - -	E.S.	8th Feb., 1858
8th " "	Thomas Brownlie - - - -	E.S.	8th " "
8th " "	John Brownlie - - - -	Y.S.	8th " "
6th May, "	George Meikle - - - -	E.S.	8th " "
7th Feb., 1859	Henry Lamond - - - -	Y.S.	10th Sept., "
7th " "	James Paul - - - -	E.S.	<i>qua</i> Cordiner 9th Nov., 1858
10th May, "	Andrew Penny - - - -	S.L.	16th Sept., "
5th Oct., "	William Lamond - - - -	Y.S.	10th " "
9th Nov., "	William Bell - - - -	S.L.	<i>qua</i> Cordiner 11th May, 1859
2nd Feb., 1860	John Newlands - - - -	E.S.	30th Jan., 1860
F2nd " "	James Fairclough Thomson - - - -	F.H.	1st Feb., "
11th " 1862	Robert Pettigrew - - - -	Y.S.	31st July, 1861
11th " "	Andrew Sharp - - - -	Y.S.	13th Jan., 1862
4th May, 1863	William Findlay - - - -	E.S.	3rd Sept., "
11th Feb., 1864	David McFadzean - - - -	S.L.	<i>qua</i> Weaver 25th Sept., 1863
2nd May, 1865	Andrew Ramsay - - - -	S.L.	16th " 1864 <i>qua</i> Wright
19th Feb., 1866	Robert Peel Lamond - - - -	Y.S.	1st Nov., 1865 <i>qua</i> Cordiner
19th " "	John Crawford - - - -		
3rd May, "	Andrew Scott - - - -	S.L.	26th April, 1866
9th Nov., "	James Muirhead - - - -	E.S.	27th Nov., 1865
9th " "	William Roger - - - -	E.S.	4th Sept., 1866
10th " "	James McGill - - - -	S.L.	9th May, "
15th Feb., 1867	John Couper - - - -	S.L.	11th Feb., 1867
16th May, "	Wilson Wyllie - - - -	S.L.	19th April, "
12th Jan., 1869	John Hutcheson Kerr - - - -	E.S.	13th Aug., 1868
9th Feb., "	John Meikle - - - -	Y.S.	12th Feb., "
11th Aug., "	William Watson - - - -	S.L.	6th Aug., 1869
12th " 1870	James Cameron Kerr - - - -	S.L.	9th " 1870
16th Sept., "	James Brownlie - - - -	Y.S.	19th April, "
9th Nov., "	George Brown - - - -	S.L.	6th Aug., "
9th " "	John Meikle - - - -	S.L.	9th " "
9th " "	John Ewing Nelson - - - -	E.S.	31st Oct., "
6th Feb., 1871	James Young - - - -	S.L.	24th " "
8th May, 1872	James Lang Glen - - - -	Y.S.	24th Jan., 1872
8th " "	William Greig - - - -	E.S.	29th " "
F8th " "	James McGowan, sr. - - - -	F.H.	7th May, "
6th Aug., "	Hugh Cameron - - - -	E.S.	21st Dec., 1869 <i>qua</i> Hammerman
7th Nov., "	Andrew Erskine Muirhead - - - -	Y.S.	6th Aug., 1872
13th Feb., 1873	Robert Miller - - - -	S.L.	26th Nov., 1866 <i>qua</i> Maltman
9th May, "	John Simpson - - - -	S.L.	12th Nov., 1872
9th Feb., 1874	George Proudfoot - - - -	Y.S.	7th " 1873
9th " "	James Farquhar - - - -	S.L.	7th " "
9th " "	James Proudfoot - - - -	Y.S.	7th " "
9th " "	James McGowan, jr. - - - -	E.S.	19th " "
21st " "	James Smith - - - -	Y.S.	21st June, 1872

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
8th May, 1874	John Kerr Finlay - - -	E.S.	1st May, 1874
10th Nov., "	Hugh McQueen Hume - - -	Y.S.	21st Aug., "
10th " "	Hugh McDougall - - -	S.L.	26th " "
4th Feb., 1875	Hugh Proudfoot McNeill - - -	Y.S.	22nd Sept., "
4th " "	James Proudfoot - - -	E.S.	23rd " "
8th May, 1876	James Muirhead - - -	E.S.	2nd July, 1875
8th " "	John Gillies Cree - - -	Y.S.	26th Jan., 1876
8th " "	John Stewart Osborne - - -	F.H.	14th Feb., "
8th " "	William Smith - - -	Y.S.	20th Mar., "
8th " "	Robert Campbell Thomson - - -	E.S.	4th May, "
20th Sept., "	John Howie - - -	E.S.	8th " "
8th Feb., 1877	William Arthur Liddell - - -	E.S.	9th Nov., "
8th May, "	Robert Pettigrew, jr. - - -	Y.S.	4th Jan., 1877
8th " "	Gavin Pettigrew - - -	E.S.	26th " "
7th Aug., "	Daniel Hunter Kay - - -	E.S.	3rd May, 1876
7th " "	Alexander Sharp - - -	E.S.	2nd " 1877
7th " "	Philip Thomson Kinneair - - -	S.L.	2nd " "
7th " "	George McFadzean - - -	E.S.	9th " "
28th Nov., 1878	John Stewart Paul - - -	Y.S.	19th Aug., 1878
27th Dec., "	James Waugh, jr. - - -	S.L.	8th Feb., "
13th Feb., 1879	James Crawford, jr. - - -	S.L.	29th Oct., "
12th Nov., "	William Howatt - - -	E.S.	31st " 1868
			<i>qua Mason</i>
12th " "	John Glen - - -	S.L.	12th Aug., 1879
12th " "	John Ewing Barclay - - -	Y.S.	10th Nov., "
1th Feb., 1880	William Finlay, jr. - - -	Y.S.	18th " "
11th " "	Daniel Robertson - - -	S.L.	30th Sept., "
9th " 1881	Dugald Brodie McLeod - - -	Y.S.	17th Dec., 1873
			<i>qua Tailor</i>
9th " "	John Buchanan - - -	Y.S.	16th Aug., 1880
9th " "	Matthew Pettigrew, jr. - - -	E.S.	5th Nov., "
9th " "	Andrew Greig - - -	Y.S.	8th " "
9th " "	Thomas Kirsop - - -	E.S.	9th " "
9th " "	Alexander Brown Kirsop - - -	Y.S.	9th " "
9th " "	James Nixon Kirsop - - -	Y.S.	9th " "
18th May, "	John Craig Greig - - -	Y.S.	8th Feb., 1881
9th Aug., "	Samuel Horatio St. Austin - - -	S.L.	18th Mar., "
1st Nov., "	John Jack Scott - - -	E.S.	12th Aug., "
3rd Feb., 1882	Peter Bryson - - -	Y.S.	1st Nov., "
			<i>qua Flesher</i>
12th May, "	James Macintyre - - -	Y.S.	7th Nov., 1881
8th Aug., 1883	Donald Macintyre - - -	E.S.	17th July, 1882
20th Nov., "	William Smith - - -	S.L.	2nd Nov., 1883
13th Feb., 1884	James Gray - - -	F.H.	1st " 1879
			<i>qua Hammerman</i>
12th Aug., "	Andrew Sharp - - -	Y.S.	28th July, 1884
12th " "	James Stewart Carrick - - -	Y.S.	6th Aug., "
12th " "	John Carrick, jr. - - -	Y.S.	6th " "
22nd " "	James Wilson - - -	S.L.	4th " "
27th " "	John Ewing Nelson - - -	E.S.	12th May, "
27th " "	James Stirrat, jr. - - -	Y.S.	26th June, 1884
11th Nov., "	James Andrew Muirhead - - -	E.S.	27th Aug., "
11th " "	Henry Alfred Muirhead - - -	Y.S.	27th " "
11th " "	John Urquhart - - -	F.H.	20th Oct., "
10th April, 1885	James Dodds - - -	S.L.	29th Dec., "
3rd Feb., 1887	John Stuart Nairne - - -	S.L.	25th Oct., 1886
1st April, "	David Keir Stirrat - - -	Y.S.	23rd Feb., 1887
4th Nov., "	John Rennie - - -	Y.S.	10th Sept., "
8th Feb., 1888	William Anderson - - -	Y.S.	24th Aug., "

