

THE INCORPORATION OF HAMMERMEN OF STIRLING.

(By DAVID B. MORRIS.)

INTRODUCTORY.

The earliest handicraft of the human race was surely that of the hammerman. It may safely be said that no occupation of utility can be carried on without the aid of a tool of some description, and no tool can be fashioned without the use of a hammer. Hence the boast of the Hammermen in their motto: "By hammer in hand all arts do stand." In primitive times it was known that a blow was more telling if a stone were held in the hand, and it was also known that the branch of a tree rendered a stroke easier to deliver. It was found that by tying a stone in the cleft of a branch the advantages in the use of both were combined. And so the first hammer was made. The modern hammer differs but little from its primeval prototype.

The earliest hammers were simply natural blocks of stone picked out of the river gravel and selected on account of their shape. If possessed of a cutting edge we call the implement a stone axe, but the distinction between axe and hammer was not at first clear. In course of time these tools were shaped and polished and then the axe and the hammer became more clearly differentiated. The method of fixing to the handle was by tough withes or cords. A more satisfactory method of adjustment was arrived at when a hole was bored through the stone and the wooden handle was thrust through. Then came the discovery of the smelting of metals. Copper ore and tin ore were found in various parts of the country, and it was found that these could be smelted and shaped in a mould of clay. But copper was too pliable and tin was too brittle. Then it was discovered that by mixing the two, the resulting alloy, which we call bronze, could be fashioned into a useful weapon, and so the stone age gave place to the bronze age. Then by perfecting the primitive furnace iron could be smelted, and thus the iron age was reached. We are still in the iron age, and though we live in a time of "many inventions," the hammer in the hand of the workman is still the most potent tool in the world.

In literature the smith does not figure so prominently as his picturesque occupation would lead us to expect. When he does appear it is usually as a mighty man of his hands that he plays his part, and his character is generally depicted as bluff, hearty, honest, and simple minded. Longfellow, with his genius for expressing in beautiful language the thoughts of the average man, gives us the typical hammerman:

The smith a mighty man is he,
With large and sinewy hands;
And the muscles of his brawny arms
Are strong as iron bands.

His hair is crisp, and black, and long,
His face is like the tan;
His brow is wet with honest sweat,
He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man.

The earliest hammerman whom we know by name was Tubal-cain, who was "an instructor of every artificer in brass and iron." (Genesis iv. 22.)

Old Tubal-cain was a man of might
In the days when earth was young,
By the fierce red light of his furnace bright
The strokes of his hammer rung,
And he lifted high his brawny arm
On the iron glowing clear,
Till the sparks rushed out in scarlet showers
As he fashioned the sword and spear.

An early record of the craft is the following:

"Now there was no smith found throughout all the land of Israel, for the Philistines said, Lest the Hebrews make them swords or spears. But all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axo and his mattock. Yet they had a file for the mattocks and for the coulters and for the forks and for the axes, and to sharpen the goads. So it came to pass in the day of battle that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan." (1 Samuel xiii. verses 19-22.)

This record is interesting as showing at an early date the twofold aspect of the hammerman's occupation, in fashioning the weapons of war as well as the implements of peace.

The primeval smith of Greek mythology was Vulcan, the son of Jupiter and Juno, whose forge was at Mount Etna, hence the term volcano.

The typical English hammerman is the mythical Wayland, the smith, the hero of the ancient heathen sagas, around whose Berkshire smithy so many legends have collected, and who fills so large a place in the folk songs of England.

Shall we say that the typical Scots hammerman is Hal o' the Wynd, the gow chrom, who fought for his own hand on the North Inch of Perth?

ANCIENT HISTORY.

In tracing the ancient history of the Hammerman of Scotland, it is a somewhat remarkable circumstance that there is no ancient legislation concerning their craft. Neither the Laws of the Four Burghs nor the Laws of the Guild make any mention of smiths or smith work. The lists of points to be inquired into by the Chamberlain of the fourteenth century deal with shoemakers, skimmers, weavers, fleshers, and a number of other trades, but not with metal workers of any description, nor is there any regulation of hammermen or their work in the old fragmentary laws or early Acts of Parliament. The only early reference is in the list of customs duties payable on all kinds of merchandise, dating probably earlier than the time of King Robert the Bruce, in which an export duty of twopence was placed on each hundredweight of iron. The first statutory enactment dealing with hammermen refers solely to goldsmiths, who by an Act of Parliament of James III., dated in 1473, were to be restrained from debasing the gold and silver wrought by them and to have a wardane or deacon set over them to examine their workmanship. This was repeated in 1485. The next statute referring to the hammermen is an Act of James V., dated in 1535, for the purpose of preventing craftsmen charging exorbitant prices, and among these smiths are mentioned. In 1567, the powderer craft were dealt with by Parliament, and measures enacted for preventing the making and selling of corrupt metal by the stamping of all pewter work.

WHO WERE THE HAMMERMEN?

Throughout Scotland the Hammerman craft was composed of a number of distinct handicrafts, into one or other of which the entrants were admitted, and their occupation was confined to that one

branch of the trade into which they had entered. The craft was, therefore, a combination of distinct trades united into one confederated incorporation. The members of each branch appear to have watched with care the privileges of their own distinct handicraft, guarding against infringement by those belonging to the other branches of the craft, as well as by those without the confederate body; and the united craft assisted in protecting the privileges of each branch, as well as the rights of the united body. At one time the Incorporation in Stirling seems to have been composed of about twenty separate trades or callings. In course of time some of these callings became extinct, and others of them were blended together, but so long as the exclusive privileges of incorporated trades existed, distinctions among the subsidiary handicrafts were maintained. Sons and sons-in-law of, and apprentices to masters were, when they joined the craft, restricted to the practice of the particular branch to which their author belonged. In later times an admission into the Hammerman trade entitled the entrant to the rights and privileges of all its branches, and he was in all respects a free master of the common trade. Some of the other trades were also divided into two or more branches, but in none of them were the distinct handicrafts so clearly defined and kept apart as in this craft.

From the Minutes of the Stirling Hammermen, I find that the following occupations were accepted as qualifying for admission to the Hammermen: Goldsmith, tinkler, powdermaker or powderer, blacksmith, lorimer (harness maker), cutler, saddler, gunner, gunmaker or gunsmith, armourer, watchmaker, clockmaker, dagmaker (1612), copper-smith, pistol maker, sword cutler, farrier, jeweller.

On 17th February, 1521-2, the bailies of Stirling considered whether "scheit" makers should be admitted to the craft of the Hammermen. Does this mean makers of sheet iron, girdlemakers? The deacon and craftsmen were ordained to find out what was done in Edinburgh, Dundee, Glasgow, St. Johnston (Perth), or in Aberdeen. We cannot trace the result of the inquiry.

We find goldsmiths mentioned in the Town Council records of 4th February, 1549-50. On 4th February, 1681, the Duke of York (afterwards King James VII.) and his suite were admitted honorary burgesses of the burgh, and William Law, goldsmith, was paid £318 15s for a gold box to

hold the burgess ticket, an expensive gift, even in Scots money.

In the statutes of 1473 and 1485, which applied to the whole of Scotland, and which dealt with gold and silver work, the goldsmiths are referred to in terms implying that in each burgh they were an independent incorporation. At a later date, the goldsmiths were undoubtedly included with the Hammermen.

In Dundee the following trades were included in the Incorporation of Hammermen: Armourer, blacksmith, brazier, brass smith, buckle maker, cart smith, clock maker, coach smith, copper smith, cutler, dagmaker, engine maker, farrier, founder, goldsmith, guard maker, gun maker, hammerman, horse shoer, jeweller, lock maker, lorimer, machine maker, pewterer, plumber, potter, saddler, sword slipper, watch maker, white smith. (Warden. Burgh Laws of Dundee, page 497.)

In 1731 the Incorporation of Smiths of Dunfermline asked that the Convention of Royal Burghs make a declaration that the following were comprehended under the denomination of smiths: Blacksmiths, copper-smiths, pewterers, saddlers, locksmiths, cutlers, lorimers or spurriers, gun-smiths, whiteiron smiths, sword slippers and belt makers. The Convention did not commit itself on the point. (Convention Records, Vol. V. page 528.)

The Seal of Cause of the Hammermen of Edinburgh, dated in 1496, was directed to the Masters of the blacksmiths, goldsmiths, lorimers, saddlers, cutlers, buckle makers, armourers, and pewterers. In 1753 the Edinburgh Hammermen were stated to include seventeen subsidiary corporations, saddlers, armourers, pewterers, etc. (Maitland's History of Edinburgh, page 300.)

PRIVILEGES.

The history of the crafts is a tale of one long struggle for freedom and for privilege, fought out on the Continent of Europe, in England, and in Scotland. The trades of Stirling bore a full share in these stirring events.

While the Merchant Gilds were generally founded by Royal Charter, the corporate authority of the crafts in Scotland was derived from the Town Councils. This took the form of a document called a "Seal of Cause," granted by the Town Council, defining the privileges of the trade in favour of which it was executed. There is no record of any original Seal of Cause in favour of any of the Seven Incorporated Trades of Stirling.

The reason of this is that these trades were all incorporated prior to the date of the earliest extant records of the Town Council, which begin in 1519, or of any of the trades themselves which are later in date. It is probable that these Seals of Cause were granted in Stirling less than a century prior to 1519, but this is conjectural. The crafts themselves were in existence at a very much earlier date. There can be no doubt that such documents were granted, for the trades repeatedly came back to the Town Council of Stirling for confirmation of their privileges.

The Hammermen have always been accorded first place in the crafts of Stirling. The Seven Incorporated Trades in their order were the Hammermen, Weavers, Tailors, Shoemakers, Fleshers, Skinners, and Bakers.

