

HISTORY OF THE  
**Incorporation of Bonnetmakers**  
and  
**Dyers of Glasgow**  
1597—1950



INCORPORATION OF BONNETMAKERS AND DYERS OF GLASGOW



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1952

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## OF HISTORY

History, however it is written, always pleases.

Pliny the Younger, A.D. 103

Historians ought to be precise, faithful, and unprejudiced; and neither interest nor fear, hatred nor affection, should make them swerve from the way of truth.

Cervantes, *Don Quixote*, 1605

The use of history is to give value to the present hour and its duty.

Emerson, *Society and Solitude*, 1838

I shall cheerfully bear the reproach of having descended below the dignity of history.

Macaulay, *History of England*, 1848

History is bunk.

Henry Ford (in a libel suit), 1919

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## PREFACE TO SIXTH EDITION

As the Fifth Edition of the History is exhausted, the Master Court has authorised a Sixth Edition. Ex-Deacon Matthew Lindsay, J.P., F.C.I.I., was requested to prepare and edit the new edition.

Ex-Deacon Lindsay has considerably revised the wording in this edition and has added additional matter to supplement the information contained in the previous edition. This, the Master Court thinks, has added greater interest to the History and they wish to express their thanks to him.

J. FERGUSON DUNLOP  
*Clerk*

## EDITOR'S NOTE

I have endeavoured to make this Edition a readable book as well as a record of the Incorporation's History. Naturally I take full responsibility for the selection of the material and for any views and interpretations expressed herein. The blame for anything that is bad falls on me alone. The credit for that which is good should be given to our predecessors who, through this Incorporation, did things good enough to remember. Our motto: 'Give Glory to God'.

It is not possible to thank all who have helped me. I am grateful to many friends for advice, suggestions and criticisms and to the Deacon and Master Court for approving this edition, with some excisions. The



EDITOR'S NOTE

preparation of it has been arduous but nevertheless  
a labour of love.

And this little book is born with this afterthought . .

*Enough, if something from our hand have power  
To live, and act, and serve the future hour.*

MATTHEW LINDSAY  
*Editor*

OFFICE-BEARERS, 1951-52

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## *Chapter I*

### THE RISE AND PROGRESS OF THE INCORPORATION OF BONNETMAKERS AND DYERS OF GLASGOW

Beautiful Mary, Queen of Scots, lost her head, for the last time, in 1587, through the order of her distant cousin, Queen Elizabeth of England. The lovely Mary had lost her head and her heart on several other occasions. And in 1568 she had lost the Battle of Langside, after which she fled to England hoping there to receive the mercy which she knew she could not expect in her own land. No doubt many of the men who fought at the Battle of Langside wore the blue bonnet of the Lowland Scots, well dyed and well woven, made by the men who ten years after the execution of Mary applied for our first Charter.

The Incorporation of Bonnetmakers and Dyers is now and has been since 1760 a composite Craft. It was not originally so. At first it consisted only of Bonnetmakers. Legal recognition of that Craft was obtained from the Burgh of Glasgow in 1597. For many years before that those Bonnetmakers who were Burgesses and Freemen dwelling in the town had been in the habit of electing a Deacon and a Visitor to examine and test work brought to the Glasgow Market. The Minutes of the Craft are extant from 1592, five years before the Seal of Cause or Charter was granted. By the voluntary Association a rigid inspection had been attempted of all bonnets, woollen socks and wylie coats, and the use of coarse wool, insufficient colouring and uncraftermanlike practices had been discountenanced. Although the Deacon got every support from his Council or Master Court in his efforts to ensure that good work only would be brought to the market, the voluntary Association had suffered from want of regulations to guide them and from want of power to enforce regulations against delinquents. To obtain the power of making and enforcing regulations the Craft applied for a Seal



of Cause, which was granted by the Town Council of Glasgow on 29th October, 1597.

Thereupon the voluntary Association became a legally recognised Craft vested with important powers, privileges and liberties, but at the same time its members came under, as a counterpart, various obligations.

The Charter gave the Craftsmen power to elect a Deacon and Masters annually, whose duty it was to inspect all bonnets, wylie coats, woollen stockings or hose and other craftware made in or brought into the town, and to fine offenders for insufficient work. Members of the Craft required to be Burgesses of the town, and no stranger could set up a booth in the burgh until he had first been tried by the Masters, afterwards admitted a Burgess, and last of all made a Freeman of the Craft. Provision was made for the admission of Bonnetmakers' sons and sons-in-law at cheaper rates than strangers or apprentices; for the payment also by each Craftsman of a penny weekly or a shilling per quarter for the support of the poor and the cost of Craft administration. Regulations were made for the indenturing and booking of apprentices, for the trial and booking of servants and for all Craftsmen giving their oath of fidelity to the King, the Town Council and the Craft at admission.

On market days strangers coming to the market with their wares were prohibited from standing with their goods between the Cross and the Bonnetmakers' Stands. They were required to take their places below the Craftsmen. Provision was also made for the election of an Officer yearly from amongst the Members, and for a Town's Officer assisting this official, by direction of the Magistrates, when it was necessary to poind a Craftsman's goods in order to recover fines inflicted by the Deacon and his Court. Power was also given to the Craft to make statutes for the proper regulation of Craft affairs and all these privileges and liberties were granted 'conform to the practice and use observed in other ancient and lovable Burghs of the Realm'.

By this Grant, the Bonnetmakers of Glasgow were not only thirled to the Burgh, but also to the State, and in return for the privileges they thus obtained they became subject, as Burgesses, to certain Burgh and State obligations.

The Minutes from 1593 show how closely the Craft followed

the regulations contained in the original Charter. First of all there was close adherence to the conditions of admission. Here the requisites were the same for all entrants, viz.: (1) Enrolment as a Burgess; (2) ability to turn out good work as exemplified in an essay or test; (3) residence in the Burgh; (4) payment of entry money and other charges which varied according to whether the entrant was a stranger, son or son-in-law or a booked apprentice; (5) at admission the triple oath to the King, Town Council and Craft was taken.

Although there is no mention in the early Minutes of the nature of the essay demanded there is no doubt that each entrant had to satisfy the Essay Master, for besides paying his entry money, the cost of a banquet and Clerk's and Officers' dues, he had to provide an *Essay drink*.

On entry he declared his 'mark' by which bonnets of his manufacture could be distinguished, e.g., 'And the said John hes retanneit twa blakis in the ye lip of ye neck for his mark.'

Servants were a class distinct by themselves. They consisted either of men who had served an apprenticeship and had never entered with the Craft; men who had served an apprenticeship without being booked, or men from other towns. They enjoyed none of the Craft privileges but they were all under Craft control and before obtaining work they all had to be booked by permission of the Deacon after being 'tried' by him. Sometimes they were known as 'Journeymen' because these servants travelled about from one town to another. While in town they were constantly shifting from one master to another; but once having settled in Glasgow they were not permitted to leave one master and obtain work with another until the consent of the previous master had been obtained. They were also prohibited from working or selling goods for themselves. If servants sold at all they required to do so for their master at his booth or at his market stand. They were not allowed to 'hawk'.<sup>1</sup> They were called before the Master Court for breaches of these rules and fined or otherwise punished.

When servants were scarce the Master Court distributed them amongst the Craftsmen, servants going so many days to

<sup>1</sup> Decerns Wm. Fultoun in 'ane wrang' for having his servant 'gang a athwart the booth doors' contrary to the Acts of the Craft.



each master or week about. And until each Craftsman had one servant apiece no Craftsman could have two.

The Rouping of Servants,<sup>1</sup> that is, the distribution of servants amongst Craftsmen privately without the authority of the Craft was forbidden.

There were a few women servants in the Glasgow Craft.

It was the apprentice system which gave the Craft its greatest influx of Members. The term of apprenticeship was usually five years (during which the apprentice was in residence with his master), with an additional two years for meat and fee, in other words, for a wage and his board and lodging. The apprentice got no wages for the first five years. He paid an apprentice fee to his master, who took him accompanied by his parent or guardian to the Notary who held the office of Clerk and had the indenture written out and signed. This indenture was afterwards booked in the books of the Craft, for which a booking fee was paid by the master and the legal contract was complete. After 1605, if the apprentice desired to become a Guild Brother by right of apprenticeship, his indenture was also booked in the Deacon Convener's, i.e., Trades' House Books. The unbooked apprentice was neither recognised by the Craft nor the Guild. He was to all intents and purposes a stranger and required to enter the Craft after such an apprenticeship as a stranger. But the booked apprentice was not only the apprentice of his master but of the Craft and also of the Guild and he could at the end of his service become a Guild Brother and a Burgess at reduced apprentice rates. Every step in the process showed the young apprentice the essential unity of the Burghal organisation, and the necessity for coming under an equivalent obligation for every privilege obtained. To learn the mystery of his trade, he bound himself to a Master; to obtain the protection of the Craft, he was booked in presence of the Deacon. In prospect of becoming a Guild Brother, he was booked in the Trades' House Books. To practise his trade and enjoy the privileges and protection of the Burgh, he ultimately became a Burgess, and could then enter his Craft.

<sup>1</sup> xiii. of August, 1628.—'The said day ye deikin & brethern of ye craft statutes & ordanes yat no frieman heireftir sall roup ane servand under ye paine of fyve pundis & giff ye feyar friema' of ye servand have na work to give ye servand in yat caice ye pte sall come to ye deikin & distribute ye samyn to yeis yat hes maist (wyrk) be ye advyce of ye ptie in all time heireftir.'

Discipline was not easily maintained among the apprentices of Glasgow. As in all other towns many apprentices were brought before the Master Court and punished for disorderly practices and breaches of Craft regulations. They were often complained against for working for themselves; for keeping late hours; or for running away from service. On the other hand they could complain to the Craft if their masters treated them badly or did not train them well, and if an apprentice's master died the Craft found him another. So particular was the Craft regarding the training of apprentices that for many years no master was allowed to have more than one apprentice at a time. At the end of his apprenticeship, after he had entered the trade the new master Craftsman required to work on his own behalf for two years after admission before he was allowed to have an apprentice or a servant under him.

In the Incorporation of Bonnetmakers two apprentices were allowed to each master as early as the year 1608, and about the middle of the Eighteenth century the restriction was abolished for all the Crafts in Glasgow.

The affairs of the Craft were, even before it obtained legal recognition, administered by a Deacon and Masters and an Officer. The Deacon, during the early years of the Craft, sometimes held office for two years and while attempts were made from time to time to restrict the term of office to one year this was got over by two or three leading Craftsmen holding office in alternate years for quite a long period.

The duties of the Deacon were numerous. Apart from presiding at Meetings of the Masters and the Craft, he had his seat *ex officio* in the Deacon Convener's Council, and he headed his Craft during the seventeenth century in all public wapinschaws and musterings. He was in the habit of attending the burials of the nobility and gentry and he assisted to convoy in and out of town the Lords of Session, the Bishop and any high Officer of State, or distinguished visitor. Along with all the other Deacons he lodged in the Trades' Alms House after his election a new musket, and he required on public occasions to dress himself as a fully armed Burgess. He acted also as Treasurer of the Craft until the office of Collector came into existence and he presided at all trials of delinquents, whether freemen, servants or apprentices, unless the Deacon Convener happened to be present.



Indeed, the early Deacon, except in money matters,<sup>1</sup> had absolute power, which he exercised to the full and as a consequence was often in trouble.

Of the Office of Collector which came into existence in the Craft in the year 1640, little need be said, as the Collector's duties are the same now as they were from the earliest times.

The appointment of Clerk was an annual one and was very regularly minuted. The Clerk was a man of law, usually a Notary, and sometimes held office for several other Incorporations. His fees were small as his duties were usually confined to writing Minutes and Booking Entries. For the Indentures he obtained a special fee and as he had the exclusive right to prepare all Craft indentures he could charge this fee even where some other Notary drew up the Deed.

The Officer of the Craft, who warned the Craftsmen and Masters to Meetings and who carried the box and candles to the Meeting place, was usually the most recently admitted Member of the Craft and he could not escape office until another member joined, nor hand it over to an older member without paying a fine. He was provided with shoes, stockings, a wylie coat and sometimes with a hat and a suit of clothes. He had not the power of executing the judgement of the Deacons and Masters without the help of a Town's Officer. One of the Town's Officers, called the Red Coat Officer, was appointed to assist him in this work in accordance with the practice existing among all the Crafts of Glasgow.

The Masters varied very much in number. A portion of them were nominated by the Deacon and known as Deacon's Masters. The others were elected by a system of leets and known as Craft Masters or Trades Masters. The Deacon's Masters were equal in number to the Trades Masters, so that the Deacon was always in power. Two or more were selected to act as Essay Masters and two as Box or Key Masters and the Deacon was usually assisted by a small Committee of Searching Masters to inspect the work of the Craftsmen. The Deacon and the Masters dealt with all trade offences and trade disputes. They tried and punished Craftsmen, Apprentices and Servants, for breaches of trade regulations, breaches of Indentures and breaches of the

<sup>1</sup> 1594.—'There sall be nae silver debursit be the deacon w'out advys of the quarter maisters.'

peace, the latter being by far the most frequent cause of complaint. They instructed the Collector as to the disbursements of the Craft Funds, attended at the collection of quarter accounts, saw to the prosecution and punishment of unfree Craftsmen, and often represented the Craft on public and social occasions. An appeal was possible from the decision of the Deacon and Masters; first to the Deacon-Convener and his Council and next to the Magistrates and Town Council. Sometimes, but on very few occasions, an appeal was taken to the Court of Session.

The jurisdiction of the Masters in trade affairs was most often directed towards ensuring quality of work by means of searching. Bad work was usually seized and confiscated and the Craftsmen punished in some appropriate way. They also cancelled Indentures, fixed the mill days,<sup>1</sup> regulated prices and wages of servants, fixed the weight of caps, and the Craftsman's marks, which by the way, had to be indelible, and regulated the division of wool cargoes.

There was a limit, however, to their jurisdiction. They had no effective jurisdiction against Unfreemen unless when the Searchers seized insufficient work at or coming to the market. If they wished to proceed against an Unfreeman's person or property they had to apply to the Magistrates or other competent Court. They might seize and destroy insufficient work of Freemen or Unfreemen; they might 'class' an unruly Freeman and prevent him from voting and being voted on, but if a Freeman or Unfreeman was to be altogether prevented from exercising trade, or if a fine were to be exacted, or imprisonment inflicted, the Masters were helpless without the assistance of the Burgh Executive authority and the Red Coat Officer. In such cases a Magistrate of the Burgh, usually the Trades Bailie, was called in to interpose authority to the sentence of the Deacon and Masters, to authorise one of the Town Officers to poind the goods and gear of the offender if the fine were not voluntarily paid, or apprehend him and put him in ward. Often the Deacon-Convener and the Trades Bailie, therefore, sat along with the Deacon and Masters during a trial and the Bailie would immediately interpose authority to the sentence. As a general rule, if a fine were inflicted

<sup>1</sup> 'Divisioun of ye mylne dayis viz.: Michaell Spence Gavan Nasmyt Marioun Thomsoun James Nasyt Wm. Govan Wm. Fultoun to pass to ye mylne wylie of satday at thrie hors eft none.'



a portion of it went to the town and another portion of it to the Craft. Many appeals were taken but the reported cases show that the Magistrates so far as possible protected the Unfree Craftsmen from persecution and yet recognised the legality of the exclusive privileges of each Craft. In a purely Craft affair a dispute, for instance, between a Craftsman and his Master Court, the Magistrates seldom interfered. But they endeavoured always to keep the Craft privileges strictly within the limits of the original grant, and to put down with a strong hand any attempt to extend these privileges beyond the confines of the ancient royalty or beyond the rights granted to the trade.

The exclusive privileges were enjoyed only within the boundaries of the Burgh. The Free Craftsmen of an ordinary Burghal Corporation had, however, to contend not only with open competition on Fair and Market Days but also with competition in two forms (1) Inhabitants going outside the Burgh for their goods; (2) Unfree Craftsmen living in houses outside the Burgh selling their wares secretly in the Burgh or manufacturing, and mending to order of inhabitants of the Burgh. An Act of James VI. passed in 1592 empowered Provosts to stop Unfree Craftsmen who were exercising their Crafts in suburbs of Burghs. This had the effect of bringing to book Unfree Craftsmen residing in Gorbals, Govan, Calton and other outlying villages who attempted to carry on trade with the inhabitants of Glasgow without coming under the Burghal obligations of the Craftsmen resident in the town. It would have been a constant source of annoyance to be continually taking legal proceedings against these outsiders and the expedient was arrived at in Glasgow of entering into agreements with bodies of suburban Craftsmen permitting them to carry on trade as a subordinate suburban Craft on the payment of certain dues to the town Craft.

It cannot be traced that the Bonnetmakers had any arrangement of this kind with the Craftsmen of the Glasgow suburbs; but they had arrangements with the Craftsmen of Stewarton<sup>1</sup>

<sup>1</sup> 'It sall be leisum to the haill bonnetmakers subject to corshalles court in all tyme cumming to haunt the marcats of Glasgow to sell yr bonnets wtout ony interuptions to be made be ym they being visit & sichtit anent yr insufficiencie be visitors one or mae to be appoyntit to the laird of Gorshill & his successors . . . for the qlk libertie & privilege the sd Alexr. Conyngh a me binds & obleiss him his aires & successors to thankfullie pay & delyver to the sd trad of bonnet mackers the sowme of xx. merks money yeirle.'

and Kilmarnock<sup>1</sup> by which they gave licences to the Bonnetmakers in these towns for carrying on trade in the Burgh of Glasgow. These limited licences were granted for an annual payment from the suburban craft as a whole or from each man in it. The payment exacted was known as the 'Broad Penny' and it entitled the stranger to a place of vantage over other strangers but on market day only. On every day of the week excepting market day the Craftsmen had exclusive privileges over all strangers. On market day the Craftsmen of each trade assembled at specified places—say—near the Cross 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 each Craft were to be set out. The Craftsmen of the Burgh had always the best places in the market. Out-of-town Craftsmen who were licensed and paid their Broad Penny had to take inferior places.<sup>2</sup>

At Fair time, however, Craftsmen from any part of the country could come into the town and sell their wares without restriction. Trading and merchandise were then free. Monopoly rights were for the time being suspended. Although the Fair was a time of holiday it was also a time when the Burgesses learned many things about their own and other countries, when their parochial ideas were broadened and the limited field of their commercial vision enlarged so that they grasped the idea of National as contrasted with Burghal unity. These were also times when Craftsmen of one town enjoyed the opportunity of learning something from Craftsmen of another and of improving their own manufactures. The successful town was the town which took full advantage of the benefits to be derived during market and fair days. It was only thus that the old Burgh blessed with exclusive privileges could compete with the free towns.

For all his privileges and liberties the Bonnetmaker had to

<sup>1</sup> 'At the Croftis Hospitall the 19 of Septr. 1662. The qlk day Johne Walker hes givin upe any compt or the broadpenny reseavit be him from ther persons eftirnमित for this present yeir of God the first yeir of his deaconrie and the first yeir of their payt viz.:—for

David Currie, Bonnetmaker in Kilmarnock 12 sh.

Jon Wallace, Bonnetmaker yr . . . 12 sh. &c.'

<sup>2</sup> '19 of May 1653.—The Deacon and brethren convent by unanimous consent ordaines that everie man's stand sall be set as they come in friemen and the first frieman nixt the score and so following in order as they come as sd is and the contravenar of this act shall pay xl sh scots *toties quoties*.'



pay and to serve. His duties and obligations were two-fold, as Burgess and as Craftsman. In the former capacity he had to take his share if called on in the management of Burgh affairs and pay his proportion of Municipal expenditure or of the pecuniary calls by the State upon the Burgh. He was bound to watch and ward, and either of these duties required that he should possess not only weapons but armour. Personal services for the Burgh and the State were compulsory. Taxation, at least for local purposes, was voluntary. Now the reverse is the case. Taxation is compulsory. Personal service for the State is voluntary. The Military Service Acts in operation during the Great Wars and now, simply revived what was the law in Scotland for centuries.

Town Councils could not levy a tax without calling in the Deacons to assist them and getting the permission ultimately of all the Burgesses. Once this had been obtained, however, the Craft Organisation was brought into play and the stentors, who levied and collected the taxes from the Craftsmen, were selected from their own ranks. The Merchants had in the same way stentors of their own. No one was taxed except the privileged inhabitant. Burgesses as a matter of course and Non-Burgesses who owned houses or lands were also taxed.

Every Burgess was liable to be called out at any time to watch the town. The watch was set by an order proclaimed by the Town Drummer commanding every person who had been chosen to come out or suffer a penalty. The watchers divided the town into quarters and perambulated the streets of their quarter from 9 or 10 at night till 3, 4 or 5 in the morning. The Burgess had also to defend or ward his Burgh and at the time the Craft Minutes begin every Bonnetmaker required to have in readiness, within his booth, a hag-butt, a jack and a steel bonnet. The Deacon of the Bonnetmakers took part in the organisation of the armoured Burgesses. Each Deacon had to sight his Craft and give up a Ticket or list of the names of the men he had ready for service. The Deacons' Lists contained the names of two classes of men—those who could provide a hag-butt with powder and bullets and those not so well off who could only furnish themselves with a long spear, a steel bonnet, sword and buckler.

The Deacons jealously maintained their rights to equality of honours with the Merchants at all public musters of the arm-

oured Burgesses. The Lieutenants and Ensigns, Corporals and Sergeants were taken in equal numbers from the ranks of the Merchants and the Craftsmen and the appointments were made annually at Michaelmas about the same time as the Deacons were elected. It was compulsory to attend all public musters and wapinschaws which in troublous times were often held once a month. These musters were called by order of the Town Council by the Town Drummers. When the offices of Deacon-Convener and Dean of Guild came into existence in 1605 it was the duty of these officials to enrol all the men of their own rank and hand in the rolls to the Town Clerk. These became the muster rolls from which the names were called and absentees ascertained. In later years there was no distinction between watching and warding, but the guarding of the town was a duty of citizenship through the whole of the eighteenth century. As late as 1790 Glasgow was still divided into four districts and all male citizens above 18 and under 60 years of age were obliged to turn out in rotation, 36 every night, and mount guard till the morning.