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
22nd Feb., 1888	David Dreghorn Binnie - - -	Y.S.	25th Oct., 1887
1st " 1889	James Kennedy - - -	F.H.	13th Sept., 1882
			<i>qua Dyer</i>
1st " "	William Cunninghame Osborne - - -	E.S.	16th Oct., 1888
1st " "	Cunninghame Douglas Osborne - - -	Y.S.	16th " "
1st " "	Charles Stuart Osborne - - -	Y.S.	16th " "
3rd May, "	Thomas Russell Bowie - - -	S.L.	17th " "
8th Aug., "	Andrew Simpson Wylie - - -	Y.S.	25th April, 1889
8th " "	John Glen, jr. - - -	Y.S.	15th May, "
8th " "	Robert Muir Glen - - -	Y.S.	15th " "
8th " "	Charles Glen - - -	Y.S.	15th " "
8th " "	William Urquhart - - -	E.S.	5th June, "
8th " "	John Urquhart, jr. - - -	Y.S.	5th " "
8th " "	James Dalglish Urquhart - - -	Y.S.	5th " "
8th " "	Henry Knox Dick Urquhart - - -	Y.S.	5th " "
8th " "	David Tullis - - -	F.H.	15th April, 1875
			<i>qua Hammerman</i>
13th Sept., "	Robert Lamond - - -	E.S.	13th Sept., 1889
13th " "	Henry Lamond - - -	Y.S.	13th " "
			<i>qua Cordiner</i>
4th Dec., "	Christopher Allatt Osborne - - -	Y.S.	2nd Dec., 1889
2nd May, 1890	James Kennedy, jr. - - -	E.S.	4th " "
23rd " "	William Costigane - - -	F.H.	20th May, 1890
7th Nov., "	Hugh Lamberton - - -	Y.S.	11th Aug., "
10th Feb., 1891	William Gray - - -	E.S.	11th Dec., 1885
10th " "	James Thomson Gray - - -	Y.S.	2nd June, 1890
10th " "	John William Alexander Gray - - -	Y.S.	2nd " "
10th " "	Robert Gray - - -	Y.S.	2nd " "
10th " "	Arthur Montgomery Muirhead - - -	Y.S.	31st Oct., "
10th " "	Alexander James Hardy Moffat - - -	S.L.	3rd Dec., "
18th Mar., "	George Glen - - -	Y.S.	28th Aug., 1889
10th Aug., "	Robert Franklin Muirhead - - -	Y.S.	15th April, 1891
10th " "	Roland Eugene Muirhead - - -	Y.S.	17th " "
10th " "	David Telfer Paterson - - -	Y.S.	29th " "
18th " "	William Carson - - -	F.H.	25th Mar., 1889
			<i>qua Wright</i>
5th Feb., 1892	John Ernest Kerr - - -	E.S.	13th May, 1891
6th May, "	James McLay - - -	F.H.	13th Nov., 1888
			<i>qua Wright</i>
6th " "	Colin McFarlane - - -	Y.S.	26th June, 1883
			<i>qua Cooper</i>
6th " "	James Dalrymple - - -	S.L.	11th Jan., 1892
6th " "	Matthew Sharp - - -	Y.S.	2nd Feb., "
6th " "	Peter McClue Sharp - - -	Y.S.	2nd " "
8th Nov., "	John Pollock Cubie - - -	S.L.	16th Oct., 1876
			<i>qua Maltman</i>
3rd Feb., 1893	Hugh Paton - - -	F.H.	19th Jan., 1893
9th May, "	Alfred Manley Carpenter - - -	S.L.	24th Feb., "
4th Sept., "	Breen Kennedy - - -	Y.S.	21st Aug., "
4th " "	Herbert Kennedy - - -	Y.S.	21st " "
9th " "	Robert Ramsey Kennedy - - -	Y.S.	21st " "
6th Nov., "	David Jack Scott - - -	Y.S.	5th " "
6th " "	Duncan Scott - - -	Y.S.	5th " "
6th " "	Alexander Scott - - -	Y.S.	8th " 1892
			<i>qua Tailor</i>
6th Feb., 1894	Robert Buchanan Barclay - - -	Y.S.	25th Oct., 1880
			<i>qua Weaver</i>
6th " "	Robert Miller - - -	E.S.	17th Sept., 1889
			<i>qua Maltman</i>

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
6th Feb., 1894	Edward Hamilton Green - -	S.L.	25th Sept., 1893
6th " "	John Keir - - - -	E.S.	3rd Nov., "
6th " "	Robert Stewart Keir - -	Y.S.	3rd " "
6th " "	Henry Murray Smith - -	S.L.	18th Aug., "
3rd May, "	Peter Wallace - - - -	S.L.	18th " "
13th Feb., 1895	John Tullis - - - -	E.S.	11th Mar., 1889
15th " "	William Alexander Kinghorn -	Y.S.	<i>qua</i> Hammerman
3rd May, "	John Macintyre - - - -	Y.S.	21st Dec., 1877
F3rd " "	David Mason - - - -	F.H.	<i>qua</i> Hammerman
8th Nov., "	Robert James Stevenson - -	S.L.	17th Oct., 1894
8th " "	George Buchanan MacGill - -	Y.S.	4th Feb., 1895
23rd " "	James Sloan MacGill - -	Y.S.	29th July, "
10th Dec., "	John Binnie - - - -	Y.S.	7th Aug., "
2nd Nov., 1896	Alexander Rankin - - - -	S.L.	7th " "
F2nd Feb., 1897	Donald Robertson Paterson -	E.S.	22nd Mar., "
2nd " "	William Murgatroyd - - - -	S.L.	<i>qua</i> Wright
2nd " "	George Marshall - - - -	S.L.	30th July, 1896
2nd " "	William James Mitchell - -	S.L.	8th Sept., 1879
2nd " "	Thomas Guthrie Brownlie - -	Y.S.	<i>qua</i> Mason
F12th May, "	James Macfarlane - - - -	E.S.	30th June, 1896
F12th " "	John Lang Macfarlane - - -	Y.S.	25th Aug., "
12th " "	William Francis Binnie - - -	Y.S.	3rd Oct., "
12th " "	Hew Proudfoot Wylie - - -	Y.S.	26th " "
12th " "	Norman Glen - - - -	Y.S.	15th Aug., 1872
F21st Sept., "	William Pringle Costigane - -	E.S.	<i>qua</i> Baker
21st " "	James McGowan - - - -	E.S.	8th Jan., 1877
21st " "	Gardner Waits McGowan - -	Y.S.	<i>qua</i> Baker
21st " "	John William Alexander McGowan	Y.S.	12th Aug., 1896
11th Nov., "	William McLay - - - -	E.S.	<i>qua</i> Wright
11th " "	James Howatt - - - -	E.S.	3rd Sept., "
9th Feb., 1898	Hugh Lamberton, jr. - - -	E.S.	3rd Feb., 1897
9th " "	David Lamberton - - - -	Y.S.	27th April, "
9th " "	George Mitchell Proudfoot - -	E.S.	4th June, "
6th May, "	George Buchanan - - - -	E.S.	4th " "
F16th Sept., "	Andrew Philip Fleming - - -	S.L.	4th " "
20th " "	Robert Emmanuel Groves - -	S.L.	3rd Aug., "
7th Feb., 1899	Edwin John Keir Stirrat - -	Y.S.	<i>qua</i> Wright
7th " 1900	William Robertson - - - -	S.L.	24th Feb., 1896
7th May, "	James Reid Kay - - - -	Y.S.	29th Oct., 1897
F7th " "	Peter Inglis - - - -	F.H.	29th " "
11th " "	James Greig - - - -	Y.S.	2nd Nov., "
8th Aug., "	Charles Donaldson - - - -	S.L.	20th Jan., 1898
19th Sept., "	William Greig, jr. - - - -	E.S.	20th April, "
9th Nov., "	Robert Eadie - - - -	S.L.	17th Sept., 1897
17th " "	George Greig - - - -	Y.S.	20th " 1898
8th Feb., 1901	Hugh McDougall, jr., - - -	E.S.	1st Nov., 1899
F3rd May "	James McFarlane, - - - -	F.H.	15th " "
3rd " "	James Reid Leitch - - - -	S.L.	1st Mar., 1900
5th June, "	James Rose McLay - - - -	Y.S.	31st Jan., 1899
			15th Feb., 1900
			10th Oct., 1899
			22nd " 1869
			<i>qua</i> Maltman
			17th Nov., 1881
			29th Jan., 1901
			17th May, 1898
			<i>qua</i> Cordiner
			28th Dec., 1900
			9th April, 1901