An early record of the conservation of the privileges of the Hammermen is the following:—

12 March 1519-20.

The provost and ballies, counssal and communitie, haie grantit to thar nobouris the craftismon of the anythis this privelage, that is to say, that ilko persoun or persounis that bringis ony stufe portenyng to thair craft to sell within this said burgh sall pay a penny on the mercat day for help of Goddis service to be doune in the said parocht kirk, in honor of God, the blissit Virgin, Sanct Loyo, and all sanctis.

On 3rd March, 1521-2, Thomas Watson was proceeded against to join the Hammermen, but he alleged that he ought not in reason to scot nor lot the craftsmen because he "occupies na varklomis that pertenis to thair said craft nor samekle as a hammir."

In 1685 a dispute arose between the Hammermen and the Cordiners or Shoemakers as to which should have the exclusive privilege of making saddles and holsters, and as the saddlers belonged to the Hammermen it was decided that the right was theirs. The entry is as follows:—

"1st August, 1685.

"John Lourie, deacon convoiner, for himself and in name and behalfe of the hammermen of the samin, represented to the magistratis and counsell that albeit the incorporatioun of the hammermen, both in this burgh and most eminent brughes of this kingdome, had and onlie hes the priviledge of makeing of sadles, holsters, and all furnitur necessar therto, as is evident by their own

priviledge and custom heir and by thrie severall testificattis from the townes of Edinburgh, Perth, and Linlithgow, then produced, yit the shoemakers or cordiners of this burgh hes pretendit, and yit pretendis, their incorporatioun hes libertie to make holsters; humblie theirfor requesting the magistratis and counsell to determine to which of the said twa incorporatiounes the priviledge of makeing holsters doeth pertain, that accordinglie non of them inroach upon otheris priviledge when declaired; which, with the testificatt sue produced, being considered be the magistratis and counsell, and especiallie seing saidlers in this burgh are ane part of the incorporatiounes of the hammermen in the samin, they fand and findis that the priviledge of makeing of holsters pertains onlie to the hammermen of this burgh, and therfor discharges the shoemakers and cordiners in this burgh to make any holsters within this burgh in tyme comeing, as they will be ansuerable."

The question of trading privileges was acute in the beginning of the eighteenth century, and we find both the Hammermen and the Weavers obtaining from the Town Council the ratification of their privileges. As the Act in favour of the Hammermen constitutes a Supplementary Seal of Cause, we quote it in full:—

"7th September 1703.

"The magistrats and council of the said burgh being convened in their ordinar meeting place for treating of the affairs and concerns thereof, there was a suplicatione given in to them by John M'Arthur, present deacone of the hammermen of the said burgh, for himself and in name and behalf of the remanent members of the said incorporatioun, mentioning that quhair the said incorporatiounes hes been and is greatly discouradged by the unnighburlie and unjust dealings of severalls of the neighbours and inhabitants of this burgh, who having had considerable iron work wrought to them by sundrie members of the said trade, and which of a long time and yet is resting, for eviting the payment theirof doe upon all occasions goe now to the cuntrie with there work albeit they might have the same done here much better and at reats both easie and reasonable; and seeing the petitioners are a free trade of a very ancient erection in this burgh, endowed with as much priviledge as any other trades or incorporatiounes

here or els where, and being a considerable part of the community of this burgh have always borne and doe bear their share and part of quartering and other publick burdens with the rest of the incorporat trades; and seeing also the other trades, both wevers and taylors, have been justly favoured by the former magistrats and councill of this burgh by granting acts of councill in their favors for suppressing of that unreasonable practise of employing unfreemen, while as the neighbours may as well be served among themselves; yea even the mechanicks, who cannot plead the benefit of a free trade, have the same or lyke priviledge conferred by acts of councill upon them; and finally, seeing the supplicants are willing to give ready and good service to the wholl nighbourhood, and at most reasonable and easy rates, which they are content to refer to the magistrats and councill their modifications incase any complaint shall occur theiranent; and therefor craveing that the saids magistrats and councill would take the promissies to consideratione, and by their act to discharg the neighbours and inhabitants of this burgh from working any of their iron worke with contray or unfree smiths in any time cumming, under such a penaltie as they thought fitt, especially seeing the supplicants are willing to give them good and ready service upon all occasions and at reasonable rates. Which being considered by the saids magistrats and councill, they unanimously fand the desyro of the said petitione reasonable, and therefor prohibited and hereby prohibites and discharges any of the nighbours or inhabitants within this burgh to imploy any cuntrey or unfree smiths for working any iron work quhatsoever to them or any of them in any time cumming, and that under the peneltie of five pounds Scots money ilk persono contraveining, toties quoties, the said incorporatione of hammermen alwayes goiving ready service to the saids neighbours and inhabitants as they shall happen to be employed from time to time, and making their work sufficient at reasonable and easy rates, at the sight of any of the magistrats of this burgh for the time; and appoints these presents to be publicklye intimat at the mercat cross of this burgh, that non may pretend ignorance thereof."

In the course of the endless disputes between the Guildry and the Trades as to encroaching on each other's privileges, the doings of the Hammermen came under review. A hammerman could make an

article and sell it, but was not allowed to purchase it for resale.

On 4th June, 1633, the Guildry considered the claim of the crafts to buy and sell certain goods, including iron work, but they could not concede such a demand. They appointed two representatives to proceed to Dunbar to invoke the assistance of the Convention of Royal Burghs, and it is interesting to note that one of their delegates was John Cowane, the founder of Cowano's Hospital.

On 25th March, 1727, the Guildry resolved to prosecute James Robb, hammerman, for exposing brass pans for sale. Again on 17th January, 1736, the Guildry took action against the Hammermen and Weavers for buying and selling what they did not make. On that occasion the matter was settled amicably.

In the latter half of the eighteenth century a disposition to a less rigid insistence on their rights manifested itself among the Incorporations of Stirling and elsewhere. The Guildry allowed persons who had not entered with them to engage in trade upon paying certain sums for the privilege, a practice which was called merchandising. The earliest instance of a similar nature on the part of the Hammermen occurred in 1753 when a merchant named John Glass was allowed to erect a nailerie next the mealmarket at the head of what is now King Street. He did not enter with the Hammermen, but agreed to pay them five shillings yearly and sixpence for each man he employed.

On 3rd December, 1763, the Guildry granted liberty to John Mackenzie to trade in a wholesale way in iron articles for the space of five years, he paying 10s yearly, but to be expressly prohibited from keeping a retailing shop.

LITIGATION WITH A WATCHMAKER.

In the great fight in defence of the privileges of the ancient burghal incorporations of Scotland, which took place in the seventeenth and eighteenth centuries, the Hammermen of Stirling bore their share. Throughout the eighteenth century there was much litigation in the Burgh courts, a good deal of which went to the Court of Session, and occasionally the decision of the House of Lords was invoked.

The Hammermen's case was with a man named John Goodfellow. He was a watchmaker, and on

coming to Stirling and setting up in business he applied on 14th December, 1764, to the Hammermen for admission to the Incorporation, and in the usual fashion was set an essay piece, which in this instance was a centre watch wheel. In the pleadings in the case it was stated that he had paid his dues, but the Minute Book and Accounts do not bear that he paid his entry money to the trade. He, however, paid to the Town Council the dues upon his entry as a burghess qua Hammerman. The Incorporation agreed to admit him, subject to the essay piece proving satisfactory. At this stage Goodfellow appears to have changed his mind and resolved to have nothing farther to do with the Hammermen. At any rate he did not make his essay piece, and opened his shop and proceeded to work, ignoring the demands of the Incorporation. On 15th June, 1765, the trade met and appointed a Committee to prosecute Goodfellow before the Magistrates. The Magistrates decided in favour of the Hammermen, and Goodfellow, who seems to have been a man of substance, appealed to the Court of Session. The Court of Session decided against the trade, and allowed Goodfellow to carry on business without entering. The day after the decision the Master Court resolved to reclaim against the judgment, but although they made arrangements two months later for raising funds for the purpose, the appeal does not appear to have been gone on with. Counsel in the case were D. Armstrong for Goodfellow, and Lockhart & MacLaurin for the Hammermen.

The official record of the case in the Court of Session appears in Morrison's Decisions, Volume III., page 1963, under date 4th July, 1766, and is in the following terms:—

1766. July 4.

John Goodfellow, Watchmaker in Stirling, against
The Corporation of Hammermen there.

John Goodfellow, by profession a watchmaker, having come to Stirling to exercise that employment, and having, in consequence thereof, taken a house and shop, was soon thereafter informed by the Deacon of the Hammermen, and other members of that Incorporation, that the trade of watchmaking within the royalty was confined to their Corporation, and that, therefore, he could not exercise that employment there without permission from them.

It appeared that John Goodfellow had a communing with the Deacon and Incorporation, and afterwards was admitted burghess qua hammerman, by which he paid but the half of what he would otherwise have paid, had he been admitted as a common burghess. But having refused to make an essay-piece in order to his being entered with the trade, although repeatedly ordered so to do, a complaint was exhibited against him before the Magistrates of Stirling, at the instance of the Corporation, and his defences having been overruled, the following interlocutor was pronounced by them: "Having considered the petition and representation, with the extracts of the hammermen-trade produced, with the defences and answers, and having also seen the council-book of the burgh, wherein the defender was admitted and sworn as a burghess qua hammerman of the said burgh, and, on that account, only paid L. 12 Scots of entry-money as a tradesman, which, had he entered an ordinary burghess, would have cost him L. 24; therefore repels the defences in respect of the answers, and the other reasons before mentioned; and finds the defender cannot follow his business as a watch or clockmaker within the burgh, without entering with the trade, and appoints him, within a few days thereafter, to go on and finish his essay." And he having still delayed to make an essay-piece, "they prohibited and discharged him from exercising any branch or part of the business peculiar to the hammermen craft within the burgh, while he continued unentered with them, under the penalty of five shillings Sterling, to be forfeited by him to the said craft, for each trespass he shall be convicted of; and granted warrant to the officers of the burgh, jointly or severally, to secure and seize his tools and work, if he shall be found working, or servants under him, within the liberties of the said burgh, at clock or watchmaking, or other parts of the hammerman business, after he is charged to the above effect, so long as he continues unentered with the said incorporation, and to carry the defender himself before any of the magistrates to be examined thereanent, and be proceeded against and convict of such trespasses; finds the defender has been litigious in this process; and that he is liable in the pursuers' charges and expences, which modifies to the sum of L. 1. 10s. Sterling money, for which decerns against the defender, and for the expence of extracting the decret."

