



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

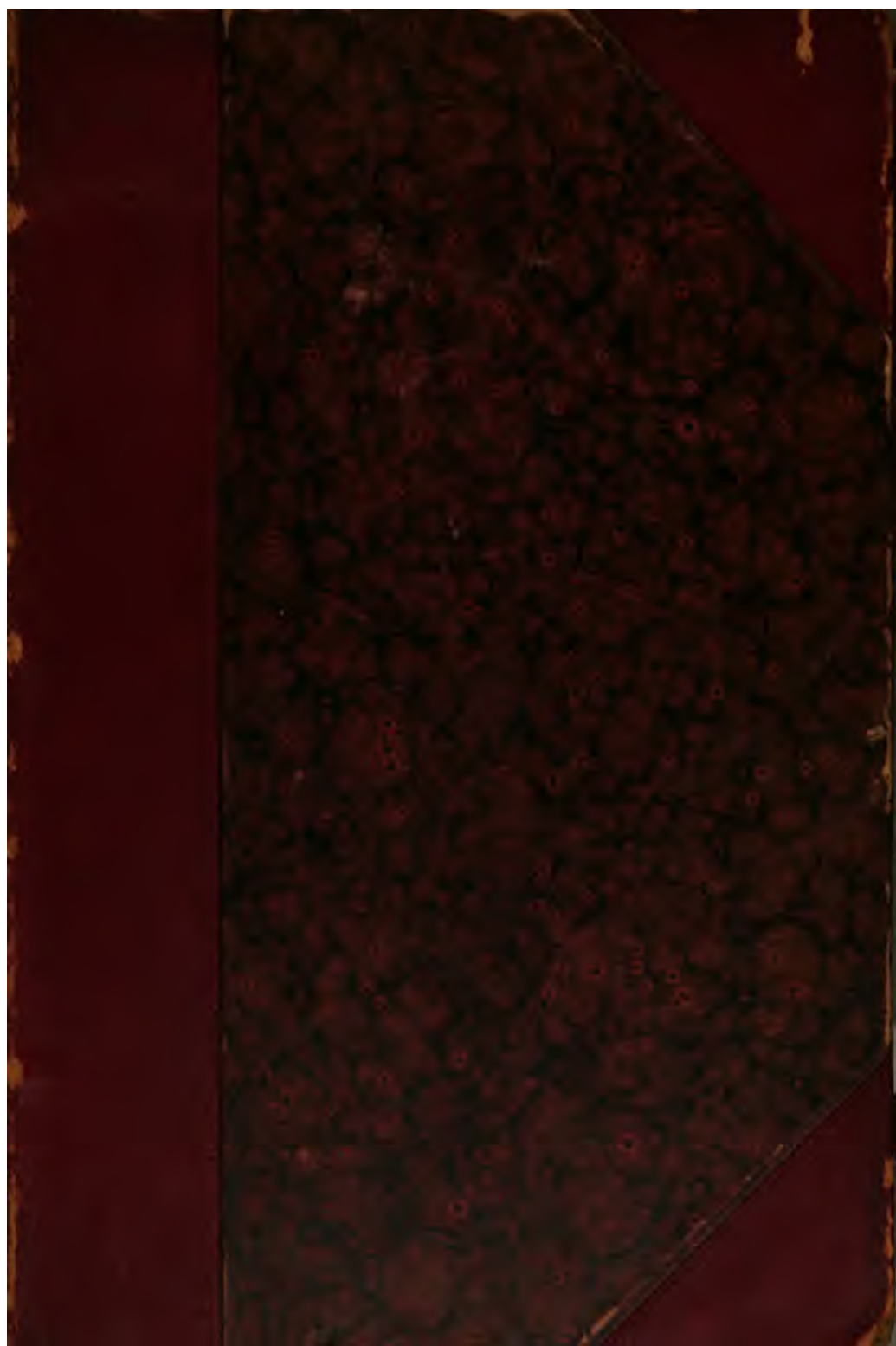
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Br 9921.27



Harvard College Library

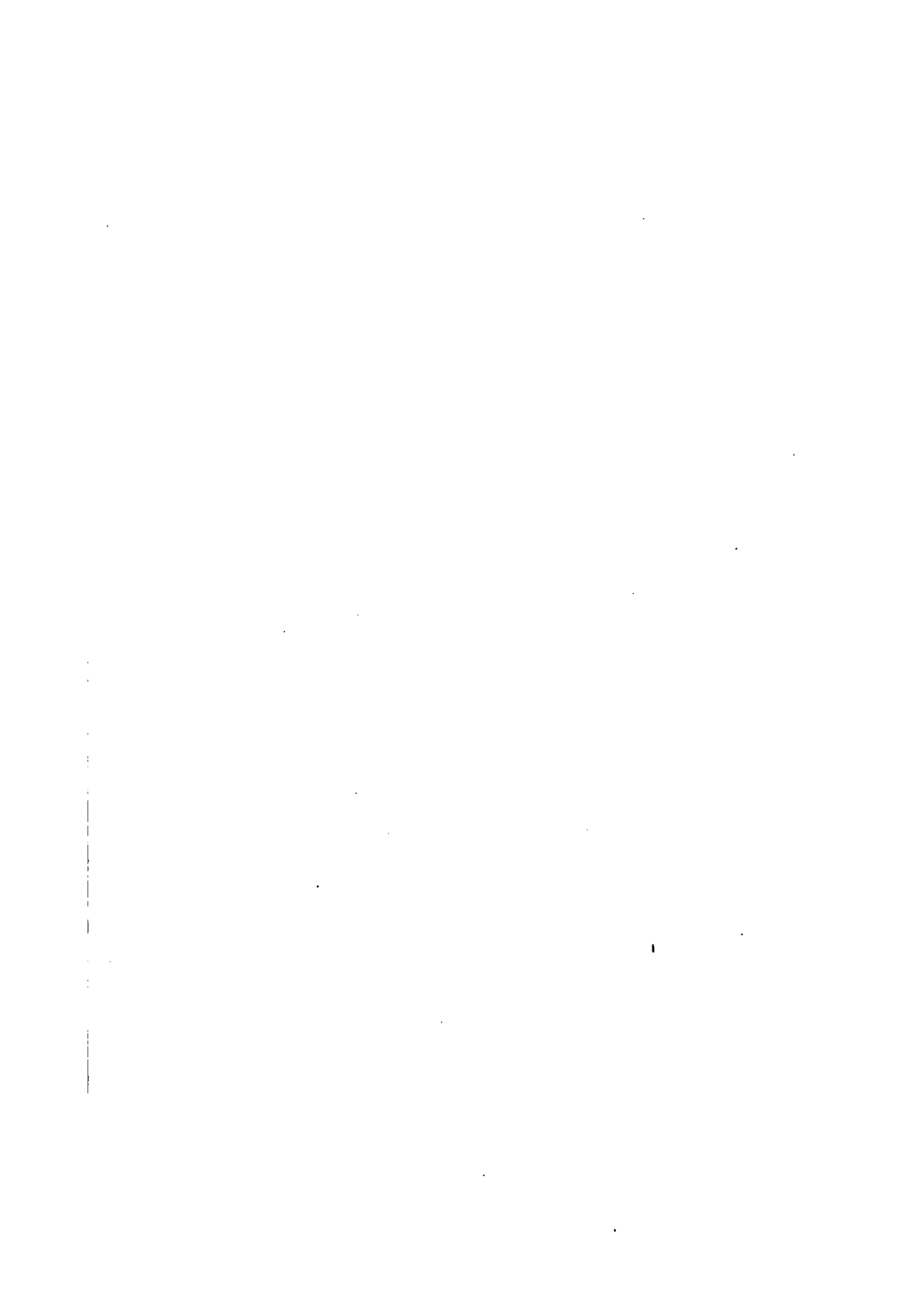


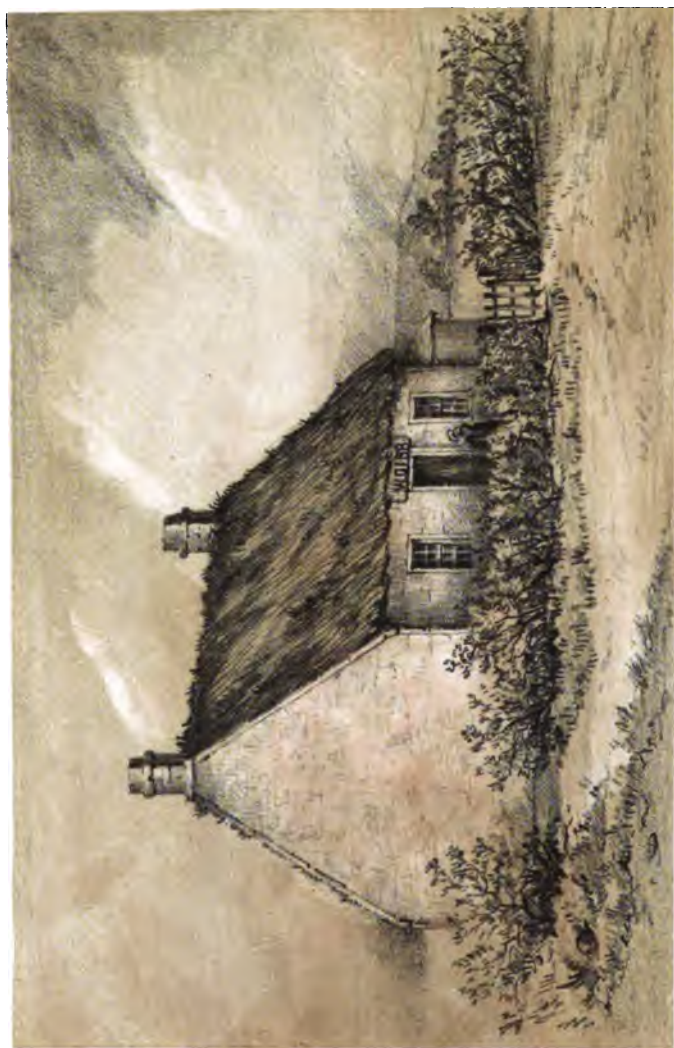
FROM THE GIFT OF

ALEXANDER COCHRANE

OF BOSTON

FOR BOOKS ON SCOTLAND AND
SCOTTISH LITERATURE





D. MacFarlane 1896

GRANNY CIBB'S COTTAGE. DUNGLAPTON ROAD.

Notes and Reminiscences

RELATING TO

Partick

BY

JAMES NAPIER, F.C.S.



Glasgow:

HUGH HOPKINS.

1873.

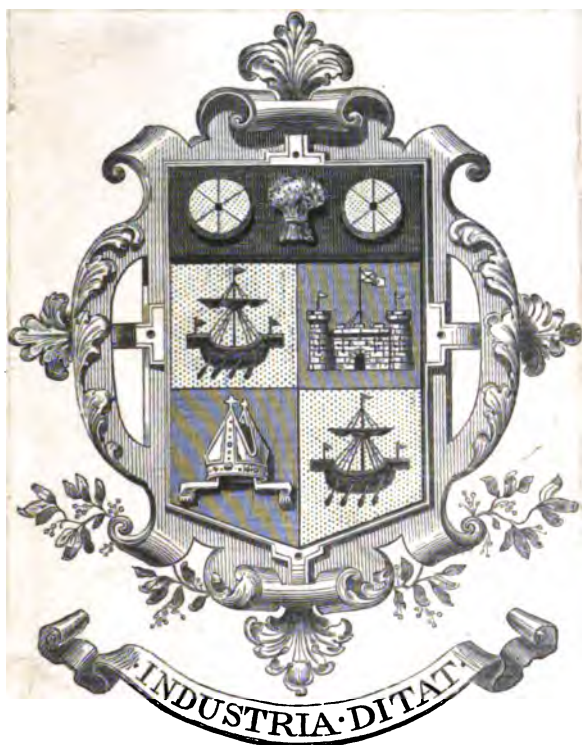
Bz 9921.27

X



*Gift of
Alexander Cochrane*

IMPRESSION—TWO HUNDRED AND FIFTY.



ARMORIAL BEARINGS
of the
BURGH OF PARTICK.

THE accompanying Armorial Ensign, which has just been adopted by the Burgh of Partick, is introduced here because we could not well include it amongst notes and reminiscences relating to former times. For this Sketch and following blazon of the Armorial Bearings of Partick we are indebted to A. D. ROBERTSON, Esq., Artist.

Quarterly—1st and 4th, *Or*, A LYMPHAD OR GALLEY, with oars in action, *Sable*; 2nd, *Gules*, A CASTLE WITH TWO CIRCULAR TOWERS, *Argent*, Masoned, *Sable*; 3rd, *Gules*, A BISHOP'S MITRE, *proper*; and on a Chief of the Second, A GARB, or Wheat Sheaf, between Two MILLSTONES of the *First*. Motto on an escrol beneath the Shield—INDUSTRIA DITAT.



P R E F A C E.

AFTER an absence from Partick of nearly twenty years, but during which time I had heard report of its great increase, I was on my return much surprised to find that little change had taken place in the old village; the only important difference I noticed being that, for the most part, its inhabitants were strangers, with manners and customs very different from those of the villagers of my early days. To the north and west of the old village had arisen a new Partick, with flourishing manufactories and a large population; but many of those new town-folk I found had little or no interest in nor knowledge of the old village, except as a dwelling-place for the poorer class of workpeople. Indeed, I met with some who had resided for years in the new portion who had never even been in the old village, never seen the Old Bridge and Knowe, nor knew the *locale* of the Kilbrae and Castle Green, places of note to every inhabitant of Partick and the neighbourhood fifty years ago.

In my early youth I listened with deep interest to the current stories concerning places and persons connected with

the village. These tales made a strong impression on my mind at the time, but in the hurry and battle of middle life, the absorbing interest of passing events and personal pursuits and prospects, these things appeared trivial and comparatively uninteresting. As my age approached to the threescore years, passing events, though still interesting, leaked rapidly from the memory, except when they recalled, by resemblance or association, those earlier impressions which had lain as it were dormant for so many years, but now awoke to fresh life, causing me to feel as if I breathed the atmosphere of my early life again; and many of the social habits and simple faith in supernatural influences which regulated the conduct of my native villagers assumed an importance to my mind they had never possessed before.

Whilst musing upon the deep-rooted superstitions of the old villagers, and endeavouring to trace their probable origin, it soon became evident that these did not belong to Partick in any special manner, but were the common property of large districts, in some cases of mankind, being frequently the survivals of old religions, based upon false ideas of God. So, while detailing some of the superstitions and old customs prevalent in Partick sixty years ago, I have endeavoured to show their connection with other places, and with long past ages and beliefs.

While collecting information upon some of these ancient beliefs and customs, I was in the habit of noting down any ideas upon the subject that I found in books, without copying

the exact wording, or even mentioning the title of the book, for I had then no intention of publishing; hence there is much scattered throughout the following pages which has been culled from books whose authors I cannot now name. Some of the books more recently examined are noted. I have also been indebted to many kind friends for information respecting local history, to whom I heartily return thanks.

Some of the illustrations were taken thirty years ago, others were taken lately, in outline, as they now stand, and altered in detail from memory, so as to represent their appearance fifty years ago; such, for example, are the "Old School" and "First Baker's Shop." The view of the "Old Castle" is modified from the sketch in "Hutchesoniana," by the addition of the "Old Merkland Farm-house." This house was mostly built from the materials of the Castle, a stone from which, ornamented with a pointed arch moulding, bearing in the centre 1611, the date of the founding of the Castle, was built into the front wall of the farm-house.

The map of the Village is substantially from memory, and consequently subject to error in some particulars. The map of the Islands or Inches in the Clyde is taken from Crawford's "History of Renfrewshire."

Some of my acquaintances have asked, "Why not bring your notes up to the present date?" My reply is—There are hundreds now living who know the particulars connected with the new portion of Partick better than I do, consequently

I have confined my remarks to these matters, many of which, if not given now, would in a few years hence be lost, for there are few natives now living whose recollection extends beyond my own.

With these remarks, I send my little book among my friends and the public, and hope they will find some of that interest in reading it that I have had in the writing of it.





CONTENTS.

	PAGE
Allan Craig,	74
Animals in Stomach,	226
Archbishop's Palace,	21
Archbishop's Mill,	53
Archy Lyon's Mill,	50, 54
Ark, The,	138
 Band, First, in Partick,	 258
Baptisms,	149
Beggars at Funerals,	108
Bells used at Funerals,	96
Bewitching,	180
Birth, Practices attending a,	148
Bishop's Manor or Castle,	21, 44
Bleaching and Dyeing Work,	41, 113
Black Art,	187
Blawart Hill,	11, 13
Building Old Bridge,	60
Bunhouse,	53
Burial Customs,	96, 101, 172
Burn Trout,	250
Burgh, Formation of,	115
 Canoe, Old, Found,	 262
Catherine Clark's Ghost,	172
Castle, Description of,	33
Celtic origin of name Partick,	11
Charter of Lands at Reformation,	64

	PAGE
Cholera—First Case in Partick,	166
Christening,	151
Churches, Origin of, in Village,	233
Cleland, Dr., on Mills,	47
Colquhoun, James,	76
Common,	110, 144
Constitution of Mission School,	91
Contract for Building Castle,	23
Conventicles in Partick,	31
Cooper's Well,	129
Cows kept by Villagers,	110
Crawfords of Jordanhill,	49, 60
Craigs, The,	67, 238
Curfew Bell,	84
 Death Warnings,	 167
Deid Clothes, Making,	165
Deid Bell,	96
Doctors,	166
Donaldshill,	266
Dredgie,	105
Drum,	79
Dummy,	189
 Educational Statistics,	 94
Elder Trees,	184
Emancipation, Catholic,	263
Etymology of Partick,	9
Evil Eye,	154, 186
 Fairies,	 176, 187
Fascinating,	197
Fellowship Meetings,	236
Ferrier, John,	74
Feus Granted at Reformation,	49, 64
Forests of Partick,	66
Four-leaved Clover,	178
Freemasons,	68
Funeral Customs,	96, 101
 Games,	 211

CONTENTS.

vii

	PAGE
Galbraith, William,	229
Ghost Story,	172
Gilmorehill,	264
Gibsons of Balahaggry,	66
Gibson, Hugh,	241
Glasgow a Forest,	12
Glasgow Deid Bell,	97
Glamour,	178
Grants of Partick to Church,	12
Grants of School Ground,	87
Heritors in Partick, 1587,	65
Herds, Public,	110
Hutcheson's Mansion-house,	23, 30
Hunt, Johnny,	253
Islands on Clyde,	19
Inns,	133
Jenny Brown,	166
Kelvin,	10, 58
Kelvin, Floods in,	260
King David's Grants,	12
Kilbrae,	147
Kid, Kid: an Allegory,	216
Lands called Wester Partick,	14
Lapaley, James,	85, 138
Letters from "Senex,"	34
Lint Steeping,	110
Lodge of St. Mary's, &c.,	68
Leishman, Dr., on Partick,	9
M'Indoe, George and James,	247
Marriage Customs,	156
M'Auslane, Colin,	258
Minstrels in Towns,	83
Minutes of Meetings to form Burgh,	122
Merkland Farm-house,	24, 44
Mezmerism,	296

	PAGE
Mission School,	90
Mills referred to in other Works,	47
Moon Observances,	208
 Names of Places belonging to the Bishops,	 22, 32
Old Mill,	52
Old Bridge,	60
Old School,	85
Old Houses,	133
Onion a Disinfectant,	224
Ordeal of Key,	199
Orchard,	30
Oswald of Scotstoun,	42
 Partick probably a Village in First Century,	 5
Partick, meaning of Name,	8
Perrie A., Account of,	74
Plague in Partick,	259
Pointhouse,	20, 57
Poets, Native,	247
Population,	114
 Quakers' Burying-ground,	 140
 Races, Partick,	 75
Raids in Village,	72, 115
Resurrectionists,	107
Roman Fort on Yorkhill,	1
Roman Roads,	5
Ruins of Hutoheson's House,	44
 Sabbath Morning School and Library,	 231
School Green,	146
Sanitary Condition in 1851,	116
St. Mary's Lodge,	70
St. John's Lodge,	69
Salmon Fishing in Kelvin,	77
"Senex" Letters on Castle,	34
Slit Mills,	56

CONTENTS.

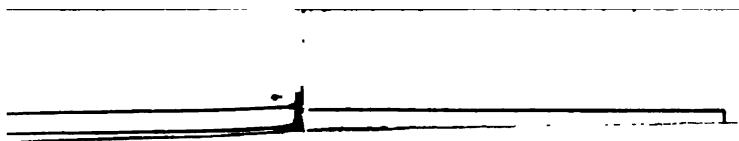
ix

	PAGE
Social Condition of Village,	43, 109, 147, 228
Steps Across Kelvin,	145
Strang, Dr., on Partick, 1800,	45
Superstitions,	148
Statistics of Burgh,	93
Timmer-toe,	254
Trustees of Old School,	87
Urns, Old, Found,	267
Village Drum,	79
Wallace, George,	255
Wakes,	170
Water Rights of Mills,	57
Water Supply Fifty Years back,	126
Wells, Analyses of,	131
Wedding Customs,	158
Wester Partick—What it included,	13
Wishes, Evils of,	190
Witch Power,	182
Wraiths,	167
Yorkhill a Roman Station,	1
Yoker,	13



LIST OF ILLUSTRATIONS.

Granny Gibb's Cottage, Dumbarton Road, fronting Title.	
Map of Village in 1820,	
Map of Clyde, showing the Inches in 1854,	
Old Castle, from south-east, with Old Merkland Farm-house,	
Wee Mill and Dam,	
Part of Old Slit Mills, looking east, &c.,	
Old Bridge, showing additions to breadth,	
View from Kelvin, looking north,	
Old Mason's Lodge,	
Subscription School, Goat,	
Funeral Bell,	
West View of Old Houses, Byres,	
East View of Old Houses, Byres,	
South View of Old Houses, Byres,	
Old Inn, Brew-house at back,	
Manaion-house, Byres,	
First Baker's Shop, established 1820,	
Foot of Knowe, looking east,	
Old Police Office, foot of Goat,	
View of Village from Castle Grounds,	





NOTES AND REMINISCENCES OF PARTICK.

WE begin our Notes of Partick in olden times by quoting the substance of a most interesting paper by John Buchanan, Esq., one of our eminent local antiquarians, upon some Roman remains found on Yorkhill in 1867, published in the *Glasgow Herald* newspaper, 4th March, 1868, which shows unmistakably that a Roman station had been at Partick at least 1700 years ago:—"Yorkhill stands high, and overlooks a large tract of country. A ford existed in the Clyde in the immediate vicinity. This was a locality very likely to have been chosen by the Romans for a small outpost to command the ford, as well as to watch the mouth of the Kelvin, which in its upper course swept close past and through the Antonine Wall at Bemulie and Cadder, but till the present discovery no remains of a Roman character have been met with at Yorkhill. Lately a new garden was formed on an elevated portion of these beautiful grounds, and in the process of trenching the workmen came upon a variety of Roman remains, proving unmistakably the occupation of Yorkhill by that ancient warlike people. These consist of several coins, one of which is of the Emperor

Trajan, who reigned from A.D. 98 to A.D. 117. It is of great brass, and commemorates his victories in Dacia, which included the modern Hungary and the region on both sides of the Danube. On the *obverse* of this coin the laureated head of Trajan in profile, and the inscription, with the name and title, are plain and distinct. The *reverse* of the coin is much corroded, but the figure of a female descended from an ancient Iberian family, draped and sitting in profile, holding a garland, can be faintly traced; the inscription, however, is gone. Judging from similar coins struck of the same character, probably it was *Optimo Principi*: a well-deserved compliment, for he was one of the greatest men that ever sat on the Roman throne. The other coins discovered, though decided Roman in workmanship, are quite obliterated. Beside the coins were found two rings of bronze, ornamented. One of these was worn on the middle finger, the other on the thumb, and both probably belonged to a Roman officer. There are also portions of a small and very delicate glass vase, the glass ornamented, indicating objects of luxury at this little Roman outpost; and a considerable quantity of pottery of the well-known Samian manufacture, the fragments of which have formed portions of jars, pitchers, &c. Last of all, a quantity of wheat, charred precisely similar to that found at the great fort at Castlecary many years ago, and at various other stations, for making bread to the soldiers. This discovery is valuable and interesting. It is the first satisfactory instance of Roman remains found in the immediate vicinity of what is now Glasgow.

"On the curious map of this country by Ptolemy, the Egyptian geographer, constructed *circa* A.D. 141, this

region of Caledonia is a complete blank, while at *Van-duara* (Paisley) the well-known Roman station there is distinctly represented—perhaps the Yorkhill outpost was subordinate to the large camp at Paisley, and communicated with the latter by means of the ford in Clyde and by the vicinal military way—which branched off from the main line, and is still recognized under the modern name of the Causewayside, an old street in Paisley. The idea of the outpost is more than probable, for the Paisley camp was intended to guard the shallow in Clyde opposite the line of the Antonine Wall, which, in its westward course, comes pretty near the brink of the river, while this Yorkhill outpost, on the opposite side, a few miles up, guarded the embouchure of the Kelvin, a stream which pierced the grand line of the Antonine barrier in the interior of the country. Perhaps the garrison on Yorkhill was under a centurion, and composed of picked soldiers for this dangerous outpost duty. But, then, it may be asked, why place a fort so far within the Antonine Wall, which of itself sufficiently protected from inroads of the natives this portion of the Roman province? The answer is, that at the time the coin of Trajan found at Yorkhill was struck, and the probable erection of the *Castellum* on that commanding spot, the military curtain which connected Agricola's row of forts between the Clyde and the Forth had not been constructed. The spaces between these forts, about two miles, were therefore quite open, and afforded opportunity for the fierce and hostile natives to make sudden raids in the Roman district. It was not till the time of Antonine Pius, two reigns later than Trajan, that these openings between the forts

were closed by the great rampart and fosse which became known as the Antonine Wall. The large camp at Paisley owed its origin to the same circumstance, and was continued till a late period of the Roman occupation to overawe the warlike people of a wide range south and west."

This important find corroborates certain traditions that were common in the village of Partick many years ago—that Yorkhill had at one time been a place of great importance—that a battle or battles had been fought upon or near it—and that a fragment of a sword and some other remains had been found at the foot of the hill by some of the tenants at Bridge-end when digging their gardens. We have never seen any of these relics, but the natives of Partick generally considered that they belonged to the Covenanters, or to these times, as conventicles were said to have been held in that locality; but, in all probability, had they been examined by any one skilled in antiquarian matters, these relics would have been found to be of Roman manufacture.

How long the Romans held Yorkhill as a station is not known; it may have been for centuries, as the Romans occupied and colonized this country for a period of 350 years, from A.D. 80 to A.D. 430. When the Romans invaded a country they never failed to avail themselves of the voluntary or compulsory labour of such of the natives as they could command and had occasion for. These were at once put to the construction of roads, bridges, and earthworks, and to raising provisions for the supply of the army and its followers. The Romans carried their arts into every country

they conquered; most of the common soldiers had both seen and practised farming, and many of them looked forward to retiring, according to rule, about the age of forty-five to settle down in farming villages, where they had a right to form military colonies, and to receive as their own property four acres of land. Thus the permanent occupation of any station by a large number of troops and followers attracted many to the neighbourhood, and created an increase of cultivators near the army for the sake of a market; and as many soldiers married natives, many of these, when they retired, preferred land near their comrades and relatives, so there always grew around such stations towns and villages of less or more importance, according to the size of the station. Thus we have Paisley, Crawford, Lanark, Castlecary, &c., &c. So that it is not too much to assume that if there was no village at Partick before the Romans converted Yorkhill into one of their stations, even although only an outpost, there would very shortly rise up a village on the northern bank of the Kelvin, close to the station, whose inhabitants would cultivate its fertile grounds, and probably use the natural advantages which Kelvin gave as to water-power. A people who were so far advanced in the knowledge of the useful arts, especially in relation to farming, as to use reaping-machines for cutting down their grain, would in all probability also have the knowledge of how to use water-power for the grinding of their grain, so that it is all but certain Partick has been a village since, we may say, the second century of the Christian era.