The Craft as well as the Burgh made many calls upon the Craftsman. He obtained his trade rights on condition that he bore his share of the work and the burdens of the Craft. He was obliged to be present and take part at all Craft meetings or courts. He was summoned by the 'deid' bell to attend funerals of deceased brethren. If elected as a Master or Collector or Deacon he was bound to accept office or pay a fine. He required to pay his proportion of the common charges of the Craft and to take his part in the maintenance of the poor of the trade. Failure in any of these duties involved him in a fine to the Trade. Corresponding to Burgh taxation came the Craft taxation. The cost of managing the affairs of the Craft and other common charges were paid out of the quarter accounts collected from the Freeman. This was 1d. per week or 1s. per quarter. In later years the amount was increased as the demands on the Craft exchequer became greater. These quarter accounts were first collected by the Deacon and payment of quarter accounts was the qualification for voting at all Craft Meetings. The Craft voters' roll was called the 'qualified roll,' and only the names of Craftsmen who had paid their quarter accounts to date were entered thereon. Another disqualification for voting was the



receipt of alms. Anyone who had received assistance from the Craft at any time had to repay all money received by him before his name was again entered on the qualified roll.

The most serious burden of the Craftsmen, however, was the maintenance of the poor of the Craft. Each Craft having the exclusive right of carrying on trade in the Burgh was bound to maintain its old and incapacitated members and the widows and orphans of deceased members. The general poor of the town were left to the attention of the Kirk Sessions. There was a great deal of indiscriminate assistance given by each Craft to the general poor of the town and those passing through it. Systematic assistance was confined of course to the poor of the trade. The Deacon and Masters authorised the Collector to pay definite sums to distressed members, widows and children.

After 1731 and until the first Poor Law Act came into operation each Craft contributed a sum annually to the Charity Workhouse or Town Hospital. Further, each Craft contributed towards the cost of erecting and maintaining the Crafts Hospital or Alms House. The Bonnetmakers were parties to the agreement among the Crafts for the foundation of this Hospital and contracted to pay a certain sum yearly to the Deacon-Convener, but for some reason which so far it has been impossible to ascertain the Bonnetmakers did not carry out their bargain for an annual payment, and up till the year 1791 they had no poor man installed in the Hospital nor had they any part in Trades' House financial affairs. The Incorporation petitioned for admission to Trades' House benefits on 17th August, 1791. Their petition was referred to the Incorporations and the House agreed to admit one poor man from the Bonnetmakers and Dyers upon payment of a capital sum of £50. While the Bonnetmakers had not contributed to the annual maintenance of the Hospital they had contributed to its erection, and the Deacons and one other member of the Bonnetmakers have represented their Craft in the House since 1605.<sup>1</sup>

From 1597 till 1759 the Craft was known as the Bonnetmakers; but as the Dyers' Craft was intimately associated with the Bonnetmakers and had never obtained legal recognition, the Bonnetmakers had been in the habit of admitting Dyers to their membership. This did not give the Dyers so admitted any

<sup>1</sup> There are now four representatives.

exclusive privileges as Dyers. The Dyers who did not join the Incorporation being either members of their own voluntary association, or outside any organisation whatsoever, could carry on trade without let or hindrance so long as they were Burgesses of the Burgh.

As might have been expected, malpractices were rife in the dyeing trade and there were many complaints regarding the bad colouring, dyeing and dressing of yarns and cloths. The better class of Dyers about the middle of the eighteenth century asked to be assumed in a body into the Bonnetmakers and, thus combined, the Bonnetmakers and Dyers petitioned the Trades' House for permission to apply to the Magistrates and Council for the grant of a new Charter erecting the Bonnetmakers and Dyers into a legal Society. Permission was granted by the House on 19th September, 1759, and on 25th January, 1760, a petition was presented to the Town Council by the Deacon accompanied by an extract from the Minutes of the Trades' House containing the proposed regulations which it was desired that the Town Council should ratify.

It was so evident to the Town Council that the use of false dyes had tended to destroy the value and credit of several kinds of coloured goods both in home and foreign markets that something should be done to check the practice. There could be no certainty of wool and linen yarn, cloth and dyed goods being dyed in good colours unless the combined Craft was granted drastic powers. After the petition had been lodged and remitted to the Magistrates, Dean of Guild, Deacon-Convener and a small Committee, and reported upon favourably to the Town Council, a Charter was granted. The old rights in favour of the Bonnetmakers were confirmed and it was enacted that the Dyers should be joined with them and have similar powers of censuring bad work and punishing offenders. In future the Craft was to be known as the Incorporation of Bonnetmakers and Dyers and additional powers and privileges were given to the combined Craft by this Charter. It had one serious defect, however. Although it combined the Bonnetmakers and Dyers in one Incorporation and conferred powers respecting abuses committed by Dyers, it still permitted the trade of dyeing to be open to any person in the Burgh who was a Burgess. Such persons were not obliged to enter the new Incorporation or to pay any



dues to it. These outsiders or non-entered Dyers had, of course, no right to participate in the poor stock of the trade and they were subject to have their goods inspected and subject also to punishment for insufficient work. The provision nevertheless considerably diminished the good effects of the Incorporation's powers.

It was a great hardship to the Bonnetmakers and Dyers within the Craft to stand by and see Dyers not entered with the Craft carrying on trade while all the other Crafts could prevent such a thing happening by fine and poinding. Still, this went on for forty years.

In 1800 the Town Council were petitioned to revoke the unsatisfactory clause. They at once saw the reasonableness of the request and provided by Charter granted on 5th January, 1801, that no persons would have the right to exercise the trade of dyeing within the city without first entering with the Incorporation or being subject to the penalties which the other Incorporations in the city were empowered to impose on non-entered Craftsmen. These powers, however, were limited to the old royalty and did not confer any exclusive privileges over the new royalty of the city as extended by the Police Act of 1800. The inhabitants of the new royalty were given full powers to exercise the trade of bonnetmaking and dyeing without entering the Incorporation.

The Spartan severity with which all apprentice dyers were required to enter with the Incorporation seems to have received special exercise down to comparatively recent times. The Minute of 16th February, 1816, bears that the Clerk reported that he had written letters to two gentlemen who had begun the dyeing business desiring them to enter. One of the parties having appeared at the meeting craved till the 1st day of March to pay their entry money to become members. The meeting agreed to give them till that time with certification if they had not then entered they will be prohibited—an alternative which was avoided by their duly complying with these requirements on the 16th August, 1816.

All the exclusive rights and privileges of trading in favour of the Incorporations were swept away by the Recissory Act of 1846.

In many Burghs, the Craftsmen thereafter proceeded surrep-

titiously to divide their charitable funds and break up their Societies. A more enlightened policy was adopted by the Glasgow Incorporations. They set about the task of reforming themselves. In the words of the late Dr Harry Lumsden:

'From the ashes of their effete trade organisations they re-erected on a surer foundation those houses of refuge—the fourteen Incorporations of Glasgow. The doors were thrown open to all Burgesses of repute, and while each Craft still continued to gather within it men associated in some way with the trade, of which its members once had the monopoly, the old spirit of exclusion was gone. There was breathed into the constitution of each a uniformity which brought about a wholesome and continuous Christian rivalry in doing good. 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 Associations.'

As it happened, if the Bonnetmakers and Dyers had decided to wind up in 1846, no one would have received much, as the Craft had little money at this time. Four years earlier it had required a gift of £50 from the Trades' House! But there were in it some stout-hearted men who kept it going and by 1870 the stock amounted to £400. In 1950, the funds were £81,394.

Since 1846 the Incorporation has been carried on for benevolent and social purposes; though, like most organisations, its fortunes have varied, for very many years it has been growing in strength and usefulness. Its financial position has steadily improved. The pensions paid to those in need are greater than at any previous time in its history. It provides many opportunities for social intercourse. It numbers among its members many of the leading citizens of Glasgow. And through its work in conjunction with the other Incorporations in the Trades' House, it is an effective force for good in the community.

It was the practice of one Deacon in recent years, when welcoming new members to the Craft, to express the hope that neither they nor any of their dependents would ever receive one single penny from the Incorporation—a picturesque way of expressing the hope that good fortune and prosperity would be their portion. But the records of the Incorporation show how fickle is fortune and many of those who are now pensioners



were once living in comfort, aye even in luxury—yet the day came when they or their dependents were in need of the assistance given by the Craft. Those in need are treated always with sympathy, kindness and generosity to the limit of our resources.

None of us knows what the future holds but let us go forward in the spirit which in years past has animated so many members of this Craft:

*He merits praise  
Who will not to misfortune bow,  
But cocks his bonnet on his brow  
And fights and fights he kens na' how  
Through long dark days.*

Tribute must here be paid to three men who were animated by this spirit. These three were mainly instrumental in rescuing the Incorporation from the Slough of Despond into which it had sunk. They were Deacons in the years shown, viz., Wm. F. Shaw 1881-2, Wm. Lambert Shaw 1891-2 and Dugald McKechnie 1908-9. The success of their efforts and the encouragement it gave to others whose enthusiasm and energy carried on the good work illustrates that theory of history in which 'chance' plays a part without diminishing the sphere of the individual, and replaces the 'great man' in the central position from which scientific history had ousted him. The 'great man' need not be rich or a prominent personality but one who realises that the actions of individuals take on a greatly enhanced importance when the responsibilities as well as the honour of leadership, are whole-heartedly accepted.

## Chapter II

### REMEMBRANCE OF THINGS PAST

When to the sessions of sweet silent thought we sum up remembrance of things past we are apt to think of a bygone Golden Age. Well might we remember these words: 'Say not thou, what is the cause that the former days were better than these? for thou dost not inquire wisely concerning this.' This was written about 400 B.C.

It would be fascinating to set the history of this Incorporation against the development of the social, economic and political background of the past three and a half centuries, from the time of its founding in the last years of Scotland's story as an independent Kingdom to these days when we are part of the British Commonwealth of Nations, and striving in a second attempt to set up a World Government through the United Nations Organisation. Fascinating too is the story of the rise of a small academic town of 5,000 people to the great City of Glasgow with its population of over 1,000,000 people. And possibly most fascinating of all is to watch the change from a community of artisans through the development of machines to this day when it seems sometimes that we are in danger of being destroyed body and soul by a Frankenstein monster of Science: atomic energy. In the next edition of this history it may be revealed whether the new age on which we are entering will have proved this a blessing or a curse.

Along with this we should require to study the influence of religion, of education and of character. In 1600 and for long thereafter the Kirk was a potent force and with the Magistrates endeavoured to punish offenders against the moral code with a ferocity alien to us—who may indeed have gone to the other extreme and become too gentle with law breakers. There are records from those old days of persons of dissolute character being placed in a house of correction by order of the Kirk Session and both men and women 'whipped every day during the Session's will'. Still more alarming were the penalties for female



delinquents—notably among those being ducked in the Clyde! In a minute of a Kirk Session, certain women were adjudged 'to be imprisoned, fed for 15 days on bread and water and to be put on a cart one day, and ducked in Clyde and to be in the jugs at the Cross on Monday'.

In 1612, one William Watson is accused of 'contempt and misbehaviour done by him to the Magistrates in uttring disdainful speiches to theme, *with his bonet on his heid*'. The culprit was fined ten pounds (16s. 8d.).

Economic conditions have changed somewhat! Wages were about 4d. a day plus 'diet'. Prices were rather less than in our time—for example, mutton and beef were a penny a pound (and no rationing!); salmon was regarded as exorbitant at 2d. a pound; shoes, home made, cost 4d. a pair but boots were expensive, 6s. the pair; a hundred haddocks 10d.; a cow, seven shillings.

In view of the shortage and the high cost of houses in our day, this is interesting. There is on record in 1611 a contract for the building of a house of considerable size for Mr. George Hutcheson. The whole sum to be paid to the contractor was 530 merks Scots, 'to wit 430 merkis thereof for ye work, and 100 merkis in satisfaction of all morning and efternoines drinks, disjoynes, sondayes meat at onlaying of lyntalls or ony other thing can be cravit fra the said george in any sorte'. 530 merks Scots in 1611 was less than £30.

And this is interesting, from 1660: the Town Council of Rutherglen passed a statute to provide a remedy 'to those abuses and greivances concerning the excessive pryces of fies and waidges introduced of late in times of plenty by the covetousness, idleness and other corrupt practices of some evil affected servants and workmen'. And it went on to freeze or fix fees and wages!

The foregoing is culled from *Old Glasgow* by Andrew Macgeorge and he describes the dress of the people—here, it is only apposite to say that the majority of the men wore the blue bonnet as headdress and the women wore plaids over their heads, notwithstanding enactments against it. The makers of these bonnets must have associated for their common good from a very early age as they had a Guild in Glasgow and although this Incorporation's first Charter is dated 1597, there is extant a minute book with an entry dated 17th August, 1592. There was

then a Deacon and Master Court and other officers but how long the Guild had been in existence cannot be ascertained.

## THE MINUTE BOOKS

The Records of the Incorporation are contained in 16 volumes. The first and earliest is a small thin octavo, bound in vellum, beginning with the minute of 1592 and ending in 1617. One volume is missing—that containing the minutes from 1718 to 1742.

In the second volume there is a transcript of the Letter of Guildry of 1605, neatly and distinctly written, apparently by Mr. Robert Brok, Notary, the clerk of the Incorporation as indicated in an earlier minute of 1594.

Those old minute books were carefully gone over by the late Harry Lumsden, M.A., LL.B., LL.D., Clerk of the Trades' House, and extracts made from them compiled in a bound volume of typescript entitled *Records of the Incorporation of Bonnet-makers and Dyers of Glasgow*. From these and other sources Dr. Lumsden prepared the history of *The Rise and Progress* which, until the reference to 1846, appears in this volume substantially as he wrote it.

The minutes of the early days deal with matters of trade, employment, apprenticeship, and discipline. Some suggest that restrictive and monopoly practices were very well known long ago.

A minute dated 'ye xxij day of September the year of God 1593' records a decision at a meeting when Thomas Nasmyt was 'Dekin'. It gives the names of three Masters of Craft and two Visitors and mentions 13 other members, against the names of 3 of them being the word 'deid'.

This is what it records:

The quhilk day ye dekin ordanis all servands feit not maisters yat yai wirk not in na hous bot only wt yair maister quhomewt he is feit and yt wt ye c'sent of ye haill brethren of craft and yt na servand agane sall dicht bonatts qll he be first feit in prentise for thrie yeirs & for his dewtie and yt he cu' to ye dekyne first & ask him & his mrs that he may be gevin to ane mr havand most neid.'

A free translation of this is: the which day the Deacon orders all servants who are in fee to masters that they work in no house



except that of the master to whom they are in fee—this with the consent of all the brethren of the craft, and furthermore that no servant shall 'dicht' bonnets until he has first served an apprenticeship of three years, paid his dues and that he comes first to the Deacon and asks him and his Master Court that he may be employed by the master having most need of him.

The proceedings at the meetings were secret as shown by this:

'The qlk day it is ordanit be ye dekin and Mrs of craft that in caice ony speik any thing yat is spokin in court tyme to ony p'soun the samy' being tryit ye speiker yrof sall pay xl sh moy *toties quoties*.' It will be noticed the writer was a busy man and used a form of shorthand!

The statutes of the Craft enacting fines for special offences were frequent and rigorous.

In addition to fines for non-attendance at meetings and burials, fines were imposed for advising craftsmen to desert their work in Glasgow, and go where they could get better treatment and better wages. Fines were also imposed for troubling the Deacon or injuring fellow-craftsmen by word or deed.

There was less harmony then than there is now in this Craft. The Deacon had great authority and his office, if not himself, had to be held in high respect. To speak ill of the Deacon was a serious offence. 'On ye xij day of July 1598 yeirs, Helen Wylie is decernit in ane wrang of hir awn c'fessioun in bakbyting & sclandering of ye dekin & mrs of craft to ye majestrats of ye toun and y'foir is dec'nit to pay four pundis and in caice sche c'mit ye lyk agane she is dec'nit of hir owin c'fession nevir to work walk or weif with bonatts or wyr airt of ye craft of bonatmaker craft in tyme c'ming and ordanis yis act to be put in mair a'ple forme gif neid beis and ordanis me Robert Brok nor clerk of ye said craft to subscribe yis act.'

What did Mitchell Spens say in 1628 to cause this incident whereby in the end the poor benefitted?

'The said day the haill craft all in ane voice hes decerneit & ordaneit Andro Jaix to pay to ye puir & weill of ye craft ye soume of fourtie schillings for ye casting of capfull of ale in Mitschellis Spens face & to mak ye said Mitschell houmadge at ye deikin & brethreins sicht.'

And Andro Jaix became Deacon in 1645 and again in 1652!!

In those days a craftsman was held responsible for the words

of his wife as John Miller discovered on the 6th May, 1664. On this day 'at ane meiting had be Jon Walker pnt deacone of the bonnetmakers with his maisters and the maist pairt of the remanent brethren of craft Johne Miller ane of their number acknowledgit that Kathrein Hernsoun his spous scandilizit the said Jon Walker deacone in calling him ane dam boger and ane brought in beggar to byt the bairnes and thairfoir the sd Jon Miller inactit himself that if it sall be fund that ye sd Kathrein his spous sall do the lyke in tyme cuming or any other wrong or injurie qtsumever to the sd deacone or his successors or any of the sd trade that he sall pay in to thair box ten schillings sterling for ilk fault *toties quoties* and that becaus the sd Jon Walker pnt deacone hes quatt & past the said wrong & fault done to him upon her amendment in tyme cuming'.

Belief in witchcraft was common in those days. Perhaps Kathrein was bewitched, bothered and bewildered!!

There is in these old records a wealth of interesting and amusing information depicting the state of the craft, the economic conditions and the human foibles of masters and men. A specimen page from the year 1617 is given in Appendix F.

## PUBLIC QUESTIONS

Notice of many matters outside the business of the Craft appears frequently in the minutes. For example, a meeting was held on 13th May, 1760, to protest against the 'public post' being allowed to bring in the public packet to the city of Glasgow on the Sabbath day in the forenoon, and to take it away in the evening; and the Incorporation requested the Deacon and Masters to approach the Trades' House, along with the other Incorporations, to have the practice abolished.

Again, judging that their silence might be construed as consent to the plan of the Town Council, the Incorporation met and declared that, in the matter of choosing ministers to the city of Glasgow, they preferred the plan proposed by the General Sessions Committee, and renewed a protest which had apparently been recorded before against the Magistrates and Town Council occupying the position of patrons of any of the city churches—a position which the Incorporation thought the Magistrates and Council could not be trusted impartially to occupy.



The division of the boundaries of the city—the condition of the University, where abuses were said largely to prevail—the election of members to, and the better regulation of, the Town Council—the erection and endowment of an Infirmary—the regulation of the police of the city—and the agitation with regard to the corn trade, besides other matters affecting the welfare of the citizens, were all at different times under consideration.

On 3rd February, 1791, a petition against the Corn Bill, along with a resolution thereanent, were transmitted by the Incorporation to William M'Dowall, Esq., of Gartland, Member for the Burgh, and Sir James Stewart Denham of Coltness, Member for the County, for presentation to the House of Parliament. These resolutions were to the effect that the Incorporation should concur with the Magistrates and Town Council, the Merchants' and Trades' House, the Chamber of Commerce, and other societies, and the citizens of Glasgow generally, against the intended regulations with respect to the corn trade, so that these should not pass into law, so far as they put Scotland on a worse footing than England, and so far as they do not extend the same privileges to the one country as the other for the importation of corn and meal.

A curious manifesto appears towards the close of 1792, although there is no context to explain exactly what it was that called it forth.<sup>1</sup> It says: 'The Incorporation of Bonnetmakers and Dyers, at a general meeting duly called and convened, do most cheerfully, heartily, and unanimously agree with the universal tone of the nation in expressing their abhorrence of the attempts of certain restless and disaffected persons, by their seditious and treasonable writings and publications, to disturb the public peace and to subvert our happy rights and liberties, equally enjoyed by all descriptions of persons under the auspicious protection of a long experienced and universally-venerated constitution of government, composed of Kings, Lords, and Commons. They declare that they will be faithful, and bear true allegiance to our sovereign lord, George the Third; and they are firmly attached to the sacred constitution and government of this country as by law established, which contains full powers to supply every defect that may creep into it; and that they will support and defend the same with their lives and fortunes, and

<sup>1</sup> An echo of the French Revolution.

will, to the utmost of their power, exert themselves to strengthen the hands of the Magistrates and others in suppressing every attempt that may be made to disturb the peace, prosperity, and happiness, or endanger the lives and properties of any of His Majesty's lieges, and appoint this to be printed in the *Glasgow Journal or Courier*.'

In 1803 a Committee of the Trades' House reported as to raising a battalion of craftsmen for the defence of the country during the war with France, and £500 was contributed for this purpose; but while no doubt willing to take advantage of the services of the corps so raised, this Incorporation was of opinion that as the Trades' stock had been gathered for the maintenance of the poor, it could not be validly applied to any other purpose, but a strong recommendation was made to individual members to contribute according to their ability. The contention of the Incorporation of the day, that the funds could only be 'validly' spent in providing for the poor, was confirmed by the Commissioners on Municipal Corporations in Scotland, who sat in Glasgow in 1834. In their Report, p. 36, they say, with regard to the foregoing vote of £500, that 'they observed that on former occasions the funds had been applied to subscriptions, some of them of a questionable nature, or at all events entirely unconnected with the proper objects of the Trades' House,' etc.



### Chapter III

#### ENTRY-MONEY

The payment on admission to the craft seems to have been originally fixed at £40 Scots, unless the applicant married a freeman's daughter, in which case he entered without payment.

It seems a curious arrangement to apply to a freeman's daughter's *husband* rather than to a freeman's *son*. Possibly it was an inducement which was introduced by some Deacon who had a plain and elderly daughter or even a number of daughters for whom it was difficult to find suitors!

How much was £40 Scots? The pound was originally of the same value as the English one, both deriving from a Roman idea of making a certain number of coins from a pound weight of silver. When monarchs got 'hard up' (as they often did!) they made more coins from the same quantity of silver; just as in our day Governments when they get 'hard up' (as they often do!) print more paper money.

In 1600, three years after our first Charter, the pound Scots had sunk in value and was but one-twelfth of the value of the English pound, so it was worth about 1s. 8d.; it was divided into twenty shillings each worth about an English penny. The Treaty of Union of 1707 provided that the money thereafter used should be of the same standard and fineness throughout the United Kingdom.

In addition to the Entry-Money Craftsmen were required to pay quarterly accounts. These are nowadays redeemed in the Entry-Money.