Of this interlocutor, John Goodfellow obtained a suspension, and pleaded, I mo, That the incorporation of hammermen in Stirling had usurped the privilege of an incorporation without any title; for neither had they been erected into a corporation by the town's charter, nor had they produced any seal of cause; and therefore, the magistrates had done wrong in sustaining action at their instance. Every pursuer, before he can be heard even in a common cause, is obliged to produce his titles, to instruct that he has a right to what he claims; and, if such obtains in ordinary matters, a fortiori ought it to take place in the present question, where an exclusive privilege was attempted to be obtained, detrimental to the freedom of trade; and which privileges, even when legally founded, have for that reason been always most strictly interpreted. 2do, Supposing the smiths of Stirling were allowed to assume the title of the incorporation of hammermen, yet it did not from thence follow, that the clock and watchmakers were part of their society. The only method by which an incorporation can be legally erected, and obtain exclusive privileges, is by the charter of erection of the burgh, containing a power to the magistrates to create and erect certain trades into incorporations, by a seal of cause. But, certain it is, that, at the time the charter of erection was granted to the burgh of Stirling, no such privilege could be conferred upon any incorporation erected in that town, because it would not be disputed, that at that time the art of clock and watchmaking was not known in this part of the world.

Answered for the chargers, That if the first reason of suspension was sustained, most of the incorporations in Scotland would be cut down, because many are the creatures of immemorial custom, and very many who once had seals of cause have lost them by length of time; and, as privileges may be acquired by usage or prescription; so, as they could show that the watchmakers had always been part of their incorporation, the not production of their seal of cause was no good reason of suspension, because, as far back as the year 1616, it appeared, by an agreement between the merchants and trades of Stirling, signed by their then deacon, and several other members, that the deacon of the incorporation of the smiths signed, amongst the rest, which is a plain proof, that they were then an

incorporation; 2do, A condescendence was produced, from which it appeared, that every watchmaker that has been in Stirling, from the year 1698, down to the present time, had understood himself to be comprehended under this incorporation, and entered with it accordingly; and even the suspender himself applied for leave to enter with this incorporation, obtained it, and, in order to complete his entry with the trade, got himself admitted to the liberty and freedom of a burghess, qua hammerman, took the burghess oath, and paid the dues of his entry, and thereby homologated the right which the chargers contended for; but which, even without that, by the instances before mentioned, was sufficiently ascertained.

Replied. That in this case there could be no prescriptive right pleaded, because, from what was above set forth, the magistrates had no power to create and erect such an incorporation; neither could the condescendence given in by the incorporation of hammermen have any weight; because, although particular persons exercising the art of watchmaking way, for private reasons, have chose to have got themselves enrolled as members of the hammerman craft; yet this could extend no further than to the person entered.

The Lords suspended the letters simpliciter, and decerned.

ADMINISTRATION.

Once a year the Hammermen met to appoint their office-bearers, and this was an occasion in which keen interest was taken throughout the whole period of the Incorporation's history. There was never any lack of the civic spirit among the Hammermen. The gathering took place at the Hills, the time-honoured meeting place of the crafts at what is now Upper Bridge Street. Those appointed held office for one year, but they were frequently re-elected. The head of the body was the Deacon, with the former Deacon, known as the Old Deacon, who was ex-officio vice-chairman. Four members were appointed to form the Master Court, and these were called the Masters. In the beginning of the seventeenth century they were sometimes styled the bailies, a term which I have not discovered to have been used by any of the other trades. The Master Court were the sey masters, that is to say they allotted his task to a prospective entrant, saw it duly performed and reported to the whole Incorporation. In some of

the other trades the say masters were not necessarily members of the Master Court. The Master Court of the Hammermen acted as a Committee, but all matters of any importance were dealt with by the Incorporation as a whole. The other officials were the clerk, boxmaster or treasurer, and officer. In the eighteenth century it was the practice for the members to act as officer in turn for a year at a time, and there are instances of members refusing to act and being fined for their contumacy. The officer did not have an easy time of it, as he had to warn all members personally to attend meetings, and these were frequent, to attend on the Deacon, and generally to carry out the behests of the Incorporation.

The period of apprenticeship was five years, and the Hammermen were very strict in seeing that the full term was served. In the case of absence or bad conduct the apprentice was made to serve an additional period. The Incorporation kept complete control, as every apprentice had to be booked, that is to say the date and terms of his indenture were entered in a book kept by the trade. The trade were wise in this, as the apprentice was the future member, and the Hammermen, like their fellow-craftsmen throughout Scotland were assiduous in their efforts to maintain a high standard of workmanship. Not only apprentices, but also journeymen, were booked, and certain dues were exacted for these transactions, which brought in a steady income to the Incorporation.

TOOLS.

Interesting information as to the tools used by a Stirling hammerman nearly four hundred years ago is derived from the following minute of Town Council, 28 January 1549-50:—

"Margaret Hammiltoun, the relict of wmqhill Richart Yong, sald and assignit thir warklumes (tools) undirwritten, that is to say, thre gret stedijs (studies, anvils), thre lingnetts (bars) of irne, item the gret schoris (shears), ane taingis (tongs), ane vice turkes (scrow pincers), the stule (stool), and graitht (graith), perteinyn thairto, hand halmeris (hammers), and small hammeris, filis (files), and borrache (brace), fat (vat, tub), stampis, the litill stedijs, with all other small warklumes—to Hary Striveling, his aris and assignais, for the soun of ellevin pundis usuall mony of Scotland, quhill scho instantly ressavit

and quitclamit and dischargit the said Hary tharof for now and evir; and oblist hir and hir aris, executounis and assignais, to warrand the said warklumes to the said Hary, his aris and assignais, at the handis of Andro Yong, hir son, and all otheris quhom it effaris, for evir, and declarit that neid and mister (want) compellit hir to sell the saidis warklumes to sustene hir and hir said sone."

GOLD CHAINS.

We learn that in 1549 a gold chain was valued at £8 per ounce. The entry in the Town Council minutes is as follows:—

"4th February 1549-50.

"Hary Striveling and Johnne Aickin, gold-smythtis, Johnne Alexander, and George Schaw of Incumry, prisit (priced, valued) ane chenyeie of gold with sex gret knoppis of gold, weyand thre unce and ane unicorne wecht, ilk unce to aucht pundis; and siclik, tua merket dayis immediat preceding quhill chenyeie Johnne Craingelt of that ilk, laid in wad to Sir James Cosour, as he allegit, and Robert Forester, seriand offerit the samyn to the said Johnne Craingelt and to Archbald Spittale, fra quhom he gat the samyn, for the saidis sowmes, and becaus thai refusit to tak the samyn as it wes prisit the said officiar sald and assignit the samyn to the said Sir James in payment of twenty crownis of wecht govin tharupon to the said Johnne, and ordanis the said Sir James to pay in the remanis, the prising being dedusit. The said Sir James, of his awin motive, grantit to keip the said chenyeie to the saidis Johnne and Archibald quhill Pasche nixtocum."

We may compare with this a record of 4th November, 1561, where the minister of Culmoir, in name of the minister of Kilmadin on behalf of Lady Ceterene, Countess of Argyle, redeemed from Thomas Wallace, tailor and burgess of Stirling a chain of gold, weighing 6½ ounces, which had been pledged for 120 merks. This works out at £11 17s per ounce.

THE IRON MARKET.

On 23rd April, 1681, the Town Council fixed the sites of the public markets for the various classes of goods exposed for sale. The iron market is appointed to be "where formerly," but the locality is not disclosed.

THE HAMMERMEN'S FRIENDLY SOCIETY.

A Friendly Society was instituted by the Hammermen in 1806, confined to members of the Incorporation. In 1833 the capital of this Society amounted to between £300 and £400, its objects being exclusively charitable. (Report on Municipal Corporations.) A similar Society was formed by the Weavers.

NUMBERS.

The Hammermen appear to have numbered from 20 to 40 throughout the period of which we have a record. One of the older Minute Books contains a list of the brethren of the craft from 1563 to 1611, a period of 48 years, and these number 81. There must, therefore, have been about 40 at any time during these years, although a minute of 1599 bears to be subscribed by "ye haill maisteris of craft" and has only 21 signatures. In 1608, 17 members subscribed to the purchase of a mortcloth. In 1741 a minute is signed by 34 members. In 1749 it was recorded that 27 members had borrowed money from the Incorporation funds, and there must surely have been some who had not done so. In 1833, in the Report on Municipal Incorporations, the number of Hammermen is given as 34. The present membership is about 33.

OATH.

The oath of the Hammermen, which every member took and subscribed on entry was as follows:—

"By God I sweare as I shall answer to him to be a fathfull member to the Incorporation of Hammermen and that I shall not pack nor peall with any unfrioman to the predgies of the tread. No nutrel man shall have any shair of my busoness or the profets ariseng therefrom. I shall not protecke nor indulgo any man what ever to ye predgies or incroach upon the propertye of the tread. I shall attend the publecke mitengs of tread being dulay warned by the officer and do everything that in me lays to promoat the intrest and preserve the property of the Incorporation and pay all duse thereto belong."

APPRENTICE'S INDENTURE.

A peculiar form of apprentice's Indenture appears in the Minute Book.

"The 20th day of Januar 1614.