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
15th Aug., 1901	Alfred Hugh Nicol Stirrat - -	Y.S.	16th April, 1901
21st " "	Robert Edward Glen - - -	Y.S.	3rd May, "
9th Sept., "	George Buchanan Young - -	Y.S.	30th July, "
9th " "	Harry Stuart Buchanan Young -	Y.S.	30th " "
10th " "	James Young, jr. - - - -	E.S.	30th " "
4th Oct., "	John Mowatt Greig - - - -	Y.S.	10th Oct., 1899
F27th Nov., "	James Wilson - - - -	F.H.	3rd May, 1901
25th Jan., 1902	Duncan Cameron - - - -	Y.S.	24th April, 1901
8th May, "	Alexander Edmond Robertson -	E.S.	<i>qua</i> Hammerman
8th " "	Robert Edmond Robertson - -	Y.S.	17th Oct., 1901
8th " "	Archibald Wilson Wylie - - -	Y.S.	18th " "
8th " "	Robert Marr Benzie - - - -	E.S.	9th Dec., "
8th " "	Robert Maclaurin - - - -	S.L.	2nd " 1889
20th " "	Robert Lizars Weir - - - -	S.L.	<i>qua</i> Maltman
20th " "	John Macfarlane - - - -	E.S.	23rd April, 1902
20th " "	Robert French Macfarlane - -	Y.S.	28th " "
7th Aug., "	James Gilchrist Robertson - -	Y.S.	3rd Mar., 1896
7th " "	John Alexander McLay - - -	Y.S.	<i>qua</i> Baker
7th " "	Osbourne Ronald Hatrick - -	S.L.	3rd Mar., 1896
18th " "	William John Finlay - - - -	E.S.	<i>qua</i> Baker
7th Nov., "	Alexander Burns Glen - - -	Y.S.	30th April, 1902
19th Dec., "	Robert Wilson Paton - - - -	S.L.	8th May, "
26th " "	George Calder Birrell - - - -	S.L.	23rd July, "
31st Jan., 1903	Charles Holroyd Paul - - - -	Y.S.	3rd April, "
8th May, "	George Chalmers Prentice - -	S.L.	25th Aug., "
8th " "	John Barclay Howatt - - - -	Y.S.	3rd May, "
8th " "	William Henry Howatt - - - -	Y.S.	1st Dec., "
28th " "	Alexander Burns Glen - - - -	E.S.	12th Nov., "
6th Aug., "	William Kinnear - - - -	E.S.	15th Jan., 1903
6th " "	Douglas Lamond - - - -	Y.S.	3rd Feb., "
4th Feb., 1904	Gavin Drummond - - - -	S.L.	3rd " "
13th April, "	William John d'allain Davidson	E.S.	20th Jan., "
10th Aug., "	Robert Montgomery McLay - -	Y.S.	4th Feb., "
8th Nov., "	Andrew Phidias Hume Smith - -	E.S.	15th May, "
8th " "	William Smith - - - -	Y.S.	16th Mar., 1888
19th " "	Edwin Moore - - - -	S.L.	<i>qua</i> Maltman
9th Feb., 1905	Adam Pollock Cubie - - - -	E.S.	14th Nov., 1903
23rd " "	Walter Keir Cameron - - - -	Y.S.	3rd May, 1904
10th May, "	John Marshall Lamond - - - -	Y.S.	1st July, "
10th " "	Keir Cameron - - - -	E.S.	5th Aug., "
10th Aug., "	Hugh Cameron - - - -	Y.S.	17th Dec., 1903
6th Feb., 1906	Thomas Martin Francis Low - -	S.L.	29th April, 1902
9th " "	Andrew Leitch - - - -	E.S.	<i>qua</i> Maltman
9th " "	Robert Macready (otherwise Robert Hunter Macready)	S.L.	7th Jan., 1905
10th " "	William Gorrie - - - -	S.L.	<i>qua</i> Hammerman
11th " "	David Bird McLay - - - -	Y.S.	12th Nov., 1895
F5th " 1907	Roderick Scott - - - -	F.H.	<i>qua</i> Cordiner
8th May, "	James Gold Rankin - - - -	Y.S.	21st Jan., 1905
			31st Mar., "
			24th Oct., "
			16th " "
			2nd Nov., "
			21st Oct., "
			7th May, 1906
			26th Dec., 1889
			<i>qua</i> Flesher
			14th Sept., 1901
			<i>qua</i> Tailor

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
8th Aug., 1907	Frank Watt Ballantyne McLay -	Y.S.	8th May, 1907
20th Nov., "	George Proctor Buchanan Reid -	Y.S.	7th Nov., "
6th Feb., 1908	James Paterson Brownlie -	S.L.	25th Sept., "
6th " "	Robert Squair Paton -	E.S.	25th Nov., "
13th Aug., "	William Anderson, jr. -	E.S.	1st Aug., 1903
28th Dec., "	William Ewing Greig -	E.S.	21st Jan., 1908
11th Feb., 1909	Matthew Pettigrew -	E.S.	17th Oct., "
16th " "	George Greig, jr. -	E.S.	21st Jan., "
16th " "	Henry Redan Nathaniel Rogers	S.L.	25th Aug., "
5th May, "	William Thompson -	S.L.	15th Jan., 1909
5th " "	George Johnstone Mason -	E.S.	3rd Feb., "
11th June, "	William Linn Mason -	Y.S.	3rd " "
5th Aug., "	James Lamberton -	Y.S.	9th Mar., "
5th " "	John Kerr Lamberton -	Y.S.	9th " "
9th " "	Neil Carmichael Lamberton -	Y.S.	9th " "
f31st " "	Hugh Maclean -	F.H.	20th Aug., "
13th Sept., "	Robert Howie -	E.S.	30th Mar., "
f9th Feb., 1910	Dugald McKechnie -	F.H.	22nd May, 1900
9th " "	Norman Patrick MacLeod -	F.H.	qua Cordiner
9th " "	Charles Rouse Browne Kirkwood	S.L.	5th June, 1901
5th May, "	James Miller Brownlie -	E.S.	qua Hammerman
4th Aug., "	George Morton Wylie -	Y.S.	8th Oct., 1909
11th " "	Guy Burns Miller -	E.S.	4th Nov., "
24th Nov., "	Thomas Bennie Brownlie -	Y.S.	1st April, 1910
24th " "	John Ewing Nelson, tertius -	E.S.	11th " "
24th " "	Donald Robertson Nelson -	Y.S.	4th Aug., "
24th " "	John Burnett -	S.L.	8th Oct., "
28th Dec., "	William Frederick Grafton -	S.L.	8th " "
28th " "	Donald Maclean -	E.S.	18th Nov., "
10th Aug., 1911	Manwell Alexander Burns Glen	E.S.	21st Oct., "
10th " "	William Simpson -	S.L.	24th " "
8th " 1912	Alexander Bisset Smith -	Y.S.	30th Nov., "
30th " "	David Walker Buchanan -	Y.S.	7th Feb., 1911
13th Feb., 1913	John Buchanan Monteith -	E.S.	13th " 1912
8th May, "	John Gibson Cameron -	Y.S.	30th July, "
8th " "	William Semple Young -	S.L.	15th April, "
10th Sept., "	Robert Gray -	E.S.	qua Gardener
10th " "	Arthur Ritchie Gray -	Y.S.	28th Nov., 1912
7th May, 1914	James M'Kechnie -	E.S.	qua Hammerman
7th " "	Charles R. M'Kechnie -	Y.S.	6th Dec., 1912
7th " "	James M'Farlane, jr. -	Y.S.	9th " 1910
7th " "	John Stewart M'Farlane -	E.S.	31st " "
7th " "	Donald M'Farlane -	Y.S.	18th Aug., 1905
f11th Aug., "	Thomas Stoddart -	F.H.	qua Dyer
21st " "	George Bertram Shields -	S.L.	18th Aug., 1905
22nd Oct., 1915	James Gray -	E.S.	qua Dyer
15th Nov., "	Alexander Pollock Cubie -	Y.S.	8th May, 1913
15th " "	William Wagner Turner -	S.L.	qua Cordiner
28th Feb., 1916	Alexander Lamberton -	Y.S.	8th May, 1913
			qua Cordiner
			8th May, 1913
			qua Cordiner
			11th Mar., 1914
			29th July, "
			9th Dec., 1910
			4th Nov., 1914
			qua Maltman
			15th Nov., 1915
			9th Mar., 1909