There existed an old road, or causeway, which ran

along the north-east side of what is now called Dowanhill, till about the beginning of this century, which was called the Roman Road. The proprietor of Dowanhill made many efforts to close this road against the general public, without success, for a few public-spirited individuals walked over it at short intervals for the purpose of maintaining the public right; but, said my informant, after the death of Thomas Douglass of the Scotstoun Mill, who was amongst the last who took an interest in the matter, the practice was discontinued, and a dinner to some of the neighbouring proprietors and a few pounds to the poor of the village prevented further opposition, not only to the closing up of this Roman Road, but also to an encroachment upon the public common in the Coarse Loan (Hyndland Street), above the Dumbarton Road, of which common we will have more to say hereafter. Referring to this Roman Road in a letter to Mr. Buchanan, he replies, "I have no doubt but Yorkhill was a small Roman outpost. I never heard of a road through Hyndlands to Kelvin. There certainly was a branch line from the great Roman Iter (which came from the eastward of Glasgow up Drygate, Dobbie's Loan, &c., on to West Kilpatrick), as shown on the ancient maps. This small branch *via* branched south at a point supposed about where Glasgow now stands (then a wilderness), and crossed Clyde at a ford supposed at Broomielaw, and thence to Vanduara (Paisley). Now, it is very likely that there may have been another short *via* running parallel with Clyde on the right bank, branching from the point where, as I have said, the road to Paisley crossed the ford and going westward to Yorkhill, for the Romans, as a matter of

course, always made a substantial road to all their stations, large or small, for marching the troops and conveying stores. I cannot, however, say anything positive as to a road coming through Partick, and therefore you must not lean to any conjecture of mine." We quite agree with Mr. Buchanan in supposing that there would be a road connecting the station of Yorkhill with the branch road crossing the Clyde, which would not be many hundred yards distant; but, in addition, we think it is not at all improbable that there was also another road from the station northwards joining that passing to Kilpatrick. The description of the old road called the Roman Road, passing through Downhill, given to me by the late George Craig, who knew it well, was, that it was laid or bottomed with large stones and blinded with smaller stones, and, although greatly out of repair, had the appearance of having been once a firm, good road; and this construction agrees with the description given of the Roman roads made through the wild country by the soldiers.

After the Romans withdrew from this country, there poured into it Saxons, Normans, and others, with new habits, laws, and forms of government, and then sprung up a series of petty kingdoms, of which Clydesdale, or Strathclyde, formed one. A few years ago, when searching for notices of Partick in the works of former writers, we were in high hope of being able to speak of our little native village as having been at one time the seat of royalty, from noticing a paragraph in Chalmers' "Caledonia," in which he mentions that King Roderic, who was contemporaneous with St. Kentigern, had a seat at Pertmet, which the learned author says is now Partick, a

village on the Clyde below Glasgow. But, in a series of papers in "Northern Notes and Queries," it has been satisfactorily shown that the Pertmet where Roderic resided is a place in the neighbourhood of Rutherglen, which town took its name from the same King Rutheric. We are therefore necessitated to speak of Partick as a plebeian village, depending for its continuance as a town on its own rural beauty, and on its local capabilities and advantages for manufacture.

In early charters, and other notices of Partick, the name is never found with the modern spelling, but variously, as *Perdeyc*, *Perthec*, *Pertiq*, *Perthwick*, *Perdehic*, *Perthnic*, *Prewyc*, and *Perthaic*. How and when it got the modern spelling we have not been able to ascertain. The nearest to it is in an old session book of the sixteenth century, where a person named Craig, belonging to the Waulk Mill of "*Partic*," is rebuked for non-attendance at the Kirk on the Sabbath-day. In a document, dated 1483, disposing of certain lands, it is spelt *Perthic*; while, in 1555, in a charter granted to John Stewart, fifth Provost of Glasgow, it is spelt *Perthwick*, as in earlier charters. Thus it is evident no particular rule was followed until after the sixteenth century, when the more frequent use of it in the drawing up of titles to land compelled a more definite mode of spelling the name, although they may all have had a similar Phonetic sound.

Much speculation has been advanced as to the origin and etymology of the name, which the different ways of spelling make difficult to trace. Most of these, however, are mere guesses, or modern inventions, which the following ingenious derivation will show:—

The Kelvin being a noted stream for the *Par* (young salmon), and that part of the river, from the Clyde to the waterfall above the village, being the best locality for the take of these fish, it was consequently named *Partake*. The old name Perthwick will not adapt itself to this fancy.

Dr. Leishman, in his "Statistical History of Govan Parish," supposes that the name is derived from Particate, a certain measure of land; for, when the Crown granted these lands to the Church, it described them as so many particates of land. This also is no more than a mere guess, and we think not a very happy one, for if the use of the measure gave a name to Partick, we would find many Particks in Scotland, as King David was very liberal with these grants, which were all defined by a similar mode of measurement. Prewyc could hardly originate from particate. But the land is named Perthic in the grant itself, which is conclusive internal evidence against it being subsequently named from a term used in the deed.

Another supposition is that *Per* in the *Cymro-Celtic* means *sweet fruit*, and *teq* or *deg*, *clear, fine, beautiful*. This locality in olden time being famous for its orchards and the quality of its fruits, its waters being clear and scenery beautiful, may have conferred upon the locality the name *Pertiq*.

Another derives the name thus: *Per*, in Latin, means through, and *thec*, or *theca*, a place of safety or deposite; and the ancient highway from Dumbarton to Glasgow being through Partick, this locality may have been fixed upon as a convenient resting-place or a place of safety for parties travelling in that direction, hence the name Perthec.

In an interesting book, published in 1871, entitled "Druidism Exhumed," by the Rev. James Rust of Slains, the rev. author argues that the names of most places in Scotland have a Celtic origin, many of them closely connected with the religious worship of the Druids, which was once universal throughout this country in ancient times. So struck were we with the whole question, as therein stated, that we wrote to the author, asking what were the probable etymologies of Partick and Kelvin, deriving them from the Celtic language, to which the rev. gentleman kindly replied in two letters, as follows:—"With regard to the etymology of some of the names of places, a person may require to see the neighbourhood before he can speak with certainty as to the exact translation or shade of meaning of the original word both for Kelvin and Partick. I would like to see the scenery about Partick. They are undoubtedly both Celtic names. Philologists, however, have always given Kelvin, as you say, from *coille*, f. a., wood; *abhainn*, f. a., river—making it *coille abhainn*, Kelvin, *wooded river*.

"Partick is, in Gaelic, descriptive of the locality which had been Druidical, although the remains have been removed, perhaps, at a very early Roman period. *Par* comes from *Barr*, s. m., a point or height, *dubh* (*bh* here always silent) signifying black or Druidical *iuge*, Gen. of *iug*, f. a., a nook, or retired, solitary hollow, cave, or den, the whole pronounced *Barduig*, *Parduic*, *Pardyke*, *Perthec*, &c., meaning the Druidical height at the nook or hollow, as the case may be. The river Ugie, in Aberdeenshire, gets its name from abounding in nook-bends and solitary hollows; you will see if the nook forming Partick refers to the nook formed by the rivers

at their junction." In another letter he says—"When formerly I wrote I had not laid my hands on my best map of your district, but since I have done it I am fully convinced of the accuracy of the etymology of Partick with which I furnished you. *Barrdubhiuge, the Druidical height at the nook*. This is descriptive of Partick's position upon the tongue of land formed by the bend, in the vicinity of Kelvingrove, of the river, which nearly reverses the direction of its flow. I also hinted at some additional information which I desiderated, in order to feel satisfied as to the correctness of the common etymology of Kelvin. In preference to *coille abhaiun*, the wooded river, as others make it, I derive it from *cuil abhaiun*, the *cornered nooky*, or *bending river*, which is most descriptive of its meandering course from its head to its embouchure into the Clyde."

We have given Mr. Rust's etymologies in full, and think them very ingenious. There is not so much difference between Barduig and Partick in their phonetic sounds as between Partick and Prewyc. The corruptions of names arising from similarity of sound are many. In the neighbourhood, in a part once called Wester Partick, we have Blawart Hill. In our young days it was called *Blood Hill*. It was so named on the farmers' carts, and is still called so by old people. It was a popular belief that it received that name from some bloody deeds done there by Claverhouse, who was said to have belonged to the neighbourhood. This same place, in old deeds, is named as *Blavat Hill*, *Blawat Hill*, *Blart Hill*, and now *Blawart Hill*. Following up Mr. Rust's suggestion, we have made search and inquiry for Druidical remains, but

without any real success. One farmer remembers a large stone, standing in a field on his farm, which was broken down and removed a great many years ago. As we have seen that the Romans had a station in, and probably a road through, Partick, it is possible that they removed any Druidical remains then existing, or such may have remained until a later period, and been removed by the proprietors of the land. The existence of Druidical remains in the neighbourhood was believed in by many of our local celebrities. We extract the following reference to Glasgow from the late Principal Macfarlan's "Statistical Account of the Parish:"—"It has been reported by tradition that the space now occupied by Glasgow had been previously covered by an extensive forest, within the recesses of which were celebrated the religious rites of the Druids. It is well known that the first teachers of Christianity generally established their churches on the spots which had, in the estimation of the people, been previously hallowed by the habitual performance of their devotions. It is probable that Kentigern, following this principle, founded his Church here on the vestiges of the Druidical circle." However, we must not forget that the researches of the archæologist at the present time are not favourable to much that has been said respecting the Druids in former times—a controversy we are not competent to enter upon, even were this the place.

The earliest notice we have seen of Partick is an account of the consecration of the Glasgow Cathedral, in 1136, when King David endowed it with a part of the lands of Peidyece. "Some time before the year 1147," says Cosmo Innes, "King David I., with consent of his son

Henry, granted Govan and the See of St. Kentigern of Glasgow in pure alms, and soon afterwards Herbert, the Bishop, erected into a prebend, in the Cathedral of Glasgow, the Church of Govan, with all its ecclesiastical rights and pertinents, and with the Islands between Govan and Perthic, together with that part of Perthic which David the King gave to the Church of Glasgow at its dedication, and that other part of Perthic which the same King afterwards gave in pure alms to Bishop John and his successors." Again he says, "It seems probable that before 1152 Govan and Perthic, which were distinct manors, were also distinct parochial territories, the latter lying on the north and the former on the south side of the Clyde. The islands in the river, then existing between them, have now disappeared and become part of the mainlands."

From many references in old charters it appears that the name Partick was applied to a pretty large tract of land, extending from Yoker on the west to Gilmourhill or Kelvin on the east. In a long article, addressed to the editor of the *Glasgow Herald* in 1864, the writer makes an exhaustive inquiry into the question of the application of the name to the west portion of these lands, viz., Yoker, Blawerthill, &c.; evidently in answer to a doubt thrown out by William Semple, who, in writing a continuation of Crawford's "History of Renfrew," which he published in 1782, wrote:—"How Mr. Crawford comes to mention Wester Partick I do not know, for although I made diligent inquiry at the Blawerthills and Yoker, I found no such name." The writer, after an apparently careful research amongst Charters and Rent Rolls, says of Wester Partick:—"It befalls us now, how-

ever, to refer to the lands of Wester Partick; and, in doing so, to keep in view that in 1451 the lands which were let to Walter Stewart, Squire, were not denominated 'Wester Parthwic,' but generally 'all and sundry' the King's lands of Perthwic; that in the title made up in 1471 (twenty years later than the life-rent tack) by Elizabeth Stewart, the lands are then described as 'Wester Partick,' and that this Wester Partick, in 1505 (of which Craigends and Mynto were portioners) was composed of the following pendicles:—Bertanlug, Yoker, Philpisland, and Rywray—four in number. But a puzzling question is—Did the appellation 'Wester Partick' in 1471 embrace all the lands let by James II. in 1451 to Sir Walter Stewart? Ten pounds Scots was the rent payable under the life-rent tack; while Craigends and Mynto each paid five merks only, in name of feu farm duty, or ten merks in all, as is discovered from the instrument of 1505. In the old retours and 'taxt rolls' of the county, about the middle of the sixteenth century, the 'King's proper lands' at Renfrew stand valued at ten pund Scots, or fifteen merks, under these appellations—Yoker, five merks; Blawarthill, five merks; and King's Meadow (or Insche), five merks. There can be no reasonable doubt that the name Wester Partick embraced the lands of Yoker and Blawarthill; but did it also include the five merk land of King's Meadow? We might be induced to hold that it did, if the statement of Hamilton of Wishaw could be relied on, which is given in his history of Renfrewshire, written about the beginning of the eighteenth century, and a little before the time when George Crawford published his history. Hamilton says, in describing the parish of Renfrew,—

'There is also within this parish, upon the north side of the Clyde, the Yoker, Blawarthill, and King's Meadow.' He is characterized by Mr. George Crawford as 'an antiquary of no little fame;' and we can hardly conceive how, if the King's Meadow lay not on the north but south side of the Clyde, he could get into the glaring error of connecting this pendicle with the other two, and saying that it was on the north; and yet it would appear that, if there was a King's Meadow on the north, there was one also on the south side of the Clyde, for Mr. Crawford speaks of having seen a tack 'of the Castle of Renfrew, with the orchards and meadows, to Robert Lord Lyll' in 1468 (1458?); and the Rev. Mr. Macfarlane, minister of Renfrew, and writer of the 'New Statistical Account,' mentions that 'immediately adjoining, and stretching away from the burgh, there had been an extensive orchard, and part of the fruit trees are remembered; and farther on was 'the King's Meadow.' It is still called by the same name; the lands formerly an orchard are still called the 'Orchard;' the site of the castle is still called 'Castlehill.' Again, supposing that Wester Partick did not embrace the King's Meadow, a question which arises is—Did it extend to those other lands on the north side of the Clyde, in the parish and county of Renfrew, now called Scotstoun and Jordanhill? That it did we doubt, for reasons to be afterwards stated. Yoker is a name which is still in use. Rywray is now, we believe, Blawarthill, but Bartoun lounge and Philpisland have gone into desuetude; and it is difficult to determine to what lands these names applied. That both, or either of them, had reference to Scotstoun or Jordanhill does not anywhere appear; and

Scotstoun, as a name, was in use as early as 1505, and even before that period; and it is in that year, in the instrument referred to, that the names of Bartoun luge, Yoker, Philpisland, and Wryray, are first discovered as the names of the different pendicles of which Wester Partick is composed."

Scotstoun and Jordanhill have also been considered as parts of the land designated Partick. That the former was, we think there is little doubt; but, so far as we can find, it did not include Jordanhill, and on this subject we again take the following from the paper already referred to:—"There must be very great doubt, however, that Scotstoun or Jordanhill were ever parts of Wester Partick. The former is a £9 land of old extent and the other a £5 land, while Wester Partick, called Yoker and Blawerthill, is only a ten merk land. Curious enough, Yoker, Blawerthill, and King's Meadow are entered in the old retours of the county as each a five merk land, or the three in conjunction a £10 land (fifteen merks being equal thereto), while the names of Scotstoun and Jordanhill do not appear, showing either that they were comprehended in these three five merk lands, or were attached to some other estate larger in extent, and the name of which alone was entered on the Taxt Rolls of the county. Scotstoun was held by a Robert Montgomery under that name as early as 1488; and as to Jordanhill, it was under that appellation conveyed by Laurence Crawford, of Kilbirnie, for the endowment of a chaplainry at Drumry, near Garscadden, before the year 1476. Crawford, the historian, says that Captain Thomas Crawford, the son of Sir Laurence, obtained the lands

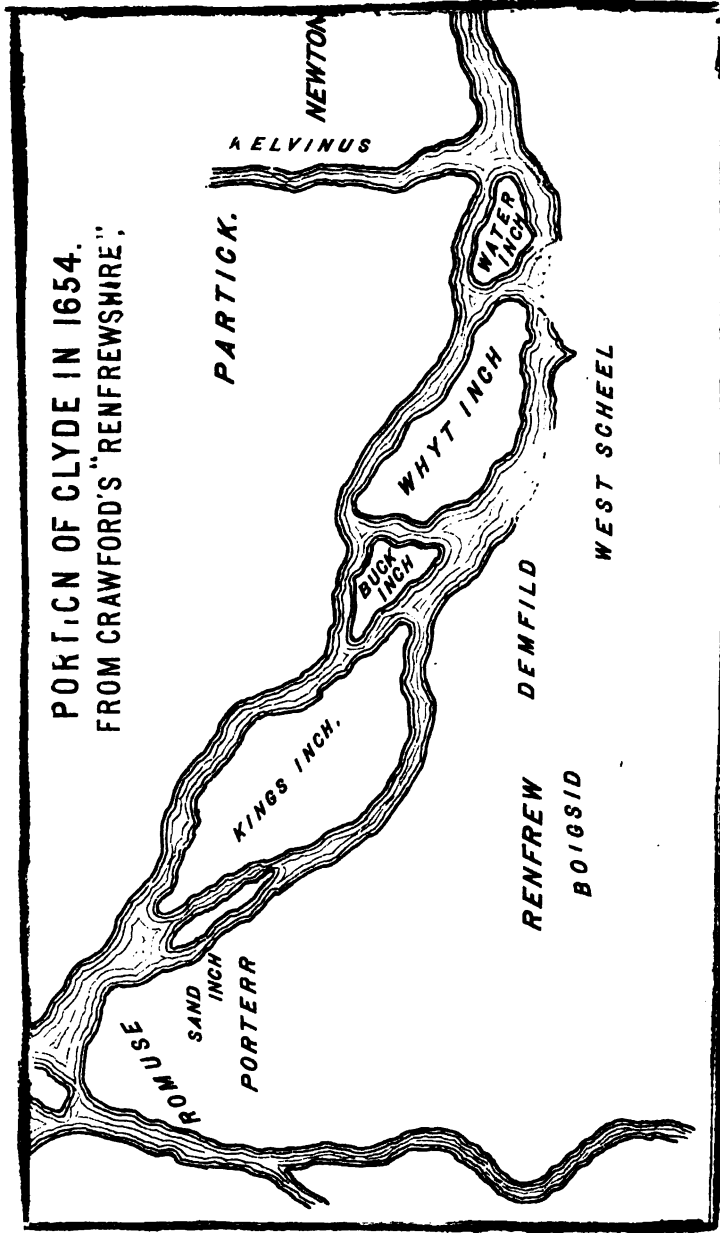
in 1562, on the dissolution of the religious houses, from the chaplain, a Bartholomew Montgomery. In the remarks on the Ragman Rolls appended to Nisbet's 'Heraldry' (vol. ii.), by, it is said, Mr. George Crawford, a different version is enunciated. It is there said that an Alesandre Scot de Perthick was one of those magnates Scotie who swore fealty to Edward of England about 1296, and that from him the land was named 'Perthick Scot'—that this property passed from Scot to a 'Nicholas de Strivelyng de Busbie,' and that by the daughter and heiress of the latter it went to John Semple, a brother of the house of Eliotstoun, who, in 1409, was designed 'Dominus de Perthic'—that from the Semples it was carried by an heiress to Sir Walter Stewart, of Arthurlie, who, in 1439, was designed 'of Arthurlie,' both in the register and in a charter, which was in the hands of Lord Ross—and that from Sir Walter, two daughters, his co-heiresses, carried it to the Stewarts of Minto, and Cuninghames of Craigends; Mynto having received, as his share, the land of Perthec Scot. In this statement there is some truth, no doubt, but yet, as we fear, a very considerable amount of error. We have seen that Scotstoun, Easter and Wester, was, in 1484, in the hands of a Robert Montgomery, and we presume that the lands now called Scots-toun is the same as Perthic Scot. At the same time, we are informed that there were Montgomeries of Scotstoun down to a period not very distant, and much later than either 1439 or 1471, when Elizabeth, the co-heiress of Sir Walter Stewart, was invested. Moreover, the author of 'Caledonia' remarks (iii. p. 772) that Macfarlane of Macfarlane, a distinguished antiquary, had seen a transumpt

of a charter (i.e., an authenticated copy), dated in 1414, granted by Robert Stewart of Scotland, afterwards Robert II., 'of the lands of Wester Perthnick to Nicholas de Strivelin.' Now, this charter being granted by Robert II. when Stewart of Scotland, must have been prior in date to 1370-1, the date of his accession; and, in the second place, it regarded Wester Perthwick, and not Perthick Scot, the two being seemingly confounded by the author of the remarks on the Ragman Rolls. How long this land of Wester Partick remained with Nicholas de Strivelin, or his descendants, may not appear; but in less than a century afterwards we find them in the hands of the Crown, and being let to Sir Walter Stewart in 1451, which contradicts the view that it was by a daughter and heiress of Sempill that those lands came to Sir Walter. Besides, it is abundantly clear that it was not Perthick Scot that Mynto received with the daughter of Sir Walter Stewart, but a fourth part of Arthurlie, and a half of Wester Partick.

"That Perthwick Scot received its name from 'Alesandre Scot, designed de Perthick,' would seem to be true; and, if so, it must have come to him from the High Stewarts, to whom all the barony of Renfrew belonged, but how or when it passed from him or his family does not appear. At a very early period, however, it is found in the hands of the Stewarts, who were designated of Derneley, a branch of the High Stewarts."

These extracts suggest that the district of land originally called Partick was subdivided into Wester Partick, Partick Scot, Easter and Wester, and Easter Partick, in which latter the village was situated; but I have never seen any documentary evidence that the east portion

PORTION OF CLYDE IN 1654.
FROM CRAWFORD'S "RENFREWSHIRE";



was called Easter Partick. In King David's grants to the Church, which are lands situated in the east portion, nothing is said of Easter Partick; however, there being a Wester Partick, I think it reasonable to conclude that there was also an Easter. The name Partick has long since ceased to be applied to any portion of these lands west of Whiteinch, or out of Lanarkshire. Renfrewshire was included in Lanarkshire until 1406, in which year it was disjoined. This no doubt tended to separate the connection between what we call Partick proper and the western districts. Some of the theories into the origin of the name Partick are much affected by the consideration that it was applied to a large district of country, instead of a village on the immediate banks of the Kelvin, to which most of the guesses apply.

The bed of the Clyde was formerly very broad, and had several channels, which at places diverged further north than the present channel. These channels were divided by islands termed Inches. The first of these stood about 150 yards below where the Kelvin joins the Clyde, and was known as the "Water Inch," then the "White Inch," "Buck Inch," "King's Inch," and "Sand Inch." Tradition says there were several smaller Inches, the names of which are lost. Water Inch and White Inch have been joined to the north side of the river. Elderslie House stands on what was formerly King's Inch. The accompanying Map shows these Inches in 1654. The Water Inch existed till within these thirty years, although joined by a narrow point of land to the meadow. The water between it and the meadow was called the *Isle*, which grew full of reeds, and was a haunt for pike and eels.

There is a singular difficulty in connection with the piece of land on which the Pointhouse stands, or probably we should say stood, for it used to be nearer Govan than at present. This is the only part of the parish of Govan that stands south or east of Kelvin, and a few years ago this led to some disputes who should lift the rates. Dr. Leishman, writing in 1840, gives it as probable that formerly the Kelvin joined the Clyde on the south or up side of the Pointhouse; or perhaps, he says, the ground on which the Ferry House was built may originally have been a delta, and cannot in any other way account for the fact that this is the only part of the parish which is found east of the Kelvin. If the Clyde formerly ran so much farther north than it now does, is it not probable that the Clyde ran on the north side of the original ferry, and that the first house was built on a point of land on the Govan side of the river? In former times the almost entire interest in the ferry belonged to Govan, and it was more probable that the house was in Govan than on the opposite side of the river. That it was originally built on a delta we think inadmissible, for during a great part of the year people could not reach the ferry without wading, or by steps. It may, however, have been that the Kelvin entered the Clyde above the ferry-house, in which case it would show that the convenience of Partick people was an item with those who established the ferry, and that the Kelvin, and not the authorities, had been to blame in its being placed in the most unsuitable place for them.

A regular ford for horse from the meadow, through the Kelvin to the ferry, existed within these sixty years,

opposite where Messrs. Tod & M'Gregor's works now stand, which the late George Oswald of Scotstoun kept open while he lived, by riding through it several times in the year. And we have seen Mr. M'Latchie, Mr. Oswald's factor, doing the same after Mr. Oswald's death. When Mr. Gilbert of Yorkhill banked, with a stone dyke, the south side of the Kelvin, he did not provide a passage or road for a horse at the ford, but he was afterwards obliged to make one, which passage remained long after Mr. Oswald's death. The ford ultimately became impassable by reason of the deepening and other improvements of the Clyde and mouth of Kelvin.

We have already said that there was a common impression amongst the old inhabitants of Partick that it was at one time a place of great note, apart from its local advantage for water-power. We have endeavoured to find out upon what this impression was based, but, excepting the Roman occupation, the only thing we can find is its connection with the Church, and the Bishop of Glasgow having had a residence in or near it.

"The Bishops of Glasgow," says the author of "*Parochiales Scotiæ*," "had a residence in Partick before 1277. In 1362 the compromise of a dispute between the Lord Bishop and his chapter took place at the *Manor-House* of Perthic." It is stated that this compromise was brought about by a meeting of the following:—The Bishops of Dunkeld, Brechin, Orkney, and Gallo-way, and the Abbot of the Holy Cross, Edinburgh. Now, if these great men met at the house in Partick, which is indicated by the document being dated from there, then the house must have been one of con-

siderable pretensions; and in the "*Registrum*" we read of Helias de Perthic, Petrus de Perthic, Rector of the Church of Rutherglen, Johannes de Perthic, Dominus Petrus de Perthic, Jocelinus de Perthic, and others, a string of notables and persons of such dignity that they would necessarily require many dependants, whose accommodation would form a little village alone. It has been stated, and we have read somewhere, that the bishops continued to reside in Partick till the time of the Reformation, 1560, and that Bishop Bethune, after collecting many of the sacred relics belonging to the Cathedral, secreted them in his meal mill in Partick till an opportunity was afforded him to remove them with himself into France. It is said that he fled from his Manorium in Partick. In connection with these historical references we have the names of certain localities still existing, as Archbishop's Mill, Bishop's Byres (now Victoria Street), Bishop's Meadow and Orchard (now forming the docks and meadow lands west of these), and the Bishop's Road (now forming Mill Road and Queen Street); but, strange to say, we have no idea where the palace or manor house itself stood. All we can find is a statement in "*Parochiales Scotiæ*" that "it is supposed to have stood on the bank which overlooks the junction of the Kelvin and the Clyde."