The statement that the entry money was originally fixed at £40 needs this comment. This was the amount fixed by the Letter of Guildry of 1605 and applied to all the Incorporations. The Bonnetmakers and possibly other Crafts too did not observe it.

In a minute of 5th June, 1628, it recorded that James Corbett paid his entry money of 'XVj lib. and four pund for his dinner and xls for his fey drink.'

#### ENTRY-MONEY

And on xvj day of August, 1608, the entry money was fixed at 16 pounds with 'bankett and say drink'.

It was the custom then for a new member to entertain the Craft to a dinner or banquet. The drink was the 'essay' drink he had to provide after passing his essay or trial as a competent craftsman. There were not many members in the Craft in those days—but the fact that there would be neither free dinner nor drink must have been a temptation to hungry and 'drouthy' men not to be too severe on the new applicant!

The Entry-money is substantially different for 'far hand' and 'near hand' entrants. 'Far Hand' applies to an applicant whose father or father-in-law was not a member. 'Near Hand' applies to a son or son-in-law of a member. The rates in force now are given on page 112 hereof, Appendix E.

The Entry-Money has been increased from time to time. It was raised in 1896 and again in 1905 when it was fixed for age 30 or under at £25 for Far Hand and £6 for Near Hand at age 25 or under. By 1919 there was a further increase when the Entry-Money was fixed at £35 Far Hand; £8 son at Near Hand; and £10 son-in-law at Near Hand. In 1929 the amounts had been increased to £40 Far Hand; £10 sons; and £15 sons-in-law.

A striking illustration of the change is seen in this way. In 1900, of 20 Near Hand members, the average entry money was £5 18s. and of 51 Far Hand members it was £26 15s. In 1950 14 Near Hand members paid an average of £15 15s. 8d. and 12 Far Hand members £79 13s. 4d. This does not take into account the average age of the entrants, but there is no reason to suppose there would be any material difference in this for the two years.

The rates increase by 5 per cent for each year of age. Thus at age 40, the Far Hand Entry-Money is £60; sons, £17 10s.; and sons-in-law £26 5s.

In view of the increase of the funds in the Incorporation, the question of whether these rates should again be increased was raised and on 21st October, 1946 the Master Court appointed a Committee consisting of the Collector, Mr. Matthew Lindsay and the late Collector Mr. Robert H. Kidd, to investigate and report on three matters (1) Adequacy of the Entry-Money (2) Increase of maximum pension; and (3) Giving scholarships or technical grants.



With regard to the entry-money the Committee investigated the position of this and the other 13 Incorporations since 1930. It was found that in 15 years till 1945, 7 Incorporations had lost 580 members and 7 had gained 468, making a net loss of 112 members. The Incorporation which had the greatest loss was the Bonnetmakers and Dyers with a drop of 264 members. This figure is based on the qualified roll and probably exaggerates the real loss. The roll contains the names of members who cannot be traced and is purged from time to time. It is possible that in 1930 there were more names untraceable than in 1945, but nevertheless there was a serious drop in membership. It is satisfactory to note this has been overcome as in 1945 the membership was 876 and in 1950, 999; and in that year the roll had been purged.

The membership is now over 1,000.

It was found that apart from two Incorporations whose 'far hand' rates of entry-money are the same as ours, the remaining eleven charged higher rates. The 'near hand' rates of all the other Incorporations compare favourably with our Craft. For the year 1946 three Incorporations reported that no 'Far Hand' members were secured and of the others the 'Far Hand' members ranged from 2 to 17. In that year this Incorporation had 17 'Far Hand' members and 29 in 1947.

During the 15 years 1930-1945 the Funds per head of the membership increased from £40 to £79. This was partly due to the fall in the membership. In 1950, the last year for which figures are available for this edition, the funds per head are £81 9s. It was ascertained that the *average* rate of entry-money from 'Far Hand' members over a period of four years was £79 15s. 4d.

Although the increase in the funds in conjunction with the increase in the rates of pension might have justified an addition to the entry-money the Master Court adopted the recommendation of the Committee and decided to make no change. But it is apparent from the facts stated above that those joining this Incorporation now do so on more favourable terms than those who joined in years past.

The Committee in its report pointed out that the number of new members at the 'Far Hand' depends on:

1. The energy and enthusiasm of the Collector.

2. The help given in extension by the Master Court and Craftsmen.

3. The economic and financial situation from time to time.

The post of Collector was instituted in 1640. His duties were originally the collection and distribution of the revenue of the Incorporation and the introduction of new members. The work of collecting and distributing has been for many years done by the Clerk and the Collector's duty is now the securing of new members. Craftsmen are invited to assist in this by recommending our Incorporation to friends suitable for membership, viz. men of good health, fine character and sound financial standing.

There is annexed a table showing the achievements of the Incorporation for the past ten years. It illustrates the effects of the War, the post-war recovery and the subsequent effects of heavy taxation and the rising cost of living especially after the devaluation of the £ in relation to the dollar in 1949.

Year	Number of New Members			Entry Money
	Far	Near	Total	
1940-1941	2	15	17	£388 5s.
1941-1942	8	10	18	£675 15s.
1942-1943	3	19	22	£506
1943-1944	24	23	47	£2,087
1944-1945	25	32	57	£2,446 5s.
1945-1946	17	47	64	£2,146
1946-1947	29	40	69	£2,788 5s.
1947-1948	26	33	59	£2,268 5s.
1948-1949	22	34	56	£1,992 5s.
1949-1950	12	14	26	£1,177

The Incorporation has on its roll of members many of the most distinguished citizens of Glasgow and some in other parts of the country.



## Chapter IV

### BURGESS AND GUILD BROTHER

**A**n applicant for membership of the Incorporation must be a Burgess and Guild Brother of the City of Glasgow of Craft Rank.

In A.D. 1605, and probably for many years previous to that, the Freedom of the City or Burgess-ship was necessary if a person desired to carry on business within the boundary of the Burgh, but a simple Burgess without further qualifications was very strictly limited in the class of business or trade he could carry on.

If he desired to be a Merchant or Master Craftsman, it was necessary for him to be not only a Burgess but also a Guild Brother.

On becoming a Guild Brother of Craft rank, he was then free to enrol with one of the Fourteen Craft Guilds or Incorporations and carry on business as a Master Craftsman.

As is explained in a subsequent chapter dealing with 'The Trades' House', the Guildry of Glasgow consists of two Ranks—Merchants and Craftsmen.

A person could under the Town Councils Act of 1900 become a simple Burgess only—neither of Merchant nor Craft Rank—by payment of a sum not exceeding £1. This was repealed by the Local Government (Scotland) Act 1947. Every local Government elector is now a Burgess. This type of Burgess-ship would of course end if the person ceased to be on the Glasgow electoral roll.

By becoming a Burgess and Guild Brother he acquires both 'freedoms' and holds them for life. He is then at liberty to apply for membership of an Incorporation but the Incorporation may if it chooses reject his application.

A Burgess or member of an Incorporation is said to be at 'Far Hand' when neither the father nor the father-in-law of such person was so qualified. A son or son-in-law of a member of an Incorporation, may, subject to its Bye-Laws and Regulations become a member at 'Near Hand' at greatly reduced fees as explained under the Chapter dealing with Entry-Money.

### BURGESS AND GUILD BROTHER

Burgess Tickets are obtainable from the Town Clerk and application is made either personally or by the Clerk of the Incorporation when a person seeks to join. The fees payable for a Ticket as Burgess and Guild Brother are:

(1)	Far Hand ... ..	£5 14 6
(2)	Near Hand—Eldest Son and Father living	1 16 0
(3)	Do —Eldest Son and Father dead	1 7 6
(4)	Do —Younger Son ... ..	1 18 6
(5)	Do —Son-in-Law ... ..	2 1 6

It will be of interest to the reader to know what happens to the money payable for his Burgess Ticket. There follows a table giving this information for the first two types :

	<i>Far Hand</i>	<i>Near Hand</i>
1. Town Funds—paid to Corporation Common Good	£2 18 3	£0 8 4
2. Trades' House Funds ... ..	2 0 0	0 2 10
3. Buckets — divided equally between Merchants' House and Trades' House ... ..	0 0 0	0 8 4
4. Town Clerk ... ..	0 5 0	0 5 0
5. Stamp and Ticket ... ..	0 6 6	0 6 6
6. Dean of Guild Officer ... ..	0 1 2	0 1 2
7. Town Officers ... ..	0 1 2	0 1 2
8. Trades' House Officer ... ..	0 0 7	0 0 7
9. City Chambers' Keeper ... ..	0 0 6	0 0 6
10. Gold Box—almost wholly paid to the Merchants' House ... ..	0 1 2½	0 1 2½
11. Extractor — paid to the Town Clerk ... ..	0 0 1½	0 0 4½
Total ... ..	£5 14 6	£1 16 0

It will be noticed that something is paid for 'Buckets'. This was an ancient charge exacted from every Near Hand Burgess whether Merchant or Craftsman, as a contribution towards the expense of supplying buckets used in extinguishing fires in the Burgh. The total 'Bucket Money' for the year 1949—



50 amounted to £83 15s. 10d. It may be asked why this amount is not paid to the Corporation of Glasgow who now maintain the Fire Brigade and discharge the duties for which 'Bucket Money' was introduced. The money was paid in equal proportions to the Merchants' House and the Trades' House and for many years these bodies did in fact pay it to the Corporation, but the Police Act of 1800 introduced rating of the inhabitants to defray the cost of the Fire Brigade. Eventually the Merchants' House and the Trades' House declined to pay these dues to the Corporation, being no longer obliged to do so. The 'Bucket Money' then became in effect an increase in the Near Hand Guildry Fine, divisible equally between the two Houses and it has remained so ever since.

As the net cost of maintaining the Fire Service of Glasgow is now £224,129 (1949-50), the sum of £83 would really be 'a drop in the bucket' and insufficient to supply the members of that Service with bonnets, much less helmets!

The Gold Box, which receives 1s. 2½d. from the cost of each ticket was the Gold Book or Guild Book of the Merchants Guild. The earliest Minute of the Merchants House as a Corporate Body is that engrossed at the commencement of the first Gold or Guild Book in 1659 when the first subscription was obtained of Matriculated Members. In this Book were recorded the names of all who contributed towards the building of the Merchants Hospital and also to the re-edifying of the fabric of the building. The subscriptions to the Gold Book though obtained in the first instance for the special purposes mentioned were continued as a means of augmenting the general funds of the House. Two of the articles or clauses in the Letter of Guildry of 1605 relate to entry of burgesses, qua such, and as to the payments to be exacted from them for the benefit of the merchants and crafts hospitals.

In the good old days before Samuel Johnson published his dictionary, laying the foundation of standard spelling, 'private enterprise' applied to the spelling of words—as it still does with youngsters! An etymological curiosity arises from the foregoing explanation. Gold and Guild are used as if they were synonymous; but 'gold' derives from a root meaning 'yellow' while 'guild' is from a root meaning 'payment' (i.e. to become a member of an association).

A female may become a Burgess but scarcely a Guild *Brother*. Out of the cost of every Burgess Ticket issued to a female, the Trades' House gets the same Guildry Fine as for a male. The Incorporations do not admit females as members—not even the Bonnetmakers and Dyers, which from its name would no doubt be held in greater affection by the ladies than any other Incorporation! On one occasion a female was admitted a member of the Incorporation of Bakers—more useful to men but less decorative to ladies than ours! On 4th December, 1838, it was agreed to accept a payment of fifty pounds on behalf of Miss Margaret Browning and to admit her as a Licentiate with privileges of a member except that she would not vote at any meeting of the Trade or be voted upon.

There are however Guild Sisters including Her Majesty the Queen Mother, and H.R.H. Princess Mary, Countess of Harewood (the first to be admitted in 1923), and over 300 other ladies.

When there is conferred on a distinguished person the 'Freedom of the City', the person becomes a Burgess without payment but *not* a Guild Brother. Our City has on its Roll of Honorary Burgesses many outstanding personalities—of Glasgow men who are the leaders in the commercial and professional life of the city and of men in other parts of Scotland (and occasionally England!) who have been born great or achieved greatness, or possibly in a few cases, had greatness thrust upon them!

The question is sometimes raised whether in these days, any good purpose is served by the Trade Incorporations insisting on an applicant for admission being a Burgess. In 1832, the Merchants' House dispensed with the requirement of a Burgess Ticket. In 1900 Parliament abolished the need for a member of the Corporation of Glasgow to be a Burgess. So far as known, only the Trades' House, the Trade Incorporations and the Grand Antiquity Society of Glasgow still insist on a Member being a Burgess.

Whatever be the merits of the matter, the answer is that it is necessary by Act of Parliament; and in the case of the Grand Antiquity Society, by Royal Charter, for members to be not only Burgesses of the City but Guild Brothers of Craft Rank.

## MATRICULATION FEE

The Trades' House, to increase its funds, with the consent



of all the Incorporations, agreed that a Matriculation Fee of £2 2s. should be payable by every person joining an Incorporation for the first time—many men join several Incorporations, there being no limit for a man of good character except his financial resources and the extent of his generosity, but only one Matriculation Fee is payable. The money so received is paid wholly to the Trades' House.

## GRAND ANTIQUITY SOCIETY

Any person, male or female, who possesses Burgess Tickets of three successive generations, including his own, may become a member of this Society which exists for benevolent purposes. Members of this Incorporation who are qualified may obtain information on application to the Clerk of the Trades' House.

## Chapter V

## OFFICIAL INSIGNIA, ETC.

**T**he Incorporation possess *inter alia* a large mahogany Charter Chest, a Deacon's Bell, a massive Gold Medal and Chain for the Deacon, a Deacon's Album, a Cigar Case, and a Mallet, a chastely decorated Snuff Mull for the Collector and copy of the Roll of Honour. The Charter Chest is kept at the Clerk's office.

*The Charter Chest.*—The Charter Chest is made of mahogany and is beautifully carved. On the left side of the front panel there is carved Tam o' Shanter and on the right a pair of shears, and in the middle, between these, are two clasped hands underneath which is marked the motto of the Incorporation of Bonnetmakers—'Concordia Corroborat'. The Minute Books are silent as to when this Charter Chest was made. According to the records, there was a 'Box' in existence in 1595, but it apparently had only two locks, not three as has the present one.

Judging from the construction of the Chest and the age of the wood the present Charter Box must have been made about 1715, in the reign of Queen Anne. This box is in excellent preservation and was exhibited along with the three Charters of the Incorporation at the Scottish Exhibition of National History, Art and Industry, held at Glasgow, 1911.

An interesting event took place on the evening of 6th April, 1905, when there were present at dinner in the Deacon's house the members of the Master Court, together with the Platform of the Trades' House, and a few special friends.

The occasion was made for the revival of an old custom which had fallen into desuetude for many years—to wit, the opening of the chest in the presence of the Court, and the examination and certification of its contents. The Charters, Minute Books, and other papers were re-deposited in the box, to which was added a copy of the proceedings which marked the celebration of the Ter-centenary of the Trades' House on 6th February, 1905. This interesting ceremony is observed to the present day.



*Coat of Arms.*—In 1923 the Lyon King of Arms advised this Incorporation that their Coat of Arms was not registered and that it would be necessary for the Incorporation to do so, if they wished to preserve an absolute right, and at the June Quarterly Meeting the Incorporation agreed to present a Petition for registration of the Coat of Arms. The design was accordingly registered with the Lyon King of Arms on the 14th day of July, 1924.

The following gifts have been made to the Incorporation, viz.:

*Gold Medal and Chain.*—In October, 1877, it was resolved that the members of the Incorporation should, by voluntary subscription, procure a Medal and Chain to be worn by the Deacon, and before the end of the year the sum necessary for the purpose was subscribed, and the Medal and Chain were presented to the Incorporation on 24th June, 1878, followed by a 'little bancat.' The Medal is of neat design, with the arms of the Incorporation on the one side and the arms of the City on the other.

The inscription on the Medal is 'The Incorporation of Dyers and Bonnetmakers', a reversal of the correct order. This peculiarity arose through there being in the Master Court when the Medal was made a number of dyers actually engaged in the industry. At times, the Incorporation has been colloquially and officially known as 'The Dyers'.

*The Album.*—The late Deacon Dugald Butler, in March 1882, presented the Incorporation with a handsome Deacon's Album, to preserve the Photographs of the Deacons and other Office-bearers who might choose to contribute to it; and the donor's intention is being strictly carried out to this date.

*Snuff Mull.*—Ex-Deacon R. B. Galbraith, while Collector, at the close of the meeting held in December, 1885, presented the Incorporation with an elegant Snuff Mull, enriched with silver mountings, for the use of the Collector, by whom it is to be retained during his official year. On the horn the various Collectors place a shield bearing their name and the year of Collectorship, and the Mull has thus become a record of this office.

*Roll Book.*—Ex-Deacon Turnbull, in June, 1887, in remembrance of Her Majesty Queen Victoria's Jubilee, presented the Incorporation with a Roll Book, for the signatures of the

Members of the Incorporation. Many of the Members have signed their names therein, and all Members admitted since sign their names on admission after taking the Oath.

*The Scrap Book.*—Ex-Deacon Ferguson, of the Barbers, a Member of the Incorporation, on 17th March, 1887, presented the Incorporation with a Scrap Book to record the notices of important matters from newspapers, etc.

*Oak Charter Box.*—Deacon Malcolm A. Hendry in 1918 presented the Incorporation with an Oak Charter Box to hold the Incorporation Charters. The box is richly carved, and on the lid there is the Coat of Arms of the Incorporation, along with the dates of the three Charters—1597, 1760, and 1801. On the right hand side there is the Coat of Arms of the Trades' House, and on the left hand side the Coat of Arms of the City of Glasgow. It now contains the three Charters of the Incorporation as purposed by the donor.

*Mallet.*—Ex-Deacon Hamilton M. Caldwell in 1924 presented to the Incorporation for the use of the Deacon, a mallet which had been made from oak taken from the old roof of the Glasgow Cathedral.

*Cigar Case.*—In 1919 Deacon Robertson of this Incorporation proposed that the representation of this and other eight Crafts in the Trades' House be increased to four representatives, and after various proceedings a Provisional Order was promoted on which an inquiry was held, when the application was granted. The previous representation of this Incorporation was only two. As a memento of Deacon Robertson's efforts in this respect the Master Court of the Incorporation at that time presented him with a Cigar Case with a suitable inscription and the signatures of all the members of the Master Court engraved on it. Deacon Robertson prized this gift highly, and on his death in 1921 his widow re-presented the Cigar Case to the Incorporation to be used in future by the Deacon for the time being, and the Cigar Case is handed over annually to the Deacon on his election.

*Coat of Arms.*—In 1930 Mr. Edward G. Wylie, the Deacon's Goudie, presented to the Incorporation a magnificent cast in cement of the Incorporation Coat of Arms, with stand, etc. It is the wish of the donor that this Replica be used at the two social events of this Incorporation, namely, the Dinner and the 'At Home.' It carries the Craft's motto: 'Give Glory to God' and



the words 'Concordia Corroborat', meaning : 'Harmony gives strength'.

*Deacon's Chain.*—On 22nd August, 1940, Ex-Deacon Duncan presented to the Incorporation 25 additional links for the Deacon's Chain which now formed a double row on the collar and said he had much pleasure in investing Deacon George M. G. Steven with the new Chain. Deacon Duncan expressed the pleasure it had given him to have the opportunity of commemorating his period of office as Deacon of the Incorporation. Deacon Steven accepted the chain as remodelled on behalf of the Incorporation and thanked Deacon Duncan for his kindly gift.

*Cigar Box.*—On 4th December, 1944, Mr. W. Douglas Cochran presented to the Incorporation a Cigar Box which had been presented by the Master Court of the Incorporation to his father, the late Mr. W. Stevenson Cochran, on the occasion of his Silver Wedding on 14th August, 1926. In making the presentation, Mr. Douglas Cochran stated that this Cigar Box had been highly prized by his father and on his death it was the wish of the family of the late Mr. W. Stevenson Cochran to present this Cigar Box to the Incorporation for use at all social and business Meetings of the Incorporation or the Master Court.

Deacon Murray, in accepting the Presentation on behalf of the Incorporation, thanked Mr. Douglas Cochran and his family for the Cigar Box and the kindly sentiments which had prompted the gift.

*Charter Box of Red Society.*—There is in possession of the Incorporation a Box which belonged to a Society founded in Gorbals in 1733. The Box came into the possession of the Incorporation of Wrights, the Master Court of which presented it to our Incorporation as recorded in Minute of 15th March, 1939. In addition to the Charter Box, the Minute Book and Seals of the Red Society were handed over to the Bonnetmakers and Dyers as the natural inheritors of the Red Society.

## Chapter VI

### FUNDS OF INCORPORATION

At a meeting held in December, 1800, the state of the Stock of the Incorporation was taken into consideration, and the minute bears that, finding they were only receiving 4 per cent. for their money, and that their expenditure greatly exceeded the income, whereby their Stock is diminished, and there was a necessity for finding ways and means for laying out their money to greater advantage, the Deacon proposed to the meeting that if they could find a convenient piece of ground, in or near Glasgow, fit for grinding indigo and chipping wood, and a waulk mill for making cloth and blankets, it would be of greater advantage to the Incorporation than the present way their money is invested, of which the meeting approved. No investment of that nature, however, seems ever to have been made. Subsequently a property was purchased in Greenvale, which was afterwards sold. The Funds of the Incorporation are now invested in ground annuals, feu-duties, Government stock and mortgages on property. The details of the Incorporation's assets are shown in Appendix B on page 108.

The Funds seem to have undergone several changes and on 28th July, 1842, owing to their depression, the Incorporation received from the Trades' House a gift of £50, in consideration of its pecuniary circumstances, and the fact that several pensions from the House to the Craft had remained undrawn. These were difficult days for this Incorporation.

In 1870 the stock was £400 and the membership, 20. By 1881 the funds had increased to £2,000 and the membership to 170. In 1950 the funds amounted to £81,394 19s. od. and the membership was 999.