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
4th May, 1916	Thomas Whitelaw - - -	S.L.	4th Jan., 1916
4th " "	John Milwrick - - -	S.L.	19th " "
16th Nov., "	George Ferguson Glen - -	E.S.	7th Nov., "
6th Feb., 1917	John Robertson Rennie - -	E.S.	28th Sept., "
14th May, "	Edward Milwrick - - -	E.S.	3rd Jan., 1917
7th Aug., "	Alexander Speedie - - -	S.L.	23rd Feb., "
7th " "	Andrew Penny Scott - - -	Y.S.	16th April, "
27th Dec., "	James Crawford - - -	E.S.	23rd Oct., "
			qua Wright
19th Feb., 1918	Donald Cargill Glen - - -	Y.S.	28th Jan., 1918
22nd " "	Alexander I. Greig - - -	Y.S.	15th Jan., "
25th " "	James E. F. Wallace - - -	E.S.	30th " "
5th April, "	John Yuille - - -	S.L.	5th Nov., 1917
7th May, "	James Crawford Cubie - - -	Y.S.	15th Oct., "
			qua Maltman
7th " "	John E. Green - - -	E.S.	8th Jan., 1918
25th " "	Alexander G. Glen - - -	Y.S.	1st Oct., 1917
7th Aug., "	William B. Brownlie - - -	Y.S.	28th Mar., 1918
f12th " "	Alexander Williamson Hume -	F.H.	6th Sept., 1898
			qua Barber
f12th " "	Alexander Marshall - - -	F.H.	18th Dec., 1900
			qua Dyer
16th " "	Andrew Greig - - -	Y.S.	15th Jan., 1918
14th Aug., 1919	John J. Scott - - -	E.S.	23rd April, 1919
22nd " "	Norman Wood - - -	S.L.	6th Aug., 1918
16th Sept., "	George H. Green - - -	Y.S.	17th Mar., 1919
6th Oct., "	Alexander M. Watt - - -	S.L.	1st Oct., "
21st " "	James B. MacGill - - -	E.S.	18th " "
6th Nov., "	John C. Connell - - -	S.L.	18th Dec., 1918
10th Feb. 1920	Francis G. Buchanan - - -	E.S.	17th Oct., 1919
10th " "	Ronald Buchanan - - -	Y.S.	17th " "
10th " "	James B. Macpherson - - -	S.L.	24th " "
f11th " "	David Borland - - -	F.H.	8th Feb., 1910
			qua Barber
11th " "	William Hugh M'Clure Marshall	Y.S.	27th Dec., 1917
			qua Dyer
11th " "	Alexander H. W. Marshall -	E.S.	21st Dec., 1918
11th " "	Arthur M. Anderson - - -	Y.S.	7th Oct., 1919
f11th " "	William M. Marshall - - -	F.H.	3rd Feb., 1920
17th " "	John Walpole Marshall - - -	E.S.	23rd Oct., 1915
			qua Dyer
f12th Aug. "	William Pollock - - -	F.H.	18th Nov., 1901
			qua Baker
19th " "	John Wylie - - -	E.S.	20th Feb., 1920
9th Nov., "	Eric Lowndes - - -	S.L.	1st May, 1918
9th " "	Alastair D. M'Intyre - - -	Y.S.	7th July, 1920
9th " "	Alexander Scott - - -	Y.S.	23rd " "
27th Dec. "	John J. H. Smith - - -	S.L.	9th Aug., "
8th Feb. 1921	David Kinghorn - - -	E.S.	4th Oct., 1899
			qua Hammerman
8th " "	William P. Mitchell - - -	E.S.	21st Jan. 1921
8th Aug. "	Thomas H. Gooch - - -	S.L.	14th Dec., 1920
16th Nov. "	William Rankin Pollock - - -	E.S.	5th Oct., 1915
			qua Baker
16th " "	Ronald H. Muirhead - - -	Y.S.	19th Oct., 1921
26th " "	William Gray - - -	Y.S.	9th Dec., 1910
28th " "	John O. Carpenter - - -	E.S.	10th Sept., 1920
10th Aug. 1922	John Crombie - - -	S.L.	9th Mar., 1922
9th May 1923	William Boreland Dalrymple -	Y.S.	14th April, 1913

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
9th May, 1923	Hew Alexander Dalrymple - -	Y.S.	14th April, 1913
9th " "	James S. Stoddart - - -	E.S.	2nd Jan., 1923
9th " "	Peter M. Scott - - -	Y.S.	12th Feb., "
f9th " "	James D. Fyfe - - -	F.H.	30th April, "
f14th " "	Matthew Armstrong - - -	F.H.	21st Mar., "
9th Aug. "	Walter S. Keir - - -	E.S.	3rd " "
10th Sept. "	Charles Johnstone - - -	S.L.	19th Feb., "
8th Nov. "	John B. Short - - -	S.L.	1st Aug., "
14th Aug. 1924	David Pollock - - -	Y.S.	5th Oct., 1915
14th " "	George Vernon Laurie - -	S.L.	<i>qua</i> Baker 4th Feb., 1924
7th May 1925	John A. Houston - - -	S.L.	<i>qua</i> Baker 30th Mar., 1925
f13th Aug. "	James M'Michael - - -	Y.S.	1st July, 1899
13th " "	Arthur H. Bowie - - -	Y.S.	<i>qua</i> Merchant 26th June, 1925
1st Oct., "	Alexander Scott - - -	E.S.	10th Sept., "
12th Nov., "	Thomas Guthrie Brownlie, jr. -	E.S.	24th Nov., 1916
12th " "	William L. Greig - - -	E.S.	<i>qua</i> Cooper 2nd June, 1925
12th " "	William G. Fyfe - - -	E.S.	12th " "
10th " 1926	Stuart N. Paterson - - -	Y.S.	27th May, 1926
f8th Feb., 1927	John Baird Henderson - - -	F.H.	15th Aug., 1917
10th May, "	James M'Michael, jr. - - -	E.S.	<i>qua</i> Gardener 16th Feb., 1927
11th Aug., "	John B. Birrell - - -	Y.S.	1st Sept., 1926
11th " "	Andrew R. M. Muirhead - - -	E.S.	28th Mar., 1927
11th " "	Wilbur M. Muirhead - - -	Y.S.	28th " "
11th " "	James Stirrat - - -	E.S.	28th April, "
7th Sept., "	Robert B. Birrell - - -	E.S.	22nd Aug., "
21st " "	H.R.H. The Duke of York - - -	<i>Honorary</i>	21st Sept., "
10th Nov., 1927	Alexander A. Rattray - - -	S.L.	3rd Aug., 1927
7th Feb., 1928	Keith O. Lefeaux - - -	S.L.	4th Oct., "
7th " "	John K. T. Glen - - -	E.S.	14th Nov., "
6th Mar., "	Harold G. Hackworthy - - -	S.L.	13th Aug., 1921
21st " "	Robert L. Fleming - - -	Y.S.	26th " 1927
8th May, "	Archibald W. Ballantyne - - -	S.L.	17th April, 1928
8th Aug., "	Daniel R. Robertson - - -	E.S.	20th " "
8th " "	James L. Robertson - - -	Y.S.	20th " "
f11th Sept., "	John Paterson - - -	F.H.	30th Aug., "
14th Feb., 1929	Douglas S. Melville - - -	S.L.	14th " "
14th " "	Robert Craig, jr. - - -	S.L.	22nd " "
15th Mar., "	Ian S. Greig - - -	E.S.	7th Nov., 1927
15th " "	Frederick L. Greig - - -	Y.S.	7th " "
6th Nov., "	Algernon F. F. Hall - - -	S.L.	7th " "
21st Dec., "	John N. Buchanan - - -	E.S.	15th April, 1929
f9th Jan., 1930	John Train - - -	F.H.	6th Feb., 1907
13th Feb., "	Campbell P. King - - -	Y.S.	<i>qua</i> Mason 1st Nov., 1929
5th April, "	George Buchanan, jr. - - -	Y.S.	15th April, "
12th Aug., "	Gavin F. Pettigrew - - -	E.S.	22nd Jan., 1930
10th Feb., 1931	Robert Muir Glen - - -	E.S.	31st July, 1928
10th " "	Hugh M. Hodgart - - -	S.L.	<i>qua</i> Hammerman 11th Aug., 1930
10th " "	George R. B. MacGill - - -	Y.S.	8th Nov., "
14th " "	Henry D. MacGill - - -	Y.S.	8th " "
12th May, "	George T. S. Prentice - - -	E.S.	16th Jan., 1931
12th " "	Alan S. Prentice - - -	Y.S.	3rd Feb., "
12th Aug., "	John R. Burnett - - -	E.S.	24th May, 1930