"The qlk day Mathew Nisbet obleidged himself to make good and sufficient service to John Bruce his master, and that he shall neither be ano night walker nor debosher by day under the paine of 40 shilling, all subscribed be this my hand, subscribed with my hand 12 Januvery 1614. As also the said John hes bound himself to intertaine the said Mathew in bed and boord and worek, under the said pain of 40 shilling, and to give him as much gray cloath as shall be him coat breeches and hose. Be thir our subscriptions subscrybed with our hands the 12 Januar 1614. Mathew Nisbet. Jon Bruce. Rot. Paterson witnes. J. Guthrie witnes."

THE HAMMERMEN'S POSSESSIONS.

In 1620 the possessions of the Incorporation were stated to be ane boxe, 2 books, 2 gifts (Charters) ane in parchment, and ane in paper, with ane coppie of the Acts under the subscription of the common clerk in parchment, the decreets against Chirby, 2 pinsalls (flags) with yr speirs, ane drum with her sticks.

THE BROAD PENNY OR GATE PENNY.

The Incorporation were in the habit of letting by public roup the right to collect dues charged against country tradesmen for selling their goods in the burgh on market day. This was called the "broad penny" or "gate penny." The gate penny was a well-known term, indicating that the money was collected on the gait or highway. The significance of broad penny is not so clear. Perhaps it had reference to the stands or boards upon which the goods were displayed.

THE ESSAY PIECE.

No member was admitted to the trade until he had performed his essay, assaye or sey piece, that is to say had made a specified article which the trade appointed for him, in presence of the sey masters, who were members of the Master Court of the Incorporation. The sey masters reported to the whole trade, and if their opinion was favourable the entrant was admitted. The following are instances of sey pieces selected from the minutes.

SEY PIECES.

A pair of hunting stirrup irons.
 A snaffel bit.
 A pair of spurs.
 A sett of horse shoes and nails.
 A copper broth pot.
 A frying pan.
 A gang of horse shoes and nails.
 A gun lock.
 A hinger mounting.
 A chamber door paslock.
 A pair edge hinges, six inches in the joint.
 A stock lock.
 A broad sword.
 A centeret wheel for a watch.
 A common iron beam, two feet long.
 A hunting saddle.
 A batchelor's oven, double plate.
 A hilt of a cutlas.
 A polished beam, twelve inches long.
 A copper pint fagon.
 A stock lock, that is to say a pit lock with three wheels.
 Half-a-dozen of forks and knives.
 A fourteen inch stock lock with a pipe and four wheels and loop wards.
 A tin kettle.
 A pair of "rullets capet" (rowels, with the rowel heads on which they turn).
 A three wheeled stock lock.
 A brander.
 A pin wheel and pinion.
 A full walled saddle.
 A broth pot from twelve to fourteen pints.
 A large carving knife and fork.
 A pair of pebble buttons.
 A rack pinion and third wheel.
 Six twelves and six thirties.
 A polished brander.
 A bright copper tea kettle.
 A set of irons consisting of tongs, poker, and shovel.
 A polished fender.

THE CHURCH.

In pre-Reformation times the Crafts of Stirling each maintained their own altar in the Parish Church. The altars were dedicated to various saints, and twenty-seven of them have been traced. An altar supported by a particular trade was dedicated to the Patron Saint of that trade. The

Hammormon's altar was that of Saint Eloy, otherwise called Saint Loye or Saint Eligius. The members made weekly contributions, and the money so gathered was paid to a priest, who said mass at the altar. Each craft was known on its religious side as a Fraternity, and thus the Hammermen were the Fraternity of Saint Eloy.

Saint Eloy, a quasi-legendary personage, was born at Chaptelat, near Limoges, in France, in 588, of a Gallo-Roman family. His parents, practical, unimaginative people, apprenticed the boy to a goldsmith of reputation named Abbo, who was master of the mint at Limoges. A skilled worker in gold, Eloy emigrated to the Northern Frankish land, where he worked under the Royal Treasurer. By his construction of a beautiful throne, or chair of State, made of gold and enriched with jewels, he gained the approval of King Clotaire II., who appointed him master of the mint and took him into the Royal household. After the death of Clotaire in 629, King Dagobert appointed his father's friend his chief councillor. He continued to work at his art, but acquired at the same time great fame for piety and humility. His generosity was exhibited in the ransoming of slaves. He is described as tall, of high colour, bearded, with finely shaped hands, and of graceful figure. While still a layman he founded and built the monastery of Solemnias, near Limoges, besides numerous churches. In 640 he was ordained a priest and consecrated Bishop of Noyon. His diocese comprised all the semi-heathen lands in the north of France inhabited principally by Frisians. To their conversion and to the permanent establishment of Christianity by the foundation of churches and monasteries he devoted himself unremittingly. In 658 he died. Both in life and after death, according to his biographer, he was a great miracle worker. (*Dictionnaire d'archéologie Chrétienne. Dictionary of Christian Biography, Smith and Wace, Catholic Encyclopedia.*) Such was the man whom the Stirling Hammermen, following the example of their fellow-craftsmen throughout the world, and acting no doubt on the advice of their spiritual advisers, chose to be their Patron Saint.

The Prioress in Chaucer's "Canterbury Tales" swore by St. Loy, but this was probably St. Louis of France, an early spelling of whose name is St. Loy.

The Town Council recognised the interest of the Smiths in Saint Eloy, when on 15th March, 1519-20 they directed that pennies collected from persons bringing goods pertaining to that craft to sell on market day should be devoted to the help of God's service in the Parish Kirk in honour of God, the blessed Virgin, "Sanct Loye" and all Saints.

In Edinburgh the Hammermen supported the altar of Saint Eloy in the Church of St. Giles. Their seal is the effigy of Saint Eloy in his apostolic vestments standing in a church porch. The chaplains of the Edinburgh Hammermen have been traced from 1494 to 1558. (Hammermen of Edinburgh. John Smith, 1906, pages 39, 73.)

There is a record of a quaint act of piety on the part of a Stirling hammerman named Walter George, who, on 16th February, 1503-4, gifted to the Parish Church an anvil, acquired by his own proper industry, standing in his workshop, for an anniversary to be celebrated yearly for ever on the day of the death of himself and Elone, his spouse, for the salvation of their souls, retaining the stock and anvil for his life. Gifts of money and of land and house property were frequent, but one wonders how the gift of an anvil was intended to benefit the Church. Some light on this question is obtained from an entry in the burgh records of 5th December, 1554, from which it appears that James Thomson admitted that he had ane study (anvil) of iron pertaining to the chaplain of the altar of the Trinity, and was ordained to pay to the chaplain ten shillings for the mail (rent) of the said study for all terms bygone, to be paid before next Candlemas.

Trouble arose in 1521-2 over the church payments by the Hammermen. On 3rd February, Thomas Smith, the Deacon, was fined for wrongously accusing George Smith of appropriating 22s 4d for their "prestis met" and ane weekly penny. The weekly penny was the compulsory contribution of every member of the crafts to the church.

In the Miracle Plays of pre-Reformation days the craftsmen bore a leading part. In Aberdeen an account of the arrangements of the Candlemas play, the "Offerand of our Lady at Candilmas" has been preserved. It is dated 5th September, 1442. The Smiths and Hammermen were ordained to provide "The Thrie Kingis of Culane, and alsomony honeste Squiares as thai may." "On Candlemas Daye it shall be declared that the bearynge of candels is done in the memorie of

Christe, the spiritual lyghte, when Simeon dyd prophecy as it is redde in the Church in that daye." (Proclamation of Henry VIII.) The "offerand" consisted of candles borne by the representatives of the Saints and great persons named in the programme, to make the rite more imposing. The three Magi or Wise Men of the East were known in the middle ages as the three Kings of Cologne, the name given to them in Aberdeen. A similar Aberdeen record, dated 30th January, 1505, is also preserved ("Scotland before 1700," Hume Brown, pages 185, 188). In the "Golden Legend," Longfellow introduces a Miracle Play, "The Nativity." In the scene at the stable of the inn at Bethlehem, the Wise Men of the East are introduced as three Gipsy Kings, in accordance with the mediæval tradition.

A favourite play in pre-Reformation times was that of King Herod. The Hammermen of Edinburgh made this sacred drama specially their own. In the "Golden Legend," Longfellow introduces a King Herod scene. Herod is represented as a blustering fellow. He says:—

"Am I not Herod? Who shall dare
My crown to take, my sceptre bear,
As King among the Jews?"

In Hamlet, Shakespeare refers to the theatrical representation of King Herod (Act 3, Scene 2), when the Prince of Denmark, directing the players not to overact their parts, says it offends him "to see a fellow tear a passion to tatters, to very rags, to split the ears of the groundlings; it out-herods Herod."

The Hammermen of Edinburgh were at the expense of the production of King Herod on Corpus Christi day, when they made a procession through the town (Smith, pages 66, 69). It is probable that the Hammermen of Stirling also enacted King Herod at the open-air performances in the old playfield in Lower Castlehill.

After the Reformation the Patronage of the Town Council in the Parish Church was confirmed by a Charter of Queen Mary, dated 15th April, 1567. The Council exercised this right in consultation with the Guildry and the Trades, and thus the intimate association of the Crafts and the Church was maintained until modern times. Each of the Trades met separately to consider the appointment of a minister, and their decision was

intimated to the Town Council. Generally a delegate was chosen to meet with the Council and report the opinion of the Craft.

THE HAMMERMEN'S ARMS.

The flag of the Hammermen is preserved in the Smith Institute. It was painted in 1830 for a great procession during the Reform agitation. It is said to be an exact reproduction of an older flag now lost. It is headed "Stirling 1830," and shows a hammer held in a man's right hand. Above is a crown, and below is a scroll with the words "By hammer in hand all arts do stand."