The growth of the funds over the past 66 years is shown by this table:

Year					Funds		
1884-5	...	...	...	...	£2,815	1	7
1894-5	...	...	...	...	7,203	6	11



# HISTORY OF THE BONNETMAKERS AND DYERS

Year	Funds			
1904-5	...	...	...	£16,821 3 8
1914-15	...	...	...	28,455 5 6
1924-25	...	...	...	38,208 5 6
1934-35	...	...	...	53,134 17 2
1944-45	...	...	...	65,362 4 10
1945-46	...	...	...	72,473 19 3
1946-47	...	...	...	75,708 12 11
1947-48	...	...	...	78,538 11 4
1948-49	...	...	...	80,652 12 11
1949-50	...	...	...	81,394 19 0

In 1946, some investments were realised at a substantial capital profit and the proceeds invested in other gilt-edged securities yielding no less income but with longer redemption dates. As a result of these changes, the Reserve Fund was augmented to £5,630. This explains the large increase in the Funds from 1944-5 to 1945-6.

There was a time when property investments were considered by shrewd Scots as the safest and finest investment which could be made. Many of them, and associations like ourselves, invested monies in tenement properties and in mortgages on them. With the passing of the 'Increase of Rent and Mortgage Interest (Restrictions) Act 1920', which prohibited the increase of rents, in conjunction with the heavy cost of repairs due to increased wages and cost of materials after the two wars, those who had pinned their faith to this seemingly solid type of investment, had a painful shock. It was found that the revenue from the properties, due to rent restriction, was inadequate to meet the cost of maintaining them, and the net yield was small and often less than nothing!

This Incorporation had been fortunate in its experience, but in 1950 the Master Court had to accept £50 as a payment to write off the balance of a Bond of £800 over a property in Parliamentary Road, Glasgow. This loss was set against the Reserve Fund of £6,000 which had been created chiefly from profit on other investments.

The funds at 31st August, 1950, had a market value in excess of the Balance Sheet figures.

# FUNDS OF INCORPORATION

## RATE OF INTEREST

The average rate of interest earned by the Funds is shown below for three years:

1900	£2 19s. 1d. per cent
1925	£4 13s. 4d. do
1950	£3 6s. 10d. do

The rate is calculated on the mean of the Funds for the year shown and the preceding year. It is the actual rate earned, no Income Tax being payable. The rates of Income Tax for the three years given above were 8d.; 4s.; and 9s. per £ respectively.

## INCOME TAX

The Incorporations have always been relieved of payment of Income Tax on their investments as they are regarded as charities by the Inland Revenue Authorities. In 1926 this procedure was questioned by the Inland Revenue Authorities and repayment of the tax was withheld for two years while an inquiry was going on, and a small Committee was appointed from the Clerks of the various Incorporations to discuss the matter with the Inland Revenue Authorities. As the result of representations made, the Inland Revenue Authorities withdrew their objections to the Incorporations receiving repayment of the Income Tax deducted at source from their investments, and now all the Incorporations are relieved of Income Tax.

The assessment of Income Tax on the Incorporations would have been a very serious matter to them all, as the relief obtained in those days of high rates of Income Tax means a considerable increase in all their incomes and this enables them to pay additional and larger pensions.

## THE VALUE OF THE £

The growth of this Incorporation and similar bodies as shown by the increase of the funds in pounds is misleading unless reference is made to the *value* (i.e. purchasing power) of the £ at different periods. Inflation, due chiefly but not entirely to the two World Wars of 1914-18 and 1939-45, has resulted in a very great decrease in the purchasing power of the £ and therefore in the real value of the Funds and of the Pensions given by the Incorporation. The effect of this is shown in the following



table which gives the value of the £ for years selected to show, *inter alia*, the effect of the War and of the de-valuation of the £ in relation to the dollar in 1949.

1900	100	} Figures given by Chancellor of the Exchequer in House of Com- mons, 27th Oct. 1949.
1913	90	
1920	37	
1938	58	
1946	45	
1949	31	

There has been a substantial drop in value from 1949 to 1951.

## Chapter VII

### PENSIONS

As the main function of the Incorporation now is to give financial assistance to indigent or 'decayed' Craftsmen and their dependents qualified under the Bye-Laws and Regulations, the members will be interested in the Report of the Committee of 1946<sup>1</sup> regarding this subject.

In the period between 1930 and 1945 only one Incorporation increased the number of its pensioners. The reduction in numbers, taking the 14 Incorporations and the Trades' House as a whole amounted to 479 (that is, from 1,979 to 1,500). In the same period only four Incorporations increased the amount distributed in pensions. The Bonnetmakers and Dyers was one of these and its increase was £401 per annum.

The other 10 Incorporations and the Trades' House had reductions in the amounts paid in pensions of £4,853 per annum.

Most of the Incorporations had increased their Capital out of revenue from investments—in other words at the expense of their pensioners. Our Committee considered this principle to be wrong. The whole income after deduction of administration expenses should be used for the benefit of the pensioners. This has been the view taken by previous Master Courts and in Clause VII of the Bye-Laws and Regulations, are these words :

'The Revenue of the Incorporation, after paying the expenses of management, shall be applied by the Master Court in aiding and assisting indigent or decayed members . . .'

The income of our Craft has reached the highest level in its history, while the number of pensioners has gone down considerably. In 1930 the number was 130 ; in 1945, 92 ; and in 1950, 85.

The Committee thought it likely the number of pensioners would continue to fall, but against this, there is the probability that the duration of life will increase.

<sup>1</sup> See Chapter III. ENTRY-MONEY, Page 34.



The Master Court decided in 1949 to increase the maximum pension to £30 per annum. This meant that the whole of the revenue available for pensions would be absorbed.

Applications for pensions are treated sympathetically by the Master Court. The circumstances are, as is proper, carefully investigated and the applicants are visited by two Members of the Master Court, as each year are those to whom pensions have already been granted. No one in need and entitled to assistance is turned empty away. The attitude of the Master Court is to treat with kindness and consideration all who come. The attitude of the pensioners is appreciation and gratitude for the help we give them. An old lady of 79, in frail health, the unmarried daughter of a deceased and once prosperous Craftsman, said to the writer: 'Please thank the Master Court for all they do for me, but if they know of any one needing help more than I do, I will willingly give up my pension and manage somehow'. Needless to say, this generous offer from a kind-hearted old lady in very poor circumstances was not accepted.

Of those on the Pension Roll at present, 50 are widows; 12 are members; and 23 are unmarried daughters of members. The oldest is a lady of 91 years and she has been in receipt of a pension for 24 years. One pensioner has been on the roll for 40 years. Many of our pensioners receive Government Pensions also: 1 has the Blind Person's pension; 31 have Old Age Pensions which are subject to a means test; and 5 have Contributory Pensions. The average income of the pensioners from *all* sources is £130 per annum.

Some live with relatives; some in furnished room or rooms; some in rent-restricted houses; a few own their houses.

The average age of the pensioners in 1950 was 72 years. It is of interest to note that in 1936 the average age of the pensioners on the roll then was 65 years.

#### TRADES' HOUSE PENSIONS

In cases of special need, the Master Court recommends the Trades' House to grant an additional pension. Many of our pensioners are in receipt of this; it is dependent on the Incorporation granting them the maximum pension available under our rules.

The Trades' House has under its control Trust Funds to give additional assistance in very hard cases. For example, there are Funds, the income of which is to be used for the benefit of unmarried daughters connected with the Incorporations who have sacrificed their prospects in life through looking after aged relatives. All honour to the men of kind hearts who thought of this!

#### NATIONAL PENSIONS

On 1st July, 1948, the new National Insurance Scheme became effective, and increased pensions became payable.

When the new rates came into force the Master Court decided not to reduce the pension granted by the Incorporation to any of those benefitting by the increase, so that the financial position of many of our pensioners was greatly improved. All the Incorporations and the Trades' House adopted the same generous attitude.

#### THE COST OF LIVING

Much of the benefit pensioners should have derived from the increase in their financial income has been lost to them through the rise in the cost of living. Millions of old people, many of them in ailing health, will suffer if there is further inflation. Most of *us* will become old!

#### ST. MUNGO GOOSE AND TURKEY CLUB

This Club was formed by the employees of a Glasgow firm in 1882 and one of the partners, a member of this Incorporation, was invited to the first meeting. This gentleman, Mr. William L. Shaw, became Deacon of the Incorporation in 1891. During his term of Office, he invited the Master Court to become members of the Club and from that day, each member of the Master Court automatically becomes a member. They dine together prior to Christmas Day and thereafter pass round 'the hat'—it should really be a bonnet! The money so raised is used to send a parcel of good things to some old person. Each year fifty or more old folks are cheered by these gifts from the St. Mungo Goose and Turkey Club. Most of them are pensioners of the Incorporation.



## Chapter VIII

### SOCIAL OCCASIONS

It was customary for the Incorporated Trades to have an annual dinner on the evening of the Deacon's Choosing. Owing to the temporary decadence of our Incorporation, for a number of years there was no dinner. After a few years' active co-operation on the part of the members the annual dinner was resuscitated—the members having meantime increased from a few isolated units to a compact body of 478 members. In September, 1881, Mr. William F. Shaw was unanimously chosen Deacon, and on that occasion it was resolved to continue the old social amenities which had been formerly observed. On 4th November, 1881, the Incorporation dined together in the Trades' Hall, under the presidency of the Deacon. There was an unusually large company and the function was a great success.

The social functions of the Incorporations now consist of a dinner held as soon as convenient after the Deacon's Choosing day, and a dinner and dance generally held in February at which large numbers of the Craftsmen with their friends attend, and the tickets are usually over applied for.

To avoid misunderstanding, it should be added that the Funds of the Incorporation are not used for social purposes. In the event of there being a deficit the Deacon himself is personally responsible; in the event of there being a surplus it is held in a social reserve fund to meet future deficits.

#### QUARTERLY MEETINGS

In terms of the Rules, Quarterly Meetings of the members are held at which competent business is considered and new craftsmen are introduced. These meetings are held in the Trades' House and are well attended by the craftsmen. For some years it has been customary for an address to be given on some interesting subject and light refreshments are provided through the generosity of the Deacon and Collector.

### SOCIAL OCCASIONS

#### DEACON'S DINNER

It has been the practice for many years for the Deacon to entertain to Dinner the Master Court, the Ex-Deacons and the Platform of the Trades' House. The Charter Box is opened and its contents are inspected. The Box contains the Charters and other relics of the early days of the Incorporation. It was the custom when these dinners commenced for the current copy of the *Glasgow Herald* and the *Daily Mail* to be placed in the box and these should be of interest to future historians dealing with the social conditions and outstanding events of those times.

A Minute Book is kept of these functions. The first entry records that the Dinner was held in the house of the Deacon, Mr. W. F. Shaw, 'Glenlyon', Pollokshields, on 24th January, 1882. It states that the Box of the Incorporation was opened by the Key Masters and was found to be empty! The next Dinner was held on 25th March, 1892, in the home of the Deacon Mr. William Lambert Shaw, and the box was still empty and copies of the two papers were put in it. On 6th April, 1905, the dinner was held at 16 India Street, Glasgow, the home of the Deacon, Mr. James Young. It is recorded that at this function, certain documents and books which were formerly in the custody of the Clerk, were deposited in the Charter Box. These were the Charter of 1597; a Charter written in parchment unsigned; and Minute Books beginning at 17th August, 1592. Thereafter it is recorded that these and other relics are in the Box and the Minute Book of the Dinner notes some interesting and outstanding events of the relative year.

These dinners are not now held in the home of the Deacon on account of the changes which have taken place. Houses are smaller; some Deacons live outwith the city; food is more difficult to obtain (at the moment of writing butcher meat is limited to 8d. per person per week!); domestic staff is scarce and often non-existent. For these reasons the functions are generally held in one of Glasgow's Clubs.

*Sport.*—There are sections of the members interested in angling, bowling, curling and golf and opportunities are given for participation in competitions organised by the Trades' House for all the Incorporations. This Incorporation has an Angling Trophy presented by Ex-Deacon James Murray in 1950 and an annual outing is arranged to compete for this.



Members who wish to take part in any of the sports mentioned should give their names to the Clerk who will put them in touch with the appropriate Committee.

These social and sporting activities give the members of the Incorporation an opportunity of enjoying the fellowship of their fellow-members and extending their circle of friends.

## *Chapter IX*

### TER-CENTENARY FESTIVAL

**T**he celebration of the Ter-centenary of the Incorporation took the form of a dinner and dance, and was held in the old Windsor Hotel (250 St. Vincent Street, now occupied by H.M. Inland Revenue for Income Tax purposes) on the evening of Friday, 29th October, 1897, being the exactly 300 years from the granting of the first Charter. The Deacon of the year, Moses Forsyth, presided, and was supported by Lord Provost Sir David Richmond and Deacon-Convener John F. Miller of the Trades' House. The Collector for the year, William Rodger, was Croupier, supported by Collector James Macfarlane of the Trades' House, the Deacons of the sister Incorporations, the members of the Master Court, the clerk, and others. The Deacon and Mrs. Forsyth received the guests. After several items on the dance programme had been gone through, and dinner served, the toast of the evening was submitted by the Chairman in the following terms:

'In the Ter-centenary of the Incorporation of Bonnetmakers and Dyers of Glasgow the Craft had run itself into the proverb that a three-fold cord could not be easily broken. As an Incorporation they were sustained by a three-fold Charter, and that night wore a crown of 300 years. Their Records, meagre though they might be, contained indications of the old Brotherhood, as well as the social and commercial life of the city in earlier years and showed its progress.

'In these early days it was noticeable that women were admitted to the privilege of burgess-ship, though not to that of Guild Brothers, and were permitted to carry on business as fully and freely as if they belonged to the sterner sex. Burgesses too, about that time, were entrusted to carry and use side arms, but he did not find the sisters were so trusted. That privilege did not seem to have been greatly coveted, for they found the peaceful Bonnetmakers hastening to beat their spears into pruning hooks, and betaking themselves to the more congenial study of how to secure the best kind of indigo so



that Her Majesty's lieges, who were adorned with the blue bonnets of the period, might not be defrauded by inferior dyes when the head-gear was produced at the Mercat Cross.

'Obscure as were the Records of the period, they found from the Minutes they were troublous times, and the citizens were compelled, sometimes in self-defence as well as on behalf of their liberties, to take upon themselves the defence of the city. In the rebellion under Prince Charlie, Glasgow suffered severely, and when the rebels were driven out of England they retreated to Glasgow under the command of the Pretender's son, when the inhabitants were severely fined. Amongst other things the ragged army demanded 6,000 blue bonnets and 6,000 pairs of hose, which had to be supplied; but the Records of the time did not bear that the craft was taxed with this exaction. In these circumstances, peaceable as he was, he should not have hesitated to send these blue bonnets again over the border. After the '45 things became more settled, and business was allowed to develop.

'The industry of Bonnetmaking, however, began to decay in Glasgow; and dyeing, especially Turkey-red dyeing, rose into eminence. From that time the very name of bonnetmaking fell into desuetude, till about the middle of the present century the Incorporation became known as 'Dyers' only. He was informed that when the full title of the Incorporation was revived it was only after explanation, and the exhibition of the original Charter, that the Town Clerk was prevailed upon to accept of the full title as the true and proper designation of the Incorporation, and from that time *qua* 'Dyers' ceased. In the year 1846 the exclusive privileges were abolished. In 1881 their late friend Deacon Shaw predicted that with ordinary prudence on the part of the management a career of great usefulness lay before them, and his prophecy has since been realised. They had twenty-six years of great prosperity, and what was to hinder them from still further increasing? Now they had a membership that included some of the best names in the city, and if they only chose well their Master Court their future prosperity was assured.'

## Chapter X

## HONORARY MEMBERS

H.R.H. THE DUKE OF GLOUCESTER, K.G., K.C.V.O., P.C.

On Saturday, 2nd May, 1925, within the Trades' House, a most interesting ceremony took place, when H.R.H. the Duke of Gloucester was admitted an Honorary Member of this Craft, Lord Provost Montgomery being Deacon of the Incorporation. After His Royal Highness took the oath administered by the Clerk, the Deacon said:

'Your Royal Highness, you have now been made a member of this Incorporation according to the old customs and traditions, and the Master Court will now give you the right hand of fellowship in token thereof.'

The Platform and Members of the Master Court of the Incorporation then advanced and greeted the Prince Henry.

Continuing, Deacon Lord Provost Montgomery said:

'Your Royal Highness, I have to extend to you a very hearty welcome as the most recent member of the Incorporation of Bonnetmakers and Dyers. It is our desire to present you with a Certificate of Membership and also a copy of the history of the Craft, and in addition I trust you will accept with pleasure a rather interesting memento, namely, a bonnet made by one of the oldest of the Stewarton Weavers. I am afraid its design is somewhat ancient, but in any case we desire that you shall remember this most interesting occasion, and we have presented you with a Kilmarnock bonnet. It is a very excellent piece of workmanship—there is no doubt about that—and in the inside you will see the Arms and Insignia of this Incorporation. I have more than ordinary pleasure in presenting this—first of all, as a Scotsman, for this is our ancient head-gear; and, secondly, it is a bonnet, and, as you have been made a member of the Incorporation of Bonnetmakers and Dyers, this bonnet will remind you of the great interest we take in the Craft and in your visit here to-day. Before making the presentation, I have again to say that we welcome you very heartily as a member of the Incorporation. I desire to explain, that the Incorporation is one



of the fourteen Incorporated Trades of the City of Glasgow—Trades which have been woven into the city's history as thoroughly as this bonnet has been woven into its present shape. The histories of the Incorporations reflect, in a great measure, the history of this great industrial city which you have visited to-day. In these memoirs you will find an interesting account, not only of this Incorporation, but an account of the rise and progress of the history and development of Glasgow itself. I am sure this will be, to you, a most interesting and historical occasion, because in receiving the Freedom of the City and the Freedom of the Guild you have established a connection which will be remembered by you for a long time and will be cherished by the citizens for years and years to come.'

His Royal Highness was then presented by the Deacon with a copy of the Rules of the Incorporation suitably bound and a blue Kilmarnock bonnet presented to the Incorporation by ex-Deacon W. F. M'Ausland. His Royal Highness was then presented by Late Deacon Convener Sir John Reid with a silver replica of the old Charter Chest of the Incorporation, containing his Certificate of Guildry and Certificate of Membership of the Incorporation.

H.R.H. The Duke of Gloucester, accompanied by Deacon Lord Provost Montgomery and Sir John Reid, Late Deacon-Convener, then returned to the Platform of the Trades' House. Sir John Reid said:

'Your Royal Highness, My Lord Provost, My Lords and Guild Brethren,

'Earlier in the day Prince Henry (now the Duke of Gloucester) became a Burgess of your City. Without that prior qualification, these simple and ancient ceremonies could not have been gone through. His Royal Highness is now a citizen with full rights. He is a Burgess, a Guild brother of Craft Rank, and a Freeman of one of your fourteen Craft Guilds, the composite Craft of Bonnetmakers and Dyers.

'The product of the most famous dyers of antiquity—the Tyrian purple—was an emblem of royalty and marked the wearer for a Prince of the Royal blood. The distinctive colour of the Scots, however, was not purple but blue—the colour of the blue blanket (the eldest national flag of Scotland), the colour of the blue bonnet, an important part of the traditional garb of the

Scottish people. Before England and Scotland became a united nation, the Blue Bonnets, with the blue blanket waving above them, were often seen over the Border.

'But in the olden days when the Blue Bonnets went over the Border, the Scots had often to endure some rather awkward return visits from their English neighbours. Since King James's time, these visits have become more and more of a friendly character. Now, when the English cross the Border—as they do in welcome numbers every August to indulge in a less dangerous kind of shooting—they do not hesitate to borrow our national garb and don the Blue Bonnet in one or other of its modern styles. We have no doubt that your Royal Highness has often thus worn the Glengarry or the Balmoral, an example first required from her children on their visits north by our beloved and revered Queen Victoria.

'But Blue Bonnets had only a small part in the making of Scotland, and the industries of bonnetmaking and dyeing are not the leading industries of our country or our city. All the same, they are industries which have persisted through the centuries and are still represented by many worthy firms in Glasgow. Small industries as well as great, young firms as well as old-established houses, humble workers as well as tried leaders, must all go to the making of a large and progressive community, and, in honouring us to-day, we feel that Prince Henry is honouring not the Trades' House and its fourteen Craft Guilds alone, but every industry of Glasgow and every man and woman engaged in them.

'We know from the Prince's activities that he is deeply interested in British industries in general and that nothing will give him greater pleasure than to assist in fostering and encouraging, by every means in his power, the industrial and commercial interests of the country.

'We Guild Brethren also know, from the traditions and practices of our Guilds, that the best and highest kind of industrial prosperity can only be attained for one and all when citizenship carries with it in the heart of its possessor not only a sense of pride in having the privileges a citizen enjoys but also a due sense of the duties and obligations which every citizen should owe to his fellows.

'The true citizen must realise that what is wanted, above all



things, in these times, is a return to trust, friendly negotiation and peace between master and man, hard and unremitting toil on the part of all, love for one's neighbour, town and country, and a resolve to do nothing which may injure the common-weal.

'These are the ideals of the Guilds of Glasgow—ideals which have been handed down to us from the time of Mary Queen of Scots and her son King James, who both gave us our early privileges. And, naturally, we have always had a loving reverence for the Royal House. On four occasions during the past century, the Trades' House has had the honour of addressing the Sovereign in person, and this is the third occasion, in a few years, on which we have had the further honour of meeting and enrolling into our brotherhood a member of the Royal Family.

'But it may interest His Royal Highness to know that he is not the first Prince Henry for whom we have had some loyal regard. In the records of the City for the year Fifteen hundred and ninety-five, we find it narrated how one John Duncan, a Smith, was at the request of William Watterstoune, Deacon of the Hammermen, admitted as a Burgess and Freeman "for his travels and pains in bringing from Stirling Castle the glad tidings of the Prince's birth and for the bruising of his horse therethrough." The Prince referred to was Henry, eldest son of James the Sixth of Scotland, and after his father succeeded to the Throne of England, eight years later, that young Scottish Prince was created Prince of Wales. On account of his death at an early age, we know little concerning him, but we learn from one historian that he was an amiable and accomplished Prince and a patron of learning and science. To-day, after a lapse of 330 years, we have the signal honour of welcoming and admitting not a horseman who has brought the glad tidings of a Prince, but a Prince in person, who is an experienced and daring horseman himself, who is amiable and accomplished, and who if not a patron of learning and science, is determined to be a patron of industry.