Till within these thirty-five years an old ruin stood on the bank of the Kelvin, opposite the slit mills, which Chalmers in his "*Caledonia*," and Clelland in his "*Annals of Glasgow*," called the "Bishop's Castle." Chalmers note runs—"That Archbishop Spottiswood, who greatly repaired our Cathedral and the archiepiscopal palace,

also built, in 1611, a castle at Partick to serve as a country seat for the archbishops, as one of his castles was destroyed at the Reformation." This statement, as we will see, lacks authority. Mr. Laurence Hill, in his interesting pamphlet "*Hutchesoniana*," has satisfactorily shown that this ruin, called "The Bishop's Castle," was erected by George Hutcheson as a country residence; and, to put the matter beyond doubt, Mr. Hill, in the above-named pamphlet, publishes a copy of the actual contract and specification for the building, headed, in the quaint language of the time, "Contract betwixt me and ye masoun in Kilwynning anent the bigeing of the house in Partick," 1611. The late Mr. James Smith of Jordanhill compared the (said) contract with the ruin, and had no hesitation in identifying it as the ruin of George Hutcheson's mansion.

By the kind permission of Mr. W. H. Hill, we are enabled to give the contract, which in itself is a perfect treat:—

THE CONTRACT AND Specification for BUILDING
PARTICK CASTLE.—1611.

"CONTRACT BETWIXT ME AND YE MASOUN IN KYLWYNNING
ANENT THE BIGEING OF THE HOUSE OF PARTICK.

"AT Monkriding and Glasgow the Nynt and fourteine days of Januar The yeir of god J^m vj^o & allewein yeiris It is appointedt agreit and finallie endit betwix George huchesoune noter in Glasgow as principall and James hamiltoun mercheand burges of glasgw as cautioner and souertie for him for fulfilling of his pairt of y^a p^a contract cōiunctlie and seuerallie on y^a ane pairt William Myllar masoune in Kilwynning as principall and thomas

Newing of monkridding as cautioner and souertie for him for fulfilling of his pairt of y^e p^{re} contract cōiunctlie and seuerallie on y^e vther pairt In y^e maner Forsamekle as the said george hawing ane hous foundit in partik wthin ye baronie of Glasgw and ane pairt of y^e wallis and grund yrof alreddie layid qlk being intendit to haue bene maid ane eard hall and now of Intentioun to alter ye same In forme and maner following . Thairfoir the said william binds and obleississ him be himself his airis exores and assigns / and sufficient layars hewairs and barrowmen In sufficient number To enter to ye performance of the work following anent ye biging of ye hous efterspeit betwix and the first day of apryle nixtocum And to big and pforme to ye said george his airis or assigns Ane hous / ane Jame / Turnpyiks and all uther easmentis yrof concerning ye stanework & masounwork of ye samyn To wit the said william In ye moneth of marche nixtocū sall caus Tak down the stanework alreddie biggit and to cast the grund of ye house qll the grund be fund sufficient qron to lay the grundstane and to caus hew ye stanes alreddie won in ye said moneth of mche Sua y^e ye said william and his seruands may enter to the laying the said first day of apryle nixtocū and to vpbig ye samyn hous & Jame of sufficient thickness of ye walls yrof as may serwe for ane woltit hous . The mayne hous being maid thrrie futtis and ane half of the said georges awin fute betwix cuuingze and cuuingzie langer nor the gavils yairof ar pntlie layid containing twa woltis laiche and the Jame aff ye north west side of ye maynehous to be ane wolt fra ye syde-wall of ye maynehous to ye kitching braiss being saxtein futtis wtin ye walls of breid and saxtein futtis of lenth

compting twa elnes for sewin fuittis with ye odyer pend and kitching brais In ye gabill of ye Jame of sufficient forme & quantitie as becumes by the lenth of ye saids saxein fuittis Ane turnpyik to be biggit and raisit be it self at ye northeist nuk of ye maynhous of nyne or ten futis wyde wtin ye walls / qlk turnepyke sall ryis be ane gawill be it self abone ye sydewall of ye mayne-hous w^t ane paittet gawill to serve for ane cabinatt be ane hewin dure yrto in passage fra ye eist chalmer The newalls alwayes of this turnpyek passand be fair passage to ye halldure and geisht abone to serwe the cabinatt and ane passage be ane woltit trans fra ye turnepyik yet to ye laiche sellars & kitching Ane paintrie to be maid vpoun ye north syde of ye hall be west the hall dure w^t ane passage yrfra inneth the same down to ye eistmest sellar / And at ye west syde of this paintrie vpoun ye aingill ane kirnall turnpyik to ryis be ane hewinn dure passing aff the syde of ye hall to serwe the haill heiche chalmers and wairdroip of convenient breid and heicht for eissie passage y^to with guittar stanes hewin & layid at the aingills of ye turnpyik for conuoying of ye wattir dropis fra ye mayne hous & jame The heicht of ye walls of ye mayne hous to be threttie thrie fuittis of heicht fra the grund yrof to the wall-heids Comptand twa elnes for sevin fuittis and ye walls of ye Jame to ryis of sik heicht abone as may mak ye ruiff of ye Jame als heiche as the ruiff of the mayne hous The hall hawing foure Ingangand windois and ane lyand window of sufficient heicht and breid; Ane fyne yett / hall dure / twa sellar duires / kitching dure pain-tree dure kirnall turnpyik dure chalmer of dais dure heich-chalmer dures and all uther dures and windois

neidfull Ane chynay in ye west gawill of ye hall and ane chynay in ilk chalmer being all sufficientlie pendit as becumes w^t all uther windois and lichtis necessar to serue the same with dry preweis maist comodious & easfull in ye walls of ye chalmers and hewin dures yrto to serue the vse yrof Thrie paittit gawills of ye mayne hous & Jame and the hall turnpyik gawill paittit & the haill walls tymmer tablett sufficientlie hewin & the chyney heids weill busket / with jaw hoills bowells gaigis and vther comodious lichtis as may be haid to the hous and Jame yrof heiche and laiche In sufficient number as the said George pleisses To hew and lay the haill lyntalls and harth stanes . The haill durs and windows to be pendit outwith abone ye lintalls and inwith at ye back of ye lyntalls be pendyt stanes cleinlie hewin And the said Williame binds and obleissis him at the said Georges pleasur aither to big ane heiche pend upone aine pairt of ye north sydewall of ye mayne house that the heiche chalmer abone the chalmer of daiss of ye Jame may be conjoint w^t ye breid of ye hall and maid ane galrie fra ye gawill of the Jame to ye south syde of ye maynehous alongistoward the westgawill south and north Or gif ye said george will haue the heiche chalmer abone ye chalmer of dayis rather maid in ane chalmer be it self nor be ane galrie as said is In y^t cais the said Williame sall big ane braiss to ye said chalmer in ye kitching gawill w^t tua windois to serve that heiche chalmer swa y^t abone ye foresaid chalmer thair may be ane wairdroip in ye ruiff of ye Jame and ane passage fra ye kirnall turnpyik yrto The Jame y^{r^{ty}} being four hous height In ye qlk wairdrop the said w^m sall big ane fair storme window on ye west syde with ane storme windou in ilk

heiche chalmer abone ye hall w' ane window to ilk ane of ye saids twa chalmers in ye twa gavills of ye mayne hous AND becaus all thingis anent ye finishing of ye masoune work foresaid cannot be set doun in writ Thairfore the said williams binds & obliesses him as the work ryiss to work the same sufficientlie with all Commodities and necessar easmentis to ye said georges profeitt alyke as gif everie Comodious easment war set doun pticularlie herin w'in ye heicht breid and lenth of ye hous Jam and turnpyiks forsaid That thair sall be na occasion of ony new task or new agriement y'anent At the qlk work the said williams w' hewars layars and barrowmen sall abyde fra ye day of y' enterie foirsaid sua lang as the said george hes materialls qll ye same be compleit And gif in default of materialls they be constraint to leif work . The said williams w' his seruandis how sone ye said george beis prowdydit sall enter againe to ye work and abyde y' at qll ye same be endit . And the said williams sall caus his borrowmen mixe the lyme & sand mak ye mortar and fetch watter yrto Qlk premisses the said williams and his said Caur binds and obleiss thaim y' airis exoris & assigns coniunctlie and seuerallie To fulfill & performe to ye said George and his forsaid For performing & compleiting of ye qlk work The said george as prin" & his said caur Bindis and obleiss thaim y' airis exoris & assigns coniunctlie and seuerallie Thankfullie to content pay and delyuer to ye said Williams myllar for himself his seruands and borrowmen The soume of *ffyue* hundrethe threttie merkis gude & vsuall money of Scotland To wit ffoure hundrethe threttie merks yrof for ye work and ane hundrethe merkis in satisfacioun of all morning and

efternoines drinks disjoynes sondayes meitt drink at
 onlaying of lyntalls or ony uther thing can be crawit fra
 ye said george in ony sorte (Except the said williames
 bountethe as maister masoun according to his deserwing
 at ye end of the work be the discretioun of william
 andersone of Stobcross to quhome baith ye Pteis has
 submittit thame selffis yranent .) QLK sowme sould be
 payet as followes viz . ane hundrethe twentie pundis at
 ye beginning of ye work qrof the said w^m grantis the
 resseit of fourtie merks in hand at ye date of yir pnts
 dischairgingye said george and his caur yrof the remanent
 extending to sewinscoir merks to be payet at ye said
 williames enterie to ye laying of ye work at ye first day
 of apryle fairsaid Ane hundrethe pundis at ye geistis
 laying of ye hous and Jame ane hundrethe merkis at
 sydewall heicht quhen ye walls are lawellit and ane
 hundrethe merkes at the Compleiting of ye said work
 In full payment of ye haill sowme forsaid Lykeas ye said
 george sall caus scharp y^r irnes and furneis ane wricht
 to help to mak ye schaffels and futegangis and to mak ye
 syntreis and lay the timmer yron for beiring of the pend
 mak ye cowmes to ye pendis of the dures & windowis and
 mak all vther tymmer work necessar And gif any of the
 said pteis faills to fulfill y^r pairtis of ye premisses sua
 y^r y^r other party sall be constrayned to registrat this
 or to rays or use ony execution In y^r case
 the pte brekar and his said caur obleississ thame
 Cōiunctlie & seuerallie To pay to the uther partie the
 soume of ane hundrethe pundis money of liquidat
 expenses besyde execution for fulfilling of ye premisses
 And ye pteis obleisses thame y^m airis exors assigns and
 q^t sumever intrors w^t y^r guids & geir To warrand freith

relief and skaitless keep y^r saids cautioners in ye premises and of all cost skaith danger entres & expensess can be incurrit hereby . And for ye mair securitie the ptes and caurs ar content and consentis that yir pntes be actit and regrat In ye buikis of counsell or Comissars buiks of glasgw athir of y^r decreitts and auctoriteis interponit heirto W^t lres & executorialls of horning poynding and warding on ane single chairge of Sax dayes allanerlie to pass hereon And to yis effect constitutes

thair prors Cōiunctlie and sewerallie promitten de rata In witnes qrof yir pntes writtine be mr Johne huchesoun servitor to the said George Huchesoun the pairteis and Caurs hes subscriyvit w^t y^r hands as followes At day zeir & place foirsaid Before yir witnesses viz at Monkriding Robert fergushill of that ilk James Hamiltoun of ardoche hew montgomery of Smythsoun and ninian Nevin brother germane to the said Thomas / And befor thir witnesses to ye subscripun of ye said george and his cautioner the said fourtein day of Januar viz Robt pebills mchand in Kilwyning the said m^r Johne huchesoun and Mr thomas Huchesoune writtar thar (*subscribed*) George huchesone wth my hand . James hamiltoune cautioner . William miller with my hand . J Nevin of monkriding cautioner . R Fergushill witness . James hamiltoun witness . hew montgomerie witness . Mr John huchesoune witness . Mr thomas huchesoun witness .

In 1632, in the Will of Mrs. Hutcheson, there are items of some interest to us, such as—In Partick property there were:—

"*Item.*—Three kye, ane stirk, and ane calf, estimate to £44 Scots.

"Item.—Standing in the barne of Partick, 39 threaves of beir, whilk grew upon the orchard, estimate to contain 14 bolls; price of ilk boll with the fodder, £6 13s. 4d.

"Item.—29 threaves mashloch oats, qlk grew there the said year, estimated to contain ——— bolls; the price of ilk with the fodder, £5 6s. 8d."

These two items are of importance. As they show that the orchard was not at the time used as such, but for serial crops, or as a common park, its use as an orchard must have preceded this date. Among the list of heritors of Govan in 1578 there is a William Younger mentioned as having the yard called Bishop's Orchard. As the word yard is synonymous with garden, it may be that it was kept as such before it came into the possession of George Hutcheson. We remember some famed fruit-trees in gardens in Partick which were said to have been taken from the orchard.

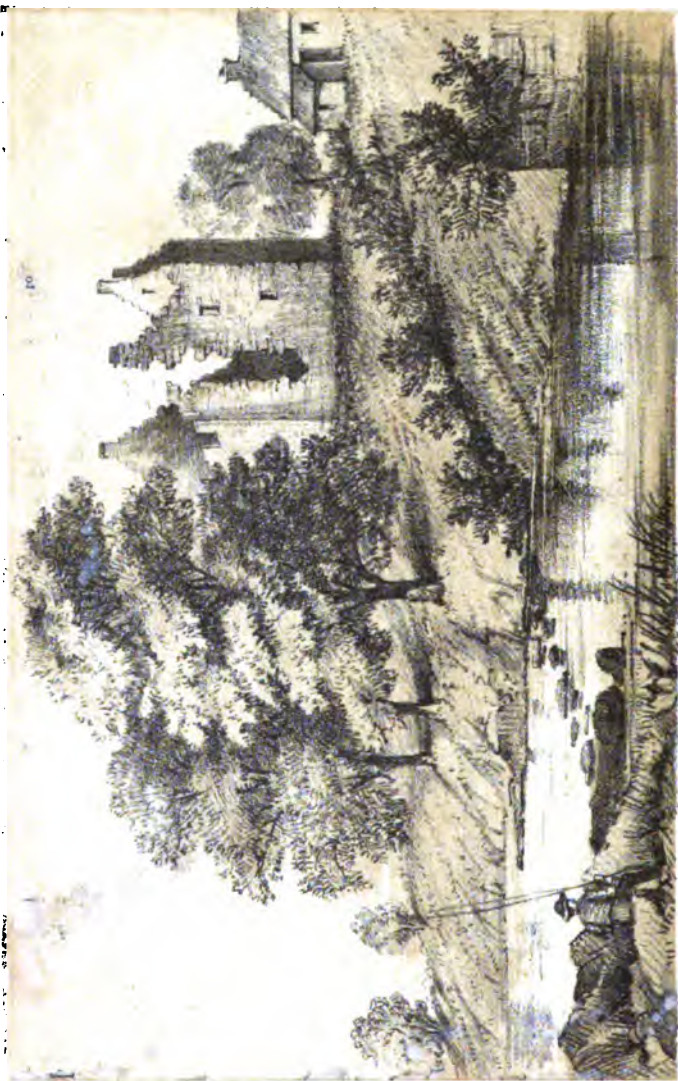
The house in Partick seems to have been let after the death of Mrs. Hutcheson, for in 1663 there is an account for glass-work against Mrs. Thomas Hutcheson, wherein occurs the following item;—"In Partick fyve glase windoes in George Mures house and four wyrees in the forsyd and tuo glase windoes to the house of Partick are fourtiffive foots and ane half foot inde, ij 5 0."

Before pursuing the progress of the house to decay, let us inquire why the private residence of George Hutcheson got the designation of the Bishop's Castle, as so distinctly affirmed by both Chalmers and Clelland. It has been suggested that probably the house was let out after the death of George Hutcheson to one of the Episcopal bishops—Burnet or Spottiswood—and hence the name. "Bishop Spottiswood," says M'Ure, in his

"History of Glasgow," "was a benefactor to the Cathedral, which from the time of the Reformation had been much ruined and neglected ever since the suppression of Popery, and to the archiepiscopal palace—I mean the Bishop's Castle—both which he put into tolerable good condition of repair." This cannot refer to Partick, as the Bishop came to Glasgow in 1612. Hutcheson's house was founded 1611, and the Bishop left Glasgow in 1615, before the Partick house was let.

Bishop Burnet may have rented the house in Partick, so far as dates are concerned, he being translated from Aberdeen to the Archbishopric of Glasgow in 1664, and continued till 1669, when he was deprived of his See and retired to a private state of life, and was again restored to the Archbishopric in 1674, and remained till 1679. He was a high Episcopal man, and disposed to carry conformity to the full standard of the law, and made himself very active against the Presbyteriana. On his information it is stated that Mr. James Dunlop of Househill was summoned before the Privy Council in 1676, and fined in 1000 merks for neglect of his duty as Bailie-Depute of the Regality of Glasgow, in allowing conventicles to be held at Partick, Woodside, &c., and was declared incapable of holding his office, although he was not accused of maladministration. In connection with these conventicles, the snug little valley on Kelvin bank above the Garrioch Mills, and the *Craft-cryne* on the north-west side of Partickhill, at that time a wooded dell, have been pointed out as the places where these meetings were held. This may have given some colouring to the Bishop having a house near the localities named, but only apparent, as he was equally active

throughout the whole of his diocese. Even had Bishop Burnet lived for a short time in Mr. Hutcheson's house, which would then be fifty or sixty years old, it is very unlikely that this circumstance would confer upon it the name of the Bishop's Castle; and it is to be remembered that the whole locality around the castle had Church designations before Mr. Hutcheson built his house. As Bishop's Orchard, Bishop's Meadow, there were also Bishop's Byres and Bishop's Mills. Our opinion is that Mr. George Hutcheson's house was built on or near the site of the old manor belonging to the Catholic Bishop of Glasgow. Supposing this manor-house existed in good repair at the Reformation, it is more than probable that it was allowed to get out of repair, as the Act for transferring the property of the Church to the Crown was not passed until 1587; and although the lands, such as the Orchard, were rented out by the Bishop, possession would not be taken of the house until the Crown granted authority and power to dispose of it. It appears from the contract for building Mr. Hutcheson's house that he had began to build before 1611, but, having gone on a certain length, he had changed his mind as to the size and plan, hence the contract embraces the taking down what had been built and the laying a new foundation. This contract, it is to be observed, is merely for workmanship, the materials being supplied by Mr. Hutcheson, so that we think he used up much of the old materials which existed in the Bishop's manor. Were it not from some such cause, it is difficult to account for the short time, comparatively speaking, that this house of George Hutcheson existed in good repair. According to the contract the foundation-stone was to be laid on the 1st



CASTLE, FROM SOUTH EAST, WITH OLD MERKLAND FARM HOUSE.

of April, 1611, and the house was unroofed and in ruins in 1783. From inquiries I have made at old people who remembered it being inhabited, I have learned that its last tenant left it about 1770, and that for some years before this its occupants were common tradespeople, who let out the hall or upper room for dancing and other public amusements. None of my informants had ever remembered *gentry* living in it. The account of the house given to me by a person who had often been in it when it was inhabited, was, that the under flat was partially sunk and vaulted. The second flat was entered by a few steps up, and had a stone floor laid on the arches. There were several apartments in this flat, which formed a sort of hostelry. The top flat had a deal floor, and consisted of a large hall, which was used for public gatherings, balls, and dancing parties, and over this flat were attics, which were used as bedrooms and for holding lumber. There was a well outside the house. The main entrance door was covered with large-headed nails, so also was a two-leafed door which formed the outer entrance to the grounds, the grounds being surrounded by a stone wall. This entrance door was at the head of the Vennel. Towards the north of this gate, outside the wall, between it and the old Dumbarton Road, stood the barn, behind which was the stackyard of the old Merkland farm-house. Probably this was the barn referred to in Mrs. Hutcheson's will, where the "beir" was stored. Now, that a house of such pretensions, erected by such a shrewd and cautious man as George Hutcheson, should only be habitable by the class of people for whom it was built during little more than 120 years, is unaccountable, except on the supposition

that old materials were partly used in its construction; and that it was in the stone-work the destruction took place is also probable, from the circumstance that in 1783, when it was unroofed in order to build the old Merkland farm-house, the wood-work, which was oak, was so good that the builder retained it, and used new wood of a different sort for the farm-house. This farm-house, built from the old stones of the Castle, was only habitable for sixty years: so much for old materials. There is a house in Partick, built with new materials in 1619, only nine years after the date of the erection of George Hutcheson's house, which is yet in habitable repair. (*See Sketch.*)

This popular identification of George Hutcheson's house with the Bishop's Castle made difficult our attempts at eliciting precise information from old people on the subject. In 1859, at our request, Mr. John M'Arthur, a native of Partick, who was personally acquainted with the late Mr. Robert Reid ("Senex"), wrote to him on this question of the castle and house, detailing much of what we have here written on the subject, and asking him if he could throw any further light on the matter. Mr. Reid replied in two letters, which we here give, because of their valuable suggestions; they show also how far even such an observer as "Senex" has been led away by popular opinion:—

"STRAHOUN LODGE,

"MILLPORT, 27th October, 1859.

"Sir,—I received yours of the 25th instant, but I am afraid that I cannot give you any information regarding the

old building which stood upon the banks of the Kelvin, except such as, no doubt, you yourself possess. In my early days it was always called the Bishop's Castle, and the tradition was that it had been the summer residence of the Bishops of Glasgow. I do not recollect of hearing anything said as to its having been built by Hutcheson before this century. During last century it was always considered as having been erected by one of our bishops. Our Glasgow historians have given us little or no information on the subject, but from my recollection of the building I think it was erected long before the time of Hutcheson of Lambhill, who died in 1640. The castle was in the baronial style, somewhat similar to the ruins of the archiepiscopal palace, taken down in 1794, when the Infirmary was built, whereas the style of first-class dwellings in the time of Charles I. and II. was that of having dormer windows in front, such as old Hutchesons' Hospital, built about 1640, and Blythswood's house in the Bridgegate, also two houses in Stockwell. Besides Partick on the Kelvin, there was 'Wester Partick, lying upon the north side of the river Clyde, anciently a possession of the Stewarts of Arthurly' ('Crawfurd's Renfrew,' page 67). The lands of Scotstoun appear to have formed part of Wester Partick, and Crawfurd (page 68) says—'John Montgomery of Scotstoun alienated these lands in the reign of King Charles I. to Mr. John Hutcheson.' There may have been, therefore, some confusion regarding John Hutcheson of Wester Partick and George Hutcheson of Lambhill. From Archbishop Law's Testament ('Hamilton's Lanarkshire,' page 150), 'Item' (Due) 'be George Hutchesone of Lambhill liij.s.iiij.d. money yierlie the yeiris of God 1616-1631, as an tak of aught bollis meill, astrictit be the Archbishops of Glasgow to him, extending in hail the saidis yeiris, the said tak-dewtie to xliij.li.xiiij.s.iiij.d.' Hamilton takes notice of my great-grandfather (page 29) as follows:—'At Little Govan there is

a new house built by Robert Reid,* late Bailie of Glasgow, in a pleasant place, and convenient gardens projected and designed. And where Kelvin falls into Clyde is the house of Pertique, a well-built and convenient house, well planted with barren timber, large gardens, enclosed with stone walls, which formerly belonged to George Hutcheson, founder of the Hospital (Hutchesons') in Glasgow, and now to John Crawford of Mylntoun.' This last is clearly the description of a modern mansion-house, and in my opinion cannot refer to an ancient baronial castle. It is evident that George Hutcheson held lands from the Archbishops of Glasgow, and most likely built the house of 'Pertique' on them. At page 160 Hamilton writes:—'Perdeyc, Perdehic, Perthait, Perthaic—Partick, near Glasgow, where the Bishop had a residence.'

"It appears to me that Partick and Govan formed parts of a large tract of lands belonging to the Bishopric of Glasgow, which went under the name of Bishop's Forest. After the Reformation a considerable portion of the said lands became the property of our University, who, I believe, still draw a revenue from some of the Govan lands, and are the patrons of the Govan church.

"But to return to the Hutchesons. Stuart in his 'Views,' page 50, says—'The father of George and Thomas Hutcheson seems to have been a person of considerable substance and repute. He was apparently what may be termed a gentleman farmer, and was for some time a tenant under the Bishops of Glasgow of the lands of Gardbraid, on the Kelvin; eventually, however, he became proprietor of the same, under a feu granted in 1588 by Walter, Commendator of Blantyre, who possessed the royal authority for disposing in this manner of a portion of the Church lands. George, the eldest

* He was shot in the Saltmarket in 1729, endeavouring to quell a riot. The murderer fled the country.

of the two, was born probably about the year 1585, and, after a life of honourable prosperity, he died in 1640. Thomas, as appears by the inscription on his tombstone in the Cathedral grounds, was born in 1588 or 1589, and survived his brother but a single year.'

" 'Carta Davidis 1^{mo} Regis de Terra in Perdeyo—

" 'David Rex Scottorum, Baronibus, Ministris et omnibus fidelibus suis, clericis et laicis totius regni sui, salutem. Sciatis me Dediisse et Concessisse, Deo et Eccesie Sancti Kentigerni de Glasgu, terram illam in Perdeyc, in perpetuam elemosinam, pro animo mea, et patris et matris mee, et fratrum et sororum meorum et salute Henrici filii mei * et omnium antecessorum et successorum meorum: quam Arcelinus ejusdem ecclesie Archidiaconus de me tenebat, in nemore et plano, aquis et piscinis, pratis et pascuis: et in omnibus aliis locis per rectas divisas sicut Ailsi et Tocca eas tenebant die quo predicta terra fuit in meo dominis: Ita tum mihi facere solebat: Scilicet annualim uscam marcam argenti pro omnibus servitiis et consuetudinibus quamdiu vixerit: Post discessum vero Archidiaconi remaneat predicta terra ecclesie deservienda, ita libera et soluta et quieta, sicut melius et liberius tenet suas alias terras et elemosina (cum) eisdem libertatibus. Peresentibus testibus, Herberto Abbate, de Rochesburgh, Willelmo Cancellario, Willelmo filio Dunicani, Malis Comite, Dunicane Comiti, Fergus de Galweia. Aad cum Barba, Malduveri, Macmurdac, Maloderi de Soona, Maloderi Marescallo, Radulpho filio Donegal, Duverald fratre ejus, Uchtred filio Fergus, Hugone Britore, Herbertro Camereno Gileberto Fimbogo, Gileberto de Strwelin Dusoter de Calentaria. — Apud Glasgu, carta Herberti Episcopi Glasguensis Help, clerico suo.'

" 'Herbertus Dei gratia Episcopus universis, &c., salutem—

* Henry died in 1152, eleven months before his father.

Sciatis Me Dedisse et Concessisse, et Episcopali auctoritate confirmasse Help, clerico meo, in liberam et quietam elemosinam, unam Prebendam in Ecclesia Sancti Kentigerni de Glasgu Ecclesium de Guvan cum omnibus ecclesiasticis rectitudinibus eidem ecclesie pertinentibus: et insulas inter Guvan et Perthec: et illam partem de Perthec quam David Rex Scotie dedit in dotem Ecclesie de Glasgu, in ejusdem dedicatione: Et aliam partem de Parther quam idem Rex David postea dedit predeccte Ecclesie de Glasgu et Johanni Episcopo ejusque successoribus, in liberam et perpetuam elemosinam pro salute anime sue et animarum antecessorum suorum: Quam partem prius ad Prebendum non pertinentem pro augmento honoris et dignitate ecclesie mee predictæ Prebende, augeo, dono, et perpetualiter confirmo cum Insulis adjacentibus et piscinis: Itæ libere et quiete &c. sicut antecessor meus tenuit, liberius, &c., et carte successorum Episcoporum penitus testantur et confirmant.'