The arms of each of the Seven Incorporated Trades are engraved on a brass plate on the box with the seven keys belonging to the Convener Court, now preserved in the Smith Institute. Although the present mahogany box was made in 1829, the brass plate purports to have been engraved by John Christie, gunsmith, and was probably fixed to an older box. The arms of the Hammermen are represented as a hammer surmounted by a crown. On 3rd July, 1758, the Hammermen agreed to have a piece of embroidery on their mortcloth with the hammer and crown, morthead and shank bones all put on it. On 6th December, 1789, it was agreed to provide a psalm book for the Deacon with the hammer and crown and neatly gilded. The hammer and crown have been recognised as the symbol of the Hammermen from an early date. We find this in the following enactment of the Scottish Parliament of 1567:—

Of the Powderar Craft.

70. ITEM, becaus thair is divers personis, craftismen of the powderar craft within this realme, quhilkis makis and sellis corrupt mettale and evill stuf in place of gude and sufficient mettale, and to the effect that thair dissait sall not be knawin careis the samyn secreittie in housis and bartaris and blokis thairupun, to the greit hurt of oure Soverane Lordis liogis ignorant thairrof, for remeid quhairof it is neidfull ane act of parliament be maid that na powderaris within this realme tak upon hand to mak ony werk of tyn within the samyn in tyme cumming bot that quhilk sable sufficient, that is to say the fyne tyn pewdar to be merkit with the croun and the halmer, and the second to be merkit with thair aune name; and that it sall keip this sey with the induellerie of burrowis of that craft, howsone it beis twechit with

ane hot yrne it salbe cleir, and gif it beis cleir to be haldin sufficient, and gif it beis quhyte the samyn to be escheit with the remanent thair haill werkis, and the maker and sewar thairrof to pay ane pecuniale pane; and for the mair sure tryalo of the samyn that nane be fund careand privatlie in polkis, wallattis, or utherwyis, in burgh or to land, in defraude of the said ordinance, bot use the samyn planlie in merkettis and fairis; and to this effect that certane personis of jugement and understanding of the said craft be constitute and ordanit to be sercheouris of the samyn within burrowis, and that all provestis, baillies of burrowed and utheris juges, assist thairto as thai salbe requirit.

On an emblazoned panel of the Hammermen's Arms of Aberdeen are some quaint lines believed to date from the seventeenth century, beginning thus:—

"Our Art over all Mechanics hath renown,
Our Arms the Hammer and the Royal Crown,
Around this shield ten ovals you behold
Wherein ten several emblems stand in gold,
Deciphering ten distinct trades to be
All comprehended in our Deaconrie
And yet the ten have but one general name—
The generous ingénious Hammermen."

("Aberdeen Incorporated Trades," E. Bain.)

In Alexander Pennecuik's "Historical Account of the Blue Blanket or Craftsmen's Banner of Edinburgh," published in 1722, a copy of which belongs to the Stirling Hammermen, the Arms of the Edinburgh Crafts are given. Those of the Hammermen are "Az. a Hammer proper, ensigned with an Imperial Crown." It is to be observed that separate Arms are given for the goldsmiths (a leopard's head, a cup and two annulets), the blacksmiths (three hammers with three ducal crowns), the cutlers (six daggers), the saddlers (three saddles), the locksmiths (a key), the lorimers (three horse bridle bits), the armourers (four swords and two helmets), the pewterers (three portcullises and three thistles), and the shear smiths (wool-shears).

It is stated that the Arms presently used by the Hammermen's Incorporation of Stirling for their invitation cards, etc., were adopted about fifty years ago. Mr Archibald M'Lachlan, nail manufacturer, St. Ninians, copied a Coat of Arms from a stone in an old building in the village, not

now traceable. This might have belonged to the Incorporation, if they had any Arms at all at an earlier date. The St. Ninians nailers could not buy their iron nor sell their nails in Stirling without belonging to the Incorporation. The Arms thus obtained have been heraldically described as follows: *Argent*, a chevron *sable*; in chief a man's heart *gules*, between two smiths' hammers proper, hefted of the last, and ensigned with an imperial crown *or*; in base, a similar hammer grasped by a sinister hand. Crest, a phoenix in flames. Motto, "By hammer in hand all arts do stand." (W. B. Cook. Trans. 1901-2, page 20.)

THE IRON INDUSTRY.

Intimately associated with the occupation of the hammermen in making articles of iron was the industry of producing the iron itself. This was in Scotland a very ancient occupation. Even in prehistoric times there was a primitive method of smelting iron obtained from bog ore by the use of a natural wind blast. This ore was, and may still be obtained, from the natural pan or sheet of iron which forms under a peat moss. It was smelted by burning wood, a forced draught being obtained by placing the furnace in a narrow gap between hills, the wind being directed by an artificial structure shaped like a hollow cone, and the contrivance being used only when the wind was high. The slag heaps of these early smelting works are found all over Scotland. By the time of the Saxon and Norman migration into Eastern Scotland, the Lowlands had become largely denuded of wood, and the native manufacture of iron was mostly confined to the Highlands, where the supply of bog ore and of fuel was plentiful. Hector Boëce in his full and detailed account of Scotland, written in 1527, mentions Lochaber as full of mines of iron and lead. It is remarkable to find him writing thus: "In Fiffe are won black stanis quhillk hes sa intollerable heit, quhen thay ar kendillit, that they resolve and meltis irne, and ar thairfore richt profitable for operation of smithis." Bishop Leslie, writing in 1578, states that Lochaber is in woods and in iron abundant, but does not mention iron as being found in any other part of Scotland.

The will of Alexander Sutherland of Dunbeath, dated 1456, states his property in corn, cattle, and money, and also in iron. ("Sketches," Cosmo Innes, p. 406.)

Iron began to be imported from the Continent. Thus we find David I. in 1153 granting to the Abbey of Dunfermline a tithe of all the iron coming into the town of Dunfermline.

In 1598, the Convention of Royal Burghs imposed a duty on iron pots imported from France (Convention Records, Vol. II., p. 39.)

An Act of Parliament of Charles II., dated 1672, defining the privileges of Royal Burghs, authorised burghs of Regality and of Barony to import iron and other commodities necessary for tillage, building or manufacture.

Iron was brought to Montrose from Stockholm and Zetland in 1686-90. (Convention Records, Vol. IV., 597-8.) In 1750 and again in 1757, Parliament considered a Bill for the free importation of bar iron to London "in consideration that no iron made in Britain is used there, and that their whole consumpt is made of Swedish and Russian iron." The Convention agreed to seek that the privilege be extended to Scotland, "where the consumpt is wholly of foreign iron." (Convention Records.) This importation of foreign iron continued to be the chief source of supply until the coal mining industry became well established. The use of coal for smelting purposes revolutionised the industry. In the sixteenth century, along both shores of the Firth of Forth, furnaces became established. Girdle making became centred at Culross, and the making of nails at Dysart and St. Ninians. The mining of native ore obtained in association with the coal seams added to the source of supply, and the iron manufacture of Scotland on a large scale dates from the starting of the Carron works in 1760. In process of time the great iron industry of the Falkirk district and Lanarkshire grew to its present dimensions. The Stirling smiths must have drawn their supplies in early times from the Highland bloomeries of Aberfoyle and the surrounding districts, so long as the supply of natural timber for fuel lasted, birch being the favourite wood. Afterwards the iron would come to the harbour in ships from Norway, Sweden, Prussia, and Russia, and then in more recent times, it would be brought from Glasgow and the Falkirk district. (The Ancient Iron Industry of Stirlingshire, by George Turner. Trans. 1910-11, page 67.)

THE RAMSAY BEQUEST.

A privilege of the Incorporation of Hammermen highly esteemed by its members at the present day, was conferred by what is known as the Ramsay Bequest, the gift of Mr. John Ramsay of Kildalton, M.P., himself the son of a Hammerman. This consists of the right to nominate scholars for certain benefits from the Stirling Educational Trust, and is taken full advantage of by the Hammermen. The twenty-seventh section of the Trust Scheme authorises the appointment of boys and girls as Foundationers. The income of Mr. Ramsay's gift of £1000 enables the Governors of the Educational Trust to appoint additional foundationers, including the nominees of the Hammermen. The gift was intimated in a letter by Mr. Ramsay to Provost Yellowlees, in the following terms:—

STIRLING, 19th August, 1887.

My Dear Provost,

As I regret to learn that the Chairman of the Governors of the Stirling Educational Trust is at present unwell, I take leave to hand to you £1000, which sum you will kindly do me the favour to pay to that Trust, and explain that I wish the amount which the Trust may obtain from the investment of that sum to be added to the sum which they are required to expend under the 27th Section of the Scheme framed by the Educational Endowment (Scotland) Commission for the administration of the funds committed to the care of that Trust, and you will please explain to the Governors that I make this payment for the purpose of enabling them not only to add to the number of scholars, but that it is my wish that so far as one-half of my addition to the fund at their disposal may enable them, they should give a preference to scholars nominated by the Incorporation of Hammermen. And my further desire is that the Governors should use their influence to secure that the scholar, or those of the scholars who may receive instruction in Mathematics and after examination be judged qualified, should be taught the practical use of the Sextant and Theodolite. I have this wish, and make this suggestion for the consideration of the Governors, in consequence of the great advantage I derived in early life from the training I

received in the use of those instruments, under my much respected teacher, the late Mr. Peter M'Dougall, and

I am,

Dear Provost,

Yours very truly,

(Signed) JOHN RAMSAY.

To the Provost Yellowlees,

&c., &c., Stirling.

Mr. Ramsay was born at Stirling in 1814, his father being a saddler, whose shop, reached by several steps, was situated in the middle of King Street, where now stands the Royal Restaurant. He received his early education at Allan's School, being an Hospital boy, and at Glasgow, where he was employed as a youth, he attended the University for a time.