'I have now the honour of presenting to Your Royal Highness your certificates as a Guild Brother and as a Craftsman, enclosed in a silver casket, modelled from the Charter Chest of the Bonnetmakers and Dyers. I present these, and also a copy of the History of my own premier Craft, in name and on behalf of 9,000 Guild

Brethren of this City—the members of whose Master Courts you see before you. All of them, I can assure Your Royal Highness, are deeply grateful to you for so graciously coming amongst us. I humbly ask Your Royal Highness to accept these gifts with the further assurance of our unwavering loyalty to the Throne and with our most sincere wishes that you may long be spared—blessed with health and happiness—to continue to render valuable services to the State.'

H.R.H. The Duke of Gloucester, in reply, said:

'Mr. Deacon-Convener, My Lord Provost and Fellow Guild Brethren,

'It has been a very great interest to me to go through the ancient ceremonies of becoming a Guild Brother of Craft Rank and a Craftsman of your City.

'I feel much honoured at having been enrolled in your Lord Provost's Incorporation as a Bonnetmaker and Dyer. At the same time, I am somewhat relieved to find that you do not expect me to knit or even dye one. I suppose that I am indebted for this freedom to the circumstances that my father and my grandfather were Burgesses before me, and I can therefore claim the privilege of easy admission to the Guildry and the Craft.

'During the last few days, I have learned something of your history and traditions and how, from very small beginnings, Glasgow's industries have been built up and a tiny Burgh has become a great industrial City.

'I notice that although your fourteen Craft Guilds now devote most of their time to the work of benevolence in its many forms, they still stand for a great industrial ideal unity, brotherhood, and personal industry, without which no great progress can ever be achieved. To be one of nine thousand citizens with such ideals before them should give me an incentive to get into closer touch with the industries, large and small, of the country, and to acquire a greater knowledge and take a deeper interest in those matters. That is my honest intention, and I trust, in the future, that I may be able to help in some way towards industrial prosperity and progress and towards the welfare—not only in the factory but also in the home—of our millions of workers.

'As the Deacon-Convener has said, small industries require encouragement as well as great ones, and, just as the strength of



the current of a mighty river ultimately depends on the contributions of its smallest tributaries, so the general good of every nation depends on the united contributions of each individual worker—man and woman—to the commonweal of the country.

'Mr. Deacon-Convener, I want to thank you and your colleagues very much for the handsome silver Casket containing my Certificate and for the beautifully bound books you have presented to me.

'My first visit to Glasgow has unfortunately been short, but I have seen enough to-day to say that I shall leave your city with regret and with the hope of making another visit before long. In this respect, I shall be different from the Prince Henry referred to by the Deacon Convener. Although he lived in the days of the Blue Bonnets, I am told that he never returned to Scotland. But travelling facilities are much easier nowadays, and I think in bidding you all good-bye that I may safely quote the last line of an old Scottish Border Song:

'Ye hae no' seen the last o' my bonnet and me.'

'Fellow Guild Brethren, I wish the Trades' House and its Fourteen Guilds every prosperity and I thank you all most sincerely.'

Three cheers were given for the new Guild Brother, and the Meeting was then closed by the united singing of 'For he's a Jolly Good Fellow' and 'Will ye no' come back again?' as His Royal Highness left the Hall.

FIELD MARSHAL THE VISCOUNT MONTGOMERY OF ALAMEIN,  
K.G., G.C.B., D.S.O.

The Master Court decided to invite Viscount Montgomery of Alamein to become an Honorary Member of the Incorporation. This required that he first become a Burgess and Guild Brother. The Lord Provost, Sir Hector McNeill, presented Lord Montgomery with his Burgess Ticket in the Trades House. He also entertained to Lunch in the City Chambers, Lord Montgomery, and the Deacon and Master Court of the Incorporation.

A special Meeting of the Incorporation was held in the Trades' House on the afternoon of 29th October, 1947, the 350th Anniversary of the signing of the First Charter in 1597.

The Deacon, Mr. Robert H. Kidd, presided over an audience filling entirely the large Saloon.

The Deacon, in submitting the Notice calling the Meeting, intimated that it had been called for the purpose of conferring Honorary Membership of the Incorporation on Field Marshal the Viscount Montgomery of Alamein, K.G., G.C.B., D.S.O., to whom he paid a warm tribute for his services to the nation. He recalled that there was no better known figure in Great Britain to-day than the Field Marshal, who had captured the regard and esteem of the British public by his interest in the common soldier and by his success as a British General in the recent war. He was particularly admired for his masterful handling of the forces under his command from October, 1942, till the end of December, 1943, which witnessed the end of the campaign in North Africa. The Field Marshal was then placed under General Eisenhower, Supreme Commander of the Combined American and British Forces. He was in command of the 21st Army Group which landed in Normandy in June, 1944, and was responsible for the Falaise action which resulted in the destruction of the mass of the German armour and made possible the American dash through France which liberated Paris and the whole of the Eastern territory.

It has since become known that the plans so successfully carried out in Normandy were conceived in Britain some months earlier and were born in the mind of General Montgomery, as he was then known.

The historian will one day apportion credit for the success of the various actions which brought Germany and her allies to their knees. Indeed, many books have already appeared mostly in America, which seek to prove to whom the credit belongs for this action alone. The Deacon said that from the evidence it was apparent to everyone who had studied the campaign that a great deal of the success was due to the Field Marshal and it was not surprising that the British public should regard him as a national hero. He had been an unknown soldier at the commencement of the African Campaign, but in a short time he became known to everyone and by his efforts contributed very largely to the success which resulted from the 1939-45 war.

The Deacon stated that in recognition of the distinguished service given by the Field Marshal to his country, the Master



Court some time ago offered to him the highest honour which was in their power, Honorary Membership of the Craft, confident that this action would gain the approval of the members and this was confirmed by the large number who had attended the meeting.

Collector William J. I. Muir seconded the resolution and referred to this day being the 350th Anniversary of the First Charter granted by the Provost, Bailies and Council of the Burgh and City of Glasgow to the Bonnetmakers, the object of the Charter being to give to the Deacon and Masters power to ensure that the bonnets sold to the citizens were of a proper standard and quality. In return for these trading privileges, numerous civic obligations fell on the Deacon and Craftsmen. Collector Muir pointed out that this important date in the history of the Craft was being fittingly celebrated by offering the humble and sincere tribute of the Members to Lord Montgomery.

The Deacon then called on the Lord Provost Sir Hector McNeill.

The Lord Provost in a few words recalled that a necessary preliminary to admission to an Incorporation was the acquiring of a Burgess Ticket. This had been procured by the Incorporation which made the Field Marshal a Burgess of the City of Glasgow and on behalf of the Incorporation, he had very great pleasure in presenting the Burgess Ticket to the Field Marshal.

Field Marshal Lord Montgomery having become a Burgess and being eligible for membership of the Incorporation, the Deacon moved the following Resolution: 'That Field Marshal the Viscount Montgomery of Alamein be admitted an Honorary Member of the Incorporation of Bonnetmakers and Dyers of Glasgow in accordance with Section VII of the Bye-Laws with all the rights and privileges attached to all members of the Incorporation.' The resolution was enthusiastically and unanimously carried.

After the Clerk had administered the Oath and Lord Montgomery had signed the Roll, the Deacon presented the Certificate of Membership to the new craftsman. He explained that in normal times a silver casket would also have been presented to him for the purpose of holding the Membership Card, but that it had not been possible to obtain this owing to the

austerity conditions now ruling. A small wooden casket which had attached to it an engraved plate recording the circumstances under which it had been got was however presented to the Field Marshal, who was asked to accept it as a memento of his visit to the Incorporation. Thereafter the Deacon declared that Lord Montgomery was a fully admitted member of the Incorporation.

At the request of the Deacon, Late Deacon T. Muir Wilson presented a Bonnet to Lord Montgomery, this being customary on the admission of a new Member. Mr. T. Muir Wilson explained that while the bonnet was called a Kilmarnock Bonnet it was in fact the usual headgear worn by Scotsmen in the 16th and 17th centuries. This particular bonnet had been made in Stewarton. He also explained that in 1662 the Bonnetmakers of Glasgow granted licences to the Merchants of Kilmarnock and Stewarton to merchant their wares in Glasgow and that there had always been a great rivalry as to whether the bonnet was to be called a 'Kilmarnock Bonnet' or a 'Stewarton Bonnet' and his advice to the Field Marshal was to call it a 'Scotch Bonnet.' He expressed the hope that the Field Marshal would be long spared to wear the Bonnet and that it would become as well known a headgear of the Field Marshal as his famous beret.

Viscount Montgomery replied that it had given him great pleasure to come to Glasgow and to have Honorary Membership of the Incorporation conferred on him which he regarded as a great honour. He also referred to the fact that he had had the great pleasure to command all three Scottish Divisions throughout the whole of their fighting in the war. He referred to their campaigns and paid tribute to their fighting qualities, saying that while there might be some others who were as good, he knew of none who were better.

The Deacon's Choosing Day Dinner was held in the evening and the youngest craftsman was the Guest of Honour.

Outlining a design for the future, the Field Marshal said: 'What I think we should do is to build a good reserve of trained and disciplined men in the nation, so that, when the shape and form of future wars become clear, you have men ready to handle whatever may be provided by the scientists.' He added 'What we needed in the country to-day was unity and team



work. My own feeling', he said, 'would be that the two important points making strength in a nation are—(1) to have a nation with a strong national character, and (2) to have a good trained reserve in the nation. When you have these two things then I think you will be well placed to face the future.' The Field Marshal also expressed the view that the courage and fortitude of the British people in the dark days early in the war would move men in centuries to come. They undoubtedly saved civilisation.

As commander of the land forces under General Eisenhower, who was his very great personal friend, quite contrary to what was so often expressed in the newspapers, he had never any doubt at all about how the war would end.

## Chapter XI

### HISTORY IN THE MAKING

(a) DEACON CONVENER DANIEL DUNCAN, D.L., J.P.

A Dinner held on 14th September, 1945, in the Conservative Club was given by the Ex-Deacons and Members of the Master Court in honour of Mr. Daniel Duncan and an Illuminated Address presented which read as follows :

'Whereas it is with very great pride we record your election as Deacon Convener of the Trades of Glasgow on 13th October, 1943, and your re-election to that office on 11th October, 1944 and

Whereas we recall with pleasure that you were admitted a Member of this Incorporation on 23rd October, 1905 at the Near Hand; that you first joined the Master Court on 21st September, 1928; and that you were elected Collector of this Incorporation on 22nd September 1933 and Deacon on 20th September, 1935 and Whereas the position of Deacon Convener of the Trades of Glasgow which you now hold is one of ancient origin and of great dignity, having been created on 6th February, 1605 by the Letter of Guildry which provided inter alia:

'It is contracted and agreed that there shall be a Deacon Convener who shall ever be of the rank of Craftsmen and their Assistants, who shall yearly be chosen by the Deacons of the Crafts and their Assistants and is to be of the most wise and worthy amongst the said Craftsmen and their Assistants and the Deacon Convener shall not bear office above two years together, and shall always be an ordinary Councillor of the Town's Great Council and have a principal key of the Town's Charter Chest to keep, and shall be sworn faithful in his office, and

'Whereas the office of Deacon Convener entails duties and responsibilities beyond those attaching to the Trades' House and the fourteen Incorporations and you are by virtue of that office A Town Councillor, Justice of the Peace for Lanarkshire, Justice of the Peace for the County of the City of Glasgow,



Court House Commissioner, Patron of Hutchesons' Hospital, Director of the Royal Infirmary, Governor of St. Mungo's College, Director of the Savings Bank, Director of the Home for the Relief of Incurables, Director under McAlpine's Trust, Director of the Sailors' Home, Director of the Incorporated Glasgow Old Man's Friend Society and Old Woman's House, Member of Council of the City of Glasgow Society of Social Service, Governor of the Scottish Mining Disaster Relief Fund, Member of St. Mungo Prize Committee, and a Trustee of the Trust for No. 602 Squadron (City of Glasgow) Royal Air Force, and

'Whereas you are discharging with distinction the multifarious duties of these offices, and

Whereas you are the fourth Deacon of this Incorporation who has been appointed to this high office since 1827, &

Whereas in recognition of your great and estimable services to this Craft you were elected an Honorary Member of its Master Court on 23rd December, 1940

Now Therefore for all those manifold activities which have gone to enhance the reputation of this Craft in the Trades' House and in the City of Glasgow, and for those valued services which have been given so generously and unselfishly, we take this opportunity to offer you our sincere and heartfelt thanks and to express our admiration of the manner in which you have served so long and so ably the Incorporation of Bonnetmakers and Dyers, the Trades' House of Glasgow and the Community in general.

'IN TESTIMONY WHEREOF, We, the granters hereof have subscribed our hands for and on behalf of the Incorporation of Bonnetmakers and Dyers of Glasgow, at Glasgow this fourteenth day of September, 1945 and under the Common or Corporate seal of the said Incorporation.'

JAMES MURRAY, Deacon  
T. MUIR WILSON, Collector  
W. DOUGLAS COCHRAN, Clerk.

Deacon James Murray was in the Chair and in proposing the Toast of the Imperial Forces, referred to the sacrifices which had been made by the men and women of this country resulting

in the unconditional surrender of Germany on 8th May and Japan on 15th August, 1945.

Thereafter Late Deacon J. Cassels Pinkerton proposed the main Toast of the evening: 'The Deacon-Convener', and after reference to the history of the Craft and the origin of the Conventership he quoted the words of the Letter of Guildry dated 6th February, 1605, which stated, *inter alia*, that 'the Deacon-Convener shall ever 'be of the rank of Craftsmen and their Assistants and is to be of the most wise and worthy amongst the said Craftsmen.' Their Guest of Honour, in all respects, fulfilled his high office with dignity and respect and in token of their appreciation and love for their Guest, they asked him to accept the Illuminated Address as a record in all time coming of the esteem in which they held him.

The Deacon Convener in his reply expressed his thanks and referred to the great strength of the Trades House and the fourteen Incorporations which had survived 350 years. They had withstood the blasts of two Great Wars and had still been able to adapt themselves to modern conditions. He stated that the number of Craftsmen had increased between 1907 and 1945 from 7,000 to 9,000 and commented on the great progress in the funds of this Incorporation which had increased from £7,000 in 1895 to over £75,000 in 1945.

#### (b) DEACON'S FUND

On 25th June, 1945, a letter was received from Deacon-Convener Daniel Duncan intimating that as his term of office as Deacon-Convener was now drawing to a close he wished to show his appreciation in some tangible way for the encouragement and support which he had received from his Mother Craft during his term of Office.

As this Incorporation had no emergency fund like some of the others, he suggested establishing a 'Deacon's Fund', to be kept separate and distinct from the general funds. The purpose of the fund was to enable the Deacon at his own absolute discretion and without the consent of the Master Court to distribute the annual revenue from the fund to any person or persons in need being members of this Incorporation, their Widows or other dependents or in exceptional cases, any charity either local or national. Any undistributed revenue at



the end of the financial year is to be added to the Capital of the Fund. Deacon-Convener Duncan made a donation of £600, £100 being payable now and £500 being secured by a Bond of Annuity payable by instalments over seven years. The Master Court accepted this very generous offer.

On 22nd October, 1945, the Master Court resolved that an appeal be made to Members for this Fund, and on 2nd August, 1946, it was reported £579 14s. 11d. had been contributed to date and it was noted that some of the contributions were by Bonds of Annuity which enabled Income Tax to be recovered.

Since the fund was inaugurated, the Deacon in Office has been able to give immediate help in a number of cases not eligible under the rules.

#### (c) BONNET FUND

At a quarterly Meeting of the Incorporation on 13th December, 1934, Deacon R. Allan Ogg said to the new Members:

'I ask you to accept as a Souvenir of the occasion this reproduction of the old Kilmarnock<sup>1</sup> Bonnet, which is emblazoned on our Coat of Arms. The original Bonnet, of course, was hand knitted.

'Fashions have changed since these far off days, and the appropriate occasions for wearing the bonnet may be few, but I ask you to remember that while fashions change, the pleasure that comes from helping others never dies. Indeed, that is what this Craft lives for.

'The Bonnet expressed the craftsman's art and it reminds us, living in a mechanical age, of the satisfaction and pride which excellence of workmanship should bring.

'The fine indigo symbolises the Dyers' bit and the dicing recalls a fearless and romantic figure in our Scottish History.

'May it also remind you that Membership of this Craft entails responsibilities as well as privileges.

'I hope you may be long spared in health and happiness to enjoy your association with us.'

On 13th August, 1935, £120 London North-Eastern Railway Company Stock was received from Deacon R. Allan Ogg, the revenue to be used for the purchase of Stewarton<sup>1</sup> Bonnets for

<sup>1</sup> Kilmarnock and Stewarton were famous for the good design and quality of bonnets made there and these towns gave the name to the shape of the bonnet.

new Members or for any other purpose at the discretion of the Master Court for the time being.

Deacon R. Allan Ogg died while on military service and on 21st June, 1943, a legacy of £200, free of all duties, was received from his estate for any purpose of the Craft at their discretion.

On 13th December, 1943, the Master Court invested the legacy of £200 in 3 per cent Savings Bonds 1960-70, proceeds thereof to be credited to the Bonnet Account, any surplus to be applied at the discretion of the Master Court.

Each new member of the Incorporation at his introduction, takes the Oath and is then presented with a blue bonnet, with a diced border in red and white and crowned with a bright red tuft or 'toorie'. Thereafter the new Craftsman wearing this headgear is introduced to the Master Court.

#### (d) STEWARTON BONNET GUILD

On June, 1935, the Incorporation was represented at the 'Stewarton Bonnet Guild Festival' and the Deacon and other representatives of the Craft went to see the crowning of the 'Corsehill Queen'. This is now a Children's Day but in olden times it was known as the 'Cadgers' Fair'. The bonnie lass chosen to be 'Queen' arrives in her coach at the 'throne' set in the market place which is crowded by citizens, old and young. To the strains of music and supported by heralds and maids of honour she takes her place and after the 'coronation' there is a procession through the town, the children in gay costumes matching their gay spirits.

This Festival was a revival after a lapse of 345 years and our Incorporation were glad to renew their ancient friendship with the Bonnetmakers' Guild of Stewarton. Our Deacon and his friends graced the Platform, wearing their 'Tam o' Shanter' Bonnets and witnessed the old custom of the presentation of the Colours and the symbols of Office to the new Deacon and Bailies of the Stewarton Bonnetmakers' Guild.

The Festival, discontinued during the years of War, has been revived again and our Incorporation is represented each year. It is the practice for the Deacon of our Incorporation to place a Wreath on the War Memorial in Stewarton at the Festival.



## (e) A FAR FAR-HANDER

On 29th November, 1946, an interesting ceremony took place in the Trades' House when Mr. Joseph Michael Mahon, dyer, now resident in New Zealand but a native of Glasgow, who left the city a poor boy and achieved success in that far-off Dominion, having through his business interests come back to Glasgow, became a member of the Incorporation.

Late Deacon Lawrence S. Blanche, who was in the chair, said the Incorporation were very proud to have a member from such a distant country and hoped that in future years when any of his sons visited this country, they might take the opportunity of becoming members of the Incorporation at the Near Hand.

Mr. Mahon, after taking the Oath, was presented with a Kilmarnock Bonnet and said he would take it to his adopted land, proud to be connected with this ancient Incorporation having its home in his native city of Glasgow, and he would wear the Bonnet on every appropriate occasion.

This event was of some historical interest because many of those who colonised the North Island in New Zealand went from Scotland. A considerable number went from the City of Glasgow and one party of emigrants assembled in the Trades' House before departing. Probably some of these emigrants were connected with this and other Incorporations.

## Chapter XII

## THE TRADES' HOUSE

*Oh, the auld hoose, the auld hoose,  
What tho' the rooms were wee!  
Oh, kind hearts were dwelling there  
And bairnies fu' o' glee;  
The wild rose and the jasmine  
Still hang upon the wa'  
Hoo many cherish'd memories  
Do they, sweet flowers, reca'.*

The Guildry of Glasgow consists of two ranks—Merchants and Craftsmen. These are Burgesses and Guild Brethren.

The affairs of the Merchant portion of the Guildry are managed by the Merchants' House—Chairman, the Dean of Guild.

The affairs of the Craft portion of the Guildry are managed by the Trades' House—Chairman, 'the Deacon-Convener of the Trades.'

The Dean of Guild and the Deacon-Convener are ex officio members of the Town Council of Glasgow with the same powers as the others members elected by popular ballot.

King James VI in 1605 had decided that the Town Councillors should consist of Merchants and Craftsmen in equal numbers. By law, a Craftsman could not be Lord Provost. The Burgh Reform Act of 1833 introduced the free election of Councillors who chose their own Provost and Magistrates. This Act provided for the Dean of Guild and the Deacon-Convener having seats ex-officio in the Town Council. This was confirmed from time to time by various statutes the most recent being the Local Government (Scotland) Act passed in 1947 by a Labour Government.

The Crafts Guildry of Glasgow numbers over 10,000 Burgesses of the City who are all Guild Brethren of Craft Rank and all are members of at least one of the fourteen ancient Craft Guilds or Incorporations.

These and their mottoes are given below in the accepted order of precedence, which was settled in 1777 after litigation extending over several years!



HAMMERMEN: By Hammer in Hand, all Arts do Stand.  
 TAILORS: Arte Laboratae Vestes.  
 CORDINERS: God is our Hope.  
 MALTMEN: Laus deo.  
 WEAVERS: Weave trust with truth.  
 BAKERS: Praise God for all.  
 SKINNERS: To God only be all Glory.  
 WRIGHTS: Join all in one.  
 COOPERS: Wood binds Wood, round and round.  
 FLESHERS: Thou has put all things under his feet—Cattle.  
 MASONS: In the Lord is all our trust.  
 GARDENERS: Gardening the first of Arts.  
 BARBERS: In the presence of God.  
 BONNETMAKERS AND DYERS: Give glory to God.

Their mottoes are given because they show, in most cases, the religious aspect of the Crafts and it may be deduced that these ancient Craftsmen believed their labour should be dedicated to the Master Craftsman, Almighty God. Thus would their labour give inward satisfaction and attain true dignity.

The Fourteen Craft Guilds were incorporated in Glasgow between the years 1516 and 1605. In the year 1605, they federated under the terms of the Letter of Guildry. Thereafter their common affairs were managed by elected representatives from each Guild to a body known as the Deacon-Convener's Council and now known as the Trades' House.

In the early days there was another Incorporation, the Mariners and Fishers, but this Craft went out of existence though it provided the first Deacon-Convener.