"From the above charter it appears that there were several islands then situated at the confluence of the Kelvin with the Clyde, and it is extremely probable that the Bishop's Castle was originally built upon one of these islands, by which, as a baronial or ecclesiastical castle, it would have become a fortress of very considerable strength. David I. succeeded his brother Alexander I. in 1124, when all the Scottish barons held fortified castles as their places of residence, which system was followed by the high dignitaries of the ecclesiastical establishment.

"I have not been able to ascertain when or by whom the Bishop's Castle on the Kelvin was erected. I will be happy if the foregoing loose jottings should be found of any use to you in your inquiries regarding the early history of Partick.

"I am, your obedient Servant,

"ROBERT REID.

"Mr. John M'Arthur."

"MILLPORT, STRATHOUN LODGE,
5th November, 1859.

"Sir,—I received yours of the 3rd instant, and certainly find it difficult to reconcile Mr. Hill's statement regarding the erection of the Bishop's Castle with the other accounts on the same subject which have come down to us. Stuart states George Hutcheson's birth to have been about 1585, and you say that he is said to have built the Castle in 1611. He must then have been twenty-five years of age, and died without leaving children. It appears to me that it is extremely unlikely that a farmer's son just entering business life should have then erected a baronial castle. If you look at the tenement in the Trongate No. 142,* you will see the style of first-class dwelling houses in Glasgow at the period in question. The date of its erection, in front (1596), is now covered by a signboard or by the water pipe. The style of this tenement is very different indeed from that of the said Bishop's Castle. Our Glasgow historians have given us little information regarding the early history of the Bishop's Castle at Partick. Pagan, who published the 'History of the Cathedral and See of Glasgow' in 1851, dismisses the subject very shortly, as follows:—'Upon the accession of this prince (David I.) to the Crown he made large donations to the See of Glasgow, and on the occasion of the consecration he conferred upon it, in addition to his former gifts, the lands of Perdeyc (Partick), which still form part of the episcopal revenue, and where subsequent bishops erected a rural seat or *palace*, part of which remained on the west bank of the Kelvin, within a few yards of its junction with the Clyde, until within these last ten years. Partick, with the church of Govan, was soon afterwards erected into a

* Nearly opposite to the Back Wynd.

prebend of the Cathedral.' When Mr. Pagan wrote the above he might have seen Mr. Hill's 'History of Hutchesons' Hospital,' but says nothing on that subject.

"Hamilton (p. 229) states that a dispute having arisen between Bishop Walter, of the See of Glasgow, and William, Abbot of Paisley, the matter was referred to four ecclesiastics, one of whom is thus described—'Magister Christianus Philippus de *Perthec*, rector de ecclesie de Rotherglen.'

"About 1180 the following names appear as witnesses to a charter granted by 'Robertus de Londiniis filius Regis Soccie' (William the Lion):—'*Domino Jocelino Glasguensi Episcopi, Herberto Decano de Glasgu, Helia de Perthec, Willielmo Beda, Helia Canonicis de Glasgu, Henrico de Cormanoch, Kentigerno et David Clericis ejusdem ecclesie.*'

"If I rightly understand the following quotation from Hamilton (p. 29), George Hutcheson's house of 'Pertique' could not have been the Castle:—'There is also lying upon the north side of the Clyde, within this parish (Govan), the lands of Ballshegry, formerly belonging to Stewart of Rosay in Bute, and now belongs to Walter Gibson, late Provost of Glasgow (Provost in 1687 and 1688). And above this, where Kelvin falls into Clyde, is the house of Pertique, a well built and convenient house, well planted with barren timber, large gardens, inclosed with stone walls, which formerly belonged to George Hutcheson in Glasgow and now to John Crawford of Mylton.'* This is not a description of a baronial castle, but of a modern house; and, so far as my memory reaches, it does not agree with the condition of the

* John Crawford of Mylneton occurs in the testament of Gabriell Conyngham, laic Provost of Glasgow, quha deceist in Merche, 1651. George Hutcheson died 1640.

Castle grounds in my early days. If I have not forgotten facts, the Castle stood a solitary building, without trees, or nearly so; no gardens beside it, and surrounded by no stone walls. Miss Oswald, who is in the ninety-third year of her age, and possesses lands adjoining to Partick, will most likely remember the Bishop's Castle better than me, and, I think, is able to give you a good deal of valuable information regarding Partick.

"You say that the Castle was unroofed in 1783. The following advertisement is taken from the *Glasgow Mercury* of 8th December, 1789:—'To be Let, for such a number of years as may be agreed upon, that Printfield situated in the village of Partick, on the bank of Kelvin, having a beautiful south aspect, with the printing, boiling, and dyeing houses, and other buildings, and a convenient dwelling-house, *newly* finished, consisting of a dining-room, bedroom, closet, and kitchen on the first flat, and two bedrooms and closet above, all as at present possessed by Mr. William Euing.—Apply to William Robb, the proprietor, at Meadowside, Partick.' The William Euing here mentioned was the father of William Euing, sharebroker, and uncle of James Smith of Jordanhill. The impression upon my mind is that the said printfield was erected upon part of the Castle grounds, but of this I am by no means certain. I think, however, that you will find no difficulty in ascertaining the site on the bank of the Kelvin which it occupied, Robb of Meadowside being proprietor.

"With regard to Wester Partick, the following extract from 'Crawfurd's Renfrewshire' is more particular than the short notice of it which I gave you in my last letter:—'Near this burgh (Renfrew), upon the River Clyde, stands the Inch Castle, one of the ancient seats of the Barons of Ross of Halkhead. Opposite to that, upon the north side of the River Clyde, lie the lands of Wester Partick and Blawert-

hill, anciently a possession of the Stewarts of Arthury; for of these lands I have seen a charter, granted by King James II., an. 1452, to Walter Stewart of Arthury; and by marriage of one of the co-heirs of that branch of the Stewarts of Darnly these lands came to the family of Minto, and are now the property of Sir John Maxwell of Pollok, Baronet, one of the Senators of the College of Justice, as the lands of Blawerthill are of Mr. John Maxwell.'

" 'Not far from this, toward the east, are the house and lands of Scotstoun, an ancient inheritance of the Montgomeries, a branch of the family of Eglintoun. John Montgomerie of Scotstoun, the last of this race, alienated these lands in the reign of King Charles I. to Mr. John Hutcheson, and they came, by marriage of Margaret, his daughter and heiress, to Archibald Stewart, second son of Sir Archibald Stewart of Blackhall, and from George Hutcheson of Scotstoun, their son, these lands were acquired (an. 1691) by William Walkinshaw (son of John Walkinshaw of Borrowfield, descended from a younger brother of the family of Walkinshaw of that ilk, in the reign of King James VI.), by whom this place is much improven by a very handsome house, well finished, and adorned with curious orchyards and gardens, stately avenues and large inclosures, sheltered with a great deal of planting, so that it has become one of the sweetest seats upon the River Clyde in this shire.'

" Page 347.—'George Oswald, Esq., succeeded to the estate of Scotstoun in 1766. He married in 1764 Margaret Smyth, second daughter of David Smyth, Esq. of Methven. She died in 1792, leaving four sons and seven daughters, viz., (1.) Richard Alexander Oswald, Esq. of Auchencroeuve, in Ayrshire, who married, first, in 1793, Miss Louisa Johnston, who died in 1798, leaving a son, Richard, and a daughter, Margaret Hester. He married, secondly, Lady Lillias

Montgomery, second daughter of the present Earl of Eglintoun. (2.) David went into the army, and died in the West Indies in 1797, unmarried, major of the 38th Regiment. (3.) James, a post-captain in the Royal Navy. (4.) Alexander, an advocate. — (1.) Elizabeth. (2.) Katherine Cochrane, married Robert Haldane, Esq. (3.) Margaret, married to Major John Wilson. (4.) Christian, married to Alexander Anderson, Esq., merchant in London. (5.) Mary Ramsay, married James Denniston, Esq. of Colgrain. (6.) Camilla, died in 1808. (7.) Isabella.'

"I shall conclude these jottings by giving you the copy of a letter which appeared in the *Glasgow Mercury* of 10th of August, 1780 (from an Englishman), illustrative of the state of society in Partick in my early days:—

“ ‘To the Printer of the *Glasgow Mercury*.

“ ‘Returning on the evening of Friday last from a pleasant excursion through the country side beyond Dumbarton, I arrived at Partick, a village in the neighbourhood, where I was not a little astonished to see a great number of decent people and country gentlemen, not fewer, I presume, than 2000, gathered together about the town. Upon inquiry I found that this vast multitude was assembled to choose a prees for the ‘Ancient Society of Millers upon Kelvin.’ I at first looked upon such a scheme to be trifling, but when given to understand that their funds are considerable and well managed, and that a large sum thereof is annually distributed to a number of poor and infirm people in the neighbourhood, I was soon prejudiced in favour of this respectful corporation, and waited, though not without apprehensions from such a concourse, till their whole business was transacted, when a great majority of votes were in favour of a gentleman of property hard by; and the parties, though keen at first, dismissed, to my agreeable surprise, without any altercation or disturbance whatever, but with an air of satisfaction and of goodwill to each other—a circumstance not always to be met with among my own countrymen on the other side of the Tweed, where, even at county meetings, in choosing of a Parliament man, I have often seen

the assembly not near so manageable, nor the candidates more respectable, than those here.—I am, &c., ‘ANGLUS.’

“If the foregoing jottings can be of any service to you, it will give me pleasure.

“I am, your obedient Servant,

“ROBERT REID.

“Mr. John M‘Arthur.”

The bleachfield referred to by Mr. Reid, as having been advertised by Mr. Euing, is that now occupied by Mr. John Walker. In these times, however, there were no buildings along the side of Kelvin. Where these now stand was the bleaching-green, as all cloth was then bleached by the sun; the Merkland farm-house and garden stood between the Castle grounds and bleachfield. The printing operations in connection with the bleaching were conducted in the houses standing along the street. The little slate house, opposite the foot of Douglass Street, referred to as being newly finished, 1789, was the proprietor’s dwelling-house, and was then considered a handsome residence. The advertiser was the father of the present William Euing, shipbroker, who was born in this house.

That the ruin of George Hutcheson’s mansion was identified as the Bishop’s Castle can easily be accounted for,—the researches of archæologists and antiquaries are but recent studies. When Chalmers found from old charters that the bishops had a manor in Partick, without any particular spot being named, inquiry was naturally made as to its site; and the ruins of George Hutcheson’s house on ground contiguous to, and, indeed, known as, the Bishop’s Orchard and Meadow being found, it was at once accepted as the *bona fide* article. I may

mention that the idea of that ruin being the Bishop's Castle is not a tradition of Partick. I have inquired at old people whose recollection dated back to about 1770, and they stated that it was not called so in their youth, but that their information had been given them by parties who had seen it so stated in books.

Dr. Strang, in his "Glasgow and its Clubs," describes the appearance of the village at the beginning of this century, and it was not much altered in 1820:—"Among the many rural villages which at one time surrounded Glasgow, perhaps none surpassed Partick in beauty and interest. Situated on the banks of a limpid and gurgling stream which flows through the centre, and beautified as it was of yore with many fine and umbrageous trees, and, above all, ornamented with an old hoary castle, with whose history many true and many more fabulous tales were associated; and when to these were added its dozen or two comfortable, clean cottages, and its picturesquely planted mills, historically linked with the generous gift of the successful opponent of the lovely Mary at Langside, all combined to render this locality one of the most favourite of suburban retreats. It was, in fact, the resort of every citizen who enjoyed a lovely landscape, an antiquarian ramble, or a mouthful of fresh air. At that time there were still only a straggling house or two on the side of the turnpike from Anderston to the *Craw Road*. The summit of Gilmourhill had scarcely been two or three years crowned by Mr. Bogle's handsome mansion, and the house of Dowanhill was just being finished, while the trees in front of it, which are now so leafy and lofty, were only being planted under the boyish eye of him who now pens this

notice. The fact is, Partick was then truly in the country. Its thatched and whitewashed cottages, with its ruinous Castle, were such as to evoke the admiration of every tasteful limner; and its river, while it suggested a theme for the poet's lyre, likewise offered an attraction for the angler's rod."

After referring to its progress, he adds—"The ground on which these cottages stood soon became too valuable to be occupied by such humble dwellings, which were ere long supplanted by more formidable, though less picturesque tenements; while the once honoured though now ruinous-gabled Castle was some years ago converted into a quarry." We quote this latter sentence to show how strong the belief was as to Hutcheson's ruin being that of the ancient Castle, even up to 1855, the date of the Doctor's book.

When the ruin of what was termed the Castle was removed, the ground was disposed of to Messrs. Laird & Thomson, on which they built a dyehouse. It is now occupied by an engineering work. As to tales true and fabulous connected with the Castle, we have not been fortunate enough to hear any, excepting stories of apparitions often seen about the ruins at dark *gloaming*, or gray of morning; however, in a verse of a ballad, which Mrs. Colquhoun (Old Nancy) taught me when a boy, there is an indication of some love romance having been connected with the Castle. We give the verse as she sung it, but she remembered no more of the ballad—

" Partick Castle stands on a height,
 'Twas broken into by a gentle thief,
 But not for the sake of gear or cash,
 But for the love of a bonny lass."

We cannot refrain from adding a verse which Mr. Hugh Macdonald, in his "Rambles Round Glasgow," has given. To those who have been brought up near the old ruin, within the sound of the waterfall, and spent many days paddling in Kelvin's limpid stream, the verse is quite refreshing:—

"Lo! Partick Castle, drear and lone,
 Stands like a silent looker-on
 Where Clyde and Kelvin meet.
 The long lank grass waves o'er its walls,
 No sound is heard within its halls
 Save noise of distant waterfalls
 Where children lave their feet."

Although Partick contains no ancient building of any note, the oldest house standing, dated 1619, being that shown in the accompanying Sketch, nevertheless the village has long maintained a notoriety in respect to its mills. While we have collected a good deal of information about the old mills in Partick, we have not in all cases been able to identify the mills named or referred to in old deeds with the mills presently existing, or their exact sites, having depended in a great measure for our information upon published statements, which are not at all times very accurate, and lead to no little confusion; neither are we sure as to the number of mills existing in old times, compared with the present. The following are the references:—Cleland, in his "History of Glasgow," writes—"Before the Reformation the bakers of Glasgow were in use to grind at the Town Mills at Partick, and also at a small mill which then belonged to the Archbishop, and subsequently to the Crown. The mill belonging to the Church was situated a little to

the east of the Town's Mill, and had nearly gone into decay. These mills, being of small dimensions, were barely sufficient to supply the inhabitants, and by no means capable of producing an extra supply on any emergency.

"In the year 1578 the forces of the Regent Murray, who successfully opposed those of Mary Queen of Scots at the battle of Langside, were quartered at Glasgow and neighbourhood. On this occasion the bakers were called upon for an extraordinary supply of bread for the troops, which they accomplished by uncommon exertion in bruising and bolting grain, not only in the mills, but also in their own houses, so much to the satisfaction of the Regent that he gave them a grant of the Archbishop's mill, which had now become the property of the Crown, and a piece of land adjoining it, which was annexed to the royalty of Glasgow in the first session of the first Parliament of Charles II." It appears from the annexation (which took place seventy-two years after the grant) that the town had also acquired some kind of right to this mill. The words are—"Dissolving the lands of the Wheat Mill on Kelvin, belonging to the town and the Baxters from the shire of Clydesdale, and annexing them to the City of Glasgow." Unless this wheat mill be a different mill from the Town's Mill referred to by the Doctor, there was little occasion for his surprise at the town having had a right to it. There is evidently an error in the above date, 1578, probably typographical. The battle of Langside was fought in 1568, and in the first volume of the "*Annals of Glasgow*" the Doctor says—"The Regent having returned to Glasgow, and offered up public thanks for his victory, was sumptuously entertained by the Magistrates and

Council. Having expressed his obligations for their fidelity and bravery, and particularly to the heads of Corporations, the Regent desired to know if, in return, he could be of any service to the Corporation? This condescension was so unexpected that no immediate reply was given. At length Matthew Fawside, who was Deacon of the Incorporation of Bakers, thinking this a fit opportunity, informed the Regent that the Corporation which he represented liberally supplied the army with bread during the time it had been quartered in the neighbourhood of Glasgow; that the mill at Partick belonged to the Crown; that the tacksmen exacted exorbitant muters, which greatly affected the price of bread to the community; and that if it pleased his Highness to give the Corporation a grant of the mill it would be acknowledged as a public benefit. This oration had the desired effect, as the Regent instantly gave the Corporation a grant of the mill and certain lands connected with it."

In Crawford's "History of Renfrewshire" it is stated that "in 1571 Captain Thomas Crawford of Jordanhill received from the Crown for his many services, and particularly for his taking of Dumbarton Castle, amongst other gifts the 'lands of Bishop's Meadows, Blockston-barns, and Mills of Partick.'" What and how many mills are included in this grant we cannot say.

In 1587 King James granted in feu to Walter, Commendator of Blantyre, the Bishopric lands; and there are named in the list—"Miln of Partick and Miln Lands, Waulk Mill of Partick, mill called Archd. Lyon's Mill, mill called Wheat Mill." That called by Dr. Cleland "The Town Mill" may be included in this

list, but certainly that given to the bakers by Regent Murray, and that given to Thomas Crawford in gift by the King, will not. We have here a list of at least six mills in Partick 300 years back.

In the Burgh Records there is the following:—

May, 1577.—"It is statute and condescendet be the Provest and Baillies, togedder with the consale under written, in the Counsale hous: Be reasone that the common Towne Milne is all uterlie ruinous, and gif na remeid be maid haistlie will not failze to fall and dekaie, thairfore that all necessary materiales, tymmer, stanes, and other thing for bigging thairof, be preparid with diligence and braught to the milne, and craftesmen conducit for performing thairof, and that the maister (of) work be diligent and await thereupon. And ordanis the treasurer to be electit at Vitsondaye nixt to deburs the expens to be maid on the samyn.

"Becaus in respect of the statuts maid concernyng the cuming to the common Town Milnes, that altho the said milnes war reparit, zit wald not serve, nor be sufficient for grynding of the stuff that will cum thairto, and on purpose to accommodate the haill town thairfor with ane consent, thought gude to Blok (negotiate) with Archd. Lione for his miln, with quhome after lang avysement aggreit and appointit with him for the samyn conform to the contract to be maid thairupon, and they instantlie commonit and concentit to the heids thairof."

Oct., 1588.—When all the Church lands were granted in feu to Walter, Commendator, there is the following minute of Council as regards Arch. Lyon's mill:—"The quhilk day the present Baillies and Counsal, togedder with

the Deacons of the Crafts, for thameselfs and in name and behalfe of the communitie of the said toun, understanding altogidder that it behuiffit thame to tak the myln sumtyme pertyning to umquhill (late) Archd. Lyoun, in titill and feu fra my Lord Priour of Blantyre, Lord Fewar of the Baronie of Glasgow, or ellis to tyne the samyn incurre grit expenssis, labour, and pleg thairthrow, in the law and otherwayis."

Here Arch. Lyon's mill becomes the property of the town.

In 1595 the King grants a Charter of Confirmation confirming to the Provost and Bailies of Glasgow Arch. Lyon's mill on Kelvin.

The Church lands taken by the Crown after the Reformation were restored to the Church in 1606, again taken by the Crown in 1641, restored to the Church in 1661, and again taken by the Crown at the abolition of Episcopacy in 1738. George II., in virtue of these Acts, dated 3rd July, "Proceeding on a recital of the immemorial possession had by the Town of the Miln of Partick, and four acres of miln land, as kindly tenants of the Archbishop, and that the same had fallen to the Crown by the Act abolishing Episcopacy, and that it had been the constant practice to grant feu rights to kindly tennants for payment of their old rents, His Majesty therefore grants the said miln and miln lands to the Magistrates for behoof of the Council and community of the town, to be holden in feu, for payment of fifty bolls of grinded malt, eight bolls of horse corn, ten merks Scots, and four capons."

In the Burgh Records for the year 1660 occurs the following minute:—

"The said day the Dean of Gild Maid report that he and the Deacon Conveiner conforme to the Consall's ordours had maid search and vyall of the worth of the old mylne of Partick to the Towne, in respect of the great dewtie the Towne payis thairfor zeirlie, and having tryed almost the haill former tacksmen of the mylne, they find that the haill malt broune in Partick and Govane is scars worth ane furlott moulter per weik, but that the said mylne was werie stedable to the townie in tyme of ane drouthe or frost."

This, we think, refers to the old Town's Mill.

Dr. Cleland, in his "Annals," says:—

"In 1664 the bakers erected a small mill on the site of the old Bishop's Mill, which, in conjunction with the Town's Mill, served them till the year 1771, when they purchased from the Magistrates and Council of Glasgow the snuff and malt mill at Clayslaps, a few hundred yards above the Partick Mill."

These are the principal notes we have been able to collect respecting the mills; but if we except the Waulk Mill of Partick, which is the Scotstoun Mill, and those granted to Captain Crawford, the sites of which we do not know, all the mills here spoken of were on the south side of the river Kelvin, or what may be termed Glasgow side, and the sites of these may be identified as follows:—

1st. **THE OLD MILL** (the Town's Mill referred to by Cleland) was situated at the south-east end of the old bridge. When the City of Glasgow got possession of this mill we have not yet been able to discover, but they retained possession of it until 1810, when they sold it to the proprietors of the Slit Mills. The Old Mill, we remember, was burned down in 1836; the mill now

standing was then erected on the same site, and named Bishop Mill. Why, we know not.

2nd. THE ARCHBISHOP'S MILL (on the site of which Dr. Cleland says the bakers built another mill). We extract the following respecting these mills from the *Glasgow Herald*, 1849, the insecure condition of their stores being before the Dean of Guild Court:—

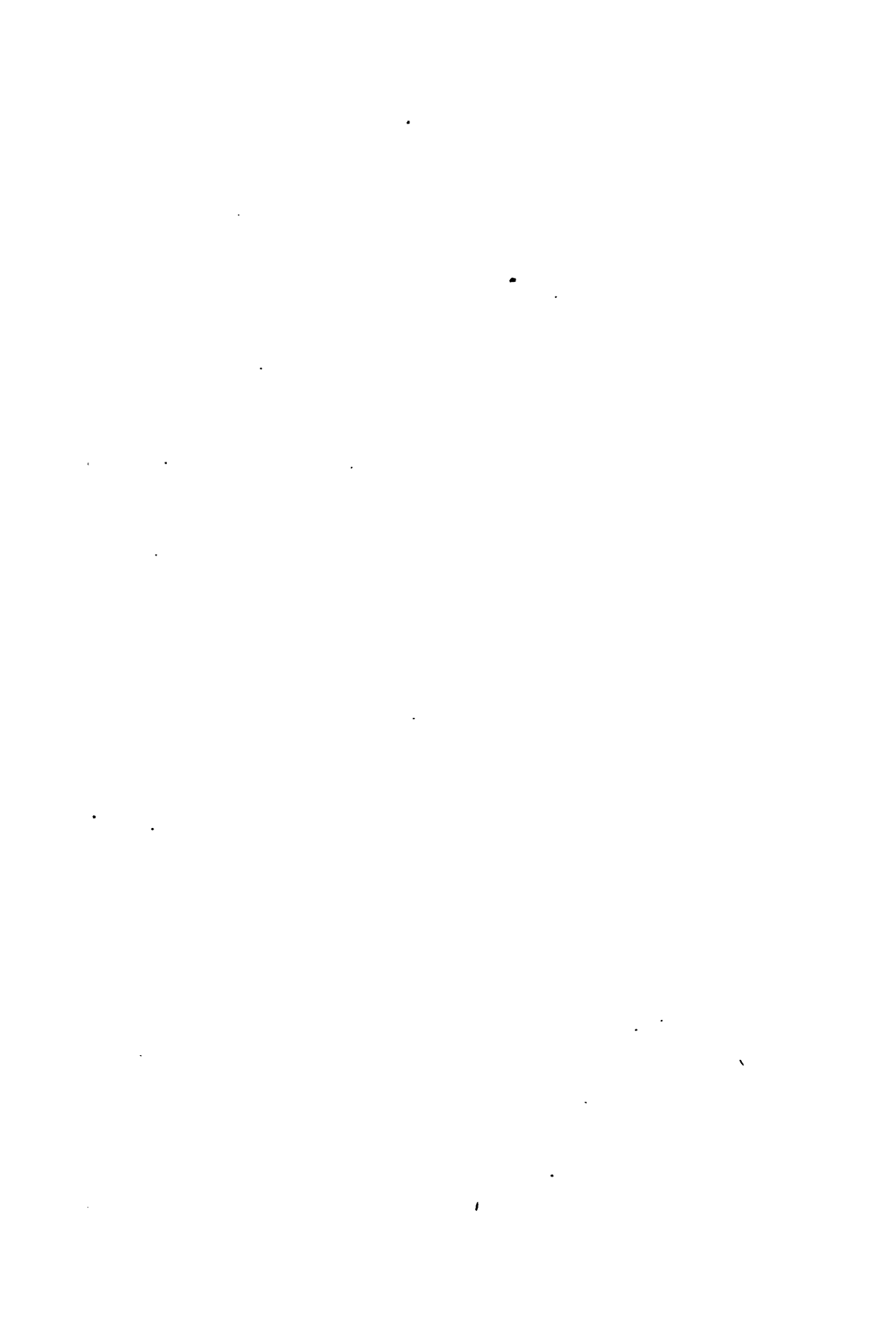
“The Court, in considering the Report, ordered the Old Bunhouse to be taken down, and all the other stores to be strengthened to the satisfaction of the reporters. Mr. William Gilmour, writer, who appeared for the Incorporation of Bakers, stated in their name their cordial concurrence in the report, and expressed their anxiety to have the necessary operations executed forthwith. He also stated that tradesmen had been employed, and all the stores had already been lightened. The effect, however, of these alterations will be to remove one of the old landmarks of the Partick Mill. These mills were gifted by the Regent Murray, on the well-timed solicitations of Deacon Matthew Fawside, to the Baxters of Glasgow, for services rendered to the forces of King James VI. at the Battle of Langside. The original grant was the mill lying between the Old and New Roads, then known as the Archbishop's Mill. Long since, however, the name was changed by popular consent to the ‘Bunhouse Mill,’ from its proximity to the Bun and ‘Yill’ House, which stood at the gate. Although there is a stone inserted in the gable of the present mill, with the inscription, ‘M—1568—F,’ there is no doubt that it has been preserved from the wreck of the original gifted mill, where it had been placed in honour of Matthew Fawside, and that this public-house,

which stood on the ground-floor of the store now ordered down, is in reality the oldest of the existing buildings. Above the door is the date 1695, with a representation of the implements used in the baker's trade, such as the oven, peal, and 'rumpies.' "

There is another old relic of the Archbishop's Mill still existing—a vane in the form of an Archbishop's mitre, with the letters, "B G, 1555." Will this vane and letters be a sort of monogram reading—Archbishop Bethune, Glasguensis?

3rd. ARCHY LYON'S MILL.—This mill, as we have seen, was bought by the town from Walter Stewart, Commendator of Blantyre, in 1588. Through the kindness of Mr. John White of Scotstoun Mills, who obtained a sight of the titles of the Clayslaps Mills, bought from the town by the Bakers' Incorporation, we are enabled to identify it, as follows:—It is dated 7th May, 1771, and is clearly described (not as the Clayslaps Mill), but as that miln formerly called Archy Lyon's Miln. The purchase was made from the City of Glasgow, and included all lands, dams, ditches, etc., in connection with the said mill. In addition to Archy Lyon's Mill, they also purchased from the town a rood of land, bought by the town from John Craig, which is described as part of his lands of Nether-Newton, and lying contiguous and adjacent to their malt or meal and waulk milns. This rood of land is conveyed by the same title, and the boundaries given. There are at present three water-wheels at Clayslaps, or three set of mills. Might it not be the case that one of these was Archy Lyon's Mill, the other two being the Meal and Waulk Mills?