DATE OF ENTRY TO CRAFT.	NAME AND CRAFT WHERE NOT SKINNER.	BURGESS TICKET.	
		Class.	Date.
12th Aug., 1931	Allan Keir - - -	Y.S.	5th Mar., 1931
12th Nov., "	Donald Macintyre - - -	Y.S.	29th July "
11th Feb., 1932	Purves A. Kirsop - - -	Y.S.	14th Dec., 1905
10th May, "	Thomas H. Raines - - -	S.L.	<i>qua</i> Hammerman 3rd Dec., 1931
8th Feb., 1933	Fred. A. Donaldson - - -	Y.S.	4th Nov., 1932
8th Feb., "	Douglas J. Gavin - - -	S.L.	4th " "
10th Aug., "	David M. Paterson - - -	Y.S.	6th Mar., 1933
7th Nov., "	William Barr - - -	S.L.	1st June, "
7th " "	George M. Wylie - - -	Y.S.	21st " "
7th " "	John Law - - -	S.L.	21st " "
7th " "	William G. Simpson - - -	E.S.	10th Aug., "
6th Feb., 1934	Robert Gracey - - -	S.L.	25th Oct., "
f6th July, "	Keith Buchanan - - -	F.H.	4th June, 1934
7th Aug., "	Kenneth MacGibbon - - -	S.L.	8th May, "
f21st " "	John E. Lyle - - -	E.S.	5th Aug., 1903
f5th Feb., 1935	Arthur W. Bell - - -	F.H.	<i>qua</i> Weaver 22nd Oct., 1934
f5th " "	Henry C. Cruickshank - - -	F.H.	31st " "
f5th " "	William M. M'Kersie - - -	F.H.	30th Nov., "
7th May, "	Harry S. Wylie - - -	E.S.	29th Dec., "
7th " "	James W. Macfarlane - - -	S.L.	1st Feb., 1935
7th " "	Harold S. Anderson - - -	S.L.	15th April, "
5th Aug., "	John Milwrick - - -	E.S.	23rd " "
5th " "	Thomas Armstrong - - -	E.S.	25th July, "
5th " "	Hugh B. Armstrong - - -	Y.S.	25th " "
5th " "	Matthew R. Armstrong - - -	Y.S.	25th " "
5th " "	Edward Armstrong - - -	Y.S.	25th " "
5th " "	James Fisher - - -	S.L.	25th " "
f11th Sept., "	James Leggat - - -	F.H.	11th Nov., 1919
5th Nov., "	James H. Henderson - - -	E.S.	<i>qua</i> Cooper 7th Oct., 1935
5th " "	George Eadie - - -	E.S.	24th July, 1922
5th " "	Alexander M. Paterson - - -	Y.S.	<i>qua</i> Wright 9th July, 1935
5th " "	Colin Russel Glen - - -	Y.S.	5th Aug., "
f4th Feb., 1936	John Leggat - - -	F.H.	1st Feb., 1918
4th " "	Wm. Freeland - - -	S.L.	<i>qua</i> Cooper 19th Sept., 1935
4th " "	Archd. J. Fairbairn - - -	S.L.	16th Jan., 1936
4th " "	Louis H. Rae - - -	S.L.	25th Sept., 1935
f12th May, "	James A. Macarthur - - -	Y.S.	14th Nov., 1893
f12th " "	J. Osborne Martin - - -	E.S.	<i>qua</i> Maltman 7th Feb., 1910
			<i>qua</i> Cordiner

XVIII.

INDEX OF MEMBERS' NAMES

NOTE.—The date (being year of entry to the Craft or where that is not given, year of enrolment as Burgess *qua* Skinner) refers to the List of Members from which fuller particulars may be gained concerning each entrant.

Year.	Name.	Year.	Name.	Year.	Name.
	Aldcorn, <i>see</i> Auldcorn	1690	- Balloch, Samuel	1888	- Binnie, David
1746	- Alexander, Robert	1731	- Balloch, Samuel		- Dreghorn
1850	- Alexander, Robert		- Bar, <i>see</i> Barr	1895	- Binnie, John
1810	- Alexander, Thomas	1769	- Barclay, Ebenezer	1897	- Binnie, Wm. Francis
1636	- Allane, Jon	1733	- Barclay, James	1902	- Birrell, George Calder
1637	- Allan, William	1753	- Barclay, James	1927	- Birrell, John B.
1838	- Alison, Archibald	1777	- Barclay, James	1927	- Birrell, Robert B.
1687	- Allensone, Mathow	1736	- Barclay, John	1784	- Black, James
1753	- Allason, Thomas	1753	- Barclay, John	1606	- Bogle, George
1920	- Anderson, Arthur M.	1856	- Barclay, John	1654	- Bogill, Robert
1809	- Anderson, David	1879	- Barclay, John Ewing	1920	- Borland, David
1935	- Anderson, Harold S.	1894	- Barclay, Robt. Buchanan	1801	- Bowes, Gavin, Jr.
1642	- Anderson, John			1925	- Bowie, Arthur H.
1596	- Andirson, Robert	1773	- Barclay, Thomas	1613	- Bowie, Edvard
1606	- Anderson, Robert	1851	- Barclay, Thomas	1615	- Bowie, John
1789	- Anderson, William	1516	- Bargille, John	1642	- Bowie, John
1854	- Anderson, William	1683	- Barnehill, James	1889	- Bowie Thomas Russell,
1888	- Anderson, William	1614	- Bar, Archibald	1615	- Bowie, Walter
1908	- Anderson, William, Jr.	1622	- Bar, James	1808	- Boyd, James
1594	- Andrew, David, Sr.	1717	- Barr, James	1713	- Boyd, Thomas
1595	- Andro, David, Jr.	1789	- Barr, Jasper	1615	- Boyd, William
1823	- Angus, Joseph	1605	- Bar, John	1760	- Brock, James
1935	- Armstrong, Edward	1639	- Barr, John	1789	- Brock, James
1935	- Armstrong, Hugh B.	1706	- Barr, John	1870	- Brown, George
1923	- Armstrong, Matthew	1789	- Barr, Joseph	1821	- Brown, James
1935	- Armstrong, Matt. R.	1655	- Bar, Lyon	1789	- Brown, Laurence
1935	- Armstrong, Thomas	1601	- Bar, Patrick	1771	- Brown, Patrick
1817	- Atkinson, John	1779	- Barr, Robert	1802	- Brown, Thomas
1694	- Auchincloss, Thomas	1709	- Bar, William	1845	- Brown, Thomas
1727	- Auchincloss, Thomas	1734	- Barr, William	1762	- Brown, William, Jr.
1679	- Auchincloss, William	1933	- Barr, William	1762	- Brown, William
1694	- Auchincloss, William	1746	- Barton, John		(<i>tertius</i>)
1606	- Auldcorn, Gilbert	1784	- Baynham, Thomas	1789	- Brown, William
1665	- Auldcorne, Gilbert		- Begart, <i>see</i> Biggart	1809	- Brown, William
1639	- Auldcorn, John	1935	- Bell, Arthur W.	1845	- Brownlie, James
1647	- Auldcorn, John	1859	- Bell, William	1870	- Brownlie, James
1658	- Auldcorn, John	1749	- Bengo (Bewgo), John	1910	- Brownlie, Jas. Miller
1662	- Auldcorn, John	1753	- Bengo (Beugo), John	1908	- Brownlie, Jas. Paterson
1715	- Aldcorn, Patrick	1777	- Beugo, John	1818	- Brownlee, John
1621	- Auldcorn, Robert	1853	- Bennie, John	1858	- Brownlie, John
1760	- Auldcorn, Robert	1902	- Benzie, Robert Marr	1815	- Brownlee, Thomas
			- Beugo, <i>see</i> Bengo	1858	- Brownlie, Thomas
			- Bewgo, <i>see</i> Bengo	1910	- Brownlie, Thos.
			- Bigart, David		- Bennie
1631	- Baird, Andrew	1578	- Bigart, David	1897	- Brownlie, Thos.
1802	- Baird, John	1607	- Bigard, John		- Guthrie
1928	- Ballantine, Archd W.	1565	- Begart, Willia	1925	- Brownlie, Thos.
1716	- Balloch, John	1595	- Biggart, William		- Guthrie, Jr.
		1605	- Biggart, William		