Each Craft manages its own affairs and administers its funds solely in benevolence since 1846. The members elect each year a Deacon who is in office for one year (in the case of the Maltmen, he is styled the 'Visitor'). They elect a Collector who serves for one year and after lying 'fallow' for one year is by custom elected Deacon; and they elect a Master Court or Committee of Management.

Each Craft sends four representatives to the Trades' House, except the Hammermen, Tailors, Cordiners and Maltmen, who have six each. The total membership of the House is therefore 64, and these are in most cases gentlemen who are or have been Deacons or Collectors of their Crafts. (Until 1920 the repres-

entation of the Bonnetmakers and Dyers was only two—but this was altered by the Trades' House Order 1920.)

The members elect the Deacon-Convener, who holds office for two years. The Members also elect a Collector of the House, who holds office for two years and who, after being 'fallow' for one year thereafter, is usually elected Deacon-Convener. The office of Deacon-Convener has been held by a long line of distinguished citizens, men of outstanding character, great ability, successful business or professional achievements and fine public spirit. In his term of Office the Deacon-Convener is called to over 400 meetings besides his work on the Town Council. He is invited to innumerable social functions at many of which he has to speak in reply to the toast: 'The Trades' House'. Listening to this must surely be one of his most trying ordeals!!

The Incorporation of Bonnetmakers and Dyers has provided several Deacon-Conveners. The last to hold the office, representing our Craft, was Mr. Daniel Duncan, D.L., in 1943-44 and he most worthily upheld the dignity of this ancient and high office, bringing distinction to himself and credit to our Incorporation.

The Trades' House does not now deal with Trades question nor do any of the Craft Guilds. Originally when the House was known as the Convener's Council it had to make decisions some of which have quite a modern flavour, e.g. 'No Hammerman shall make the Woodwork of Clocks and no Wright shall make the Ironwork.' On another occasion the House had to judge of the legality of the journeymen forming a Trade Union long before that term was invented. In that case the journeymen had slavishly followed the methods of the Craft itself! The head man was known as 'Deacon of the Journeymen': rather akin to the modern Shop Steward!

By far the most important relation between the House and the Crafts was that concerning the granting of supplementary assistance to decayed Members and their families, first in the early days of its existence, by means of the Crafts or Trades Hospital, and later by means of Pensions.

It is a mistake however, to suppose that the House exists merely for the purpose of granting pensions and other forms of Charity. Charity is only one of the objects its revenue is intended to cover.



Since the closing of the Almshouse in 1790, the House uses its free revenue for 'other good and godly work, tending to the advancement of the Commonweal.'

Large sums were voted to assist in raising military battalions to prosecute the American War, and the War with France. In fact at one period the House raised a battalion known as the Trades Battalion of Volunteers, the Colours of which are still preserved in the Trades Hall. Assistance was given also to promote the Sabbath School movement; to establish and maintain the first general Poorhouse; to institute the Infirmarys, Asylums and Hospitals; to assist the University, Anderson's College, and other educational bodies; for making the Clyde navigable; for the promotion of railways and canals; and on many occasions, towards the relief of the general poor of the city, the unemployed and national distress.

Besides administering its own corporate funds in public and private benevolence, the House administers Trust Funds given or bequeathed to it for specific objects. Its revenue is used not only for the benefit of the members of the fourteen Incorporations but for aiding citizens in need, for providing bursaries for education, and for supporting numerous institutions carried on for the public good.

The Corporate and Trust Funds of the House amount to £522,236; the funds of the fourteen Crafts are £1,347,404 making a total of £1,869,640. Full information concerning the Trusts can be obtained from the Clerk of this Incorporation or the Clerk of the Trades' House, Mr. Robert D. Allison, LL.B., 105 West George Street, Glasgow, C. 2.

The Trades' House plays an active part in the public work of the city and appoints representatives to the following institutions among others, the figures indicating the number of members sent:

- Dean of Guild Court (4)
- Clyde Trust (2)
- Hutchesons' Hospital (4)
- Hutchesons' Educational Trust (1)
- Glasgow Educational Trust (2)
- Royal Technical College (1)
- Baillie's Institution (1)
- Lock Hospital (1)

- Glasgow School of Art (1)
- Royal Scottish Academy of Music (1)
- Glasgow and West of Scotland Commercial College (2)
- Glasgow and West of Scotland College of Domestic Science (1)
- Royal Scottish Society for Prevention of Cruelty to Children (1)
- Glasgow Hospital for Women (1)
- Glasgow Union of Boys Clubs (1)
- Glasgow Hospitals Auxiliary Association (1)
- Association for the Relief of Incurables (1)
- McAlpine's Trust (1)
- Savings Bank of Glasgow (1)
- Sailors' Home (1)
- Incorporated Glasgow Old Man's Friend Society and Old Women's Home (1)
- City of Glasgow Society of Social Service (1)
- St. Mungo Prize Committee (1)
- No. 602 (City of Glasgow) Squadron A.A.F. Trust Fund (1)

The Trades' House formerly appointed representatives to the Boards of the principal voluntary Hospitals in Glasgow. When these were nationalised in 1948, the right to make such appointments ceased. It is of interest however that since the Hospitals were nationalised the House is asked from time to time to nominate members to fill vacancies.

Looking back on a record of more than three centuries it is seen that the work and functions of the Trades' House are little changed. The Deacon-Convener and his Council have no longer any knotty trade problems to decide but excepting this, their sphere of labour remains very much the same, with the modern privilege added of sending out competent and enthusiastic workers to assist in the administration of the great charitable and educational institutions in the city. The House besides distributing benevolence to over 400 pensioners of craft rank, acts as an efficient and faithful Public Trustee, and in effect, operates as an electoral college whose nominees are men of proved capacity and integrity, able to assist effectively the organisations to which they are appointed.

It must be realised from this brief sketch that the Trades'



House is an institution of which *every* citizen of Glasgow has reason to be proud. It is thoroughly organised and well conducted by excellent business men chosen by popular and democratic election of the craftsmen. None receives a penny in remuneration; all incur considerable personal expense through their charitable activities. Never demonstrative in its actions and methods, the Trades' House promotes the well-being not only of its own Craftsmen and other dependants but also of non-members and of the great institutions of healing and benevolence in this great city. So long as the spirit of thankfulness for a measure of success in business life expresses itself in a desire to be a member of an Incorporation and therefore of the Trades' House, not with a view to selfish gain, but with the desire to associate with others in helping one's less fortunate fellows, so long will this ancient and honoured organisation flourish.

## THE TRADES' HALL—BUILDINGS

Apparently the first Trades House was the Manse of the prebendary of Morebottle adjoining the Stable Green, so called from its being near the Castle gardens—the Castle of Glasgow was still standing when this Incorporation was founded. After the Reformation, this Manse was acquired by the Incorporated Trades of Glasgow and became the Trades Hospital.

In the early part of the seventeenth, and during part of the eighteenth centuries, the meetings of the Craft were held at such unusual places as St. Enoch's Kirkyard, the Trades' Hospital, the Laigh Kirk door, the Hie Kirk door, the New Kirk and maybe sometimes in more convivial places!

These arrangements proved unsatisfactory, and on 30th November, 1754, the minute of that date narrates that 'the Deacon presented copy of an act or resolution of the honoured the Trades' House of Glasgow anent the building of a hall and rooms suitable and convenient for the Trades' House and the several trades belonging thereto.'

This resolution of 'the honoured' the Trades' House took some thirty-seven years to mature, and in 1791 a hall was arranged to be built for the House and Incorporations. The subjects for this object were situated in Glassford Street, extend to 952 $\frac{3}{4}$  sq. yds., and cost 20s. per square yard. The present Halls were erected thereon in accordance with plans prepared by the architect,

Robert Adam. It took eight years before the buildings were ready for occupation, and the total cost of the ground, buildings, and furnishings amounted to £7,927 18s. 6d. This sum was provided by the Trades' House and the various Incorporations, this Incorporation contributing £25 10s. 1d. An additional hall was then erected on an unoccupied piece of the ground to the west, with a school-room above it, besides a large kitchen and vaults, and fire-proof rooms for the use of the proprietors. Since completion, the Trades' House and Incorporations have held their meetings in these Halls.

In 1882 the Trades' House, subject to the concurrence of the Incorporations, resolved to take down the present buildings and erect new ones in their stead, and recommended each Incorporation to take up their share of the cost of the new buildings in proportion to the share then held. On 23rd December, 1883, the Incorporation met, and acquiesced in this resolution. The Incorporations not having all concurred, the proposal to rebuild had to be departed from, and a resolution to sell the building was carried by the House. Several of the Incorporations objected to this procedure on the part of their representatives; and without waiting to consider the effect of these objections, an application was presented to the Court of Session by the Trades' House and the concurring Incorporations for authority to sell. The application was not granted.

In 1888 it was resolved to reconstruct the Trades' Hall Buildings in Virginia Street. The large hall and the other rooms were improved, and a new building erected on the part of the ground unbuilt upon. About £4,000 was expended by the House and the various Incorporations.

In 1927 it was resolved to re-decorate and improve the Trades' Hall substantially in order to make it more up to date with modern requirements and this Incorporation at a Special Meeting agreed to increase their interest in the Trades' Hall Buildings by the payment of a sum not exceeding £600. This Incorporation then had a very small interest in the Trades' Hall Buildings, viz., £49 12s. 4d. The value of the Incorporation's interest in the Trades' Hall of Glasgow is now £599 12s. 4d.

In 1950 further improvements and renovations were decided upon to modernise the premises, which are not surpassed for comfort, dignity and beauty by any in the city.



## APPENDICES



*Appendix A*

THE THREE CHARTERS

I. CHARTER A.D. 1597<sup>1</sup>

**T**O ALL AND SINDRY quhom  
it efferis to quhais know-  
lege thir present letters sall  
tocum: The Prouest, Baillies,  
and Counsale of the burght and  
(1)<sup>2</sup> citie of Glasgw, greting in  
God euirlesting. Wittis your  
vniuersiteis.

That fforsamekill as anent  
the supplicatione gevin in  
befoir vs be ye present bonet-  
mak—(2)—aris oure combur-  
gessis and fremen induellaris  
of oure towne lykas be thair  
predecessores of befoir, mak-  
and mentione that thai and  
thair predecessors hes bene in  
(3) vse to haif ane dekyn and  
visitour of thair craft, thir  
mony yeiris bigane, to try and  
examinat the insufficient work  
maid and wrocht be diuers and  
sindry bonnetmakaris (4) re-  
parand to oure mercat of  
Glasgow, brygand thairto thair  
bonettis, volvine sockis, and

TO ALL AND SUNDRY whom it  
concerns, to whose knowledge  
these present letters shall come,  
The Provost, Bailies, and  
Council of the burgh and city  
of Glasgow, greeting in God  
everlasting. Know ye all.

That forasmuch as anent  
the supplication given in before  
us by the present Bonnet-  
makers, our fellow burgesses  
and freemen indwellers of our  
town, like as their predecessors  
formerly, making mention that  
they and their predecessors  
have been in use to have a  
deacon and visitor of their  
craft these many years bygone,  
to try and examine the insuffi-  
cient work made and wrought  
by divers and sundry Bonnet-  
makers repairing to our market  
of Glasgow, bringing thereto  
their bonnets, woollen socks,  
and made wylicoats, whereof

<sup>1</sup> The Incorporation is indebted to the late Mr. Robt. Renwick, Town-Clerk Depute, for comparing and correcting this Charter with the original, in the Council Records.

<sup>2</sup> The figures circled by parenthesis in the text are the numbers of the lines in the Charter, written on Parchment, 16 inches or thereby square. It is in good preservation, and, except where blurred, frayed, or creased, is perfectly legible.



maid wylicottis, quhairof the stuff wes nocht sufficient but of grof woll and insuff—(5)—icient coloures, and wtheris practikis and ingynges vsit, quhairbyoure Souerane Lordis liegis wer aluterlie defraudit and preiugit; and that the saidis bonetmakaris albeit (6) thai have bene in vse in havyng of ane dekyn of thair craft, as the rest of the craftis in the towne, concurrand with thame in all thingis concernyng the wele of ye towne, thir (7) mony and sindry yeiris bygane, yit thai have na perfite ordour sett downe to tham to that effect, throw trublous bigane, thinking yame nocht sufficientlie authori—(8)—sit as yit in that behalf; for remeid quhairof, desirit that thai mycht have place and power of ws sett downe in mair perfite forme and maner nor thai had or vsit of befoir, (9) to elect and chuse yeirlie ane freman of that craft dekyn of the samyn in time cumyng, quha, with avise of the maisteris of the said craft suld haif place to try and examine (10) all ye work baith of fremen and vnfremen thairof, sick as bonettis, wylicottis, wolvynesockis, hois, and wther siclik waris, presentit or brocht to be sauld, gif thai be sufficientlie (11) wrocht and of sufficient stuff and colour or

the stuff was not sufficient, but of coarse wool and insufficient colours, and other practices and inventions used, whereby our Sovereign Lord's lieges were utterly defrauded and prejudiced; and that the said Bonnetmakers albeit they have been in use in having a deacon of their craft, as the rest of the crafts in the town, concurring with them in all things concerning the welfare of the town these many and sundry years bygone, yet they have no perfect order set down to them to that effect, through troublous times bygone, thinking them not sufficiently authorised as yet in that behalf; for remedy whereof, desired that they might have place and power of us set down in more perfect form and manner than they had or used before, to elect and choose yearly a freeman of that craft, deacon of the same time coming, who, with advice of the masters of the said craft, should have place to try and examine all the work both of freemen and non-freemen thereof, such as bonnets, wylicoats, woollen socks, hose, and other such like wares, presented or brought to be sold, whether they be sufficiently wrought and of sufficient stuff and colour or not, and where done in the work

nocht, and quhair thai beis faltie or offensis done in the work the faltis to be punist and repairit be the sicht and judgement of the (12) dekyne and maisteris of ye craft to sick persones as salbe dampnifeit thairby, and to grant thame wther small priuilegis, quhilkis maye stand with the burro lawis and (13) libertie of this burght in maner as followis, as at mair lenght is contenit in the said supplicatione.

And we having considerit the samyn and the haill articles thairof, (14) fand thair said petitione resonable in the self, and thairfor hes admittit, as be the tenour heir of admittis to thame and thair successoris, fremen of oure said burghe, vse and (15) the said craft, the liberteis and priuilegis following:

In the first, the sadis bonet makaris, fremen of the towne, sall have place and power yeirlie, in time cumyng to elect and (16) cheis ane freman of the said craft to be thair dekyn, to be chosin yeirlie upon ye twenty tua daye of September be the votis of ye haill fremen of ye craft, quha shall have place to cheis certane (17) brethir of the craft to be maisteris thairof yerlie, quha

the faults to be punished and repaired at the sight and judgement of the deacon and masters of the craft to such persons as shall be damnified thereby, and to grant them other small privileges, which may stand with the burgh laws and liberty of this burgh in manner as follows, as at more length is contained in the said supplication.

And we having considered the same and the whole articles thereof, found their said Petition reasonable in itself, and therefore have admitted, as by the tenor hereof we admit to them and their successors, freemen of our said burgh, using the said craft, the liberties and privileges following:

In the first place, the said Bonnetmakers, freemen of the town, shall have place and power yearly, in time coming to elect and choose a freeman of the said craft to be their deacon, to be chosen yearly upon the twenty-second day of September by the votes of the whole freemen of the craft, who shall have place to choose certain brethren of the craft to be masters thereof



togidder sall sicht and visee all bonettis, wylicottis, volvin schankis or hois, and sick wtheris wares and faitis of the craft (18) that salbe wrought within this towne, or brocht thairto to be sauld be quhatsumeueris persounes, fre or vnfre, that the samyn may be worthie to serve oure Souerane Lordis liegis, and (19) gif yai be ony faltie or insufficient work in ye woll, coloure, or craft, to puneis the samyn be ane vnlaw of tuentie schillings money be the committar thair-of, to be putt in the (20) comone box of the craft and applyit to the support of thair pure dekeyit brethir and ye commone chargis and wthir effairs of ye craft.

Secundlie, It sall nocht be lesum to na maner (21) of bonet maker that is ane stranger, vnfreman, and nocht burges barne of the towne, at his awin hand to sett vp buitht and werk in this towne; bot being feeit with ane maister thairof, (22) onto the tyme, he be first made freman of the towne, and nixt with the said dekyn and craft, and sall pay befor his resaving be the craft, for help of thair pure brethir and relief (23) of thair commone chargis, to ye saidis

yearly, who together shall view and inspect all bonnets, wylicoats, woollen stockings or hose, and such other wares and manufactures of the craft that shall be wrought within this town, or brought thereto to be sold by whatsoever persons, free or unfree, that the same may be worthy to serve our Sovereign Lord's lieges, and if there be any faulty or insufficient work in the wool, colour, or tradesmanship, to punish the same by a fine of twenty shillings money, by the committee thereof, to be put into the common box of the craft and applied to the support of their poor decayed brethren and the common charges and other affairs of the craft.

Secondly, It shall not be lawful to no manner of Bonnetmaker that is a stranger, unfreeman, and not a burges born of the town at his own hand to set up booth and work in this town; but being fee'd with a master thereof, until the time he be first made a freeman of the town; and next with the said deacon and craft, and shall pay before his admission by the craft, for the help of their poor brethren and relief of their common charges, to the said deacon and brethren

dekyn and brethir for his vpsett the sowme offyve pundis money, togidder with ane litle bancat and assay drynk, quhilk sall hocht exceid ye sowme (24) of fyve pundis money incontinent, to be inmputt in thair said box.

*Item,* That all burges sounes of this toun, or thai yat salhappin to marie burgesses dochteris thairof, willing to be fremen (25) of the same craft, eftir thair trying in the said craft, the first beyng maid fremen of the toun, schawing thair burges ticatis to that effect, ilk ane sall paye of vpsett at thair resait (26) to the saids dekyn and craft the sowme of thretie schillingis money, togidder with ane bancat and assay drynk of the avale and valour abone writtin alanerlie, to be bestowit as said is. (27)

*Item,* That ilk ane of ye fremen of the said craft sall paye ane penny owklike, to be collectit and put in to yair commone box, to be applyit to the support of thair awin pure and dekeyit (28) brethir, and wther effaris necessar that sall happin to occur.

*Item,* That all prentesis at thair resate to the said craft

for his freedom fine the sum of five pounds money, together with a little banquet and essay drink, which shall not exceed the sum of five pounds money immediately, to be put in their said box.

*Item,* That all burgesses sons of this town, or they that shall happen to marry burgesses daughters thereof, willing to be freemen of the said craft, after their trial in the said art, and first being made freemen of the town, showing their burges tickets to that effect, each one shall pay of freedom fine at their admission to the said deacon and craft, the sum of thirty shillings money, together with a banquet and essay drink of the avail and value above-written only, to be bestowed as said is.

*Item,* That each one of the freemen of the said craft shall pay one penny weekly, to be collected and put into their common box, to be applied to the support of their own poor and decayed brethren, and other affairs necessary that shall happen to occur.

*Item,* That all apprentices at their admission into the said



sall paye to the said dekyn and craft ye soume of ten schillingis money; (29) and all servandis that hes nocht bene prentesis with this towne cumand to work thairinto vnder fremen thairof, sall at thair entre pay to ye said dekin and craft the sovme of ten schillingis (30) money; quhilkis all sowmes salbe imputt ye said box, and applyet to the vsis foirsaid.

*Item,* That all fremen of the said craft, and all servandis cumand to work thairinto, sall at thair (31) first entry, everyane of thame, (pay) to the officiar of the said craft twa schillingis money.

*Item,* That all persones vsaris of the said craft, at thair first resstate thairto sall geve thair aith of (32) fidelie to be leill and trew to the Kingis Maiestie, provost, baillies, and counsall of the towne, and to be obedient to thair said dekyn for the tyme in all lachfall effairis concerning ye comone (33) wele of the towne and of thair said craft; and gif ony of thame sall happin to disobey thair said dekyn and thair officiar for the tymes, the samyn being tried in thair adois abonwrittin (34), or wtheris concerning the said

craft shall pay to the said deacon and craft the sum of ten shillings money; and all servants who have not been apprentices within this town coming to work therein under freemen thereof, shall at their entry pay to the said deacon and craft the sum of ten shillings in money; all which sums shall be put into the said box, and applied to the uses foirsaid.

*Item,* that all freemen of the said craft, and all servants coming to work therein, shall at their first entry, every one of them, pay to the officer of the said craft two shillings money.

*Item,* That all persons using the said craft, at their first admission thereto shall give their oath of fidelity to be leal and true to the King's Majesty, Provost, Bailies, and Council of the town, and to be obedient to their said deacon for the time in all lawful affairs concerning the common weal of the town and of their said craft; and if any of them shall happen to disobey their said deacon and their officers for the time, the same being tried in their difficulties above-written, or otherwise concerning the said craft, they shall pay for the

craft, thai sall paye for first falt ten schillings, for ye second falt twenty schillingis, and for ye thrid falt fourty schillingis money of vnlaw; (35) and the samyn vnlaw to be doublit sa oft as the disobedens inccressis, to be bestowit on the common wele of the said craft and brethir thairof, in maner foirsaid.

*Item,* it sall (36) nocht be lesum to ony vnfreman of the said craft to stand with his wairis betuix and fremanis stand and the croce, in mercate tyme of daye. And als it salbe lesum to the (37) dekyne and maisteris of the craft to cheis ane of thair craft to be thair officiar, yeirlic, and to nak statutis yeirlic in their awin craft for the wele of the toun and craft, and (38) na wayis preiugeand the libertie thairof in any sorte; and thai to haif ane officiar of ye towne, concurrand with yair avin officiar, be directione of ye provest or baillies (39) thairof, for vsing of ony poynding that salbe requisite and necessar quhen occasione sal serve.

Quhilkis claussis, privilegis, liberteis, and ordinances abone writtin, we for (40) ws and oure successoris, ratifeis and approvis, in all poyntis, to the

first fault ten shillings, for the second fault twenty shillings, and for the third fault forty shillings money of fine; and the said fine to be doubled as often as the disobedience increases, to be bestowed on the common weal of the said craft and brethren thereof, in manner foirsaid.