Practically his start in life was about the year 1835, when he took over the distillery at Port Ellen, Islay, which had been unsuccessful in the hands of the former proprietors, but in his became the large concern it now is. Once established in Islay, Mr. Ramsay, with characteristic energy, turned his attention to various public measures for the comfort of the islanders. He set about establishing a steamer service, and was also instrumental in establishing improved postal communication with and throughout the island, and, later, in having the telegraph service introduced. Mr Ramsay bought the Kildalton estate. He was a model proprietor, and lived there continually, spending large sums on its improvement, and thus giving employment to a number of work people. His desire for the well-being of the islanders led him to induce a number of them to emigrate to Canada, and even then he did not lose sight of them. In 1870, he visited Canada to inquire personally into their condition. He found them prosperous and contented, and an interesting account of his tour was printed for private circulation.

The energy Mr. Ramsay showed in the affairs of his own district he carried into the business of the county. His business connection with Glasgow led him to take active interest also in the affairs of that city. He was for a time Dean of Guild, and was connected with the Clyde Navigation Trust,

and Chairman of the Chamber of Commerce. In the latter capacity he represented the Chamber at the opening of the Suez Canal in 1869, and wrote an account of his trip.

On the fall of the Disraeli Ministry in 1868, Mr. Ramsay stood for the Parliamentary representation of the Stirling Burghs, and was elected, but at the next election, which took place shortly after, he was defeated by Mr. Henry Campbell, afterwards Sir Henry Campbell-Bannerman. In 1874 he was returned for the Falkirk Burghs, which he represented till his retiral in 1885. His practical good sense and business abilities secured for him a position of much influence among his Parliamentary colleagues. He was a distinct personality in "The House."

The subject which engaged most of his attention through life, and in connection with which his best work was done, was that of education, especially in the Highlands and Islands. About the year 1862, he made a tour of the schools in the Hebrides, and as a result of his visit, he addressed to Lord Moncrieff a letter: "On the State of Education in the Outer Hebrides." This letter, besides influencing the Education Bill, brought Mr. Ramsay's name so much under notice as an educationist, that when, in 1864, a Royal Commission was appointed to inquire into the state of education in Scotland, he was appointed a member. His connection with educational matters from that time may be said to have been continuous. He was a member of the Educational Endowments Commission for Scotland. Its inquiry occupied two and a half years, and one outcome of the Commissioners' Report was the scheme under which the Stirling Educational Trust was constituted.

Mr. Ramsay, in his business relations, showed himself through life a clear-headed and sagacious man, one who had the courage of his opinions, which, when once formed, he adhered to with great tenacity of purpose. But withal he was a kind-hearted gentleman, universally respected and affectionately regarded by a large circle of friends. The clock in the tower of the High School was presented by him. (Drysdale's "Old Faces," Vol. II., p. 168.)

EXTRACTS FROM THE RECORDS OF THE HAMMERMEN'S INCORPORATION OF STIRLING.

NOTE.—The volumes of records of the Hammermen's Incorporation of which we have definite information are the following:—

(1) and (2) Books mentioned in Minutes, dated 6th April, 1604, and 22nd November, 1608, and in other Minutes.

(3) Minute Book for the period 1596 to 1620.

The sheets comprising this volume have been bound into the middle of a larger and older book, the leaves of which had been pasted together. This older book was a record of the game, fish, meat, and other provisions purchased for the royal larder in the Palace at Stirling Castle, probably for the years 1597 and 1598. References to the Queen we may assume to apply to Anne of Denmark, Queen of James VI.

The cover consists of two pieces of parchment roughly sewn together. The piece which forms the front cover has on both sides passages of music. The title at the top of the inside page reads as follows: "Conceptionis Sancte Marie Officium"—the Office of the Conception of St. Mary. The words written below the music are taken from the Latin Vulgate, Lamentations, first chapter, verses 20, 21, and 22, with part of verse 13 as an antiphone, and concluding with a passage probably from the Psalms. The age of this relic is unknown, but it may have belonged to the Chapel Royal collection of music founded in the reign of James III.

An interesting account of this volume by Mr. W. B. Cook appears in the Transactions of the Stirling Natural History and Archæological Society for 1901-2, page 18.

(4) A Transcript of the preceding volume. This book bears the following title page:—

The Ancient Acts, Statuts and Records
contained in this book made by the Deacon and
Brethren of the hammermen trade, within the
ancient City and Burgh

of

Stirling,

containing the choosing of ye Deacons and

Masters of trade and yr names and ther entries, with yr prentices with the Acts and fines against the transgressors of the bretheren and yr prentices, and of their fines and unlawes for breaking yr Acts and for disobeying yr deacons, officer and haill bretheren

written by

Mr. William Thomsone yr Clerk of Court and transcribed by him out of their said ancient book of records. Colin M'Lauren being then deacon and John Allexander yr Boxmaster

1721.

(5) A number of loose sheets probably torn from their binding, containing records from 1621 to 1741, with copies of earlier Minutes, records of the entry of members and the booking of apprentices. Probably a number of sheets are amissing, and it is difficult to distinguish contemporary records from copies of those of previous date.

(6) Minute Book from 1741 to 1797.

(7) Minute Book from 1797 to 1908.

(8) Minute Book from 1908.

The xxix. day of Merche in anno 1563 years.

The quhilk day ye deaconie and all ye breyir in yat present tyme hes ordainitt and statut vt ane voce to be observit and keipit be all be ye grace of god yt is to say all yir acttis and ordinances following conforme to our awld acttis maid of befor and gifin to us be our souveraine lord King James ye ferd and King James ye fyft and ratifeit.

[A number of ordinances follow, and the whole record appears to be a copy at a later date of a previous record now lost.]

The names of ye bretheren of our guid craft as efter followis quhilk wes insert in ye auld buik ye xxix. day of merche in anno 1563 convenit for gud causes as efter followis

John Mackalischinter Deacone for yt present yeir.

John Cowane [Deacon 1549 and 1555].

Johne Gib elder.

[Beginning with the foregoing three, 81 names of members between 1563 and 1611, apparently written at one time. Other names of entrants until 1621 follow.]

24 January 1596.

The yeir of God Im ve fourscoir sextein yeirs upone ye xxiiii day of Januar Robert ro'soun [Robertson] Deacone of ye hammirmen of Stirling maid his compts to ye bretheren and ye bretheren dischairgis ye said Deacone of his intromissions of yis present yeir and all uthir yeiris preseading for now and ever subscribit wt our handis. In presence of ye heall brether

Johne Crouse wt my hand

Johne Maless wt my hand

at ye comand of ye heall brether because thai could not vryt.

The quhilk day ye brethir hes ordainit according to yair awld accustimit maner yat he quha fallis to be officer to ye craft qlk wes novie officer of befor sall pey his officaris can of aile at his entrie to ye brether.

Ye foirsaid day Johne Maless is elected and sworne to be faithful to ye bretheren.

The yeir of God Imvo fourscoir and nyntein yeiris.

I Robert Ro'sone pewder maikar Deacone to ye hammermene of Stirling for ye tyme and John Kincaid cutlar Auld Deacone for ye tyme and Thomas Downy blacksmyt suckseiding yairto togiddir wt ye haill maisteris of craft as after follows

Masters

Johne Scoit puther

James Forsyt lorimer

James Esplin couitler

Johne Serbane lorimer

Johne Gib cutlair

[21 names]

20 November 1599.

Every brother warned to ye hillis, and keepis not ye hour, sall pey xvijid for his penultie and yat for keeping of guid order amangis ye brether.

19 February 1600

Quhatsumevir broyir miscallis ane vyir broyir eyir in lawing or in ye hillis, he sall pey 20s sa oft as he salbe found to do ye same.

6 April 1604.

Thomas Downie, deacon, receives from Robert Bruce, saddler, auld deacon, in keeping for the welfare of the craft, thrie pieces of evident, with

ane coppie in peper, togiddir with two buiks, with
two pensalls, with ane sueche [drum].

26 October 1607.

The haill bretheren of ye hammermen being
conveinit admitted wt al of our consents to concur
wt Thomas Downie deacon for ye weil of ye craft
four suorne breideren to wit Robert Patersoune
gouldsmyth, John Bruce, saidler, Thome Gib,
cutlar, David Maklein, gunnmakker for ane zeir to
cum subscrivvet vt yair ane handys ye xxvi of
Octobir sex hundrethe and sevene.

Robert Patersoune wt my hand.
David Maklein wt my hand.
Johne Gib wt my hand.

I Robert Bruce Saidler auld Dekin subscribe for
David Makle and Johne Gib becaus thay could not
vret and the hale brethere witnes yair to.

5 January 1608.

Granted to Thomas Christopher, Armorer for the
payeing of his upsett which extends to £37 13s and
every 20 days following 40/- is payable ay and
whill the soume is payed.

Act fyning all absent from the hills.

The qlk day our Deacon being choysen hes
desired that our old act be observed quhilk wee
have all granted and noted that everey man
that bides behind, he shall pay 1s/6d.

1 June 1608.

Act against faults committed by one
brother of trade to another.

Peter Gib is ordained to pay for ane fault he
made to James Hagg and ane fault made to
Thomas Hutcheson his unlaw 40/-.

30 June 1608.

The four Masters of the craft hes ordained John
Hoig to serve John Bruce, deacon to Mortinmas,
the ane quarter for absence in times past, and the
uther for sic fees as he got before and that
because the said John gave not ovir his master
before the term of Whitsunday.

22 August 1608.

Johne Gib, younger in presence of ye Dekkone
and brethir injurit ye Dekone and ye officer and
said he sould take ye officer on ye haffat for ye
qlk cause ye Dekkone and brethir hes ordanit him
to pay ye soume of tuentie shillingis.

26 October 1608.

It is ordenit that Johne Bard servitor to David
Hendrie officer for the vrang he comittit in tiime
[tying] off him self wt twa maisters and for resino
tumult amang the britherne. Thay ordino the
said Johne baird to pay for his falt four lib and
in ces that the said Johne baird comit the lyke falt
sall pay ce lib [£200] and be banyst the tounce.

The same day James Espline is ordered to pay
40/- for feeing the said John Baird without consent
of the Deacon or baillie, and for tryffing of ane
uther master's servant.