Year.	Name.	Year.	Name.	Year.	Name.
1918	- Brownlie, Wm. B.	1811	- Cleland, John, Jr.	1892	- Dalrymple, James
1777	- Bryce, John		Clerk, <i>see</i> Clark	1923	- Dalrymple, Wm.
1789	- Bryce, William	1794	- Coats, Alexander		- Boreland
1753	- Bryson, David	1817	- Coats, John	1853	- Davidson, Thomas
1832	- Bryson, David	1587	- Cochrane, Alexander	1857	- Davidson, Thomas
1730	- Bryson, Hugh	1691	- Cochrane, Alexander	1769	- Davidson, William
1752	- Brysson, Hugh	1747	- Cochrane, Alexander	1904	- Davidson, Wm. John
1857	- Brysson, James M.	1614	- Cochrane, Gabriel		- D'allain
1646	- Bryssoun, John	1690	- Cochrane, Gabriel	1831	- Dick, George
1882	- Bryson, Peter	1717	- Cochrane, Gabriel	1885	- Dodds, James
1912	- Buchanan, David	1596	- Cochren, John	1900	- Donaldson, Charles
	Walker	1579	- Cochrane, Thomas	1933	- Donaldson, Fred. A.
1920	- Buchanan, Francis G.	1579	- Cochran, Willhem	1839	- Donaldson, George
1840	- Buchanan, George	1584	- Cocherane, William	1904	- Drummond, Gavin
1898	- Buchanan, George	1651	- Cochrane, William	1799	- Duncanson, John, Sr.
1930	- Buchanan, George, Jr.	1680	- Cochrane, William	1799	- Duncanson, John, Jr.
1789	- Buchanan, John	1714	- Cochrane, William	1848	- Duncanson, John
1791	- Buchanan, John	1919	- Connell, John C.	1590	- Dunlop, Constine
1881	- Buchanan, John	1738	- Cook, Alexander	1753	- Dunlop, David
1929	- Buchanan, John N.	1775	- Cosh, William	1584	- Dunlop, John
1934	- Buchanan, Keith	1890	- Costigane, William	1853	- Dunn, David
1920	- Buchanan, Ronald	1897	- Costigane, Wm.	1857	- Dunn, James
1775	- Buchanan, William		Pringle		
1910	- Burnett, John	1867	- Couper, John		
1931	- Burnett, John R.	1606	- Craige, Andrew	1935	- Eadie, George
1789	- Burns, David	1789	- Craig, John	1900	- Eadie, Robert
1769	- Burton, Thomas	1789	- Craig, John	1819	- Edmond, Alexander
		1815	- Craig, John	1738	- Edmond, James
		1810	- Craig, John Jamieson	1789	- Edmond, James
		1789	- Craig, Robert	1789	- Edmond, Joseph
		1929	- Craig, Robert, Jr.	1797	- Edmond, Robert
1902	- Cameron, Duncan	1666	- Crawford, Colin	1789	- Edmond, William
1802	- Cameron, Hugh	1683	- Craufoord, Colin	1848	- Elstob, John
1872	- Cameron, Hugh	1818	- Crawford, George, Jr.	1818	- Ewing, John
1905	- Cameron, Hugh	1690	- Crawford, James		(readmitted 1819)
1905	- Cameron, Keir	1734	- Crawford, James		
1913	- Cameron, John Gibson	1879	- Crawford, James, Jr.		
1905	- Cameron, Walter Keir	1917	- Crawford, James		
1636	- Campbell, John	1866	- Crawford, John		
1811	- Carfrae, James	1625	- Crawford, Matthew	1936	- Fairbairn, Archibald J.
1893	- Carpenter, Alfred	1516	- Crawford, Patrick	1721	- Fairweather, David
	Manley	1853	- Cree, John	1854	- Farie, James
1921	- Carpenter, John O.	1876	- Cree, John Gillies	1874	- Farquhar, James
1884	- Carrick, Jas. Stewart	1789	- Crie, Thomas		- Fergilsoune, <i>see</i>
1853	- Carrick, John	1922	- Crombie, John		- Ferguson
1884	- Carrick, John, Jr.	1935	- Cruickshank, Henry C.	1642	- Ferguson, David
1891	- Carson, William	1905	- Cubie, Adam Pollock	1595	- Ferguisoune, James
1602	- Cawvall (Caldwell),	1915	- Cubie, Alexander P.	1605	- Forgesoune, James
	Alaxsand	1918	- Cubie, Jas. Crawford	1607	- Fergilsoune, John
1625	- Caldwell, Alexander,	1892	- Cubie, John Pollock	1629	- Fergusone, Robert
	younger	1648	- Cumyng, Alexander	1640	- Ferguson, Robert
1642	- Caldwell, John	1652	- Cumming, James	1638	- Fergisone, William
1667	- Caldwell, John	1648	- Cumming, Matthew	1673	- Ferguson, William
1656	- Caldwell, Patrick	1621	- Cumyng, Robert	1612	- Fynlay, Andrew
1662	- Cawtistoune, John	1648	- Cunningham, John	1634	- Findlay, Andro
1789	- Christie, Thomas			1634	- Finlay, David
1588	- Chop (Jaip) Alexander			1874	- Finlay, John Kerr
1645	- Clark, George	1753	- Dalmahoy, Alexander	1654	- Finlay, William
1661	- Clark, James	1923	- Dalrymple, Hew	1863	- Findlay, William
1637	- Clerk, John		Alexander	1880	- Finlay, William, Jr.
1809	- Cleland, James				