*Item,* It shall not be lawful to any unfreeman of the said craft to stand with his wares betwixt a freeman's stand and the Cross in market time of day. And also it shall be lawful to the deacon and masters of the craft to choose one of their craft to be their officer, yearly, and to make statutes yearly in their own craft for the weal of the town and craft, and noways prejudicing the liberty thereof in any sort; and they to have an officer of the town concurring with their own officer, by direction of the Provost or Bailies thereof, for using of any poinding that shall be requisite and necessary when occasion shall serve.

Which clauses, privileges, liberties, and ordinances above written, We, for us and our successors, ratify and approve in all points, to the said pre-



saidis present bonetmakeris and  
thair successouris in all tymes  
cuming, conform to the prac-  
tice and vse (41) observit to  
bonet makeris in wtheris  
ancient and lovable burghtis of  
this realme, and that but ony  
prejudice of the libertie of our  
toun to ws or oure successoris  
in ony (42) sorte.

In witnes of ye quhilk thing  
to thir presentis, subscriuit be  
ws as fallowis, our commone  
sele is to hung: at Glasgw, the  
twenty nyne day of October,  
the (43) yeir of God ane  
thousand fyve hundreth four  
scoir sevintene yeiris.

(*Sic Subr.*) MYNTO, *provest*  
HECTOR STEUART, *baillie*  
JOHN ANDERSOUN, *baillie*  
DAVID HALL  
THOMAS MUIR

*Ita est Henricus Gibsoun, scriba communis civitatis  
Glasguensis, manu propria subscribitar.*

(*Ita est Henry Gibson, common scribe of the city of  
Glasgow, subscribed with his own hand.*)

#### THE SEAL ON TAG

Is the common seal of the Burgh, and is described in Mac-  
george's 'Armorial Insigna,' pp. 101 *et seqr.*, as consisting of the  
mitered head of St. Kentigern, the bell, the salmon with the  
ring in its mouth, and the bird perched on what appears to be a  
branch, but there is some difficulty in affirming whether the  
branch is a flower, or fruit such as the hazelnut or acorn, the  
impression being considerably effaced.

\* \* \* \* \*

#### 2. CHARTER A.D. 1760<sup>1</sup>

At Glasgow, the 29th day of September, one thousand seven  
hundred and sixty years,—The said day the Magistrates and  
Town Council of Glasgow assembled in council having con-  
sidered a Petition presented to the Council the 25th day of  
January, one thousand seven hundred and sixty years, by  
Alexander Ralph, then Deacon of the Bonnetmakers and Dyers  
in Glasgow, for himself and in name of, and having commission  
from the Bonnetmakers and Dyers of Glasgow with the Extract  
of the Act of the Trades' House therein-mentioned, in which  
Petition the said Alexander Ralph setts furth that he, the peti-  
tioner, had lately represented to the Trades' House of Glasgow  
great alterations and abuses which of new had crept into this  
city and liberties thereof, in the colouring, dyeing, and dressing  
of yearn, cloths, and others, by false dyes which had a visible  
tending to destroy the value and credite of several kinds of  
colloured goods both at domestic and foreign markets, and that  
there was reason to expect these malpractices would not be  
remeided until the Bonnetmakers and Dyers were constituted a  
legall corporation by the Magistrates and Council, with the  
powers rights, and liberties, which were subjected to the con-  
sideration of the Trades' House. That the Trades' House having  
read, heard, and considered the said representation and peti-  
tion, they were unanimously of opinion that it would greatly  
contribute to the value and credit of the manufactures of this  
city and trade thereof, that all woollen and linen yearns, cloth  
and others dyed in this city and liberties thereof, were dyed of  
good and sufficient colours, and that this could not effectually  
be obtained, unless the Bonnetmakers and Dyers were erected  
and constituted a legall society and corporation, with the  
powers, rights, and liberties mentioned in the representation  
and petition given into the House. And the Trades' House also  
declared it was their earnest desire and wish that the Honour-  
able Magistrates and Town Council would condescend and be  
pleased to grant, in favours of the said Bonnetmakers and Dyers,  
a Charter or Seall of Cause, erecting and constituting them a  
legal society and corporation, in the terms mentioned In an Act  
of the Trades' House, dated the nineteenth day of September,

<sup>1</sup> Compared with Council Record, vol. xxvii., pp. 509-516.



one thousand seven hundred and fiftie-nine years, or in such terms as should be most agreeable; and the Trades' House authorised and empowered the Bonnetmakers and Dyers, or the Petitioner in their name, to petition and apply to the Magistrates and Councill to the effect before and after mentioned, as an Extract of the aforesaid Act of the said Trades' House therewith produced did testify and craving the Council would be pleased to consider the premises with the foresaid Act of the Trades' House, and to condescend and be pleased to grant, in favours of the Bonnetmakers and Dyers in Glasgow, a Charter or Seall of Cause erecting and constituting them a legall Society and Corporation, with the powers, rights, and liberties narrated in the said Act, or in such terms as the Council should think fitt, together with the report by the Magistrates, Dean of Guild, Deacon-Convener, and annuall Committee to whom the consideration of the said petition was then remitted by the Councill. And whereas in the application by the Bonnetmakers and Dyers to the Trades' House, narrated in said Act, they mention that several years ago that the Trades' House were pleased to authorise the Bonnetmakers to assume such Dyers as should think fitt to enter with them in and to the rights and privileges of the Incorporation of Bonnetmakers. But then the Dyers had been considered in no other light than Bonnetmakers, and as such had no power to make inquiry into, animadvert, and discourage the malpractices in the collouring, dyeing, and dressing of yearns, cloths, and others complained of. And as the Council are of opinion that the detecting and punishing of such as commit abuses in collouring, dyeing, and dressing of yearns, cloths, and others, and using false dyes therein, will be of benefit to the publick and an advantage to the manufacturers; and the Councill being willing to support the whole ancient rights and privileges granted by them and their predecessors to the Incorporation of Bonnetmakers of this Burgh, in their full extent, and to gratify the desires and wishes of the Trades' House, in allowing the Dyers to be conjoined with, and enjoy the rights and privileges of the Incorporation of Bonnetmakers in Glasgow, and the said Incorporation of Dyers and Bonnetmakers conjoined to have right to inquire into, animadvert and discourage the aforesaid malpractices in collouring, dyeing, and dressing of yearns, cloths, and others, so far as is

consistent with the public laws of the Kingdom, and the good and well of this Burgh, have therefore ratified, approved, and confirmed, the whole rights, privileges and immunities granted by them the saids Magistrates and Councill, and their predecessors in office, to the Incorporation of Bonnetmakers in Glasgow, in their full extent, and to have full force in time coming; and further, ratify, approve, and confirm the liberty granted by the Trades' House to the said Incorporation of Bonnetmakers, to assume all such Dyers as should think fitt to enter with them in and to the rights and privileges of the said Incorporation of Bonnetmakers, and will and ordain that the aforesaid Incorporation of Bonnetmakers be in time coming named and called the Incorporation of Bonnetmakers and Dyers of Glasgow, and that the Dyers already admitted with the Bonnetmakers, as well as those who shall be entered in time coming, shall be entitled to the full rights, privileges, and immunities of the said Incorporation of Bonnetmakers, as they the saids Bonnetmakers themselves were formerly entitled to. And further, the saids Magistrates and Councill give and grant, but with and under the provisions, declarations, and reservations hereinafter mentioned, to the said Incorporation of Bonnetmakers and Dyers of Glasgow, the rights, liberties, powers, and authorities underwritten, viz.:

That the Deacon and Masters of the said Incorporation shall have power and liberty, on an information made of, any abuses and malpractices by any persons within this burgh in colouring, dyeing, and dressing of yearns, cloths, and others, or using false dyes therein, to search and inquire into such abuses, to inspect and examine all manner of goods complained of as not sufficiently dyed, and to call the Dyers before them by their own officer to cognosce and determine therein, and to fine and amerciate such as shall be convict of the saids abuses in the sum of five shillings sterling money, for the use of the poor of their said trade; but providing and declaring that the said Deacon and Masters shall have no power to confiscate any goods or others found by them to be not sufficiently dyed, reserving always liberty to the partie who shall suffer damage by such insufficient dyeing, to pursue for their damages as accords, and with liberty to the said Deacon and Masters, as the case deserves, either to fine and amerciate in the said sum of five shillings, or



bring the complaint before any of the Bailies of this Burgh in order for a further or greater fine or punishment, and with liberty to any person or persons who shall be so fined by the Deacon and his Masters, of appealing to the Magistrates of Glasgow, and on such appeal the cause to be tried by them, or any of them, who, if the case deserves, shall adhere to the Deacon and Masters' fine or impose a higher, and with costs of suit, as they shall think proper. And further, providing and declaring that notwithstanding of this grant conjoining the Bonnetmakers and Dyers in same Corporation, and powers and authorities hereby given them, respecting the abuses committed by dysters, yet that the art and trade of dyeing shall be left open to be practised by any person or persons within this Burgh who are burgesses and guildbrothers thereof, and who shall noways be obliged To enter freemen with the said Incorporation of Bonnetmakers and Dyers, or to make payment to them of any composition or entry; declaring always, that no dyer who shall not be entered a freeman with the said Incorporation of Bonnetmakers and Dyers, shall have right to any benefite in the poor's stock of said trade, and at sametime is to be subject and liable of having his or her goods and work inspected and tried for insufficiency, and on conviction, to be fined, amerciate, and punished as above. As also, give and grant full power to the present Deacon and Masters, Collector and Boxmasters of said Incorporation, and their successors in office, to receive mortifications, donations, legacies, sums of money, lands, goods, and gear, and to employ the same for the sustenance and maintenance of the poor of their trade, and to contribute to the sustenance of the Town's Hospitale and Trades' Alms House, what they can spare them their funds, as the Deacon, Masters, Collector, Boxmasters, and members of the said trade shall judge proper. And the Magistrates of Councill enact, That the said Incorporation have power, and they are hereby authorised and ordained to have and hold a generall meeting of the members thereof yearly, on the ordinary day of election of the deacons of the other trades in Glasgow in the Trades' Hospitale, and there elect a Deacon of the said trade for the ensuing year, who is to take an oath *de fidei administratione officii*, and preside in all meetings of the trade during his office. That the Deacon shall have power to nominate three

persons to be masters, and the haill members of the trade shall have power to elect and choice three persons to be masters of the trade to consult with the Deacon in all affairs relating to the trade. That the haill members of the trade shall have power to elect annually a Collector and two Boxmasters and a Clerk, who shall continue in office till others be chosen to succeed them in the following year. That the Deacon of the said trade have power and authority to conven four generall meetings of his trade yearly, and oftener when the affairs of the society shall require, and to fine each absent person from courts or meetings in the sum of sixpence sterling for the use of the poor, and each master of the trade absent from courts or meetings in one shilling sterling, except in the case of sickness or being out of town, for the use foresaid. That the Master, Collector, Boxmasters, and Clerk severally take an oath *di fidei administratione officii* before they act in their respective offices. That the Deacon of the said trade shall not claim a vote in any election of the office-bearers of the said trade or affairs thereof, except where the votes of the meeting are equall, and in nominating his own masters as above. That the said Society shall be ordained to take the rights and securitys of all lands and other subjects, heritable and moveable, to be mortified, purchased, or acquired, or of money to be lent by the Society, in name of the Deacon and Collector of the said Society for the time being, and their successors in office, for the behoof of the poor of the said Society, who are to pursue and defend in all courts all actions, causes, processes and pleas where the Society may have any interest in the same manner as any other corporation within the city are empowered to doe, and to keep regular books of all donations, contributions, and payments to, and managements of the said Society; and the Collector is to make his accompts and balance the same, and pay in the balance in the month of November yearly. That the said Society, and the Deacon and Collector in their name, shall be authorised to call for and uplift a shilling sterling of quarterly accompts yearly in the month of August, from each member or freemen of the said Incorporation. That every person claiming as a Dyer to be admitted a freeman of said Incorporation in time coming, shall first be a Burgess of the burgh, and give sufficient proof to the satisfaction of the Deacon and masters or dyemasters to be appointed by them of his know-



ledge and skill in the art and trade of dyeing, and also to make payment to the poor of said Incorporation of the sum of four pounds sterling. That every master or freeman of said Incorporation of Bonnetmakers and Dyers shall pay, for each boy or person he shall take as an apprentice at his entry for his booking, the sum of five shillings sterling to the poor of the trade, and two shillings sterling to the clerk and officer of the trade. And that each person shall be bound for five years as apprentice in terms of the Guildrie, and two years for meat and fee, as the master and prentice can best agree, and incase of their variance, as shall be determined by the Deacon and Masters of the trade; and all indentures of prentices who shall be bound to the said trade shall be wrote by the Clerk of the said trade. As also, that ilk journeyman that shall happen to be fee'd with any of the members or freemen of the said trade shall pay at his first entry for his booking, to the poor of the said trade, the sum of four shillings sterling, and two shillings to the clerk and officer of the trade. Item, That ilk person within the said city and liberties thereof, after his apprenticeship before he have liberty to sett up to work, shall be obliged to pay for the use of the poor of the said trade, the sum of twenty shillings sterling of freedom fine. Item, That ilka freeman's son within the said city and liberties thereof shall pay, before he sett up to work, the sum of twenty shillings sterling; and each freeman's son-in-law, the sum of twenty shillings sterling; and each of the said freemen at their entry to pay to the clerk of the trade a shilling, and a shilling to the officer of the trade. As also, that the Deacon, Masters, and members of the said trade shall, at a general meeting thereof, have power to make acts, rules, and bye-laws for the better management of the said Incorporation and funds thereof, and benefite of their calling and poor, the same being always consistent with, and no ways repugnant to the laws of the kingdom, and acts and constitutions made or to be made by the Magistrates and Councile of Glasgow, and the same being always subject to their review, amendment, and centroul. And for the said Incorporation of Bonnetmakers and Dyers, their further security and better support and assistance, ordain a Seale of Cause, containing the aforesaid ratification, confirmation, powers, and authoritys to be made out in favours of the said Incorporation, in full and ample form.

Extracted furth of the Records of Council upon this and the six preceding pages of vellum, by

ARCHIBALD GILCHRIST, *Dep.*

\* \* \* \* \*

### 3. CHARTER A.D. 1801<sup>1</sup>

At Glasgow, the fifth day of January, one thousand eight hundred and one years.—The which day the Lord Provost, Magistrates, and Council of the said city of Glasgow, now convened in Council, considering that by an Act of Council and Grant bearing date the twenty-ninth day of September, seventeen hundred and sixty, the Incorporations of Bonnetmakers and Dyers of this burgh were conjoined into one Corporation and body politic, with certain powers and privileges specified in the said Act of Council or Grant, to be called and named the Incorporation of Bonnetmakers and Dyers in Glasgow, and that the said united Incorporation should be entitled to the full rights, privileges, and immunities which the ancient Incorporation of Bonnetmakers were formerly entitled to and enjoyed; as the said Grant or Seal of Cause, containing sundry other clauses, does more fully bear, That by the said Grant or Seal of Cause it is enacted and declared, that every person claiming to be admitted a freeman of the said Incorporation should be a burges of the burgh, and give sufficient proof of his knowledge and skill of the art and trade of dyeing, and should make payment to the poor of the said Incorporation the sum of four pounds sterling; and that every master freeman of the said Incorporation should pay for each boy or person taken as an apprentice five shillings of booking money at his entry, and two shillings and sixpence to the clerk and officer of the trade; and that each apprentice should be bound for five years in terms of the guildry, and two years for meat and fee. And whereas the said Grant and Seal of Cause contains the following clause and declaration, to wit, 'That notwithstanding of the said Grant conjoining the Bonnetmakers and Dyers into the same corporation, and with the powers and authorities thereby given them, yet that the art and trade of Dyeing should be left open and practised by any person or persons within this burgh who were

<sup>1</sup> Compared with Council Record, vol.xxxix., pp. 368-375.



burgesses and guildbrothers thereof, and who should no ways be obliged to enter freemen with the said Incorporation of Bonnetmakers and Dyers, or to make payment to them of any composition or entry.' The Magistrates and Council having further considered that ever since the date of the said Grant and Seal of Cause, the said Incorporation has been considered as one of the fourteen incorporated trades of the city, and had acted and been represented as such in the Trades' House of Glasgow, and had also, by virtue of the foresaid freedom fine, been enabled to accumulate a capital of about two hundred pounds sterling for the maintenance and support of their own poor, and for paying their proportion of the general assessment for supporting and maintaining the poor in the Town's Hospital, the benefit and good effects of which have been felt by the parties interested. That the said good effects have, however, been considerably diminished, or at least are likely to be so, by the clause before quoted allowing persons to exercise the art and trade of dyeing within the city and liberties thereof without being obliged to enter with the said Incorporation, or to pay the said freedom fine, which is not the case with the other incorporated trades of the city. And the Magistrates and Council having now resumed consideration of the Petition of the said Incorporation to have the said clause or condition rescinded and annulled, and having considered the report of the committee appointed to consider the said Petition, find the prayer thereof reasonable and expedient, and do therefore ratify and confirm and renew the foresaid Grant of Seal of Cause in favour of the said Incorporation of Bonnetmakers and Dyers, dated the twenty-ninth of September, seventeen hundred and sixty, with the whole heads, clauses, privileges, and immunities thereby granted in full and ample form, and here held as repeated; and do hereby further rescind, revoke and annul the clause and reservation before quoted, and enact and ordain, that in time coming no person shall have right or liberty to exercise the said trade or art of Dyeing or Bonnetmaking within the said city and liberties, without having first entered with the said Incorporation, and having paid the freedom fines established by the said Seal of Cause, and that under the like penalties by which the privileges and immunities of the other Incorporations of the city are guarded and protected. And full power is hereby granted to the said Incorporation

tion and to the office-bearers and members thereof, to levy and pursue for the said freedom fines, and to prevent persons from exercising the said art and trade within the city and liberties till they first enter with the said Incorporation, as is competent to the other incorporated trades of the city and the Deacons and office-bearers thereof; declaring however, as it is hereby expressly provided and declared, that this renewal and ratification of the said Seal of Cause shall not infer, nor be construed to infer, any exclusive privilege to the said Incorporation of Bonnetmakers and Dyers over the new Royalty of the City of Glasgow, as the same was extended by an Act passed last Session of Parliament, intituled 'An Act for extending the Royalty of the City of Glasgow over certain adjacent lands, for paving, lighting, and cleansing the streets, for regulating the police and appointing officers and watchmen for dividing the city into wards, and for appointing commissioners, and for raising funds, and giving certain powers to the Magistrates and Council and Town and Dean of Guild Courts, for the above and other purposes,' the inhabitants of which extended royalty shall have full power and liberty to exercise the said trades of dyeing and bonnetmaking, without entering with the said Incorporation, anything hereinbefore provided notwithstanding.

Extracted from the Records of the Town Council of the City of Glasgow, upon this and the two preceding pages; and the Common Seal of the said City is hereto affixed by

JOHN ORR



*Appendix B*

1. ABSTRACT OF ACCOUNTS FOR 1900

2. ABSTRACT OF ACCOUNTS

of

WILLIAM KERR, C.B.E., D.L., J.P., Collector

For the Year to 20th August, 1950



# I. ABSTRACT STATEMENT OF ACCOUNTS for the Year ending 31st August, 1900

CHARGE		DISCHARGE	
31st August, 1900		31st August, 1900	
To Quarter's Accounts Annual	£0 14 0	I. ORDINARY	
" Ground Annuals	78 17 6	By Pensions and Precepts	£175 0 0
" Interest from Clyde Trust	6 0 0	" Property Tax, deducted from Interests	10 5 8
" " City Lunacy Board	13 15 0	" Clerk's Salary	20 0 0
" " Glasgow Parish Council	60 0 0	" Postages, etc.	11 11 7
" " Glasgow School Board	48 0 0	" Printing	12 2 3
" " Govan Lunacy Board	24 0 0	" Advertising	0 12 6
" " Greenock Harbour Trust	8 12 6	" Miscellaneous	3 9 2
" " Bond, Craigneuk	20 16 0		£223 1 2
" " Bond, Granville Street	17 10 0	II. MISCELLANEOUS	
" " Bond, Shettleston	2 17 6	" Clerk's Fee of 71 Entrants	26 12 6
" " Savings' Bank	4 3 6	" Lodged on Deposit Receipt with Commercial Bank of	1,324 0 10
" " Commercial Bank Ltd.	4 11 2	" Savings' Bank	4 3 6
" Entries at Near Hand	£118 1 2	" Lent over Property at Shettleston	500 0 0
" " Far Hand	1366 1 8	" " " Whiteinch	350 0 0
" Cash Drawn—Savings' Bank	1,484 2 10		
" Commercial Bank Ltd.	170 0 0		
" History of Incorporation	448 0 0		
" Balance due Collector	6 8 0		
	39 10 0		
	£2,437 18 0		£2,437 18 0

## STOCK ACCOUNT

	Sept. 1900
Value of Ground Annuals at Rutherglen	£981 0 0
" " " Govan	1,140 0 0
Clyde Trust Bond, No. 2255	200 0 0
Greenock Harbour Trust, B. Debenture Stock	600 0 0
City of Glasgow Lunacy Board, Mortgage No. 38	500 0 0
Mortgage by School Board of Glasgow, No. 26/44	1,600 0 0
" Glasgow Parish Council, No. 138	2,000 0 0
" Govan District Lunacy Board, No. 216	800 0 0
Loan on Property at Craigneuk	520 0 0
Loan on Property at Granville Street, Glasgow	500 0 0
" " Shettleston	500 0 0
" " Whiteinch	350 0 0
Stock of History and Rules of Incorporation	13 8 0
Cost of Incorporation Medal and Chain	70 0 0
Share in Trades' Hall Buildings	49 12 4
Cash in Savings' Bank	1 15 9
Cash on Deposit Receipt with Commercial Bank of Scotland Ltd., Bothwell Street, Glasgow, £876 os. 10d. less due Collector, £39 10s. 0d.	836 10 10
(Increase 1899-1900 £1514 9s. 11d.)	£10,662 6 11



2. **BALANCE SHEET** as

## INCOME and EXPENDITURE ACCOUNT

GLASGOW, 1st September, 1950.—We have examined the foregoing Accounts and find them to be correctly order. The Clerk to the Incorporation has certified that the titles of the heritable securities are in his hands

at 20th August, 1950

for Year to 20th August, 1950

**Note.**—The Arrears of Bond Interest referred to in previous Accounts and at this date amounting to £72 2s. 5d. (net) are now irrecoverable.

stated and sufficiently vouched. The securities for the invested funds have been exhibited to us and are in and in order, and that the subjects are adequately insured against the risk of fire.