It is more than probable that the City extended





J. M. G. G. G. G.

WEE, OR LOWER SCOTSTOUN MILL, FROM THE DAMHEAD

Archy Lyon's Mill, during the 173 years they had possession of it, by adding other wheels, and even for other purposes than grinding grain, such as waulking cloth. While these sheets are passing through the press, the City has bought back these mills to have them removed for public improvements.

These were probably all the mills that were on the south side of the river at the date of the Reformation, but there were also mills on the north side. In the feu list of Walter, Commendator, there are named, besides these mills on south side which we have identified, the Waulk Mill of Partick, Miln of Partick and Miln Lands, Miln called Wheat Miln; and there are also milns given by the King to Thomas Crawford in gift, all of Partick. We have already stated as our opinion that the miln called "Wheat Miln" here and in the Act of Annexation of Clydesdale to the royalty of Glasgow was the *Old Mill*.

The Waulk Miln is that now termed Scotstoun Mill. The Scotstoun family having become proprietors of this mill, changed its name from Waulk Mill to Scotstoun Mill, but the titles still refer to it as the Waulk Miln of Partick. There was another small mill under the Scotstoun Mill, driven by the tail water of the above mill, collected by a dam. These were known in our day by the names of the *Wee Mill* and *Wee Dam*, in contradistinction to the Waulk Mill and *big dam* above the fall. The wee dam was artificial, which shows that the *Wee Mill* is of later date than the Waulk Mill. This mill was also named Lower Scotstoun Mill. Whether this mill is one of those referred to in the feu list we cannot say; from its entire dependence upon the

Scotstoun Mill for water, we are inclined to think that the two mills were under one proprietor. It is a mill of two stories, but originally it had only been of one story, and rightly named *wee* mill. It is now used as a machine shop. The accompanying *Sketch* of the back view of mill and dam will be recognized by many in Partick. These are all the old mills we have been able to identify with any now existing; however, there may have existed other mills that have been removed, and their places faded from memory.

The Slit Mills, which were situated on the south side of the Kelvin, exactly opposite where the Castle stood, are comparatively of modern date. A portion of these mills still stands, and is still used for grinding grain. These mills, with the *lade* and dam, were constructed about the year 1738 by the Smithfield Iron Company of Glasgow, for slitting and grinding iron. The Smithfield Iron-works were situated on the north side of the Clyde, near the Broomielaw, where Oswald and Robertson Streets now are. The mill and dam was a work of great magnitude. There were originally eight water-wheels for driving the different machinery, which was changed according to requirements; latterly, three wheels were used for rolling and slitting iron and grinding tools, and five for forging, but the success of the undertaking does not seem to have been permanent, for in 1781 they were advertised for sale. We quote the advertisement from "Old Glasgow, by 'Senex':"—"22nd November, 1781.—To be Sold, jointly or separately, the Smithfield Houses and Lands at Pointhouse, and the Slitting, Rolling, and Grinding Mills and Houses on Kelvin, with smith's tools and materials. Progress of



T. Mac Farlane del.

PART OF SLIT MILLS, LOOKING EAST, SHOWING JOINING OF CASTLE GREEN AND ORCHARD.

Writ and Inventories of the whole to be seen in the hands of William Robertson, Smithfield." It appears that they were not sold at that time, for they were again put up for sale on 15th Feb., 1786, at the upset price of £2200, there being a street sixty feet wide delineated in the plan. The Pointhouse and ferry-boats were also in the possession of the Smithfield Company, and were advertised for sale by them in 1780.

The Slit Mills were shortly after this last date of sale converted into grain mills. A great portion of these mills was burned in 1815, and immediately rebuilt. The accompanying *Sketch*, taken in 1840, shows a portion of these mills, or rather stores and drying-houses connected with the mills proper by a covered passage, under which the carts were loaded with the products of the mills.

Whatever may have been the motives of, or inducements held out to, the Magistrates of the City of Glasgow for granting liberty to the Smithfield Iron Company to draw water from the Kelvin at the dam close to the Old Mill we do not know, but soon after the starting of the mills it became a prolific source of litigation, and subsequently the cause of great nuisance and expense to the Burgh of Partick, and hurtful to the proprietors alongside the river, between the bridge and the Slit Mills, which the following narration will show:—The Old Mill, by virtue of being the first mill built on the river at that part, had the right to be supplied with water from the dam in preference to any other mill. The Waulk, or Scotstoun Mill, built upon the north side of the river on the same dam, had right to the second supply of water. In ordinary circumstances

there was ample water for both mills during the greater part of the year, but in times of drought and scarcity of water these distinctive rights for the water supply were of consequence, and respected. Each of these mills had originally but one wheel of moderate size. The water from the Old Mill went directly into the bed of the river after passing through the mill; the water from the Waulk Mill was caught by a small dam that supplied the Wee Mill or Lower Scotstoun Mill; it then went into the bed of the river at the bridge. The right given to the Smithfield Iron Company to draw water from the dam above the town, by a lade leading to a dam behind the Slit Mills below the town, virtually diverted the water of the river past the village, with the exception of what was used by the two mills above named. However, the right of drawing the water from the river above the damhead, obtained by the Slit Mills, was not to prejudice the rights of the two mills, viz., Old Mill and Waulk Mill, of the first and second supply of water, consequently during dry weather the Slit Mills had not a sufficient supply for their purposes. Under these circumstances the proprietors of the Slit Mills purchased the Waulk Mill, and then let it out to tenants, with only the right of the third water supply, transferring the second supply to the Slit Mills. In 1780 the Smithfield Iron Company sold the Waulk Mill to Mr. John Craig, under restriction that "it shall have no right to the water of Kelvin until the Old Mill is first served, and until enough pass to the Slit Mills to drive three wheels."

In 1810 the proprietors of the Slit Mills purchased the Old Mill from the City of Glasgow, and thus

obtained the control over first supply of water, which they, however, let with the mill for some time; but the burning down of the Old Mill in 1836, and the erection of the present mill with steam-power, took away the necessity of using water-power; consequently, in time of scarcity the whole of the water of the river was and is carried past the village of Partick to the Slit Mill, and thus for several months of the year the bed of the river Kelvin, under the dam breast to the Slit Mills, lies as a receptacle of waste water, stagnating and creating a nuisance which has caused great expense to the burgh, it being obliged to carry a pipe sewer along the bed of the Kelvin for the lower part of the town. The proprietors upon the immediate banks of the Kelvin not having taken action against this diversion of the waters of the river in time, have allowed the Slit Mill proprietors a prescriptive right.

In the notice taken from the *Glasgow Herald* newspaper—"The Bunhouse Mills" (page 53)—there is a very suggestive remark respecting the grant of the Archbishop's Mill, as follows:—"The original grant was the mill lying between the Old and New Roads, then known as the Archbishop's Mill."

This description would be quite appropriate to the present roads, but that now termed the New Road was not made till the end of last or beginning of the present century. It is more than probable that what is now the Old Road, viz., the Bunhouse Road, was then the New Road, and the Old Road was probably one that was said to have passed immediately north of Scotstoun Mills, called Bishop's Road. This New Road was in all probability formed in connection with the Old Bridge

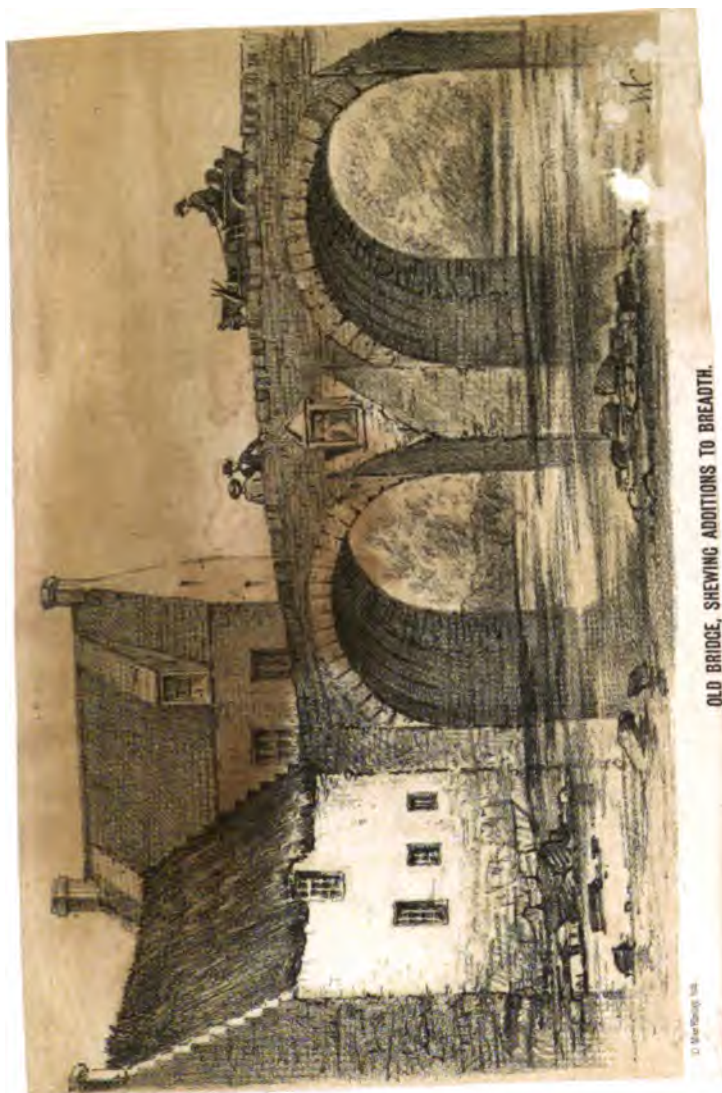
of Partick, concerning which there is also a little confusion.

In Crawford's "Peerage," published in Edinburgh in 1829, it is stated, "that a great part of the Bridge of Partick was built by Captain Thomas Crawford of Jordanhill, about the year 1577, at which time that gallant soldier was Provost of Glasgow. Captain Crawford was the sixth son of Lawrance Crawford of Kilbirnie, and is famous for many warlike exploits; his surprising and taking the Castle of Dumbarton, on the 2nd of April, 1571, being perhaps the most memorable."

On the south side of the bridge is still to be seen his coat armorial, viz., the quartered coat of Kilbirnie—1st, A fesse ermine; 2nd, a chevron betwixt three cross pates for the name of Barclay; and in base of the coat of Crawford, for distinction, two swords saltierwise.

In Crawford's "History of the Shire of Renfrew" (1710), speaking of Captain Crawford of Jordanhill, he says "that he was Provost of the City of Glasgow an. 1577, about which time he built a great part of the Bridge of Partick over the river Kelvin, consisting of four arches, on which is his name and arms, viz., the quartered coat of the family of Kilbirnie: first, a fesse ermine; secondly, a chevron betwixt three cross-molins for the name of Barclay; and in base of the coat of Crawford, for distinction, two swords satyrewise, which are carried by all his descendants, and underneath his arms is this inscription:—

'He that by labour does any honestie,
The labour goes, the honour bides with thee.
He that by treason does any vice also,
The shame remains, the pleasure soon a' goes.'



J. W. G. 1841

OLD BRIDGE, SHEWING ADDITIONS TO BREADTH.

M'Ure, in his "History of Glasgow" (1736), says "that Thomas Crawford built an arch of the Bridge of Partick over the river Kelvin, where his name and arms are still to be seen."

In the recently published history of Glasgow, "*Glasghu Facies*," page 132, occurs the following entry, being an extract from the Kirk-Session :—"1651. *Bridge of Partick*.—Captain Crawford of Jordanhill was Provost of Glasgow, and built the bridge over the River Kelvin this year." If this be a correct extract, it is difficult to account for the insertion of such a minute, because it is in error both in date and fact.

It is difficult from these statements to make out how much of the bridge was built by Captain Crawford. Our opinion is that, as the Bunhouse Road at the gift-
ing of the Archbishop's Mill to the bakers in 1568 was new, a bridge over the Kelvin was being erected in connection with it, but in these troublous times was not finished; that when Captain Crawford became Provost of Glasgow, he, having mills in Partick, for his own advantage completed the bridge, or, if previously completed after a sort, Captain Crawford may have added an arch, as referred to by M'Ure. In all probability the new road was his best way from Glasgow to Jordanhill. All seem to agree that on that part of the bridge which Captain Crawford erected was put his name and arms, and the rhyming inscription as given above. There is a coat of arms carved within a compartment on the north-west side of the bridge, but A. D. Robertson, Esq., artist, who is well versed in heraldry, assures us that this is not Crawford's coat of arms, but Stewart's quartered with another. In

a note to us upon this subject, he says—"It is a full arms, with supporters erect, and I am of opinion there is nothing about it belonging to the Crawford ensign, and there is no doubt about the arms in the first and fourth quarters being that of Stewart." One of the authors we have quoted says it was on the south side; the bridge runs due south and north—probably he means the south end. There have been no such arms nor inscription on the west side south end in our remembrance, nor have we heard of any. It may, however, have been on the east side south end, in which case it has been built over, but could be seen by M'Ure when he published his history in 1736. This makes it probable that Crawford's addition or arch was on the south end, and in all probability the original portion of the bridge was erected at the public expense, and will account for the presence of the Stewart coat of arms being on that portion.

Before the bridge was altered, probably as built or finished by Captain Crawford, it had very low parapets, and was not much more than half its present breadth, allowing only one cart to pass at a time. About the beginning of this century the bridge was altered to its present breadth, by adding several feet to the east side. This addition may be seen by going under the arches, and is shown in the *Sketch*. Whether this was the first stone bridge over the Kelvin at Partick we cannot say. Probably some wooden erection for the convenience of the mills may have been before this time; but houses on the south side of the river were very few. The ford below the bridge was passable for horses and carts, except on rare occasions of high floods.



J. M. Kelly 184

VIEW FROM KELVIN, LOOKING NORTH.

If a wooden bridge existed above the Archbishop's Mill, as tradition says there did, it would serve foot passengers. It may be mentioned that, until the bridge was widened, or until the present new bridge and road were made, a pontage was levied for cattle passing during certain days of the two great fairs in Dumbartonshire—Muir Fair in June, and Balloch in September. We well remember the person who last collected these pontages, Matthew Semple, who lived at the north-west end of the bridge, in the house termed "The Ark"—the two-story house seen on right hand of *Sketch*, "view from Kelvin, looking west."

Any person sixty years ago casting his eyes along the north side of the river Kelvin, from the Castle Brae to the foot of the Knowe, before any of the buildings were made on the side of the river, would at once perceive that in former times, probably when the Old Bridge was built, the river flowed along the base of the Brae, from the Knowe westward, forming a bay. On the west point stood the Castle; from this point upwards, along the north bank of the Kelvin, was a low flat or holm, forming, no doubt, what was known as Partick Holm or Meadow, and Gilmour Holm. The road leading north from the Old Bridge, as built or finished by Captain Crawford, was carried over this holm by an embankment having well-built retaining walls. The house standing at the north-west corner of the bridge, built by Thomas Craig, blacksmith, in 1717, stands partly on the abutment of the north arch of the bridge, the retaining wall of the road forming the wall of the lower flat of the house, which is still standing and inhabited. (*See Sketch*). Mr. A. C. Shanks told us that

he had seen a letter to Thomas Craig giving him liberty to use this retaining wall in the way stated. The lower part of the Old Bridge Inn is also on a level with the abutment of the bridge, and the retaining wall of the road is also the wall of the main room of the inn, which is several feet under the level of the street. From this view it is evident that the steps crossing the Kelvin at the Castle Brae were at the narrowest part of the river, and the part likely to be least fordable, and, being opposite to the west portion of the village, must have been very convenient for the workers at the Slit Mills, as well as for the Pointhouse ferry. The Old Bridge has also been built at the narrowest and lowest portion of the Kelvin, where a solid rock foundation could be got. The Brewster Burn ran between two braes, from Cooper's Well to foot of Knowe, forming a glen where were tanyards using the water of the burn, the existence and sites of which are only indicated by being named as boundaries in titles of neighbouring properties.

From Dr. Leishman's "Statistical Account of the Parish of Govan," we take the following:—"In a charter of James VI., dated November, 1587, wherein, proceeding on a recital of the Act in July, 1587, annexing Church lands to the Crown, and of the dissolution for granting these lands, offices, and regalities in feu, the King gives and grants a feu to Walter Stewart, Commendator of Blantyre, his heirs and assignees, of the Bishopric lands after-named, namely, Wester and Easter Side of Partick, Hindland, Miln of Partick and Miln Lands, Balshaggrie, Partick Yard, Waukmiln of Partick, Brewlands of Partick, Mill called Archie Lyon's Mill, Meadow of Partick, New and Old Parks of Partick, Mill called Wheat Mill.

After this transfer of Church lands to the Crown, the heritors who previously possessed these lands as rentalers of the Archbishop united in obtaining a charter of confirmation from the King." The following are the names of those holding lands in what is now known as Partick:—

- " Michael Hutchison, of the 8s. 8d. land of Balshagrae.
- John Stewart, of Rossland, of the other 8s. 8d. land in Balshagrae.
- William Alexander, of the 4s. 4d. land there.
- John Rowand, of the 4s. 4d. land there.
- John Reid and Robert Hutcheson, in Gartnavel, of the 8s. 11d. land there.
- William Anderson, of the 8s. 11d. land there
- John Shanks, of the 8s. 11d. land there.
- James Gibsone, in Balgray, of the 12s. 6d. land there.
- John and Bartholomew Duncans, of the 12s. 6d. land there.
- Henry Gibsone, of the 12s. 6d. land there.
- Agnes Gibsone, in Hynland, in life-rent, and Ninian Dennistoun, her son, in fee, of the 5s. land in Hynland.
- John Sheills and William Robertson, in Partick, of the 13s. 4d. land there.
- Robert Alaneson, of the 6s. 8d. land there.
- John Allan, of the 6s. 8d. land there.
- Walter Craig, of the 6s. 8d. land there.
- John Crawford, of the 6s. 8d. land there.
- William Younger, of the 6s. 8d. land which formerly belonged to William Harvie, and the 26s. 8d. land, and of the yard called the Bishop's Orchard, and of the 6s. 8d. land called Browland, and of three acres of mill land there.

John Cuming, in Byres of Partick, of the 20s. land there."

Among the names of the heritors and their titles there are a few that suggest inquiry. For instance, John Stewart of Rossland, heritor of part of the lands of Balshaggry, is described in the charter as holding the office of forester and custodier of the New Forests, called the Parks of Partick. In the grant to Walter Stewart these are named the New and Old Parks of Partick. Where were these forests and parks? The Bishops must have had a very comfortable time of it in these good old days.

Another holder of lands in Balshaggry is Henry Gibson. Exactly a century after the date of the charter (1687), Walter Gibson of Balshaggry is Lord Provost of Glasgow. M'Ure says that Walter was the son of John Gibson of Clayslaps and Overnewton, that he made a little money by malt-making, and then became a merchant. He began first with herring fishing and curing, taking them to France and bringing home brandy and salt, by which he made much money. He also traded with other countries, and was the first that imported iron to Glasgow from Stockholm. Whether Walter Gibson of Balshaggry, the Lord Provost of Glasgow in 1687, was a descendant of Henry Gibson of the same place of 1587, we cannot say, but the probability is in favour of the supposition. The family descendants of Gibson have still connection with Partick lands. It is remarkable that the lands named are mostly in Balshaggry and Hyndlands—places that are now only known as farms. How far such lands extended at that time it is now

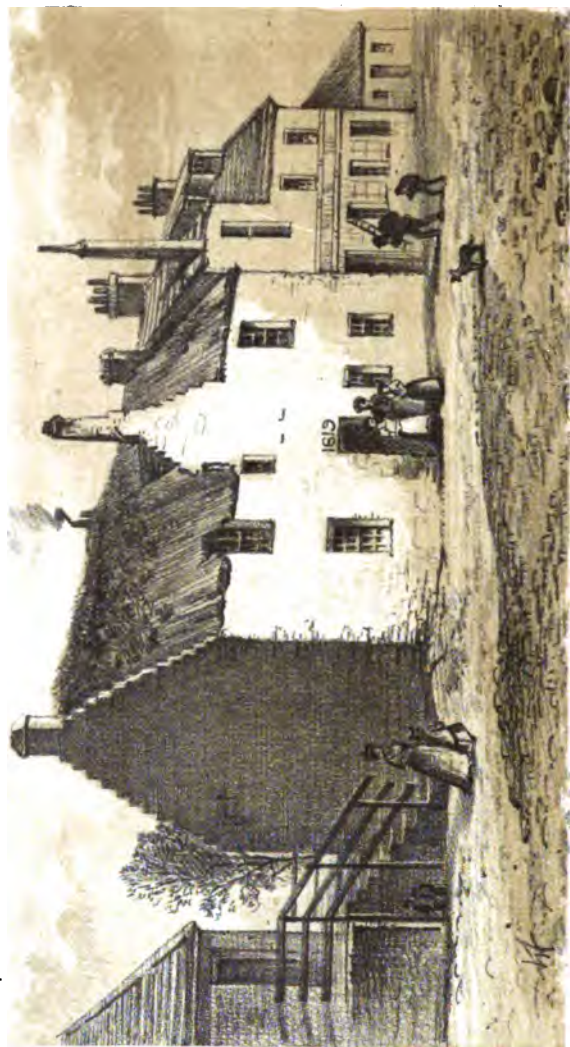
difficult to determine. However, it is evident that they all existed on what is the north side of the village of Partick, and may not have included what was immediately round it.

There is also a Walter Craig of the 6s. 8d. land in Hyndlands. Half a century after this time the Craigs held a large portion of the lands in and around Partick, and we believe were the superiors of Dowanhill and Partickhill, and holders of a large portion of the household property in the village. The two oldest houses now standing, dating upwards of 200 years back, were built by the family of the Craigs. These lands have passed into other hands, and although there are many descendants of this once prominent family still living in the locality, the name is not now so potent as it was. We will have occasion to speak of several branches of this family in course.

In the foregoing list of heritors the name of Purdon does not occur; but not very long after this date the Purdons were also possessors of land and other property in and around the village, and were nearly as prominent lairds as the Craigs. However, the absence of the name from the list may be in consequence of a great part of their property being situated at the south end of the bridge, which, although included in Partick, is not in Govan parish. That locality was known as the "Bridge End," and the Purdons were consequently called the *Lairds of Brigend*, a title which they retained till within our day. In 1820 the Lady Bridgend lived in property of her own at the west end of the village, nearly opposite the Steps Lane. There were two sons and a daughter. The latter married George M'Farlane,

tenant of the bleachfield prior to Mr. Walker. He built as a printwork the four-story house so long afterwards used as a power-loom mill. The Purdons had also property in the Goat (Kelvin Street). In the beginning of the eighteenth century the most noted in tradition was John Purdon, nicknamed *Strawny*, probably from his being or having been Laird of the Goat, down one side of which ran an open burn, and on the other side, in winter, a gutter, either of which forms a *strawn*. He was very eccentric and penurious, and known also as the "riding beggar," having in his later days rode about upon an old horse, attending funerals, *kirns*, and the like, for the meat and drink then distributed, and did not fail even to ask alms on the road. Many stories were current in the village about his eccentricities, which it may be as well to leave untold. His son gave the grant of the burying-ground to the Society of Friends in 1733, and in 1790 John Purdon, laird of Bridgend, with Allan Craig and William Robb, jointly granted the land in the Goat for the building of a school, still standing, which we will have occasion to refer to further on. In connection with Partick, we find the name mentioned in the Burgh Records of Glasgow, 1589:—"The quhilk day Williame Purdeane and Johne Scott in Pertik are decernit, in ane wrang and amerciament of Court for trubling of the toun under clud of nicht; and the said Johne Scott, for the bluiding and wounding of Arthur Millar, servand to the Bishop of Aberdene, he being reddand hame, and dome given thairupon."

Tradition states that a fraternity of Freemasons existed in Partick upwards of two hundred years back, holding a charter from the Old Mother Lodge of Kilwin-



OLD MASONS' LODGE AND INN. BUILT 1819.

1. Mr. F. H. H. H.

ning, called the Partick Kilwinning St. John, No. 77. I have endeavoured to find the true date of this Lodge, but have failed, as the books and papers belonging to the old Lodge of Kilwinning were destroyed by fire, and the Lodge of Partick St. John has become extinct since 1837. Whether William Miller, the contractor for the building of George Hutcheson's house, who was from Kilwinning, and contracted to supply masons, hewers, and barrowmen, brought with him from that ancient seat of Masonry a few of the Brotherhood, who founded the Partick Kilwinning St. John's, I cannot say, but think it very probable. This being what was termed an Operative Lodge, its leading members and office-bearers for a long time were confined to operative masons; but this rule was broken through, and others obtained admission, which increasing, led to a dispute on St. John's evening, 1763, at the election of office-bearers. The operative masons objected to any member holding office but an operative. The question being brought to a vote, there was a majority against the operatives, who left the Lodge under protest. The majority proceeded with the election, and continued to meet as the Lodge St. John's. Afterwards a committee of five was appointed to bring the protestors to account. This caused an appeal to the Sheriff, which, after continuing for some time, with no likelihood of an easy settlement, the contending parties mutually agreed to submit the whole to the arbitration of Brethren chosen by each from Lodges in Glasgow. The result was that the dissenting Brethren were to have the charter, register book, chests, and jewels, at a valuation, which, with the bills and money belonging to the Lodge, were to be equally divided between the parties.

The speculative party then petitioned the Grand Lodge of Scotland for a charter, which they received. This charter is dated 29th March, 1769. The number of the Lodge was then 150, but is now 117, and the name they adopted was the PARTICK ST. MARY'S. The Operative Lodge removed to Glasgow, and was called the Partick and Glasgow Kilwinning St. John's, which continued till 1837, when, as we have said, it became extinct. The following is a list of the names of the petitioners for the charter and the first office-bearers of the Partick St. Mary's, a few of whom we remember, having met them as sons of the same Mother, and with some we claim relationship:—

ROBERT OLIVER, *R. W. M.*
 ARCHIBALD M'AUSLAND, *S. W.*
 JOHN M'QUEEN, *J. W.*
 ROBERT STEVEN, *Sen. Stewart.*
 JAMES CRAIG, *Jun. Stewart.*
 JAMES INGLIS, *Treasurer.*
 JOHN ADAM, *Secretary.*

H. Corner.	Thomas Miller, Jun.
Thomas Miller, Sen.	Robert Craig.
A. Perrie.	James Colquhoun.
James Scot.	Hugh M'Morland.
William Edmond.	George Henderson.
James Ker.	William Semple.
James M'Murray.	James Millar.
John Balloch.	James Muir.
James Fulton.	Alexander Stewart.
James M'Lauchlan.	Thos. Sheila.
John Walker.	James M'Symon.
John Ferrier.	John Auchincloss.
James Wilson.	William M'Elldoe.
Archibald Buchanan.	John M'Elldoe.
William Baird.	George Bateson.
Allan Craig.	William Lammas.

Robert Risk.
John Cowper.
Alexander Cameron.
John Kirkwood.
James Guilan.
Daniel M'Gregor.
John M'Gregor.
Robert Hill.