Year.	Name.	Year.	Name.	Year.	Name.
1931	- MacGill, Henry D.	1920	- Marshall, John	1784	- Morison, James
1866	- M'Gill, James		Walpole	1565	- Moreson, Robert
1919	- MacGill, James B.	1920	- Marshall, Wm. H. M.	1773	- Morrison, Thomas
1895	- MacGill, James Sloan	1920	- Marshall, William M.	1850	- Morton, George
1897	- M'Gowan, Gardner	1936	- Martin, J. Osborne	1821	- Mowatt, James
	Waits	1895	- Mason, David	1853	- Mowatt, James
1872	- M'Gowan, James, Sr.	1909	- Mason, George	1821	- Mowatt, John
1874	- M'Gowan, James, Jr.		Johnstone	1608	- Muir, Andro
1897	- M'Gowan, James	1909	- Mason, William Linn	1809	- Muir, David
1897	- M'Gowan, John W. A.	1720	- Maxwell, James	1758	- Muir, Francis
1838	- M'Innes, Thomas	1619	- Maxwell, John	1674	- Muir, John
1920	- M'Intyre, Alastair D.	1698	- Maxwell, John	1611	- Muir, Michael
1857	- M'Intyre, Donald	1729	- Maxwell, John	1595	- Muirhead, Alexander
1883	- Macintyre, Donald	1752	- Maxwell, John	1855	- Muirhead, Andrew
1931	- Macintyre, Donald	1759	- Maxwell, John	1872	- Muirhead, Andrew
1882	- Macintyre, James	1742	- Maxwell, Patrick		Erskine
1895	- Macintyre, John	1686	- Maxwell, Richard	1927	- Muirhead, Andrew
1914	- M'Kechnie, Charles R.	1711	- Maxwell, Richard, Jr.		R. M.
1910	- M'Kechnie, Dugald	1669	- Mayne, Andrew	1891	- Muirhead, Arthur
1914	- M'Kechnie, James	1805	- Mearns, James		Montgomery
1787	- Mackenzie, James	1808	- Meikle, David	1884	- Muirhead, Henry
1935	- M'Kersie, William M.	1799	- Meikle, George		Alfred
1789	- M'Kinlay, Laurence	1858	- Meikle, George	1828	- Muirhead, James
1685	- M'Kippen, John	1827	- Mickle, John	1851	- Muirhead, James
1714	- M'Kippen, Walter	1869	- Meikle, John	1852	- Muirhead, James
1695	- M'Kipping, Thomas	1870	- Meikle, John	1866	- Muirhead, James
1902	- MacLaurin, Robert	1738	- Meikle, William	1876	- Muirhead, James
1906	- M'Lay, David Bird	1787	- Meikle, William	1884	- Muirhead, James
1907	- M'Lay, Frank W. B.	1643	- Meiklejohn, John		Andrew
1892	- M'Lay, James	1748	- Meiklejohn, Robert	1798	- Muirhead, John
1901	- M'Lay, James Rose	1929	- Melville, Douglas S.	1801	- Muirhead, John
1902	- M'Lay, John	1643	- Merkllys, Jon	1857	- Muirhead, John
	Alexander		Mickle, <i>see</i> Meikle	1837	- Muirhead, Peter
1904	- M'Lay, Robert	1910	- Miller, Guy Burns	1829	- Muirhead, Robert
	Montgomery	1668	- Miller, James	1849	- Muirhead, Robert
1897	- M'Lay, William	1643	- Myllar, John	1891	- Muirhead, Robert
1910	- Maclean, Donald	1648	- Myllar, John		Franklin
1909	- Maclean, Hugh	1674	- Miller, John	1891	- Muirhead, Roland
1751	- M'Leish, Alexander	1734	- Miller, John		Eugene
1797	- M'Lish, Alexander	1676	- Miller, Robert	1921	- Muirhead, Ronald H.
1727	- Macleish, William	1873	- Miller, Robert	1844	- Muirhead, Stephen
1815	- M'Lellan, Fulton	1894	- Miller, Robert	1927	- Muirhead, Wilbur M.
1881	- M'Leod, Dugald	1619	- Miller, William	1842	- Munn, William
	Brodie	1917	- Milwick, Edward	1897	- Murgatroyd, William
1910	- MacLeod, Norman	1916	- Milwick, John		Myllar, <i>see</i> Miller
	Patrick	1832	- Mitchell, Alexander		
1925	- M'Michael, James	1853	- Mitchell, David	1887	- Nairne, John Stuart
1927	- M'Michael, James, Jr.	1742	- Mitchell, John	1848	- Naismith, Daniel
1639	- M'Nair, Thomas	1897	- Mitchell, William	1849	- Naismith, James
1833	- M'Neill, Daniel		James	1849	- Naismith, Robert
1875	- M'Neill, Hugh	1921	- Mitchell, William	1815	- Naismith, Thomas
	Proudfoot		Partick	1738	- Neill, George
1920	- Macpherson, James B.	1891	- Moffat, Alexr. J. H.	1797	- Neilson, Thomas
1906	- Macready, Robert	1837	- Monteith, Adam	1837	- Nelson, David
	(otherwise Robert	1913	- Monteith, John		Auchenvole
	Hunter)		Buchanan	1870	- Nelson, John Ewing
1789	- Mann, David	1749	- Montgomery, James	1884	- Nelson, John Ewing
1918	- Marshall, Alexander	1904	- Moore, Edwin	1910	- Nelson, John Ewing,
1920	- Marshall, Alexr. H. W.	1516	- Morsone, Allan		tertius
1897	- Marshall, George				

Year.	Name.	Year.	Name.	Year.	Name.
1910	- Nelson, Donald	1893	- Paton, Hugh	1717	- Ramsay, Alexander
	Robertson	1908	- Paton, Robert Squair	1865	- Ramsay, Andrew
1851	- Newlands, Archibald	1902	- Paton, Robert Wilson	1721	- Ramsay, George
1844	- Newlands, James	1829	- Paul, Andrew	1896	- Rankin, Alexander
1860	- Newlands, John	1903	- Paul, George Holroyd	1579	- Rakin, (Rankin),
1789	- Newlands, William	1789	- Paul, James		Gabriel
1844	- Newlands, William	1805	- Paul, James	1592	- Rankynge, Gabriall
1791	- Nicoll, James	1859	- Paul, James	1633	- Rankine, James
1853	- Nisbet, Matthew	1878	- Paul, John Stewart	1907	- Rankin, James Gold
		1830	- Paul, William	1927	- Rattray, Alexander
		1782	- Peacock, John		A.
		1716	- Peady, Thomas	1907	- Reid, George P. B.
		1859	- Penny, Andrew	1653	- Reid, John
1777	- Oliphant, Francis	1747	- Peter, David	1718	- Reid, John
1889	- Osborne, Charles	1816	- Pettigrew, Gavin	1839	- Reid, John
	Stuart	1877	- Pettigrew, Gavin	1856	- Reid, Mungo
1889	- Osborne, Christopher	1930	- Pettigrew, Gavin F.	1849	- Rennie, John
	Allatt	1777	- Pettigrew, James	1887	- Rennie, John
1889	- Osborne, Cunningham	1881	- Pettigrew, Matthew, Jr.	1917	- Rennie, John
	Douglas	1909	- Pettigrew, Matthew		Robertson
1876	- Osborne, John	1862	- Pettigrew, Robert	1774	- Richardson, James
	Stewart	1877	- Pettigrew, Robert, Jr.	1777	- Richardson, Robert
1889	- Osborne, Wm.	1660	- Philipshill, John	1792	- Riddell, Henry
	Cunninghame	1516	- Pitcaire, Henrie	1630	- Riddell, John
		1738	- Pitcairn, James	1775	- Risk, James
		1614	- Pollok, Archibald	1784	- Ritchie, John
		1924	- Pollock, David	1803	- Ritchie, John
		1574	- Pollock, Edward	1902	- Robertson, Alexander
		1630	- Pollok, James		Edmond
		1631	- Pollok, James	1880	- Robertson, Daniel
		1641	- Pollok, John	1928	- Robertson, Daniel R.
		1920	- Pollock, William	1753	- Robertson, Edward
		1921	- Pollock, Wm. Rankin	1902	- Robertson, Jas.
		1931	- Prentice, Allan S.		Gilchrist
		1903	- Prentice, George	1928	- Robertson, James L.
			Chalmers	1732	- Robertson, John
		1931	- Prentice, George T. S.	1902	- Robertson, Robt.
		1803	- Proudfoot, Dewar		Edmond
		1874	- Proudfoot, George	1900	- Robertson, William
		1848	- Proudfoot, George	1659	- Rodger, James
			Mitchell	1822	- Rodger, James
		1898	- Proudfoot, George	1661	- Rodger, John
			Mitchell	1856	- Rodger, John
		1799	- Proudfoot, Hugh	1648	- Rodger, William
		1838	- Proudfoot, Hugh	1866	- Roger, William
		1821	- Proudfoot, James	1909	- Rogers, Henry R. N.
		1874	- Proudfoot, James	1787	- Ronald, Archibald
		1875	- Proudfoot, James	1779	- Ronald, Basil
		1799	- Proudfoot, William	1817	- Ronald, Robt.
		1801	- Proudfoot, William, Jr.		M'Farlane
		1667	- Purdoun, William	1853	- Ross, Donald
		1693	- Purdon, William	1789	- Ross, James
				1595	- Rowane, James
		1936	- Rae, Louis H.	1808	- Roxburgh, James
		1932	- Raines, Thomas H.	1787	- Russell, David
			Rakin, <i>see</i> Rankin	1823	- Russell, David
		1779	- Ralston, Peter	1789	- Russell, James
				1789	- Russell, James
				1789	- Russell, Thomas
				1769	- Ruthven, John