RICHARD JACKSON, C.A. } *Auditors.*  
R. GORDON LAING, C.A. }



# STOCK ACCOUNT

(At Cost)

			20th Aug., 1949	20th Aug., 1950
<b>I. GROUND ANNUALS AT</b>				
Rutherglen ...	£43	4 9 per annum	£981 0 0	£981 0 0
Govan ...	£41	0 0	1,140 0 0	1,140 0 0
Black Street ...	£14	12 9	385 0 0	385 0 0
Milngavie ...	£12	0 0	278 18 10	278 18 10
Alexandria ...	£38	4 8	828 0 0	828 0 0
			£3,612 18 10	£3,612 18 10
<b>II. FEU DUTIES</b>				
Skirling Street, Shawlands ...	£47	12 5 per annum	£1,063 6 0	£1,063 6 0
Cumbernauld Road, Dennistoun ...	£89	1 3	1,302 0 0	1,302 0 0
Kilmarnock Road, Glasgow ...	£105	12 10	2,712 4 10	2,712 4 10
			£5,077 10 10	£5,077 10 10
<b>III. LOANS OVER PROPERTIES AT</b>				
Ibrox Place, Govan ...			£1,500 0 0	£1,500 0 0
Queen Mary Street, Bridgeton ...			1,547 3 6	1,542 1 10
Parliamentary Road, Glasgow ...			800 0 0	—
Duke Street, Glasgow ...			500 0 0	500 0 0
Victoria Street, Dumbarton ...			566 0 0	552 2 0
Sandyfaulds Street and Caledonia Road ...			350 0 0	350 0 0
Blawarthill Terrace, Scotstoun ...			900 0 0	900 0 0
Stratford Street ...			506 7 1	406 7 1
			£6,669 10 7	£5,750 10 11
<b>IV. PROPERTY at Elder Street, Govan</b>				
			£400 0 0	£400 0 0
<b>V. GOVERNMENT SECURITIES, Etc.</b>				
£100 3% Savings Bond, 1960/70, for Harry Watt Prize ...			£100 0 0	£100 0 0
£1,000 3% Funding Stock, 1959/60 ...			980 0 0	980 0 0
£6,200 3% Redemption Stock, 1986/96 ...			5,663 11 6	5,663 11 6
£1,000 3% Defence Bonds, 1955/56 ...			1,000 0 0	1,000 0 0
£300 3% War Stock, 1955/59 ...			300 0 0	300 0 0
£2,000 3½% War Stock ...			1,901 6 9	1,901 6 9
£1,000 do. ...			—	957 14 0
£800 3% Savings Bonds, 1955/65 ...			800 0 0	800 0 0
£4,150 do. do. 1960/70 ...			4,150 0 0	4,150 0 0
£28,700 do. do. 1965/75 ...			28,700 0 0	28,700 0 0
£1,000 2½% Defence Bonds, 1957 ...			990 0 0	990 0 0
£500 2½% Defence Bonds, 1956 ...			500 0 0	500 0 0
500 National Savings Certificates, dated 1946 ...			375 0 0	375 0 0
£1,000 Glasgow Corporation Mortgage, 2½%, 1961 ...			1,000 0 0	1,000 0 0
£1,000 3% Glasgow Corporation Redeemable Stock, 1963/66 ...			990 0 0	990 0 0
£1,780 6s. 3d. British Transport 3% Guaranteed Stock, 1978/88 ...			1,579 8 3	1,579 8 3
£2,065 British Transport 3% Guaranteed Stock, 1978/88 ...			1,678 15 3	1,678 15 3
£698 8s. 9d. British Transport 3% Guaranteed Stock, 1978/88 ...			683 1 6	683 1 6
£500 Lanarkshire County Council Local Bond at 3½%, 1949 ...			500 0 0	—
£500 Glasgow Corporation Mortgage, 3%, 1955 ...			500 0 0	500 0 0
£7,500 British Transport 3% Guaranteed Stock, 1978/88 ...			7,237 6 9	7,237 6 9
			£59,628 10 0	£60,086 4 0
<b>VI. BONNET ACCOUNT (founded by the late ex-Deacon R. Allan Ogg.)</b>				
£123 18s. British Transport 3% Guaranteed Stock, 1978/88 ...			£100 0 0	£100 0 0
£250 3% Savings Bonds, 1960/70 ...			250 0 0	250 0 0
			£350 0 0	£350 0 0
<b>VII. DEACON'S FUND (founded by ex-Convener Daniel Duncan, J.P.)</b>				
£100 3% Savings Bonds, 1965/75 ...			£100 0 0	£100 0 0
Cash in Glasgow Savings Bank ...			1,157 10 4	1,354 7 2
			£1,257 10 4	£1,454 7 2
<b>VIII. GENERAL</b>				
Cost of Incorporation Medal and Chain ...			£81 6 0	£81 6 0
Share in Trades House Buildings ...			599 12 4	599 12 4
Cash in Glasgow Savings Bank ...			1,870 3 0	2,000 0 0
Cash in Clydesdale Bank on Savings Account ...			883 4 9	1,506 6 3
Cash in Clydesdale Bank on Current Account ...			3 10 0	223 9 8
Income Tax still to be repaid ...			262 9 5	255 15 8
			£3,700 5 6	£4,666 9 11
<b>TOTAL</b> ...			£80,696 6 1	£81,398 1 8
Less Amount due to Collector ...			43 13 2	3 2 8
			£80,652 12 11	£81,394 19 0

## Appendix C

### LIST OF DEACONS—1593-97 AND 1900-50

- 1593 Thomas Nasmyt
- 1594 James Ranekene
- 1595 Gavin Nasyt
- 1596
- 1597 James Renekene

(Names from 1598-1899 appear in previous editions of History)

- 1900 Andrew Macdonald
- 1901 Andrew Hamilton
- 1902 John Hay
- 1903 Sir And. H. Pettigrew, D.L., J.P., LL.D.
- 1904 James Young
- 1905-6 Hugh Macrae
- 1907 James Stewart
- 1908 Dugald McKechnie, J.P.
- 1909 William Cochran, J.P.
- 1910 Sir Robert Wilson, D.L., J.P., LL.D.
- 1911 Matthew Graham
- 1912 Andrew Smith
- 1913 John Macintyre
- 1914 James Morton
- 1915 David Perry, J.P.
- 1916 Malcolm A. Hendry, J.P.
- 1917 Edward A. Gamble, J.P.
- 1918 John F. Horn, J.P.
- 1919 James Robertson
- 1920 Arch. H. Hamilton, J.P.
- 1921 James Cunningham, J.P.
- 1922 Wm. F. McAusland
- 1923 Ralph S. Hay
- 1924 Hamilton M. Caldwell
- 1925 Sir M. W. Montgomery, D.L., J.P., LL.D.



1926	A. E. R. Copeland
1927	John Anderson, J.P.
1928	William Watson, J.P.
1929	Arthur Wilson, J.P.
1930	Sir James M. Ritchie, C.B.E., J.P.
1931	Sir Alexander B. Swan, D.L., J.P., LL.D.
1932	Robert M. Smith
1933	Hugh M. Mackie
1934	Walter Caldwell
1935	R. A. Ogg
1936	Daniel Duncan, D.L., J.P.
1937	Ernest D. Kennedy
1938	Lachlan Mackinnon, J.P.
1939	John Henderson, J.P., M.P.
1940	George M. G. Steven
1941	Edward G. Wylie, C.B.E., M.C.
1942	James W. Hendry
1943	E. Scott McFarlane
1944	J. Cassels Pinkerton, M.C., B.L.
1945	James Murray
1946	Lawrence S. Blanche, J.P.
1947	T. Muir Wilson
1948	Robert H. Kidd
1949	Matthew Lindsay, J.P.
1950	William J. I. Muir
1951	D. Macneill Watson

## Appendix D

### I. CLERKS

To the Incorporation of Bonnetmakers and Dyers of Glasgow  
From 1594 till 1950

The Clerks of the Incorporation at first met with small remuneration for their services. On 13th September, 1743, the Collector was ordained to pay to John Marshall and George Napier, clerks to the Incorporation, 10s. stg. each as their last year's fiall. This duality of clerkship does not seem to have lasted long, for on 15th October of the following year it was enacted that only one clerk should bear office, who shall first be a freeman of the trade. There was again a duality in 1940 when W. Stevenson Cochran and his son, W. Douglas Cochran, were Joint Clerks till the death of the former in 1944.

#### NAMES OF CLERKS TO THE INCORPORATION

Robert Brok	John Marshall
James Braidwood	Claud Marshall
P. Rowane	Adam Grant
R. Forrest	Thomas Muter
Robert Fleming	J. C. Mitchell
William Anderson	R. Murray Dunlop
Neil McVicar	W. Stevenson Cochran
George Napier	W. Douglas Cochran
James Logie	J. Ferguson Dunlop, B.L.
	(present Clerk)

#### 2. DEACON CONVENERS FROM INCORPORATION OF BONNETMAKERS AND DYERS

1807-8	William Brand
1827-8	William McLean
1881-2	Thomas Reid
1907-8	Andrew MacDonald
1943-4	Daniel Duncan, D.L., J.P.



# Appendix E

## SCHEDULE A

### Rates of Entry-Money

(Including Redemption of Quarter's Accounts)

Scale for Entrants at Far Hand		Scale for entrants at Far Hand	
Age next Birthday	Amount	Age next Birthday	Amount
30 or under	£40 0 0	48	£76 0 0
31	42 0 0	49	78 0 0
32	44 0 0	50	80 0 0
33	46 0 0	51	82 0 0
34	48 0 0	52	84 0 0
35	50 0 0	53	86 0 0
36	52 0 0	54	88 0 0
37	54 0 0	55	90 0 0
38	56 0 0	56	92 0 0
39	58 0 0	57	94 0 0
40	60 0 0	58	96 0 0
41	62 0 0	59	98 0 0
42	64 0 0	60	100 0 0
43	66 0 0	61	102 0 0
44	68 0 0	62	104 0 0
45	70 0 0	63	106 0 0
46	72 0 0	64	108 0 0
47	74 0 0	65	110 0 0

# Appendix E (continued)

## SCHEDULE B

Scale for Entrants at Near Hand		Scale for Entrants at Near Hand	
Age next Birthday	Amount	Age next Birthday	Amount
Sons		Sons-in-Law	
25 or under	£10 0 0	25 or under	£15 0 0
26	10 10 0	26	15 15 0
27	11 0 0	27	16 10 0
28	11 10 0	28	17 5 0
29	12 0 0	29	18 0 0
30	12 10 0	30	18 15 0
31	13 0 0	31	19 10 0
32	13 10 0	32	20 5 0
33	14 0 0	33	21 0 0
34	14 10 0	34	21 15 0
35	15 0 0	35	22 10 0
36	15 10 0	36	23 5 0
37	16 0 0	37	24 0 0
38	16 10 0	38	24 15 0
39	17 0 0	39	25 10 0
40	17 10 0	40	26 5 0
41	18 0 0	41	27 0 0
42	18 10 0	42	27 15 0
43	19 0 0	43	28 10 0
44	19 10 0	44	29 5 0
45	20 0 0	45	30 0 0

In addition to the above amounts, an applicant must obtain a Burgess Ticket of the City of Glasgow if he does not already possess one. The cost of the Burgess Ticket is as follows, viz.:

Far Hand	...	...	...	...	£5 14 6
Eldest Son (Father alive)	...	...	...	...	1 16 0



# HISTORY OF THE BONNETMAKERS AND DYERS

Eldest Son (Father dead)	...	...	£1	7	0
Younger Son	...	...	1	18	6
Sons-in-Law	...	...	2	1	6
Apprentices	...	...	2	2	6
Matriculation Fee	...	...	2	2	0

Interesting particulars regarding the allocation of the moneys received from Burgess Tickets are given in Chapter IV.

## Appendix F

### SPECIMEN PAGE OF OLD MINUTE BOOK

#### Original Words

#### Modern Version

In St. Thenews<sup>1</sup> kirk yaird  
the sevint day of Mche 1617  
yeirs.

In St. Enoch's Kirk yard  
the 7th day of March, 1617.

Complaint

The qlk day Andro Scheills  
servand to Johne Smyth is  
fund in ane wrang for gevin  
counsall to James Robeson  
servand to Wm. Govan to  
gang to Stewartoun and yair  
he will be better interteneit  
& get ane gooder fie nor he  
gat in this toun wt money  
vyer words c'selling him to  
gang fra his master & leif yis  
toun and thairfoir the dekyn,  
masters & remanet brethrene  
of craft decernit him to pay  
to ye craft for ye wrang  
c'mittit be him xxvi sh. viij d.  
money wt ten sh. to ye  
bailleis and to mak obedience  
to ye craft and he to be dis-  
chairgit labour qll he fulfill  
ye premiss quha yreftir is  
cu'in ye dekyns will at qt  
tyme ye craft sall chairge him  
y'to.

Servants in  
Stewarton

The which day Andrew  
Shiells, servant to John Smith  
is found in the wrong for  
giving counsel to James  
Robieson, servant to Wm.  
Govan, to go to Stewarton  
and there he will be better  
entertained and get a better  
wage than he got in this  
town; with many other words  
counselling him to go from  
his master and leave this  
town. And therefore the  
Deacon, Master Court, and  
remaining brethren of this  
Craft ordered him to pay to  
the craft for the wrong com-  
mitted by him twenty six  
shillings and eightpence with  
ten shillings to the bailies  
and to make obedience to the  
craft, and he to be discharged  
from labour until he fulfil the  
order and thereafter come  
into the Deacon's will at  
which time the craft shall  
charge him thereto.

\* \* \* \* \*

<sup>1</sup> St. Thenew's = St. Enoch's. 'Thenew' was the mother of Kentigern or St. Mungo.



Ye 26 of Mche 1617

the dekyn has forgevin Andro Scheills except ten sh. money qlk he obleiss him to pay to ye craft at Whittday nixt to cu' and faillyeing ye said day sall pay foirsaid haill sum.

At Glasgow

ye xxvi of Mche 1617 yeirs.

Servants not to  
sell bonnets

The qlk day the dekyn mrs and remanet bretherene of craft beand c'vetnit in ye crafts hospitall all in ane voice statut and ordane that na frieman wtin this burgh send his servandis wt bonatts threw ye toun among buithis to be sauld bot onlie be ye awneres yairof and in caice it sall be fund that any mr sendis his servand threw ye toun to sell ony bonats heir- eftir the samyn being fund the bonats to be escheit.

Complaint

The qlk day the brethrene of bonatmakers being convenit haveing hard ye complaynt gevin in be ye dekyn aganis Johne Smyt for injureing of ye said dekyn bayt in his presence and behind his bak qlk being sufficientlie manefest & provin be c'taine

The 26th March, 1617

The Deacon has forgiven Andrew Shiells with the exception of ten shillings which he ordered him to pay at Whitsunday next and failing payment on that day, he shall pay the foresaid whole sum.

\* \* \* \* \*

At Glasgow,

26th March, 1617

This day the Deacon, Master Court and remaining brethren of the craft being convened in the Crafts Hospital agreed with one voice to a statute and order that no freeman within this Burgh send his servants with bonnets through the town among booths to be sold, which must be done by the owners thereof; and in case it shall be found that any master sends his servants through the town to sell any bonnets hereafter and this being found out, the bonnets are to be confiscated.

This day the brethren of Bonnetmakers being convened and having heard the complaint given in by the Deacon against John Smith for speaking injuriously of the Deacon both in his presence and behind his back, which being manifestly proved by a cer-

famous witness in pns of ye mrs and remanet brethrene of ye craft fund him in ye wrang for blaspheming & injuring ye Sd. William befor his faice in said William Lyndsayis wynd and in Rot Leggatts hous behind his bak c'forme to ye claim gevin in agains him. Thairfoir the brethrene fund him in ye wrang and desyrit & requestit the dekyn c'veiner to tack ordor wt ye said Johne yairanet and to put yair formere actis to execution aganis ye said John Smyt c'teneit in yair said buik.

\* \* \* \* \*

At Glasgow

ye first day of Apprill 1617

Complaint

The qlk day the said Johne Smyt is fund in ye wrang for blaspheming of Wm Govan and saying to him that gif he were handillit as he wos he suld find ye way wtin ane yeir that yaisuld not have ane dekyn and yairupone suld spend xx s. money.

tain well-known witness in presence of the masters and remaining brethren of the craft found him on the wrong for blaspheming and injuring the said William before his face in said William Lindsay's Wynd and in Robert Leggatt's house behind his back, conforming to the claim given in against him. Therefore the brethren found him in the wrong and desired and requested the Deacon-Convenor to take action against the said John thereanent and to put the existing acts into execution against the said John Smith as contained in their said book.

\* \* \* \* \*

At Glasgow, 1st April, 1617

This day the said John Smith is found in the wrong for blaspheming of William Govan and saying to him that if he were handled as he was, he should find the way within one year to see that they should not have a Deacon and thereupon should spend twenty Shillings.



*Appendix G*

## HISTORY OF BONNETMAKING AND DYEING

*(a) Bonnets*

The bonnet, which can be defined as a soft cap or covering for the head, was worn and so called in England till the late years of 16th and 17th Century and in Scotland till well on in the 18th Century. It is not known when it was first adopted but this type of headgear made of felt was among the Romans the emblem of liberty.

The English bonnet was made of cloth, silk or velvet, more or less ornamented. The genuine bonnet of the Lowland Scots was of a broad round flat shape of a dark blue colour and with a red tuft or 'toorie' at the top. The fabric was a thick milled woollen material, without seam or lining and it was exceedingly durable. No headgear ever invented could stand so much rough usage. It is warm, fits snugly to the head and can be worn at a jaunty angle suggestive of the independence of the Scot. The Highlanders have long worn bonnets of the same fabric but these generally rise to a point in front and have ribbons hanging down behind. This is known as the Glengarry bonnet and is worn by Scottish Infantry soldiers.

The Balmoral is flat and more like the traditional Lowland bonnet. It is said to be so called because Queen Victoria liked her children to wear this headgear when the Royal Family were in residence at Balmoral.

The legend regarding the dicing on the bonnets of Scottish Regiments is that it perpetuates the 'fesse-checky' on the arms of the Stewarts but reproduced in military colours instead of the original azure and argent. Dicing is now used in a variety of colours for bonnets worn with the kilt.

For some time after the wearing of the Scottish blue bonnet had been discontinued, small landed proprietors in Scotland continued to wear it and so were known as 'bonnet lairds'.

In the time of James V of Scotland who was the first King to have dates put on coins there was minted a gold coin known as a 'bonnet piece'. On it was a figure of the King wearing a

bonnet on his head instead of a crown. These coins were made of native gold and are much prized by collectors.

From time immemorial bonnets were manufactured at Kilmarnock and Stewarton in Ayrshire and in Glasgow the industry must have been well established in the 16th Century as the records of this Incorporation go back to 1592 when there was in existence a Guild with a Deacon. Bonnetmaking is no longer a hand craft. Twenty years ago it was possible to get hand made bonnets in Stewarton but now they are all factory made.

*(b) Dyeing*

Some poet has said that the Great Architect of the Universe must have been in a good mood when he created colour in the world to give delight to mankind. If this be true one might say He must have been in a very happy frame of mind when there was put into the ingenious brain of man the idea of *making* colour by means of the ancient and modern art of dyeing to give life so much variety of joy and beauty.

It is impossible (and inappropriate) here to deal even generally with the great evolution which has taken place in the industry from early times down to the present day. The salient features are the change from the use of natural dyes of plant origin obtained from vegetation grown in this country, followed by natural 'dyewoods' obtained from abroad, such as logwood and indigo, to the era of aniline and coal-tar derivatives. This, coupled with the invention of synthetic fibres and the adoption of mechanical means of agitation of the dye liquor, together with the great boon of stainless steel, represent the change in a nutshell.

The chant of the witches, though made over a weird collection of raw materials and for a less worthy purpose than dyeing may be quoted:

*Double, double toil and trouble,  
Fire burn and cauldron bubble—  
And about the cauldron sing  
Like elves and fairies in a ring  
Enchanting all you put within.*

Well might Shakespeare thus have described a dyeing operation in one of our ancient crofts, for we must picture such



activity as reminiscent of the cave scene in 'Macbeth'. Our forbears, having made their dye-decoction of plant leaves, berries or tubers, must soon have found that agitation was necessary to produce a uniform colour throughout their fleece, fabric or thread, hence they would have required to have stirred the pot. Soon, too, they must have discovered the magic of heat in giving lustre and a better degree of permanence to their hues and colours, so that clouds of vapour, in these days as in modern times, were inseparable from the process of dyeing.

The highest aspirations of those bygone artisans are the essentials of the Dyer's Art of to-day. Exactness of tone and shade, evenness and fastness of colour, together with complete suitability for whatever purpose the dyed material is to be put, are now the minima in what has become a branch of applied chemistry. But secret recipes and rules of thumb, handed down from generation to generation, merely guided our ancestors as the walls of the cave guided the blinded Cyclops; to-day the scene is transformed and flushed with the brilliant light of knowledge, generated and focussed by the researches of the chemical industry.

Since Arthur Perkin's discovery, in 1856, of the first aniline mauve, the whole structure of the art of colouring has been altered until to-day a vast multitude of dyes of every description, tincture and hue are available and in constant daily use. This, however, has not simplified the Dyer's Art; on the contrary, each new range of dyes has made inevitable a new process of application, involving precision control and often very great practical skill, for in no other branch of the textile industry are the penalties of error so severe.

That were progress enough, by all standards, but not only have all the ancient worlds of natural fibres . . . jute, hemp, cotton, linen and wool . . . been conquered, but a vast new array of synthetic fibres has been invented . . . viscose and acetate silks, fibre and nylon . . . each offering further delectation and choice to the insatiable demands of progress and each provoking new problems to the Colourist, more complex, more exacting, and more enthralling than ever before.

We are accustomed to thinking of colour in terms of gladness and good tidings and therefore it is fitting that it should enter into the lives of us all, not least those whose days may otherwise

be drab and clouded; for colour is of the essence of Light and together they gild and beautify all things. The art and craft of the dyer are the Rainbow's ends, where lie the Pots of Gold of the textile industry, and the dyer, in his steam-laden dyehouse where glistening steel machines replace the cauldron and spurtle of the ancient croft, still performs the miracle of giving life to dead things, and joy is the consequence.