Archd. Campbell.
Robert Gray.
Edward Buttrie.
John Bowie.
John Gibson.
Andrew Gardner.
James Algie.
William Govan.

The bye-laws of the Lodge enacted that the place of meeting must always be within the village. Like other societies, however, the Lodge had its periods of declension, sometimes to such an extent that meetings were entirely suspended, while again, from some favouring circumstance, a revival would take place. Early in the present century one of these periods of declension occurred, and in order to resuscitate the Lodge, the bye-law limiting the place of meeting to the village was rescinded in 1814, and at the same time a resolution was carried to hold their next meeting in Anderston, as many Anderston people were members. This had the desired effect, and for several years after their meetings were held in Anderston the master and many of the office-bearers belonged to that district. Again the Partick brethren increased in number, and St. Mary's once more flourished in Partick, but, unfortunately, as the objects of the Society were mostly confined to spending a few social evenings together, often ending after Lodge hours in a disgraceful debauch, the Lodge again declined, its periods of renewed but short-lived vigour depending generally on some public occasion, such as the laying of a foundation-stone. As the necessary result of this state of things, the management passed into the hands of a few unworthy brethren,

for the most part public-house keepers and their supporters, whereby the Lodge got a character which acted as a barrier to all respectable people holding fellowship with it. The scenes we have witnessed in the midst of sworn Brothers between thirty and forty years ago are better left untold. Again strangers gained the ascendancy, and in 1860 the Lodge meetings were transferred to Glasgow, and the name of the Lodge was changed to the Partick and Glasgow St. Mary's. This change, however, lasted only for a short period; Partick again had a majority, and we are glad to say, as one of St. Mary's sons, that she is again in the ascendant, her office-bearers being respectable men, and the aims of the Lodge are becoming more consistent with the order, viz., a fraternity for mutual help in times of need and trouble, bound to support and strengthen the weak, raise the fallen, resist evil, and encourage morality in all men, but particularly in Brothers and their wives and families, for the basis of Masonry is Christianity.

We may relate here a circumstance in connection with a Masonic procession that put the whole village in alarm. In the year 1822 was laid the foundation-stone of a bridge over the Kelvin at Woodside, called King's Bridge, in honour of George the Fourth's visit to Edinburgh that year, but more commonly named Gibson's Bridge. The stone was laid with Masonic honours by the Partick St. Mary's Lodge, at least that Lodge was there. The procession home was followed by a great crowd, in which were many from the printwork at Maryhill. When the brethren had entered their Lodge the crowd were left without anything to see or hear, and finding nothing better to do, the Partick youth took to throwing stones at

the Maryhill people as they retired, a practice common at the annual processions in March against the Anderston youths. The Maryhill people retaliated with vigour, when it became a regular running fight, the Partick youths continuing the pursuit to Horalet Hill, the Great Western Road not being then made. In the evening some two dozen Maryhill calico printers, incited with drink and thirsting for revenge, entered the village armed with sticks and broken paling, swearing and threatening the villagers with vengeance, which they soon put into execution, striking and knocking down every one they met, man or woman. This continued for some time. The inhabitants, barring their doors and putting to their shutters, remained in their houses. There was then a colony of Highlanders who worked at the Soap Works at Slit Mills, and occupied houses on the Vennel at the Knowe. One of their women having been out for water, was abused by the raiders. This roused the Highland blood of the colony, who, arming themselves with regular cudgels, sallied out, and meeting the enemy in Cooper's Well Road, a vigorous *mêlée* ensued. In a short time the streets were cleared, several of the printers having to beseech shelter from the villagers, and some of them were so punished that they were unable to return to Maryhill till next day, with their heads bandaged. This raid left ill-feeling between the two towns for some time, and a few private encounters took place at the Pear Tree Well by the more thoughtless on the Sabbath afternoons during that season.

We think it may be interesting to relate some of the circumstances which we happen still to remember in

connection with one or two of the parties whose names appear in the petition for the charter.

A. Perrie was a bleacher in Gilmourholm Field, at the foot of Gilmourhill, on the side of the Kelvin. One winter evening he and his wife had been in the village at a friend's house, and going home late, the night being dark, they both fell into the open shaft of an old coal pit, and were drowned. There was no new Dumbarton Road from Clayslaps to Partick in those days, and they could only reach their home by threading their way among the trees. The morning after, finding him absent from the works, some of the workers went to his house and found it unoccupied. A search was then made, when his hat was seen floating in the old pit. The bodies were recovered, and the affair, as was to be expected, caused a great sensation in the village. For long after few of the villagers would pass the place on a dark night, many declaring that they had seen the pair walking arm-in-arm about the spot at the dead of night. After this accident the old pit was filled up.

John Ferrier we remember as a hale, hearty, and very popular man. Having a halt, he had to move about with the support of a staff. He dealt in coals, and to him the villagers were indebted for the introduction of what is termed the club system—that is, a system of credit in which payments are received in weekly instalments. This was a great boon at the time, as weaving, the staple trade of the village, was very dull, and rapidly declining, from the introduction of steam-looms.

Allan Craig, when we first remember him, lived in

a two-storied thatched house in Cooper's Well Road, directly opposite Knowehead. He wore powdered hair, and had a long *queue* hanging down his back. In his earlier days he had been a man of considerable property and importance, which he continued to assume. He had not the most amiable temper, which made him disagreeable in many public matters, as he claimed the right to rule in these. We remember him as a terror to boys. He always carried a staff, which he freely used against the bigger boys, and this caused him often to be made the butt of their sport, in which they were sometimes encouraged by older heads, as the following instance will show:—The house, we have said, was a two-storied one. Outside, in front, was a stone stair leading to the floor above, the landing of which was supported by a stone pillar. The old man passed many hours standing under this landing at his door, leaning against the pillar. One wet afternoon Allan was standing as usual with his shoulder against the pillar. On the landing was a large crock filled with water. This suggested an evil thought in the mind of an ingenious weaver, who took two straws, cut and arranged them in the form of Λ by a thread and rosin, and instructed a willing, barefooted lad how to set it going as a siphon. It was soon placed over the mouth of the crock, and a small stream of water run down on Allan's neck, who, putting up his hand, and finding what was wrong, in the impulse of the moment struck the crock with his stick, bringing it and its contents over him.

Towards the close of last century an effort was made to establish an annual horse-race in the village. At the starting point, which was at the foot of Cow

Loan (Orchard Street), there were a great many stands or booths for selling refreshments, which seemed to have given offence to Allan. On the second year of the race the drum was sent through the village the day previous forbidding the erection of stalls or booths on lands near the race-course. This was a surprise to various proprietors and tenants. Learning from the crier who had employed him, they reinstructed him, and sent him again through the village announcing freedom to erect stalls on any lands near the starting point, except those belonging to Allan Craig. It is said that Allan put his stick through the drumhead in his rage. This gives some idea of the public spirit existing in those days. The third year of the races proved a complete failure, after which they were abandoned. The course was from the foot of Cow Loan, west the old Dumbarton Road, near to the Ree Road, and back to the starting point.

James Colquhoun was the village tailor. In those times tailors wrought more from home than at home, being taken with their apprentices into the houses of farmers and others to make clothes for the whole family, where frequently they were kept for weeks together. James, at the time we recollect him, was past work. He walked about with a large blue overcoat that reached under his knees, in which coat were large capacious pockets, which, on coming home, were always filled with pieces of coal or stick. We have been told many stories of James by his widow, who survived him many years. He was evidently daring and fearless. There was a story common in the village, which his widow assured us was a truth, illustrating this daring character. He rented for some time the *cruiues* for catching salmon

that were fixed on the damhead above the old bridge, where, during a freshet, upwards of fifty salmon have been taken. These were sometimes sold in the village at threehalfpence per pound. On one occasion, during a heavy flood, the salmon were seen leaping up, and something was seen to be wrong with some of the *cruives*. James, with spear in hand, made his way along the damhead in order to put things right. A crowd was on the bridge watching, and expecting every minute that he would be swept over. He had put matters right, and was standing looking down at the boiling linn when a large salmon leaped close to him. James, instinctively using his spear, struck and transfixed the salmon, but overbalancing himself, was carried over the fall. A cry of horror rose from the bridge, but in a short time James was seen swimming down the stream, holding firmly his spear in one hand, and he landed safely with his fish near to where he lived, which was at the end of the row, where the slaughter-house now stands.—(Seen on extreme left in *Sketch*, view from Kelvin, looking north.)

James seems to have been as fond of the hounds as of fishing. No matter where he was working, or what he was at, the baying of the dogs acted upon him like magic, he was up and off, and being an excellent runner, he was often in at the death. Many stories were told of him in the village in connection with his trade, and the proverb of "saving a remnant," but probably many of them were exaggerated.

Robert Hill, better known under the soubriquet of *Capper Hill*, was famed in my young days for his quaint humour. While I remember him he was unable to do

any heavy work, being only employed in trifling jobs, and mending the thatch of houses. One time being employed by a parsimonious lady to do some little thing, she offered Robert a glass of spirits, a thing he enjoyed much, but in this case the glass being remarkably small, he only touched it with his lips and handed it back. "O," said the lady, "you may take it all, it won't do you any harm." "I know that," said Capper, "it would not harm me although it was poison." Robert's great days were the days for choosing the deacon and office-bearers of the Ploughman's Friendly Society, of which society he was officer. As such, he had to take the box from the deacon's house to the place of meeting for the election of office-bearer, which took place yearly. After the election, the whole society marched in procession to the house of the newly-elected deacon. In front went the drummer, beating without any pretence to time or tune, merely making a noise, to the great delight of the children; and it gave warning to the villagers to look out and see the new deacon. After the drum followed Robert Hill, with the box slung over his back, sometimes requiring a person to walk alongside of him. After him marched the late and new deacon, with the treasurer, followed by the other members. It was the duty or practice of the new deacon to stand treat on receiving the box into his house; consequently, the deacons were generally members who were in good circumstances. This society has long since ceased to exist. What came over the box—which was a handsome mahogany one, with a plough painted on the back—we cannot tell. Robert Hill died when I was but a youth, and many stories were told of

him which we are unable to recall. Of the other parties named in the petition for the Masonic Charter whom I remember, there is nothing worthy of remark.

Having referred to the drum, we may here notify the important services it performed for the villagers till within even these fifty years. At that time the drum was beat through the village every lawful day at five A.M., and again at nine P.M., to regulate the hours of rising and going to bed. All public matters were advertised by the drummer, who perambulated the village, coming to a stand about every fifty yards; then, after beating the drum for a short time, till windows and doors were opened that the purport of his message might be learned, he would bawl out at the pitch of his voice, "This is to give notice," &c. We remember one message in particular which both amused and terrified us boys, the tenor of which was as follows:—"This is to give notice that, as some person or persons have been stealing potatoes from George Craig's field at Fairley-side, *Craw-taes* have been placed in the field of this shape [here he held up an iron instrument with sharp spikes]. Whoever enters the field, one of these goes into their foot, and on sitting down to take it out they will get another; and on putting their hands down to raise themselves, one goes into each hand. So, all persons caught in this way must blame themselves, after this notice." About 1818, in order to save the drum, during rain a long tin trumpet was substituted, which, while it rained, the drummer blew through the village night and morning; and during the day, when wet, a bell was used to advertise anything. After the Weaving Factory was begun, they procured a bugle,

which was blown through the village by a young man, at 5.30 A.M., to summon their workers. About 1830 the beating of the drum through the village in the evening was discontinued, and about 1845 it was given up in the mornings, but public announcements continued to be made by the drummer till about 1855. Now, drum, bell, and trumpet have all disappeared.

The drummer was paid with the proceeds of a voluntary contribution made at the New-Year time. This was collected by some persons calling upon the inhabitants at their houses. In 1828 there was collected between seven and eight pounds sterling, but latterly the drummer himself went through: whether he was more successful is not known. Public announcements were paid for by those who employed him. When the village was small, the charge was sixpence; when it had increased in size, the charge was ninepence, and then one shilling.

There were other occasions, as already referred to, where the drummer was in requisition, and for which he had remuneration. On all public occasions the drum was employed; and one year, at their annual election, we remember the brethren of the Partick St. Mary's Lodge walking in procession through the village headed by Sandy Stewart the Drummer. Indeed, the drum was quite an institution in the village; and about the beginning of this century there were no less than three drums in the village, two of which belonged to the town, and the other to an old drum-major, who, while he lived, was the drummer employed on public occasions.

The use of a drum was common throughout Scotland for public announcements, and also for waking the

people in the morning. One went through Anderston, within our recollection, before six every lawful morning. In Ferguson's "Auld Reekie" the drum is referred to as being beat through the town of Edinburgh in the evening.

"Retire while noisy ten hours' drum
Gars a' your trades gae dandering hame."

That a drum was used in Glasgow for making public announcements before they used a bell is evident from the following notice, among several others:—

"26th July, 1589.—The quhilk day forsamekle as the Provost, Baillis, and Counsall being informit and vnderstanding the grit hurt and dampnage done to their nythtbouris of the toun haifand doucattis, and specialie the Doucat in the grene pertenyng to Marion Scott and Robert Chirnesyd, throuch schuting and slaying of the dowis by sindrie men of the toun and utheris repairing thairin, and gif that the samyn be nocht remeidit the saidis doucattis sal be allenarlie destroyit to thair hurt and aganis the comoun weil and actis of Parliament maid thairanent; thairfor ordanis the *drume* to pas throuch the toun, commanding and forbidding all and sindrie persounis of quhatsemevir degrie, that nane of thame tak upon hand to schute with culveringis, pistolatis, or ony other instrumentis at ony dowis within the burrow ruidis of the toun or lands adjacent thairto occupiit be the inhabitantis thairof, nor slay thame in ony sort, not yet brek the doucattis thairof in tyme cumyng, vnder the pane of fyve pundis the first fault, the second fault ten pundis, and the third fault banischit of the toun. To be applyed and oplane to the calsay."

And in these times the Kirk-Session used the drum

for making their advertisements to the inhabitants in relation to Church matters and moral conduct, as the following example will show:—

“April 24, 1595.—The Session directed the drum to go through the Town, that there be no Bickering nor Plays on Sundays, either by Old or Young. Games, Golf, Alley Bowls, &c., are forbidden on Sunday, as also that no person go to Ruglen to see vain Plays on Sunday.”

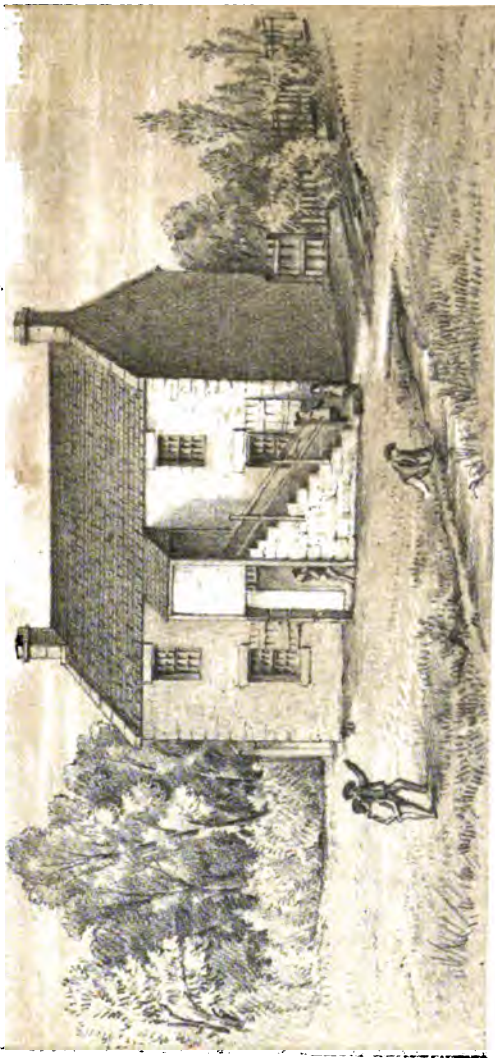
In poor places where a drum could not be had something else was substituted, and in large and wealthy places other instruments besides the drum were used. Chambers, in his “Domestic Annals,” says:—“It was an old mode of advertising in country towns, down to comparatively late years, to send an old woman with a wooden dish and stick to clap or beat upon it so as to gather a crowd, before whom she gave her recital. This was done in Edinburgh before they got a drum.” In 1574 it was “ordained by the Council of Aberdeen that John Couper should pass every day in the morning at four hours, and every night at eight hours through all the rows of the town playing upon the Almony Whistle (German Flute) with ane servant with him playing the tambourin, whereby the craftsmen, their servants, and all other labourious folk, being warned and excited, may pass to their labours in due and convenient time.” They rose earlier and went to bed earlier in these times. The dinner hour was twelve, and the supper six in the evening. In the Burgh Records of Glasgow there are several notices of minstrels. In 1574, on 26th February, George Pollok, couper, is made burgess and freeman of the city for making of *ane comone drume*,

given to the common minstrels to play with; and again, in June of the same year, Arch. Borland and Robt. Duncan are admitted to be minstrels to the town for that year, and to have from every freeman at least two shillings in money, adding that more may be given at pleasure. We believe these minstrels went through the town night and morning, the same as those in Aberdeen and other towns, to regulate the hours of rising and going to bed. In Glasgow these minstrels were also employed on public occasions, such as elections. It is said, at the Whitsunday meeting, 1574, "The minstrales continewit quhill the Symerhill [place of meeting], quhen the hail communitie sall be present to give their vote thereanent."

The minstrels were forbid going through the town in time of the pest or plague, which forbidding shows that they were employed in the same manner as the Partick drummer. There is no doubt but such a universal custom had its origin in necessity. In the time before clocks were common, there was great difficulty in ascertaining the hours, hence the necessity for some such means of regulating the time both for going to bed at night and rising in the morning. In connection with monastic establishments, the ringing of a bell or blowing of a horn was adopted to let the people know the hours of prayer. Also, in the Middle Ages, a larger portion of society lived by cheating, plundering, and ill-treating the rest than at present. Owing to the want of effective police, there was little safety out of doors at night. In towns, to meet this difficulty, it was held as a criminal act to be found outdoors after a certain hour; and, as

there were no means by which the general public might know exactly this hour, it was publicly announced by the town-bell, and when that was heard all people were compelled to shut their doors and put out their fires. This was an efficacious way of clearing the streets. The bell rung for this purpose was in France called the *couvre-feu*, or cover-fire, which, transmuted into the English tongue, became the *curfew*-bell. There is no doubt but the Partick drum, and the drums, flutes, and horns used at nights and mornings, were survivals of the old curfew-bell, combining both religious and police regulations.

There are few things that more denote the true character and spirit of a people than the care they take to educate their children; and wherever this is maintained, that town, village, or hamlet shall maintain its position among other places; and we are proud to say that in olden times this was not neglected in Partick. No doubt this was greatly stimulated by the interest the Church took in this question of education. According to a minute of the Session of the Church of Govan, dated 26th June, 1653, "It was ordained that every elder, in their several quarters, do search who have children able and fit to come to school and does not send them, to deal with them for that effect, and to signify, if they prove deficient hereinto, according to an old Act of Session, they will be obliged to pay their quarter as well as if they came to the school"—a pretty effective means of compulsion. Partick was pretty well provided with schools, and no native of the village, fifty years ago, would have his children unable to read the Bible. The old school, known in the village as the *Subscription*



SUBSCRIPTION SCHOOL, COAT.

School, situated in Kelvin Street—formerly the “Goat,” to which was attached a garden and play-ground—is evidence of our remark, which the following copy of titles and subscribers’ names will illustrate:—

“*Know all men*, by these presents, that we, John Purdon, Bridge-end; William Robb, Meadowside; and Allan Craig, all portioners of land on the west side of the village of Partick—Whereas about forty years ago the landed proprietors and inhabitants in and around the village of Partick erected a school-house, and settled a schoolmaster for instructing the youth in reading the English language, writing, and arithmetic, which school-house was built, in virtue of a verbal grant from our predecessors, upon a part of the Common Loan, belonging to their lands on the west side of Partick; and James Lapslie, innkeeper in Partick, by his latter Will, ann. , bequeath £10 to the heritors of Partick, in Trust for charitable purposes, the yearly legal interest whereof was declared by the heritors to be paid to the schoolmaster: That the school-house being fallen into total disrepair, the persons afternamed, with a view to carry on and improve a scheme of such public utility, subscribed and contributed the sums of money after-specified for the purpose of building a new school-house, and dwelling-house for the master, upon a more commodious plan than formerly, *videlicet*:—

George Oswald, Scotstoun, - - -	£5 5 0
Brodie Wylie, Byres, - - -	3 3 0
James Gibson, Hillhead, - - -	3 3 0
William Douglass, Miller, - - -	3 3 0
William Robb, Meadowside, - - -	3 3 0
John Purdon, - - -	2 10 0
Thomas Letham, Kelvinside, - - -	2 2 0
David Kessock, Calico Printer, - - -	2 2 0
John Walker, Kirklee, - - -	2 0 0
James Sharp, Horalet Hill, - - -	1 11 6

John Cowan, Miller,	-	-	-	£1 11 6
James Jackson, Balgray,	-	-	-	1 11 6
John M'Keen, Balshaggrie,	-	-	-	1 11 6
Peter Wilson, Broomhill,	-	-	-	1 11 6
Allan Craig,	-	-	-	1 10 0
John Purdon, Weaver,	-	-	-	1 10 0
Thomas Edmond, Miller,	-	-	-	1 10 0
Thomas Edmond, Junr., Miller, Garioch,	-	-	-	1 10 0
John More, Balshaggrie,	-	-	-	1 10 0
Matthew Bain, Hingemaker,	-	-	-	1 1 0
Peter Edmond, Wright,	-	-	-	1 1 0
Archd. M'Anslan, Wright,	-	-	-	1 1 0
James Duncan, Yongr. of Millfield,	-	-	-	1 1 0
Alexander Kessock, Calico Printer,	-	-	-	1 1 0
William Morrison, Hyndlands,	-	-	-	1 1 0
William Wallace, Whiteinch,	-	-	-	1 1 0
William Wilson, Broomhill,	-	-	-	1 1 0
John Robertson, Millwright,	-	-	-	1 1 0
John Bain, Hingemaker,	-	-	-	1 1 0
John Balfour, Hingemaker,	-	-	-	1 1 0
John Auchencloss, Saddletree-maker,	-	-	-	1 1 0
Matthew Paterson, Wright,	-	-	-	1 1 0
John Craig, Smith,	-	-	-	1 1 0
John Graham, Baker in Glasgow,	-	-	-	1 1 0
John Purdon, Junr., Innkeeper,	-	-	-	1 0 0
James Craig, Senr., Smith,	-	-	-	1 0 0
Claud Lang, Portioner,	-	-	-	1 0 0
James Kay, Manufacturer,	-	-	-	0 15 0
James Bryce, Hillhead,	-	-	-	0 10 6
Robert Dunlop, Weaver, Balgray,	-	-	-	0 10 6
Matthew Aldgie, Balgray,	-	-	-	0 10 6
James Monteith, Balshaggrie,	-	-	-	0 10 6
Andrew Watson, Mason, Balshaggrie,	-	-	-	0 10 6
Robert Bennie, Mason,	-	-	-	0 10 6
Robert Hill, Byres,	-	-	-	0 10 6
James Paterson, Manager, Slit Mills,	-	-	-	0 10 6
Robert Cameron, Pointhouse,	-	-	-	0 10 6
John Ferguson, Slit Mills,	-	-	-	0 10 6
William Miller, Clayalaps,	-	-	-	0 10 6
James Craig, Junr., Smith,	-	-	-	0 10 6

Andrew Robertson, Shoemaker,	-	-	-	£0	10	0
William Govan, Farmer,	-	-	-	0	10	0
John Hill, Tailor,	-	-	-	0	10	0
John Hamilton,	-	-	-	0	5	0
Duncan Ferguson,	-	-	-	0	5	0
Robert Perrat,	-	-	-	0	5	0
William Davie,	-	-	-	0	5	0
David Horn,	-	-	-	0	5	0
John Newal,	-	-	-	0	5	0
Robert Paterson,	-	-	-	0	5	0
Alexander Stewart,	-	-	-	0	5	0
Joseph Edmonds,	-	-	-	0	5	0
Paul M'Phail,	-	-	-	0	5	0
Robert Kilpatrick,	-	-	-	0	5	0
Peter Scott,	-	-	-	0	5	0
Andrew Thomson,	-	-	-	0	5	0
Adam Stephen,	-	-	-	0	5	0
Thomas Miller,	-	-	-	0	5	0
James Miller,	-	-	-	0	5	0
John Duncan,	-	-	-	0	5	0
Robert Craig,	-	-	-	0	5	0
Moses Lockart,	-	-	-	0	5	0
John Paterson,	-	-	-	0	5	0
Thomas Lowrie,	-	-	-	0	5	0
James M'Lay,	-	-	-	0	5	0
Robert Hill,	-	-	-	0	5	0
Robert Imrie,	-	-	-	0	5	0
Henry Henderson,	-	-	-	0	5	0
John Murdoch,	-	-	-	0	5	0
James Buchanan,	-	-	-	0	5	0
Amounting in all to	-	-	-	£75	5	6

"Contributors agreed that free right should be invested in trustees, and John Purdon, William Robb, and Allan Craig, give, grant, and dispose in perpetual grant and mortification in favour of James Sharp, Horslethill, David Kessock, calico printer, Partick, William Douglass, miller and portioner there, Broadie Wylie, Byres, and ourselves, the said

Purdon, Robb, and Craig, and to the majority of them in life for the time, and in case of the decease of any of them to the persons to be nominated in their place, by the majority of the survivors, *secluding* their heirs, creditors, or assignees, whom failing, to the heritors of lands in and about the village of Partick, not under £5 Scots of value rent, for the ends and purposes after-mentioned: All and whole that piece of ground, one part on the south side forming a garden, measuring forty-six yards in length, from John Craig's march, bounded on the west by the Goat lands of James Craig, smith, and we, the said Allan Craig, and on the north by the rest of the *common loan* of which the ground above feued is a part, and which belongs to and is a part and portion of our respective lands in the west side of the village of Partick, parish of Govan, and Royalty of Glasgow, and shire of Lanark: Declaring always that the foresaid grant is made for the express end and purpose and design of erecting a school, and house for a master, for teaching and instructing youth of both sexes belonging to the village and neighbourhood in reading the English language, writing, and arithmetic, and such other branches of science and literature as may be hereafter judged necessary by the contributors and patrons: That the schoolmaster be chosen in manner following:—The whole contributors to meet, and, by a majority, choose seven of their number a committee to try the abilities of any candidate applying for the place, said quorum of seven to prefer and elect the candidate they shall judge best qualified. *After the death of all the contributors*, then the Trustees and Heritors of lands in and about the place, of yearly value of £5 Scots, shall meet, choose a quorum of seven of their number, and elect and present as above: *That the schoolmaster may be chosen under any regulation prescribed by the electors, providing* ALWAYS THAT THE SCHOOL-HOUSE AND GARDEN

SHALL BE POSSESSED BY THE MASTER *pro tempore* SCOT-FREE. That the present Trustees may name and appoint new ones in room of any deceased; FAILING SUCH NOMINATION, that the free right shall descend to, and be vested in, the whole Heritors of Partick infeft in lands not under £5 Scots of yearly value: As also declaring, that the Trustees or Guardians, present or to come, shall have no power to sell or alienate the premises from the foresaid purposes, or to contract debt or burden the same. All such contracts shall be null and void, free right not attachable for debts of any or either of them at death or bankruptcy, revert *ipso facto* to school majority of Trustees. Trustees to be infefted on their own expenses, and the feu-duty—one shilling Scots money—at the term of Whitsunday yearly, if asked.