Year.	Name.	Year.	Name.	Year.	Name.
1881	- St. Austin, Samuel	1894	- Smith Henry Murray,	1821	- Tassie, James
	Horatio	1843	- Smith, James	1696	- Tassie, John
1592	- Saillare, Jhone	1874	- Smith, James	1716	- Tassie, John
	Schedden, <i>see</i> Sheddan	1647	- Smythe, John	1732	- Tassie, John
	Schierer, <i>see</i> Shearer	1920	- Smith, John J. H.	1773	- Tassie, John
1856	- Scott, Alexander	1565	- Smyt, Richt	1777	- Tassie, John
1893	- Scott, Alexander	1762	- Smith, Thomas	1810	- Tassie, John
1920	- Scott, Alexander	1711	- Smith, William	1760	- Tassie, William
1925	- Scott, Alexander	1876	- Smith, William	1762	- Tassie, William
1866	- Scott, Andrew	1883	- Smith, William	1789	- Tassie, William
1917	- Scott, Andrew Penny	1904	- Smith, William	1792	- Tassie, William,
1671	- Scott, David		Smyt, Smythe, <i>see</i>		younger
1893	- Scott, David Jack		Smith	1708	- Tavendale, James
1893	- Scott, Duncan	1749	- Somervell, David	1858	- Taylor, David
1617	- Scott, John	1917	- Speedie, Alexander	1836	- Taylor, John
1659	- Scott, John, younger	1599	- Spreull, Thomas	1516	- Tempill (or Semple),
1881	- Scott, John Jack	1633	- Steill, James		Willame
1919	- Scott, John J.	1585	- Steill, John	1718	- Templeton, George
1818	- Scott, Matthew	1608	- Steill, Robert	1777	- Tennant, John
1923	- Scott, Peter M.	1640	- Steill, Robert, younger	1753	- Tennent, William
1907	- Scott, Roderick	1853	- Steele, William	1641	- Thomesoun, George
1565	- Scott, Thomas	1655	- Stein, Thomas	1860	- Thomson, Jas.
1667	- Scott, Walter	1723	- Stevenson, Andrew		Fairclough
1750	- Scott, Walter	1715	- Stevenson, George	1694	- Thomson, John
1670	- Scott, William	1693	- Stevenson, John	1789	- Thomson, John
1634	- Selkrig, Archibald	1895	- Stevenson, Robert	1637	- Thomesoun, Matthew
	Sellar, <i>see</i> Saillare		James	1679	- Thomson, Robert
1516	- Semple (or Tempill),	1811	- Stewart, Andrew	1845	- Thomson, Robert
	Willame	1789	- Stewart, Charles	1876	- Thomson, Robt.
1877	- Sharp, Alexander	1677	- Stewart, James		Campbell
1826	- Sharp, Andrew	1853	- Stewart, James	1651	- Thomson, William
1862	- Sharp, Andrew	1709	- Stewart, Lyon	1691	- Thomson, William
1884	- Sharp, Andrew	1613	- Stewart, Robert	1741	- Thomson, William
1892	- Sharp, Matthew	1855	- Stewart, Robert	1909	- Thomson, William
1892	- Sharp, Peter M'Clue	1760	- Stirling, John	1831	- Torrance, John
1817	- Shearer, Archibald	1721	- Stirling, William	1930	- Train, John
1741	- Shearer, John	1742	- Stirling, William	1889	- Tullis, David
1767	- Shearer, John	1901	- Stirrat, Alfred H. N.	1895	- Tullis, John
1776	- Shearer, John	1887	- Stirrat, David Keir	1915	- Turner, William
1662	- Schierer, Robert	1899	- Stirrat, Edwin J. K.		Wagner
1711	- Shearer, Robert	1884	- Stirrat, James, Jr.		
1746	- Shearer, Robert	1927	- Stirrat, James		
1767	- Shearer, Robert	1854	- Stirrat, James Brown		
1670	- Shearer, Thomas	1923	- Stoddart, James S.	1815	- Ure, Wm. (readmitted
1714	- Shearer, Thomas	1914	- Stoddart, Thomas		1817)
1646	- Schedden, James	1784	- Storie, George	1889	- Urquhart, Henry Knox
1688	- Sheddan, William	1753	- Strang, Robert		Dick
1777	- Sherifflaw, Charles	1643	- Strong, John	1889	- Urquhart, Jas.
1914	- Shields, George	1773	- Sutherland, Alexander		Dalglish
	Bertram			1884	- Urquhart, John
1923	- Short, John B.			1889	- Urquhart, John, Jr.
1873	- Simpson, John			1889	- Urquhart, William
1911	- Simpson, William	1769	- Tassie, Andrew		
1933	- Simpson, William G.	1750	- Tassie, Archibald		
1832	- Sloan, William	1777	- Tassie, Archibald		
1912	- Smith, Alexr. Bissett	1762	- Tassie, George	1760	- Walker, John
1904	- Smith, Andrew P. H.	1773	- Tassie, George	1918	- Wallace, James E. F.
1567	- Smith, George	1726	- Tassie, James	1894	- Wallace, Peter
1610	- Smythe, Hendrie	1733	- Tassie, James	1823	- Walton, Wm. Harris
1701	- Smith, Hendrie	1810	- Tassie, James	1784	- Watson, George

Year.	Name.	Year.	Name.	Year.	Name.
1789	- Watson, John	1919	- Wood, Norman	1639	- Young, James
1822	- Watson, John	1818	- Wood, William	1659	- Young, James,
1760	- Watson, Thomas	1747	- Wotherspoon, James		younger
1617	- Watson, Walter	1768	- Wotherspoon, James	1680	- Young, James
1799	- Watson, William	1785	- Wright, Daniel	1691	- Young, James
1869	- Watson, William	1760	- Wright, Peter	1707	- Young, James
1919	- Watt, Alexander M.	1889	- Wylie, Andrew	1717	- Young, James,
1789	- Watt, William		Simpson		younger
1878	- Waugh, James, Jr.	1902	- Wylie, Archibald	1760	- Young, James
1672	- Weir, James		Wilson	1760	- Young, James
1902	- Weir, Robert Lizars	1910	- Wylie, George Morton	1777	- Young, James
1835	- Wemyss, David	1933	- Wylie, George M.	1871	- Young, James
	White, <i>see</i> Whyte	1935	- Wylie, Harry S.	1901	- Young, James, Jr.
1845	- Whitehead, Joseph, Jr.	1897	- Wylie, Hew Proudfoot	1619	- Young, John
1916	- Whitelaw, Thomas	1920	- Wylie, John	1672	- Young, John
1825	- Whyte, William	1652	- Wyllie, Willia	1719	- Young, Patrick
1750	- Whythill, Thomas	1666	- Wyllie, William	1784	- Young, Patrick
1648	- Williamsoune, Jon	1867	- Wyllie, Wilson	1753	- Young, Peter
1657	- Wilson, David	1777	- Wyse, George	1769	- Young, Peter
1673	- Wilson, David,	1807	- Wyse, James	1777	- Young, Peter
	younger	1567	- Wyiss, John	1853	- Young, Peter William
1753	- Wilson, James	1789	- Wyse, John	1734	- Young, Robert
1754	- Wilson, James	1842	- Wise, John	1777	- Young, Robert
1884	- Wilson, James			1626	- Young, Thomas
1901	- Wilson, James			1628	- Young, Thomas
1599	- Wilson, John			1754	- Young, Thomas
1717	- Wilson, John	1927	- York, H.R.H. The	1768	- Young, Thomas
1717	- Wilson, John, younger		Duke of	1769	- Young, Thomas
1726	- Wilson, Robert			1829	- Young, Rev. Thomas
1751	- Wilson, Robert	1853	- Yorke, James	1722	- Young, William
1668	- Wilson, William	1853	- York, William	1756	- Young, William
1786	- Wilson, William	1744	- Young, David	1777	- Young, William
	Wise, <i>see</i> Wyse	1777	- Young, David	1777	- Young, William
1565	- Wodrof, Jhon	1901	- Young, George	1913	- Young, William
1516	- Wodrofe, William		Buchanan		Semple
1848	- Wood, James	1901	- Young, Harry S. B.	1853	- Yuille, David
				1918	- Yuille, John

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