22 November 1608.

John Bruce new Deacon hes received from the
hands of the auld Deacon ye sudesche, 2 pinsalls, 3
peice of evidents in parchment and ane in paper
and 2 books with ane box.

21 December 1608.

I John Bruce, Deacone hes promiseit to buy ane
morteloth. 20 shilling payed.

[17 names follow with their subscriptions
varying from 13/4 to 20/-.]

23 January 1610.

The brethrein agree to stand by their deacon in
whatsoever he may do in the pursuit of the action
pursued by the crafts against the merchants.

4 May 1612.

The heall baillies and the deacon being conveined
Andro Cunninghame, tinklare complained on Peter
Gib for selandering of him in saying he was ane
sutar and not worth to come in amongst honest
men, qlk was sufficiently provin bo his witnesss,
for the qlk fault he was ordered to pay 20 shillings.

12 May 1612.

Peter Gib was convict in 20s. for saying to the
deacon's officer that he durst not for his hanging
poynd him.

11 May 1612.

It was ordained that servants nor off the
hammermen sall not work longer than ten hours
at even on the Saturday under the pain of xx s.

18 November 1612.

Burial of Mr. Robert Bruce's wife. Peter Gib
rode with the Deacon.

1 June 1613.

Peter Gib fined 40s for blaspheming of the deity and brethren of craft.

19 April 1614.

Nae officer frae this time furth shall not take noe drink att fair nor no conventicle but att the entrie of ane free man.

23 June 1614.

John Burne fined 12s. for gifting the Deacone injurious words saying that he was pyking quarrells and fisching faltis upon him and said yat he nor no deacone in Sterling sould not gar him do nothing by his awin will and yat he thinks to gait me dantownet bot I sall be ane stife wand to thraw in despyt of all yor hartis.

15 November 1614.

Entry fixed at £4 qll was sett doune of before. Agreed that whatsoever expenses the Deacone wares out in defonso of our liberty that they sall pay.

24 January 1615.

The Deacone complenit upone Johne Burn his officer that when the Deacone send Sunday for the sd Jon Burn to warn the Deaconis to ye hills and his own craft, and the said John came to the deacon's stair futt and speired where the deacon was and said gif the deacone had anything to doe with him, bad him come to him for he would not gang to him, Qrfore the Deacone was counselled to garre ane other warn the brethren. Decerned John Burne in 40s. unlaw for his fault.

And sicklyke the said John after he had send his auld officer to charge him to warn John Maloss to the hills, wha answered The divell and quhale [hell] wuld warne mair nor ye loafo [lave].

And sicklyke upon Saturday att evin the Deacon send for the said John Burn for sundry adeos who came to the Deacon's booth and said if the Deacon hade anything to do with him come to him for divell ane foot he would come to him. Ordained the said John in 40 shillings for his disobedience.

11 April 1615.

Peter Gib fined 13/4 for calling Thomas Gib, Gock.

John Gib, elder fined 20/- for giving ane lie to Peter Gib in presence of the Deacone and heall brethren.

15 April 1616.

The brethren being voicit about the preserving of the town's rights, consented that the Deacon should defend with the rest of the Council of the town.

10 October 1615.

The brod sett to Andrew Cunningham for 5lb. 10s.

27 May 1616.

Peter Gib shall be wardit gif he will not pay the two merks that he was ordained for his bygone faults.

10 November 1618.

No servant to work after ten hours at even on Saturday in their fordalls under pain of iij s. iv d. vnlaw.

17 January 1620.

Agreed to pay Robert Henderson £12 and that for the troubles of Thomas Taylour of his pairt of the absolvitour when it comes hame.

The Year of God 1620.

The names of the Ryders of the fair and ganging wt the Baillies:

Andrew Downie, deacon
John Mathesone
John Broun

Gangers
Robert Espline

The last fair the gangers with the Baillies
Thomas Hutoun

At the burial of Mr Rot. Burne wife upon the
18 November 1612.

Peter Gib rode wt the Deacon at the burial of Mr Rot. Murray's mother in Dumblain in Januar 1621.

Robert Henderson and Robert Maless rode with the Deacon.

The Year of God 1621.

I Andrew Downie rode the fair with and Thomas Gib and Andrew Forsyth. James Marshall gave that day. James Frissall gave all ye latter fair.

Att the Lady Elphingstone's buriall rode with me John Matheson and David Hendrie.

Att the Lord Livingstone's buriall rode with me Robert Henderson and Thomas Burne.

11 January 1629.

Petter Gib is found act of his awin fre will that gyf ever he be hard miscaling of ye dekin or anne dekin of craft herefter he shall pay fourte schileins.

18 October 1651.

Johne Gib hes taken the broads for this yeire and suld pay 5 lib 12 so 4d.

1st November 1705.

Agreed to borrow ane hundar merks Scots.

5 January 1724.

Agreed not to admit stranger hammermen overlooking prentices and freemen sons.

27 September 1725.

Agreed to support a summons of reduction declarator and damages against James Buchanan late convener and his accomplices for the illegal and undue election of him as convener.

15 January 1726.

Complaint against Patrick Hunter and William Hunter his son that they in presence of severall witnesses without provocation fell out in a most abusive and outrageous manner railing upon George Anderson, present deacon, by calling him villain, rascal, damned Glasgow dyvour with many other opprobrious and unchristian expressions. Unlaw each of them in 40 shillings Scots.

2 June 1727.

Gabriel Glen, lorimer in St. Ninians, found guilty of encroaching upon the privileges of the Hammermen in vending his wares in prejudice of the trade.

22 September 1730.

The broad pennie being let out to be roped for the ensuing year and non offring but what was under the value, so that it lyes in the trad's hand till Mich. 1731.

4 May 1734.

Patrick Hunter fined for being absent from a meeting at the Hills, because there was no excuse made.

13 January 1735.

The question of the accommodation in the church considered.

15 February 1737.

An apprentice who was convicted before the Magistrates of stealing from his master, expelled from his master's service and cut off from any privilege he can ever for the future claim or pretend to from the Trade.

22 September 1741.

The Incorporation of Hammermen taking to their serious consideration the declining state of their Common Good or stock, and being resolved to rectifie all imbaselments of the same They unanimously enact and ordain that in all time coming no parte of their stock shall be applied for defraying the expense of the dinner on the election day, but that the same (if any be) shall be at the expense of the Deacon elected.

Signed by 34 Names.

26 September 1741.

Henry Wordie, desiring to be admitted, was appointed to make a pair of hunting stirup irons, a snafell bit and a pair of spurs betwixt and Christmas, seymasters to see them wrought.

21st November 1741.

The stock of the Incorporation £391 7s 11d Scots.

4th March 1742.

Authorise the Master Court to meet with Mr. Christie and consult our papers to see how far we can legally stop Merets. or Mechannicks from selling smith work.

29 March 1743.

John Maxwell's esay to be a sett of hors shoos and nails.

11 February 1744.

Archibald Dow fined half a mark for his accounts not being ready.

September 1744.

Agreed that whoever did purchase the Broad penny should find one nutrall person not consarning the trade to be bail for the same. Thereafter the Broad penny being rop't Thomas Blackwader profered the sum of £12 18/- Scots and got the samen.

2 February 1745.

James Davidson, Copper Smith, admitted, but in regard to his age and numerous family, his wife

and children not to be a burden upon or to receive any benefit from the Incorporation.

23 February 1745.

Quit the said James Davidson his essay.

2 March 1745.

Admitted Patrick Murray, copper smith in St. Ninians, his essay to be a copper broth pot, and John Steuart, smith in Kilmahog, his essay to be a frying pan and a gang of horse shoes and nails.

15 June 1745.

Patrick Murray presented his essay being a broth pot, which was aproven of.

18 June 1745.

It being represented by the Deacon that Peter Moray, coppersmith, had behaved at last meeting in a most outrageous and indiscreet manner to the Deacon and whole trade, They testify their dissatisfaction. And it being likewise represented that the said Peter Moray has refused to deliver his essay to the Deacon which has been the practice constantly heretofore. Fined the said Peter Moray 40 shillings Scots and to give the Deacon the essay, and to make another broth pot, which they appoint to contain about four pints and to weigh six pounds.

3 August 1745.

Daniel Campbell, pistol maker in Doune admitted, the said Donald Campbell to pay only the sum of £30 Scots in regard there is none other of that business in this place, the essay to be a gun lock.

8 March 1746.

James Allan, Sword Cutler, admitted, essay a hugar mounting.

31 January 1747.

Agreed to apply to the Magistrates for an order to stop Alexander Dickson, wheel wright, from making iron work for selling.

Agreed to buy a big and a small mortcloths at Endbrough.

7 March 1747.

Agreed to pay for velvet and other furniture for two mortcloths.

23 May 1747.

The Convener Court considered a Petition by six hammermen that by mismanagement the affairs of the trade were gone into the utmost disorder in so much that the revenue could not answer the necessary expence, that money was borrowed in public houses at an extravagant and ridiculous expense. The whole hammermen being warned to attend, after investigation the Convener Court appointed two hammermen and a weaver to be Managers to the Incorporation of Hammermen and Collectors of their revenue till Michaelmas, appointed a Committee of the Convener Court to examine the accounts, dismissed the Clerk of the Hammerman from his office, and appointed the Deacon to convene the trade to choose a proper person in his room.

7 December 1747.

A wright refused admission.

29 January 1748.

Five journeymen booked.

20 January 1742.

An apprentice having failed to pay his dues is discharged from having any right or privilege in the trade.

1 April 1749.

27 members who have borrowed money from the Incorporation bind themselves to pay two shillings quarterly for extinguishing their debts.

(Signed by 27 Names.)

19 June 1750.

Declined to approve of an apprenticeship of four years instead of five.

7 February 1751.

Approved of the Trades' meeting place being changed from the Halls to the head of the Nether Hospital yard on the south town wall.

30 May 1751.

Agreed to give £7 to help to build a house for the use of the seven trades.