"Subscribed at Partick, on the 23rd June, 1790, by

"JAMES ROBB, Witness.

JOHN PURDON.

"DAVID PURDON, Witness.

WILLIAM ROBB.

"JOHN PURDON, Witness.

ALLAN CRAIG."

There is something very pleasant in looking back upon these transactions, which show the interest the landed proprietors took in the welfare of the village. Forty years before the date of this agreement a school had been erected by the proprietors and inhabitants, carrying us back as far as 1750. There seems to have been no difficulty felt on the religious question by these men—and we know from the list that some of them were not what is called orthodox—the simple object being the teaching of reading, writing, arithmetic, and other branches of literature and science which the age might require. There was another school in the village since we remember, and this was so as far back as the building of this subscription school; but in

our day the subscription school maintained the highest position, so that farmers, and even the neighbouring gentry, sent their children there for the first few years' schooling. By means of this school and the grant referred to, several poor but respectable parents had their children educated who could not have done so without this help. What has become of this £10? This old school continued long to be the principal one, until there came division of the people on Church matters. The original trustees died out, and the terms of the deed for appointing others in their stead have been neglected. The appointment of teachers who neglected their duties, together with the establishment of large and more commodious schools by the Free and Established Churches, and also the starting of various private academies, tended to bring the school into utter neglect.

Nearly opposite the old school-house stands the Mission-house, erected also by subscription, through the energy of the late Robert Paterson and others. As the name implies, this house was built for the convenience of the missionaries; but it having been discovered that, from the rapid increase of the town and the great influx of strangers—many of whom were not connected with any Church—there were in 1858 not less than four hundred children in the burgh, at the school age, who were not attending any school, and whose parents could not afford even the twopence per week for schooling (the lowest fee charged), many being widows; and considering that this house was unoccupied during the day and several nights each week, it was resolved to use it also as a public school, for the benefit of the very poorest in the town. We know of no public effort that has

effected such an amount of good as this school. By means of it hundreds of poor children have obtained the advantages of an education which otherwise they would not have had; and many poor boys have been, by means of this education, placed in situations and circumstances in which they may, and no doubt some of them will, rise to high positions in life. The following is the Constitution of this Mission-school, which tells its own story:—

“ CONSTITUTION.

“ 1. The Society shall be called the ‘MISSION-HOUSE SCHOOL SOCIETY,’ the members of which shall be subscribers of 2s. 6d. and upwards annually.

“ 2. The Society shall have for its object the education of children whose parents may not be able, through poverty or other satisfactory reasons, to pay the fees charged in ordinary schools; and the branches taught shall be reading, writing, arithmetic, and the other parts of a plain English education, with sewing, if deemed advisable; the Bible and Shorter Catechism to be used daily, with such other books as the Society, through its directors, may appoint. The hours of teaching shall be from 10 till 12 A.M., from 1 till 3 P.M., and from 7 till 9 evening; and the fee to be charged shall not exceed one penny per week for each pupil, for the day-school and evening-school respectively, with a small fixed charge for fires and lights while these are required.

“ 3. The business of the Society shall be conducted by a committee of eighteen members, along with the ministers of the Presbyterian Churches existing in Partick, who shall choose from among themselves, annually, a president, two vice-presidents, a treasurer, and a secretary; and no one shall be eligible to act upon the committee who is not a member of an Evangelical Church.

"4. The committee shall meet on the first Monday of every month—five to be a quorum. The teachers (who must be members of an Evangelical Church) shall be elected by them. The committee shall have the sole control and management, otherwise, of the school; they shall have power to fill up any vacancy in their number that may from time to time occur, and to appoint a sub-committee, whose duty it shall be to visit the school at least once a week—morning, afternoon, or evening—registering these visits, with remarks, if deemed proper, in a book to be kept for the purpose, and reporting to the committee at the end of each month; and to this sub-committee all applications for admission, and all matters of minor detail affecting the regulation or discipline of the school, on which the teacher may wish for advice, shall be referred.

"5. The annual meeting of the Society shall be held in the third week of November, when the secretary shall prepare and read a report of the progress of the school for the past year, and the treasurer shall submit a statement of his intromissions for the year ending 11th November, duly docquetted by two members of the committee, appointed at a previous meeting. At this meeting the six members of committee at the top of the list shall retire, the vacancies so occasioned to be filled up by the meeting, as well as any vacancies which may have been filled up by the committee during the year. The members retiring may be re-elected.

"6. The treasurer shall keep a correct account of his transactions, which shall at all times be open and patent to the committee; he shall lodge all moneys in his hands exceeding £10 in a bank, and the bank account shall be operated upon only by orders signed by two members of committee and the treasurer."

Notwithstanding the provisions made for educating

the children of the poor by the erection of the Mission-house into a school, the increase of the population of the burgh was so rapid that in five years after there were not less than 1300 children of school age attending no school, which is brought out in detail by the following statistics, kindly supplied by Gavin Paisley, Esq.:—

PARTICK DISTRICT.*

1st January, 1865.

PROGRESS OF POPULATION.	Partick Town.	Partick Burgh.	Partick District.
Year 1837, per Survey,	2,857
" 1841, " Census,	2,649	3,184	3,628
" 1851, " do.,	3,865	5,043	6,670
" 1861, " do.,	8,185	10,917	14,861
" 1864, Estimated,	10,465	13,958	19,000

REGISTRATIONS.	Births.	Deaths.	Marriages.	Total.
Year 1855,	490	273	94	857
" 1856,	500	236	92	828
" 1857,	556	325	100	981
" 1858,	518	398	71	987
" 1859,	534	302	91	927
" 1860,	534	282	125	941
" 1861,	658	327	114	1099
" 1862,	633	365	95	1093
" 1863,	752	434	154	1340
" 1864,	770	426	160	1356
In Ten Years,.....	5945	3368	1096	10,409

* Govan Parish North of the River Clyde.

94 **NOTES AND REMINISCENCES OF PARTICK.**

PARTICK DISTRICT—Continued.

MORTALITY TABLE, 1864.	Males.	Females.	Total.	Per Cent.
Deaths under 1 Year,	61	45	106	24·90
Do. " 5 "	66	49	115	27·00
Do. " 10 "	11	13	24	5·63
Do. " 15 "	8	7	15	3·52
Do. " 20 "	6	6	12	2·82
Do. " 30 "	11	15	26	6·10
Do. " 40 "	11	16	27	6·34
Do. " 50 "	12	21	33	7·75
Do. " 60 "	11	8	19	4·46
Do. " 70 "	10	15	25	5·86
Do. " 80 "	9	7	16	3·75
Do. " 90 "	4	3	7	1·64
Do. " 100 "	0	1	1	0·23
Total Deaths,.....	220	206	426	100·00
Do. Births,.....	373	397	770	
Natural Increase,.....	153	191	344	

EDUCATIONAL STATISTICS.*

SCHOOLS.	Partick Town.	Partick Burgh.	Partick District.
Church of Scotland,.....	2	4	4
Free Church,.....	2	2	2
Roman Catholic Church,.....	2	2	2
Undenominational,.....	1	1	1
Private Adventure,.....	4	7	10
Total Schools,.....	11	16	19

* Compiled from Survey and Return recently made by order of the Government Commission on Education.

EDUCATIONAL STATISTICS—*Continued.*

TEACHERS.	Partick Town.	Partick Burgh.	Partick District.
Masters,	14	16	17
Mistresses,	10	16	22
Male Assistants,	5	6	6
Female Assistants,	4	5	10
Not Specified,	0	18	18
Total Teachers,	33	61	73
SCHOLARS.			
Church of Scotland,	378	466	485
Free Church,	335	400	407
United Presbyterian Church, ...	413	453	463
Other Presbyterians,	7	8	8
Episcopal Church,	1	4	5
Roman Catholic Church,	164	171	171
Other Denominations,	21	28	28
Not Specified,	0	129	228
No Profession,	190	206	206
Total Children on School Rolls, ..	1509	1865	2001
Do. Present when visited,	1067	1327	1446
Total Child., 5 to 15, Census 1861, ..	1881	2504	3151
Do., Increase estimated since do., ..	525	698	878
Do., 5 to 15, January, 1865, ..	2406	3202	4029
Do., Not at School, do., do., ..	897	1337	2028
Total Population, do., do., ..	10,465	13,958	19,000

The above figures show that within the Burgh of Partick there are at present 1337 children of school age—5 to 15 years—receiving no school education whatever; while, at the same time, nearly 400 children are being added annually from the mere increase of births over deaths, independently of the large immigration from other quarters.

As a proof of how soon a common and even old habit passes out of memory and is entirely forgotten, we may refer to the old custom of using a bell at funerals, and for announcing the death of an inhabitant. This was a common custom in Partick up till about 1780, but after being given up it was very soon forgotten. The bell, with the name and date 1726 upon it, was accidentally discovered within these few years, being found in the possession of, and purchased from, a broker in Edinburgh; but when brought back to Partick only one man then living remembered it having been used when he was a boy. This person, Mr. George Craig, was born 1764. The writer's father, born in 1777, had no recollection of the bell; so that this particular bell had not been continued in use over fifty years. Still the practice was common in most towns long before the date of this bell. Since the recovery of the bell I have collected a few notes on the practice, and find it to have been common both in Scotland and England, extending back several hundred years. Robert Chambers, in a note to one of the common nursery rhymes on this custom, says that the custom prevailed in all Scottish towns. Upon the death of any person the bedral or town-crier was sent with his bell or wooden platter, beat with a stick or spoon, through the chief streets to announce the event. In the "Glasgow Burgh Records," dated 19th November, 1577, the following entry occurs under the heading

"SANCT MUNGOWI'S BELL.—The quhilk daye the Prouest, baillies, and counsale, with dikinis coft fra Johne Mr. Sone to umquhile James Mr. and Andro Lang, the auld bell that

zed throw the towne of auld at the buriall of the deid, for the sowme of ten pundis Money, quhilk they ordanit Patrick Glen their thesaurare to pay to hame, and als granted the said Andro to be maid a burgis gratis, quhilk bell they ordanit in all time to remane as comone bell to gang for the buriall o' the deid, and to be givin zearly to sic person as they appoynt for auys in the zear, takand coutiouns for keping and delyuering thair of at the zear's end. And the said Andro Lang, as sone to unquhile Robert Layng, is maid instantlie burgess, as ane burgess sone, gratis, for the said caus of the bell, and has gevin his aith of fideletie to the towne, and als for observing of the satutis thair of."

How Andro Lang got the bell as his private property is not stated, but this minute shows that the custom of using a bell at funerals was old in Glasgow in 1577. In reference to another dead bell of Glasgow, we quote the following interesting account given by Mr. Macgeorge, showing that at least one of the dead bells of Glasgow had went astray as well as our Partick bell; indeed, the different references suggest the probability that there may have been private dead bells as well as a common one for the public, when we find such from time to time in the possession of private parties.

Under date 23rd October, 1640, the Records of the Council contain the following entry:—" *Anent ane bell.* —The said day y^e Deid bell delyverit to Patrick forsyth q^m ordeins to give y^e half of y^e prycis of his pairt of y^e bell to William Bogle during his lyf tyme. And ordaines y^e Deane of Gild to caus mak ane new Deid bell to be rung for and before y^e deid under hand." A bell, which there can be little doubt is this same "new deid bell," has just been discovered, and is about to be presented

to the Corporation. All that is known of its recent history is this: About thirty years ago it was in the possession of Mr. Wyllie, a tinsmith in Glasgow. By him it was presented to a Mr. Morgan, on whose death it passed into the possession of his sister, Miss Morgan, now a very old lady, residing in Gretna; and Miss Morgan has just now put it into the hands of Mr. William Henry Hill for the purpose of its being presented to the city. It is exceedingly interesting. The order to "the Deane of Gild" to have it constructed was made in October, 1640, and the bell bears in very distinct figures the date "1641." In size it is $5\frac{1}{2}$ inches in height, exclusive of the handle, and the diameter at the base is $6\frac{1}{2}$ inches. The handle, which is of wrought iron, is of the ancient form (something like that of a tea kettle), and it is attached to the bell by iron rivets. But what is especially interesting is that it resembles on the side in bold relief a representation of the city arms according to a blazon of which I have seen no other example. The shield is in form nearly the same as that which is over the door of the Tron Church, and which bears the date 1592. The tree is represented growing out of a mount in base. The bird is correctly shown on the top of the tree with its head towards the dexter side, and the bell appears on the dexter side, and (as it ought to be) in the fesse-point. But the example is peculiar in this, that the salmon does not appear in the shield at all. It appears outside and beneath the shield, on its back—just as it appears below the shield of Bishop Blackader on the basement of the rood screen in the Cathedral. For such an arrangement of the city arms, I need hardly say there

was no authority and no precedent. It just affords another example of those many varieties in the blazon which I have already had occasion to notice. But there is another highly interesting feature in this curious relic which deserves notice, namely, the form of the bell appearing on the shield. It is a singularly correct representation of those very ancient square bells, dating from before the ninth century, of which unquestionably the bell of St. Kentigern was one, and of which a good example is found on the seal of the Chapter of Glasgow "for causes" of 1488. I think it extremely probable, therefore, that the artist who modelled this shield had before him the actual bell of St. Mungo, which Camerarius, writing only ten years before, viz., in 1631, tells us "is preserved in Glasgow at the present day." Whether the "new deid bell" of 1640 (the one under notice) was intended to be used in the same way as "the auld bell" (St. Mungo) does not appear. In all probability not. If we are to believe Ray, who wrote an account of Glasgow, in 1661, the old bell must have been even then in existence and use, as he tells us how the sexton or bellman, on the occurrence of a death, "goeth about the streets with a *small bell*, which he *tinkleth* all along as he goeth, and now and then he makes a stand and proclaims who is dead, *and invites the people to come to the funeral* at such an hour." Such a description could not possibly apply to the bell now restored to us by Miss Morgan; for, although made to be carried in the hand, it is a large heavy bell, with a strong iron tongue, and producing a sound amply sufficient for the belfry of a country church. The probability is that it was used at the time of funerals; and the expressions in

the Minute of Council, "to be rung *for* and *before* the deid," confirm this view. At the same time, it is quite possible that the ancient bell of St. Kentigern had been used for the same purpose, in which case we may suppose that, having become worn out by use during a period of probably more than six hundred years, it had become necessary to have a new one, and that this large and more substantial bell was the result of the order of the Council.

How so interesting a relic of the olden time should have passed into the hands of a tinsmith in Glasgow I do not know, but it is not difficult to conjecture. The probability is that, being found too heavy, and the form not so convenient as a bell with an upright handle, Mr. Wyllie had received an order to make a new one (perhaps the one now in use), and that with that singular indifference to the preservation of relics and documents which in later times has become chronic with us, the old bell was left with Mr. Wyllie, probably at the mere value of the metal. It is to be trusted that matters will now be put on a better footing in this respect.

Previous to this arrangement with Patrick Forsyth, there are several references to the common use of the dead bell. In 1590 the Council of Glasgow gave their two common bells, viz., Mort and Shellat, with the office of printship to George Johnstone for one year for payment of threescore pounds, payable by three instalments, obtaining security for the payment, the bailies ruling that if any person raise an outcry against the said George in the use of his office, they are to be fined in 16s. for each offence, and if beggars, or unable to pay, to be

scourged through the town, and otherwise punished at the discretion of the bailies.

It seems as if the Church had claimed the origin of the use of bells at funerals, for in the records of the Presbytery for November, 1594, "it is declared that the office of ringing of the bell at funerals to the burying of the dead is *ecclesiastical*, and that the election of the person to the ringing of the said bell belongs to the Kirk, according to the ancient cannons and discipline of the Reformed Kirk." And as far back as 28th May, 1612, the Session prohibited the carrying of the train of the corpse at funerals, the carrying out to the street the straw of the bed on which the deceased lay, along with the body, under a penalty of five pounds, and that the dead bell was not to be sent round announcing a death before the sunrising or after sunsetting without special warrant from one of the ministers. The ringer was not to go more than twice through the town for any person, and was to omit the word *faithful*, and the repetition of the name of God.

In the Highlands, according to Captain Burt, writing about 140 years ago, at a death the circumstance is announced by a person going through the town with a bell, and at the funeral "the corpse is carried, not upon men's shoulders, as in England, but under-hand upon a beir, and the nearest relation to the deceased carry the head, the next of kin on the right hand, &c. The men go two and two before the beir, and the women in the same order after it, and all the way the bell goes tinkling before the procession, as is done before the host in Popish countries."

At Peebles, so late as 1790, says Robert Chambers,

the announcement was—"All brethren and sisters, I let you to wut that a brother (or sister) has departed at the pleasure of God, called ———. A' friends and brethren are invited to the burial, on Tuesday neist, at twa o'clock." In his "Domestic Annals" the same author gives the following as the formula used at Edinburgh:—"Be-loved brethren and sisters, I let you to wit that there is ane faithfull brother (or sister) lately departed out of this world, at the pleasure of Almighty God,' and here the crier veils his face with his bonnet, and continues, 'his name is Wully Woodcock, a cordinger; he lies at the nixt door within the Norgate Closs, on the Nether Wynd, and I would ye gang to his burying on Thursday, before twa o'clock.' When the burying time come the bell calls the company together, and he is carried to the burying-place and thrown into the grave as dog Lion was, and there is an end of Wully."

This practice of burying the body without a coffin continued in Glasgow and neighbourhood till within these 200 years, when the box or *dead shirt*, in which the body was carried to the grave, was buried along with the corpse.

The custom of ringing bells through the town at deaths and funerals was not confined to Scotland, but was common also in England. So early as 1648 it is mentioned by A. Wood in his "Oxoniana" that it had been a practice, time out of mind, for the bellman, when any died in college, to go into every college and hall, and then make open proclamation, after two rings of his bell—"That, forasmuch as God has been pleased to take out of the world such a person, he was to give notice to all persons of the university that on such a

day and such an hour he was solemnly to be buried." The bellman also went before the corpse from the house to the church or chapel, ringing his bell. In Hexham the custom is within living memory; and the invitation after ringing the bell was, "Blessed are the dead that die in the Lord, &c. All friends and neighbours are requested to attend the funeral of so and so, to be lifted at so and so." A similar custom existed in Carlisle till lately, and we are informed that in Penrith it is not yet entirely done away, so that the custom was as common in England as Scotland.

It is no doubt to this custom of ringing a bell announcing a death that the old ballad of "Barbara Allan" refers to.

" She had not gane a mile but twa
When she heard the deid bell ringing,
And every jow that the deid bell gaed,
"Twas was to Barbara Allan."

The particular formula used in Partick I do not know, but the late George Craig told me the town-crier went through with the bell and announced the death and invited all to attend the funeral at the hour mentioned, but he did not remember the particular words used. Probably some more rude article than the bell was used in Partick, like Peebles, previous to 1726; and the getting of the bell either by public subscription or gift, was no doubt a step in the way of respectability.

The question is, how was the Partick deid bell removed to Edinburgh? To this question we can only offer a suggestion. It has already been stated that Allan Craig was not only a large landed proprietor in the village, but took an active part in the management

of all public matters. At the time the bell ceased to be used Allan was about the zenith of his greatness, so that it is more than probable that the bell found a resting-place in his house. At his death his eldest son took possession of his effects, and the son, either at that time or shortly after, removed to Edinburgh. No doubt the bell was among these belongings, and thus ultimately found its way into the possession of a broker, as already stated, from whom it was bought by a Paisley gentleman, and was found there and bought again, and presented by Mr. Ross, the last purchaser, to the Partick Curling Club, to be kept in the possession of the president of said club *pro tem*. We regret that it was not given to the Burgh rather than to any club, which may die out, and the Bell again be lost sight of. The following illustration will give some idea of its appearance:—The deid bell of Dunblane is of the same shape as this, dated 1615, and is to be seen in the old cathedral of that town. After laying aside the bell, the custom was, and continued till within these forty years, for two neighbours to go through the whole inhabitants the night before the funeral and give a general and personal invitation. Opening the door, and standing with sneck in hand, they said, "The favour of A. B.'s company is requested to attend the funeral of C. D. to-morrow, at two o'clock." This general invitation was necessary, for the corpse having to be carried on spokes either to Govan or Anderston, it required relays of men.

Another common custom in olden times was, that from the time of the death of any person until after the funeral a sort of free table was kept in the house, when friends, neighbours, and acquaintances met and eat and



FUNERAL BELL.

drank freely. Chambers, in his "Domestic Annals of Scotland," gives many curious instances of this custom, carried to excess in the country. In Glasgow both the Church and Council of the city made every effort to stop the custom of free-drinking, and it is stated that in 1755 whisky was almost entirely given up as a service at funerals. Nevertheless, expensive funerals continued long after in the country, and in some places the customs were such that we can hardly realize their existence. So short a time back as 1732, Captain Burt says—"After the death of any one not in the lowest circumstances, the friends and acquaintances of the deceased assemble to keep the near relation company the first night, and they dance as if it were a wedding till the next morning, though all the time the corpse lies before them in the same room. If the deceased be a woman, the widower leads off the first dance, if a man the widow." Again—"A part of the company are selected after the funeral to return to the house of the deceased, where all sorrow seems to be banished, and the wine is filled about as fast as it can go round, till there is hardly a sober person among them; this was called the *dirgie* or *dredgie*." The following letter describes what was the usual custom in another part of Scotland among the common people, and the feelings connected with it:—

"DUNFERMLINE June 15th day 1761.

"Dear brother,—I Doubt not by this time but you have heard of your Mothers Deces—Shou Dyed the 9 day of June & was buried the 11 day of June & Shou got a verrey honorable buriel: we had plenty of eall and Huskie and brandie & plaine short bread and sukard short bread & wheet

Bread and wne bread—and I have payed all the founrels that Came from our toun such as brandie short bread wheet bread wne bread & the Coffen but Did not gate a pirticular aCount of what eall ther was spent becavs William Paton Came not back to the Dargie: but it is to be payed as shon as I geat the aCount of it: they are all to meet at my hous the first thusday of July: to wit David bennet & Wm. Marshal and our sistar Lissie Philp for to read up maters betwixt David bennet and hir, when I shall give you a pirticular aCount of what is Done and what the burile Comes to—I sent you allinen Serk with Margret Henderson which I expect you will have goot—we had at our Dargie old Dalketh Andrew Scotland Andrew Scotland Rob: Johnston John Demperston Mc Grige harlaw & all the Nebours Round about we had John Harley John Henderson John Buchan, Rob: Mudie in Lochend John Robeson in Shirs Mill & the two John Philps John Philp Jn Murmill & his Mother—we had from the east hand Touchie & Rentoul Tho: Grive Hendrey Symson Andrew Philp James Philp in the Damhead & other two or three that I did not know that Came from the east hand: ther was 36 or 37 men at the Dargie beides above a Dozon of wemon & was all gentilly served we are all weall at presant but my wife & shoe is some Beater—which is all from your Loving brother,

“J. P.”

At the same time, and even after the date of this letter, the same practice was followed in Partick; indeed, Partick may be substituted for Dunfermline, and the description would suit equally. The late Mr. George Craig told us that at his grandfather's funeral in Partick there was baked one boll of meal into cakes, besides flour bread of various sorts, and other food. Every one who came to see the corpse received a glass of spirits

and bread and cheese. At the funeral there were three rounds of wine, rum, and whisky, whichever they choose to take, with shortbread and biscuits. After the funeral the relatives and neighbours returned to the house and held a night of eating and drinking; and those who did not intend returning to the house filled their pockets with biscuits and bread to take home to the family. "I remember," says George, "that for a week the house was in uproar, and the cost affected the family for a long time after."

Between fifty and sixty years ago a general movement was made among the inhabitants of the village to lessen as much as possible the expense of funerals both for the bereaved and those who attended, and agreed that all persons attending the funeral, not related, should go in any dress they had convenient, and that they should not enter the house for refreshment. The first of these resolutions did not succeed for any length of time, but the second did much to modify former practices, and soon became sufficiently common not to be made subject to remark.

About this same time also there was a general sympathy as well as an indignant feeling prevalent throughout the country, and very strong in Partick, caused by the common practice of lifting the dead for the use of the medical profession. The knowledge or belief that their friends had been thus lifted was often more painful to bear than the bereavement. An iron frame was invented with which the coffin was covered when in the grave and locked, termed a *mort safe*; but the use of these was expensive, and could not be paid for by the poor, and a feeling got abroad that even these precautions

were not enough. The inhabitants then combined and formed a general watching party, each taking their turn of watching the grave for three weeks after burial, going two together. Every one had to go or find a substitute. After a short time there were men who let themselves out for this purpose at 1s. 6d. a night, so by-and-by these were the principal watchmen. Rumours got abroad, however, that the watchmen were tampered with by the resurrection-men, as the grave-riflers were called, which caused considerable uneasiness in the minds of those who had lately buried near relations. Indeed, we knew one man in the village, who, having lost an only daughter, a young woman, sat by her grave himself every night for three weeks, reminding one of Rispah of old. These were stirring times in the village. After all fear for the resurrectionists ceased the watching was discontinued. And as trade advanced in the village, and money became more plentiful, hearses and carriages were exchanged for spokes, and what was a universal practice soon became unknown in the village. We remember the last of a custom in connection with Partick that was common amongst the gentry at funerals—distributing doles to beggars, who came from far and near to the funeral. This was at the burial of George Oswald of Scotstoun. After the funeral had left the house, the beggars assembled and were each given a piece of money (we think 1s.), a drink of ale, and a piece of bread. At the funeral of Mr. Bogle of Gilmourhill the beggars at the gate formed a large crowd, and one the appearance of which is beyond our power of description; and when word came that there was nothing to be given, the scene was fearful—howling, cursing, swearing, and

wishing eternal curses on the dead, and blasting influences upon the living, forming the strongest arguments possible for the abandonment of such a reprehensible practice of collecting such groups of blackguards together in any neighbourhood. Even after Mr. Oswald's funeral the village was infested for days with vagrants.

In these bygone times, at least some eighty or a hundred years back—we should almost say sixty years back—there was much more apparent, and we think real, mutual kindness and Christian brotherhood than exist at present. All inhabiting the village and neighbourhood were known to each other; also their habits, character, and positions. That strictly commercial relation existing between the labourer and his employer now had not then been introduced, so that a general employer of labour had no thought of turning his workers adrift when the slightest slackness in trade came upon him, but they were kept working at something, so that although wages were small they were constant. The employer then felt it his duty to look after the welfare of his servants, and the workmen in return felt as if they belonged in some way to their employer, and had an interest in what belonged to him; in short, the rich and poor, or employer and employed, were neighbours, and lived together. Every family had a good-sized garden in which to cultivate vegetables, and every house had its own midden close to it, the manure in which was given to a neighbouring farmer, who, in return for this, and a few days' help from some of the family in harvest or at lint steeping, gave two or three drills in a field to plant potatoes in, so that by these mutual helps every family was secured a good portion of their living.