8 November 1751.

Essay a gang of horse shoes and nails.

14 December 1751.

Appoint additional dues to be paid by new members and apprentices for the upkeep of the Trades house.

15 February 1752.

Agreed to pay £4 being one seventh of £28 the debt on the Trades new house.

22 August 1752.

Agreed not to deprive an apprentice of his benefit as an apprentice though two years of the five years of his Indenture had not been served, as it is notour that his father's complaints against his master are far from being without foundation and that the apprentice has had a decent deportment.

13 October 1753.

John Glass, merchant in Stirling, has now erected his nailerie next the mealmarket and is ready to employ workmen thereat, and is willing to pay the trade five shillings yearly and sixpence for each man he employs, the agreement to continue for five years and longer if not objected to by either party, Mr. Glass employing himself in no other branch of the Hammermen business than nail making. To which the trade agreed.

13 October 1753.

Say appointed, a chamber door paslock and a pair ego hinges six inches in the joyn.

20 July 1754.

Agreed to employ a proper lawyer concerning their privileges against the Merchants.

30 November 1754.

24 members agree to pay two shillings Sterling quarterly to clear off their debts.

(Signed by 24 Names.)

22 March 1755.

Agreed to buy one large gilt bible for their seat or loft in the church for the use of their present Deacon.

26 August 1755.

Esay, a stock lock.

3 July 1758.

Agreed to have a piece of imbroidrie for the middle of our Morteloth with the Hammer and Crown, Morthead and shank bones all put on it.

16 September 1758.

Paid £5 for the ornament for the Morteloth, embroidered by Alexr. Espline in Edinburgh.

24 February 1759.

Esay, a broad sword.

22 December 1759.

In the moderation for a Second Minister of this burgh, nine voted for Mr. John Muschett, preacher of the Gospell, one voted for Mr. Mathew Biggar, and anoyr. voted for Mr. Plenderleith. The Incorporation instructed their delegate to vote for Mr. Muschett.

28 May 1760.

The Hammermen allowed John Maxwell, a member, to enter with the Gildry in right of his wife tolerated him to employ himself and servants at the smith trade, and to pay the dues of booking money for prentices and journeymen, he renouncing all interest in the management of the trade.

28 May 1760.

Allowed John Christie, Gunsmith, to enter merchant burgess, being married to a Guild brother's daughter, and to carry on his present business also dealing in the merchant way. He renounced all concern in the management of the trade and in the Michaelmas and other elections, paying the usual booking money for his servants as journeymen, without his apprentices being bound hereafter to be entitled to the freedom of the trade, his children to continue entitled to enter as freemen's children.

19 March 1761.

Agreed to employ Mr. John Wright, writer, to pursue any defiant member for the dues of booking journeymen and apprentices.

13 April 1765.

Esay, Mr. Goodfellow ordered to make a centeret wheel for a watch.

15 June 1765.

Agreed to prosecute Mr. Goodfellow for his contumacy in delaying to make his essay and so entering with the Corporation agreeable to his own application.

10 October 1765.

Esay, a common iron beam two feet long.

14 April 1766.

The boxmaster and two masters being absent from a meeting of the Master Court, agreed to authorise the Deacon ——— to apply to the Convener that he might convene the members contravening and compel them to attend the public

business and concerns of the trade and otherwise censor them for their disobedience.

5 July 1766.

To consider what further was necessary to be done in this affair of the Hammermen against Goodfellow, they unanimously agreed that Mr. M'Killop should send instructions to Mr. Jamieson, Agent for the Incorporation, to direct our lawyer from what principles we intend to reclaim; and with one voice agree to take every proper step necessary to ascertain our rights.

6 September 1766.

Consider of ways and means to raise money to defray the expence of Goodfellow's plea.

6 September 1766.

In regard we have had so much trouble about the entry of Goodfellow and Willm. Christie and Jas. Dick, it is agreed that no man shall be admitted to a speaking drink or allowed to work till the trade is satisfied with the cautioner and be bound not only to pay the dues but all other necessary expences that may follow thereon.

14 November 1766.

Asay, a hunting saddle.

21 February 1767.

Asay, a batchler's oven double plate.

29 August 1767.

Asay, a pollised beam twelve inches long.

6 December 1768.

Asay, a copper pint flaggon.

26 December 1768.

Asay, a stock lock, that is to say a pit lock with three wheels.

8 December 1769.

The complaint of the Master Court of Hammermen to the whole Incorporation.

That upon this night the Master Court being met in order to settle the traid's yearly accotts. Hendry Wordie gave in one Extravagant accott. which the master court did not think proper to pay, upon which the said Hendry Wordie being at present officer to the Hammermen, got up in a grate passion and caled the Deacon and other members nothing but a parcel of damd scoundrals and at the said time turns back from the doar and said to the Deacon you a Deacon you the Deavel.

9 December 1769.

Hendry Wordie fined in forty pence and not to heave a vout to elect or be elected untill he pay the said fine.

22 December 1770.

John Blector and David Blector are to make for their assay half a dozen of forks and knives, that is to say that John is to forge the same forks and knives and David to grind and finish the same.

23 May 1771.

Agreed that none of the members shall work to Thomas Gilfillan and Sons until John Bell's account is settled.

18 January 1772.

Object to the Magistrates purchasing land in Cornetoun for Allan's Mortification at a very dear price.

21 October 1772.

Asay a fourteen inch stock lock with a pipe and four wheels and loop wards proportionable to the length in every respect, and a pair of six inches edge hinges.

31 August 1773.

Agreed to give £3 Sterling for the water scheme.

2 October 1773.

Asaye, a tin kettle.

16 April 1774.

The entry of neutral men raised to £10, which is £3 16s 8d above the former entry.

25 August 1774.

Asaye, a three wheeled stock lock.

27 August 1774.

Asaye, a brander.

2 September 1774.

Asaye, a pin wheel and pinion.

6 September 1774.

Protest against a pensioner having a vote.

6 October 1775.

Agreed to give £2 to the repair of the Trades' Hall.

20 November 1775.

Considering that the reduction of the Magistrates and Town Council had now taken place by order

of Parliament, and that the community had no Deacon to oversee the affairs of the trade; they did make choice of James Grant to be Preses for the time to Michaelmas first.

10 June 1779.

Agreed to subscribe £1 Sterling to five trades lads from Montrose who applied to the Royal Burghs in Scotland for help in a litigious suit with the gentlemen of the County of Angus who have comprehended said trades lads in virtue as they say of a late Act of Parliament.

3 June 1780.

Agreed to take the tools and working implements of William M'Clae, cutler, at Newhouse, who has begun his business in Baker Street without being privileged.

July 1780.

Agreed to apply to the Sheriff against William M'Lay on account of the present recess of Magistrates in the Burgh.

12 August 1780.

In consequence of the recommendation of the Managers of the Burgh, appointed a delegate to assist in prosecuting the call for the Rev. Mr. Buchanan to be the Rev. Mr. Mushot's assistant and successor in the Second Charge.

8 November 1780.

Asay for William M'Lay a largo carving knife and fork.

3 February 1781.

William M'Lay gave in his asay which the trade approved of, and paid his entry money.

6 September 1781.

The Town of Stirling being restored to their former privileges by authority of his Majesty and Privy Council upon the 11 June 1781.

2 February 1782.

Granted liberty to Alexander Miller to work for his lifetime on payment of £5.

29 January 1783.

A committee appointed to wait upon the Deacons and managers of the other Incorporations and endeavour to procure from them a copy of their Charter or Seal of Cause.

2 April 1784.

Advised the Deacon Convener to support the Hon. Captain William Elphinston, candidate for this district of burghs in the ensuing Parliament, and not Major James Campbell, the late member.

5 November 1785.

Archibald Wright, a jeweller admitted, his essay being a pair of pebble buttons, to be given in to the trade within the space of six months, which is an indulgence on account the jewellery has not been carried on in town for some time.

19 June 1787.

Asay, a rack pinion and third wheel.

25 November 1787.

John Thomson relieved of an old debt due the trade for the broad penny as he had suffered more damage in defending the privileges of the trade than the debt and was imprisoned two different times for the same.

17 June 1788.

The entry money of apprentices raised from £3 6s 8d to £5 Sterling.

22 November 1788.

Entry money fixed as follows,

Neutral men	£12 Sterling.
Freemen's sons	£2 5 6
Freemen's sons in law	£2 10 0
Free apprentices	£5 0 0

24 November 1788.

New members not to be admitted until they have entered as burgesses.

27 April 1789.

Twelve hours notice to be given of any meeting of the trades.

6 December 1789.

Agreed to provide a psalm book for the Deacon with the hammer and crown and neatly gilded.

7 January 1790.

Approved of the psalm book.

The officer fined half a mark Scots for his behaviour at John Jaffery's essay dinner for leaving the Dickon and tread before their business was over.

7 June 1790.

An apprentice whose master had died allowed to make out his time with another master.

14 July 1790.

A saddler to be prosecuted for working without any right.

20 July 1790.

A smith working in widow Bean's shop to be stopped as he is working for himself and pays the widow rent for her shop and tools.

19 July 1794.

Considering the great disproportion between the value of essays, and also of the essay becoming the property of the Deacon, agree that the essays shall be returned to the young man and that in lieu thereof he shall pay ten shillings to the Widows' fund.

19 October 1796.

Considering the great need the Town stands in of a cutler, appoint a committee of six to make up an advertisement.

3 December 1796.

Vote £5 to the repair of the West Church.

30 January 1796.

Agreed to purchase ten loads of meal to be sold to members and widows.

27 January 1798.

Rejected proposal to assess for a night watch and recommended the inhabitants to mount personally as in former times, or a proper substitute.

11 May 1799.

Thanks to the Royal Stirling Volunteers for quelling a riot.

8 November 1800.

Petition Parliament to regulate the price of provisions.

18 July 1808.

Agreed to sink £20 in the Bread Society.