It may be mentioned here that the lint was generally steeped in the Hay Burn. The water was dammed back at the bridge, foot of Sandy Road (Clyde Street), and, flowing back, it covered a large space of low-lying ground through which the burn flowed, forming a considerable lake. We have also seen this plan adopted in winter to form a curling pond. Further, in connection with the social condition of the people, at say eighty years back, there was another custom. A good many of the villagers had a cow of their own. These fed in one field or common, attended by one herd, who, blowing a trumpet or horn in the morning, every owner let out his or her cow, which, joining the herd, was driven to the common. In the evening they were brought back, and each cow took its own way home when it reached the village. Chambers mentions the same custom as being common in Edinburgh some 200 years ago. In Killin we saw the same custom in 1860. In that interesting work, "The Land and the Book," it is mentioned as a common practice in Palestine to this day. Large droves of oxen and asses are conducted from the common by the herd, and then each takes its way, often through intricate windings, to its own stall, lowing as its master appears to meet it. And such must have been the custom in the days of Isaiah, who, in speaking of Israel, says—"The ox knoweth his owner, and the ass his master's crib." That this same custom was also common in Glasgow, and under public management, is evident from the records of the Burgh. In June, 1574, "John Wilson is made Nethertown herd, and Thomas Arstoun Overtown herd for that year, each giving surety for their good services." And again, in May, 1578, "Archd.

Johnson is made and constituted calf herd for keeping of the calfs upon the green for that year, and he is to get meat and drink daily about of them that has the calfs, together with 6d. frae ilk ane that has the same, and siclike frae them that has land beside the green for keeping off their cow, and that no horse be found thereon untangled, and to enter service next day, with power to Archd. to poynd for queys or great stirks, he also giving surety for guide service and behaviour." We could multiply these notices, and show that the practice was common throughout Scotland, and that every town had large commons for this purpose, and hence most old towns had their cow loans. Whether Partick had a public herd paid for as in Glasgow, and where the common was that any villager had a right to send his cow to we know not. We were told that the meadow was once held common for that purpose. In our day the meadow was part of the Bunhouse Farm, but always lea; and as George M'Gregor's cows, driven by the herd, passed through the village, several of the inhabitants who had cows let them out the byre, and they were taken charge of by the herd, and as they were being driven home in the evening, each cow, as they came along, went to its own byre; but probably this privilege was by arrangement between the proprietor of the meadow and the owner of the cow. In some of the old title deeds for cottages there is included a right to feed a cow on a certain portion of land; but this differs from a common right of which we will have something to say again.

We have often heard a wish expressed by some that they could have an idea of the general plan of the village

a hundred years back. We will endeavour to gratify this wish to the extent of between fifty and sixty years back. With the aid of one or two friends who remembered the village at that time, I have drawn out a Map of the village as it then existed.

The village proper, taking it from the west, began with three thatched huts which stood on the north side of the Main Street (now Castlebank Street), a little to the east of the foot of Cow Loan. On the south side two similar huts stood attached, after which houses straggled on each side to the Knowehead, where the street branched into two directions, one branch going down the Knowe, the other by the Cooper's Well, the two branches being connected by houses along the Old Dumbarton Road (now Bridge Street). The Byres was a distinct district. The few houses stretching eastward from the Byres Road along the New Dumbarton Road formed a sort of new town. Westward along the New Dumbarton Road was the Mason Lodge, and another two-story house near where the Gas-Work now is. Opposite this was Dowanhill porter lodge, and one house at Overnewtown. Then came the small porter's lodge at Muirpark, and next Turnerfield House, foot of Crow Road, but these were not considered as belonging to the village. Where Wallace Place now is was then a quarry, and opposite it, where a three-story house now is, was a sawpit and woodyard. Of streets going west of Byres Road along New Dumbarton Road there were the Goat on south, and Coarse Loan on north side. Then Cow Loan on south, and Green Loan or Rab's Road, nearly opposite, on north side. Then came Crow Road on north, and a little west Sandy Road on south. As far

back as we can trace there was a dye-work and print-work at Meadowside, where the Messrs. Tod & M'Gregor's building-yard now is. The celebrated Papilon, who first introduced Turkey-red dyeing into this country, had this field for a short time, and during his possession it was burned, and we do not think he continued in it after. Another printing and bleaching works of very old standing was where the works of Mr. John Walker, jun., now are. These works are built upon the old bleaching green. The proprietor's house was that little slate house still standing, nearly opposite the foot of Douglass Street. In this house was born one of the most respectable of the citizens of Glasgow, Mr. William Euing, shipbroker, whose father had these works for many years; and we have already given a copy of the advertisement for the letting of these works by Mr. Euing (see page 41). Since we remember they were in the possession of a George M'Farlane, calico printer, who, as we have already mentioned, built, for the purpose of carrying on the business of calico printing and dyeing, the large four-story house afterwards so long occupied by the Lancefield Spinning Company as a power-loom factory. The fitting up this house as a weaving factory, and the erection of Mr. Walker's large bleaching-works, gave the first impulse to that progress in manufactures and population which has gone on with such astonishing rapidity these last thirty years, a rapidity unparalleled in this country. We have, with the help of another native of the village of about our own age, counted every family dwelling in the village and its suburbs about the year 1820, from Gilmourholm to Whiteinch, including Bunhouse, Bridgend, Slit Mills, the Byres,

and Partickhill. We cannot state the exact numbers in each family, but there were in all 247 families, which, allowing five persons for each, gives the total population of that district at that date 1235, and we are confident it did not exceed that number. Mr. Shanks informs us that he took the population of this portion of Govan Parish in 1834, and then found the number to be 1842.

We give the following from the Census tables, including our own estimate for 1820, and that of Mr. Shanks for 1834:—

		Average Yearly Increase.
1820,	1235,	—
1834,	1842,	43
1841,	3184,	47
1851,	5043,	186
1861,	10,917,	584
1871,	17,693,	678

The greatest proportional increase has been between 1851 and 1861. During these years the Messrs. Tod & M'Gregor's docks, and a number of other public works at Partick and Whiteinch, were erected, and since then the increase has been steady and rapid. Allowing the same ratio of increase to continue, it will require a yearly provision of not less than 140 dwellings. The first marked rapid increase is between 1841 and 1851, when the average increase is four times that of the preceding interval; and it is during this interval between 1841 and 1851 appears the first dawning of that necessary combination for self-protection which culminated in the formation of the burgh.

During or bordering upon the year 1843, Mr. Shanks,

my informant, said that a stout semi-Irishman, during a drunken spree, went through the village challenging any Irishman in it to fight. Upon this, a band of Irishmen, armed with shillalahs, turned out and literally took possession of the town, threatening and striking every person they met. To prevent the recurrence of this, application was made to the Sheriff, and by arrangement a portion of the Anderston police were sent out to watch and patrol the village for a time. The inhabitants afterwards agreed to keep watch by turns at night, but of this they soon tired, and two or three men were hired to watch by night and one by day.

About that time, also, there was a considerable recess at the end of the new bridge at Gilmourhill, and frequent acts of violence took place there during the winter season. To prevent, or at least to mitigate, this evil, in 1846 a number of gentlemen in the village and neighbourhood agreed to erect a few lamps along the road. These were found useful, and were gradually increased in number. The management of these matters was in the hands of a Committee appointed by the subscribers to the scheme. These subscriptions were voluntary, although there was a sort of understanding that each should pay 6d. per pound of rental. The working-classes were not called upon to pay. By the self-sacrificing labours of a few gentlemen, this system, we are informed, wrought pretty well for a time, although, as usual under such circumstances, the willing workers got the work to do. While the public-spirited gentlemen of the village were providing for their protection against lawlessness, another and no less dangerous

enemy which this organization did not meet lay in and around the whole village in open drains, ditches, middens, and piggeries, beastial and human. The following letters, written in 1851, will give some idea of the matter:—

“THE SANITARY CONDITION OF PARTICK.

“*To the Editor of the Glasgow Saturday Post.*

“Mr. Editor,—The strong desire which now exists among the better classes, as they are termed, to get away from the crowded city after the business of the day is over, is indicative of an improvement in the right direction—a seeking after a more healthy and pleasant situation in which to rear their families and spend their leisure hours; but in this movement there is often displayed a very great amount of ignorance of the requisites for health which should be the primary consideration in all voluntary movements. There seems to be only one rule to guide them, namely, to get to a certain distance from the city and to the west; but that the conditions of the locality be healthy naturally, or made so artificially, is, if at all considered, only secondary. Hence we see fine mansions built in the immediate vicinity of a filthy village, where not a yard of the streets is drained, and all the waste waters are allowed to accumulate and stagnate before the doors—where open ditches and burns are made to serve the purpose of common sewers, giving off a constant stench. The reader will see an eminent instance of this by taking a walk out to, and through, Partick, where a new town is rising round a village the most filthy and ill-drained to be met with in the island—a disgrace to authorities, the proprietors, and landlords, and, we may add, to professing Christians, for Christian faith and filth are inimical. If

there is anything can account for the respectable and wealthy citizens locating themselves quietly in the neighbourhood of Partick, as it now exists, it is ignorance. For a powder magazine and a blast furnace fitted up contiguous to each other at the foot of Partickhill would not be more dangerous nor destructive to life than are the streets, the houses, the ditches, and burns of that village. That the wealthy should congregate around these reeking sinks of filth is not the least astonishing feature of the present age of improvement—showing that the poor are not the only parties to blame, neither are they, thanks to some of the laws of Nature, the only parties who suffer, for the consequences of filth are widespread. I need not refer to the sufferings which that village has undergone during every visitation of fever, cholera, and such epidemics, as proof of what is here stated, or to the drinking, fighting, Sabbath-breaking, &c., &c., which filth engenders, but state, that with a little attention and care on the part of the villagers, and the money party being compelled to do their duty—for nothing short of compulsion will affect that quarter—to drain their lands and provide means of cleanliness, the village of Partick and neighbourhood could be made what Nature has designed, the most pleasant and healthy locality in the country, instead of producing, as it generally does, the first and most fatal fruits of all our epidemics. Were the proverb true that fools learn in the school of experience, we would have been looking now for the fruits of such extensive and expensive schooling as this village has gone through. But the proverb is a fallacy; it is only the wise who learn by experience—fools never learn. Let the inhabitants of Partick and neighbourhood apply this test of character to themselves.—I am, yours, &c.,

“J. B. N.

“Partick, 4th June, 1851.”

"SANITARY STATE OF PARTICK.

"To the Editor of the North British Daily Mail.

"Sir,—You will probably allow me space for a few remarks upon the present sanitary condition and future prospects of the beautifully situated and naturally healthy village of Partick.

"The early introduction of all epidemics, as cholera and fever, and their virulence in this village of late years, is well known; and the cause may also be evident to the most casual observer to lie principally in filth and want of drainage, and this increasing in the Old Town by the growth of the New Town, which, standing over the Old, sends all its waste matters to the open burns and ditches passing through the old village, exhaling a stench almost unbearable. To direct public attention to these evils, and to cause those whose right it is to use the means for their removal, by drainage or otherwise, I send you an account of the present condition of a few of the nuisances.

"To make the matter more obvious to the reader, it may be stated that one great source of disease and of predisposing influences is decaying animal and vegetable matters. These send into the atmosphere matters highly prejudicial to health—gaseous exhalations which diffuse themselves through the atmosphere, and are breathed or inhaled into the system. Two of these, named sulphuretted hydrogen and hydro-sulphuret of ammonia, are known to be very poisonous. Experiments made by Sherrard and others showed that air having 1-1500th part of its bulk of this gas killed little animals, as birds; and with 1-800th part it is fatal to such animals as dogs; and very minute quantities breathed for any length of time prove fatal to any kind of animal. These are the gases given off from the ditches, burns, and dams of Partick.

"The following observations have reference to these deleterious gases, and the quantity of elements that go to form them, which are existing in the burns, &c., here. In collecting the matters, the water and mud were stirred together, and the vessel filled, the solid matters allowed to subside, and the water decanted. All the waters tried contained sufficient sulphuretted hydrogen to colour paper moistened by acetate of lead when held over it during evaporation. The mud in drying gave sulphuretted hydrogen gas strongly, also hydro-sulphuret of ammonia.

"The first ditch examined is one coming along the side of Crow Road, going behind Wylie & Lochhead's stables, west of Meadow Bank Place, going under the Dumbarton Road, and then running open before the beautiful cottage of Meadow Vale. The mud in this ditch measures about 11 inches deep. One pound of it dried at 212° gave $3\frac{1}{2}$ ounces of organic matter with 60 grains of sulphur. One gallon of the water contained 75 grains organic matter.

"The second, coming eastward, is the Hay Burn. It comes round the west side of Partickhill, down by Rose Cottage, and enters the Clyde near Meadow Vale. This burn is literally converted into a common sewer, and is fed by a few tributary ditches from the houses along the Dumbarton Road. The mud measures 9 inches deep, mostly animal matter. One pound gave $11\frac{1}{2}$ ounces organic matter, having 57 grains of sulphur. The water contained $57\frac{1}{2}$ grains organic matter per gallon.

"The third, still coming east, is the Goat Burn. This comes down from the east side of Partickhill, and is fed by several ditches. This burn is covered a part of the way, but is open from about one hundred yards from the Kelvin, from which part the sample was drawn. The mud is about 8 inches deep. One pound gave $6\frac{1}{2}$ ounces organic matter,

with 48 grains sulphur. One gallon water contained 56 grains of organic matter.

"The fourth eastward is the Brouster or Brewster Burn. It comes down from the east of Dowanhill, and is covered till it reaches the Gas-Works, in Cooper's Well Road, when it runs open and enters the Kelvin, a little under the Old Bridge. The mud, near the foot of the Knowe, measures about 12 inches deep. One pound dried gave 5 ounces organic matter, and 60 grains sulphur. One gallon water gave 59 grains organic matter.

"The last, but not the least, is the Slit Mill Dam, which seems to be a receptacle of filth. This dam is upwards of an acre in extent, is several feet deep in mud, and lies exposed to the sun. This contains five ounces to the pound of organic matter and 57 grains of sulphur, being nothing behind the ditches in the amount of animal matter it contains. The water filtered from the mud contains 16 grains of organic matter to the gallon.

"The present state of the dam, and some circumstances connected therewith, affects the village in several ways. The Kelvin is the receptacle of the filth and refuse of Hillhead, Woodside, and other places in its neighbourhood above Partick, a quantity of which is carried down the river. The Bishop Mill and Slit Mills are under the same proprietors. The former mill has the right to the first supply of water in the river, the latter to the second; but it is found by the proprietors more convenient not to use the first water for the Bishop Mill, and to let it pass to the Slit Mills; consequently, when little water is in the river, as in most of the summer months, the stream is directed past the village, carrying its filth with it, a great portion of which gets deposited in the dam, and is there left to decompose and stagnate as we have stated. As a result of these circumstances, the river from the damhead at Bishop Mill to the Slit Mills,

running into which portion are the Brewster and Goat Burns, is deprived of the current which should come through the Bishop Mill, and consequently stagnates and sends forth its reeking stench with the other nuisances, except when occasionally relieved by a spring tide. The question whether all the water can be diverted past the village, I leave to the owners of property on the banks of the river, but it is certainly not favourable to the health of the village as it is.

"The above are a few of the more obvious causes calculated to make the village unhealthy and immoral, but there are many others, less obvious, though not less destructive, springing from those named, which, were they described in detail, would hardly be believed except by first taking a walk through Castle Walk or Cow Loan Street, after which any one will involuntarily say, "If this exists in the west end, I can believe anything of the east."

"I need hardly observe that none of these nuisances belong to the village naturally, but may be all remedied and their evil consequences removed by cleaning, drainage, and common sewers; and the proprietors of the land round the village would do well to see to this, before the evil accumulates much further, otherwise gentlemen wishing to build or take houses in this quarter will pause before they run the risk of dwelling in the midst of such questionable materials for comfort and health, where retiring from business will be followed certainly and shortly with retiring from life.

"JAMES NAPIER.

"Hamilton Place, Partick,
"Sept. 25, 1851."

On the publication of the first letter we were greatly blamed by many of the landlords, because it was calculated to deteriorate the value of property in the neigh-

bourhood, and some denied the truth of the statements made, hence I would have put my name to it, which caused the second letter to be written, after which there was a movement begun, and a pretty general inquiry as to the best means of remedying the evils. A meeting of a few of the gentlemen who were interested in the question was called, and the matter discussed. The following two minutes will give the result:—

“At Partick, within Mr. Shank’s School-room, on the evening of Wednesday the 12th November, 1851, at eight o’clock, at a preliminary meeting of inhabitants interested in the abatement of nuisances in and about the village of Partick. Present—Messrs. M. Hunter, Cairns, Kadie, Patterson, R. Kaye, J. J. Muir, Napier, Boyd, Ralston, H. Kennedy, Geo. Richmond, A. Bell, and G. M’Gregor. Mr. Hunter in the chair.

“After a few preliminary observations, there was read to the meeting two letters, one from the General Board of Health in London, dated 3rd November current, in which it was stated that that Board had no power at present to take cognizance of any complaints relating to the sanitary state of any place in Scotland, and the other from Mr. Kirkwood, Inspector of the Poor in Govan Parish, who stated that the Act 11 and 12 Vict., cap. 123, made it imperative on him to attend to any complaints relating to nuisances in the parish, and also expressed his desire to meet the ratepayers and others on the subject to take instructions thereanent.

“The meeting thereafter took into consideration the state of the drainage of the locality in general, and particularly with reference to the district lying to the west and the north of Anderson Street. And the meeting having been informed that the proprietors of the unfeued lands had expressed themselves favourable to an efficient system of drainage, and

were willing to get the necessary works constructed as soon as all the parties interested had agreed to some regular plan, it was unanimously resolved, after considerable discussion, that before getting up any memorial to the Parochial authorities, or taking any other steps in the matter, it would be courteous to the proprietors of the unfeued lands to confer with them or their agents for the purpose of endeavouring to obtain their written consent conditional upon all parties agreeing to proceed to the construction of the necessary works forthwith, say the making sufficient common sewers, and deepening and covering over the Hay Burn. The following gentlemen were appointed to carry this resolution into effect, viz.:—Mr. Moses Hunter (convenor), Mr. Robert Patterson, and Mr. John James Muir; the parties to be waited on being Mr. Hamilton, Mr. Adam Graham, agent for Mr. Hosie; Mr. Kennedy, commissioner on the Milton Lands; Mr. Pearson, factor for Miss Oswald; Mr. Cumming's representatives; and to report at a future meeting, to be held in the above-mentioned rooms on Wednesday the 26th inst., at eight P.M.

"It was also unanimously agreed that, while the appointment of the above committee had reference specially to matters relating to the west end of Partick in the first instance, it was understood that the state of the village generally should receive the necessary attention of the parties present, in case the contemplated improvements did not embrace the whole of the existing nuisances connected with imperfect drainage.

"Thereafter, the committee were recommended to write to each of the above gentlemen before calling on them, in order that they might be prepared to discuss the matter fully when the meeting takes place.

"In respect whereof, &c."

"At Partick, and within the Free Church School-room, on Friday, the 5th day of March, 1852, at eight o'clock P.M., at a meeting called by circular to hear the report of the committee appointed to meet and confer with the proprietors of land situated in the western district of Partick, relative to the defective state of drainage in that locality—met, Messrs. Lewis Potter, Moses Hunter, Robert Patterson, John Cairns, David M'Donald, James Eadie, Wm. Strachan, Hugh Kennedy, — Wilson, sen., and Gregor M'Gregor, (Mr. Geo. Richmond unwell)—

"Mr. Hunter and Mr. Patterson, two of the members of the committee, having fully informed the meeting of the course of procedure adopted by the committee, and also of what had occurred at the various interviews and conferences which had taken place between them and the proprietors or their agents, from which it was evident that there was no probability of the landed proprietors agreeing to carry out any joint or efficient system of drainage, or otherwise to improve the existing drains or sewers passing through their grounds; and the meeting having thereafter taken the statement of the committee into consideration, and having discussed the subject generally, and in particular the course now to be followed with reference to the state of the drainage, the measures which ought to be adopted for abating or removing nuisances, and, in a word, the expediency of introducing the General Police Act into the district,

"It was moved by Mr. Potter, 'That this meeting having heard the statement of the committee, and having considered the defective state of the drainage, the disrepair of the streets and roads, the number and increase of nuisances in the locality, and the inability of the inhabitants either to compel a proper and efficient system of drainage, or to control or abate any nuisance, or to make any sanitary or other regulations for the well-being of the community: Resolve that

it is expedient that the General Police Act of Scotland, 13 and 14 Victoria, cap. 33, be adopted by the householders of the locality, and that the necessary proceedings be taken to get the village of Partick and neighbourhood constituted a populous place, and thereafter to petition the Sheriff to convene a statutory meeting of the householders, and adopt the provisions, &c., of the foressaid Act of Parliament.'

"Which motion was seconded by Mr. Patterson, and unanimously carried.

"Mr. Potter then moved, 'That Mr. M'Gregor, then present, be instructed to prepare the necessary documents, in order that the above resolution be carried into effect; and, further, that so soon as the preliminary petition is signed, he is to call a meeting of the petitioners, for the purpose of electing a committee of their number to take a general charge and direction of the future proceedings, before the Sheriff or elsewhere, and also to make such arrangements as may be considered proper relative to the limits and boundaries of the locality, and generally to do everything to carry out the objects of the resolution.'

"This motion was seconded by Mr. Patterson, and carried unanimously.

"A vote of thanks was then given to Messrs. Moses Hunter, J. J. Muir, and Robert Patterson, the members of the committee, for the great attention they had bestowed, and the valuable time they had given to the matter.

"In respect whereof, &c."

In pursuance of the above resolution, the necessary requisition to the Sheriff was obtained, and at a public meeting, held in the Free Church School, called by the Sheriff, of all householders of £10 rent and upwards, within the proposed boundaries of the Burgh, upon the

17th June, 1852, it was agreed to constitute themselves into a Burgh, under the management of twelve Commissioners, three of whom to be Magistrates, and the following gentlemen were there and then elected:—

David Tod, Iron Bank.
 John Buchanan, Dowanhill.
 Robert Patterson, Partickhill.
 Moses Hunter, Hamilton Crescent.
 John Walker, jun., Castle Bank.
 A. C. Shank, Turnerfield.
 James Napier, Hamilton Place.
 Robert Kay, Partickhill.
 John White, Scotstoun Mills.
 George Richmond, Partickhill.
 David Ralston.

The three following were afterwards elected as Magistrates:—

David Tod (Provost).
 John Buchanan.
 Moses Hunter.

The Commissioners now began to carry out a system of drainage and other sanitary measures with considerable promptitude, and, as the following facts show, to great advantage. The three first years after 1854 the average death rate was 34·5 per 1000 of the population; the average of the last three years, including 1872, is 21 per 1000 of the population, showing a saving of many hundred lives to the community.

In connection with the sanitary condition of the village, we may consider here the water supply avail-

able in the village fifty years back, and until Glasgow water was brought in for domestic and other uses. The Kelvin was the principal source of supply for ordinary domestic uses, and many at that time used it for cooking purposes, when taken from places where there was a current; but there were also a considerable number of wells throughout the village. Some were private, others were considered public. About 1820 there were the following:—

Purdon's Well, sometimes also called the Back Well, the West-end Well, and Lady Brigend's Well. It was situated at the back of the property belonging to William Purdon (Laird o' Brigend), a short distance east from the foot of Anderson Street. The well, which was under cover of a staircase, was not very deep, and stoups and cans were slung and let down by a wooden cleek. The water was of excellent quality, and the well was cleaned out once a year by a few volunteers, for whom a small subscription was gathered to give them refreshments. On the summer evenings this well was a great resort for young men, who met there the young women who came to draw water. This well never dried up, and in winter we have seen it overflowing.

M'Gregor's Well was at the foot of the garden of the Merkland farm-house, situated at the head of the Vennel or Steps Road. It was a shallow well, and the water was dipped by hand. This was excellent water, but was private property.

M'Farlane's Well.—This was a large and deep well, situated behind the west end of the weaving factory. It was also a private well.

Meadowside Well stood at the east end of the house where the lessee of the dye-works lived, a little west of the present entrance to Messrs. Tod & M'Gregor's boat-building yard. It was a deep pump-well, and the water was of fine quality, and was led down by a pipe drain to the dye-works.

Duncan's Well was a small shallow well, standing in a nook on the side of the Goat, immediately north of the old houses above the Quakers' burying-ground. These houses were occupied at that time by Duncan Greenlees, the flesher of the village, from whom the well got its name. Its water was not good, and the well dried up in summer.

Craig's Well, often also called Back Well, was situated behind the house we have described as Allan Craig's, directly opposite the Knowe. This well was very deep, and covered with a large round flat stone, in centre of which was a hole through which vessels were let down by a rope to be filled. There was also a pump in connection with it, but it was seldom in repair. The water was not very good. Freedom was given to any one to draw water from it.

Cassells' Well was at the foot of the Knowe in Burnbank Grounds, close to the Brewster Burn. It was a deep well, furnished with a pump. The water in it was not good. A remnant of the pump still stands.

Thomson's Well was on the south end of the old bridge, at the back of the houses known as Inglis' property. It was called Thomson's Well because the front house facing the bridge was then occupied by John Thomson (father of the Thomsons, boatbuilders) as a grocery store and public-house. It was a deep well,

with a good pump on it. The water was of excellent quality, and the well public to all on that end of the bridge.

Old Toll Road Well was on the east side of the road, at the south-west corner of the Catholic School. It was a dipping well, and the water in it was not good. The opening of the quarry east of it dried it up.

Cooper's Well was situated on the side of the road at the north-west end of Well Street, at the corner of where the Gas-work wall now is. It was about three feet deep, and had two steps leading down to the water from the road. Two sides and back were walled up higher than the road, and covered with a stone slab. It was celebrated in the neighbourhood as a drinking water, being strongly chalybeate, and therefore could not be used for cooking purposes. Although shallow, it was never frozen during winter (so that it must have come from a considerable depth), and it was cold in summer. On a warm summer Sunday evening we have seen people, not only from all parts of the village, but from the gentle houses in the neighbourhood, carrying water from the Cooper's Well to drink. It is from this well the street has its name. The Gas-work dried up the well. There was a story current of some Glasgow people who were visiting at Mr. Sharp's of Horslethill. Mrs. Sharp had been baking some oatcakes with butter or dripping in them, which caused them to be very fine and short. The Glasgow gentlemen were anxious to know how they were baked, and were told that they were baked with the Cooper's Well water, some of which they had got a drink of. Shortly after some of the gentlemen sent out their

servants to Partick for a supply of the water, but the servants could not succeed in making the cakes so nice as those got from Mrs. Sharp. For long after this butter-cakes were known in and around Partick as Cooper's Well bread.

Colquhoun's Well was on the east side of the Byres Road, opposite the house so long occupied by John Colquhoun, but was formerly connected with the mansion-house of Broady Wylie. It was a deep well, and the water had to be drawn by a cleek, but the quality of the water, in our day, was not good. This was claimed as a private well.

Byres Well is situated in an angular corner behind Dowanvale House, the entrance to it being from Byres Road. This is a dipping well, and is not very deep. This well was common, and was to the east end of the village what Purdon's Well was to the west. The water was of good quality. We understand that the well and the passage to it from the Byres Road is public property; at all events, all the old feuars of Hillhead ground have a right to the well. It is one of the few public rights not yet seized upon.

Jenny Graham's Well.—Graham's Cottage stood on the north side of Dumbarton Road, west of Church Street. To the west of the cottage was a green, at the end of which was the well. The east end of M'Arthur's Land is the cottage, with a story added to it. The other houses in the land stand on the green. The well would be where Mr. Rankine's shop now is. The water of this well was very good, but it was private.

There was a well at Scotstoun Mills, which generally received its name from the tenant of the mill. It was



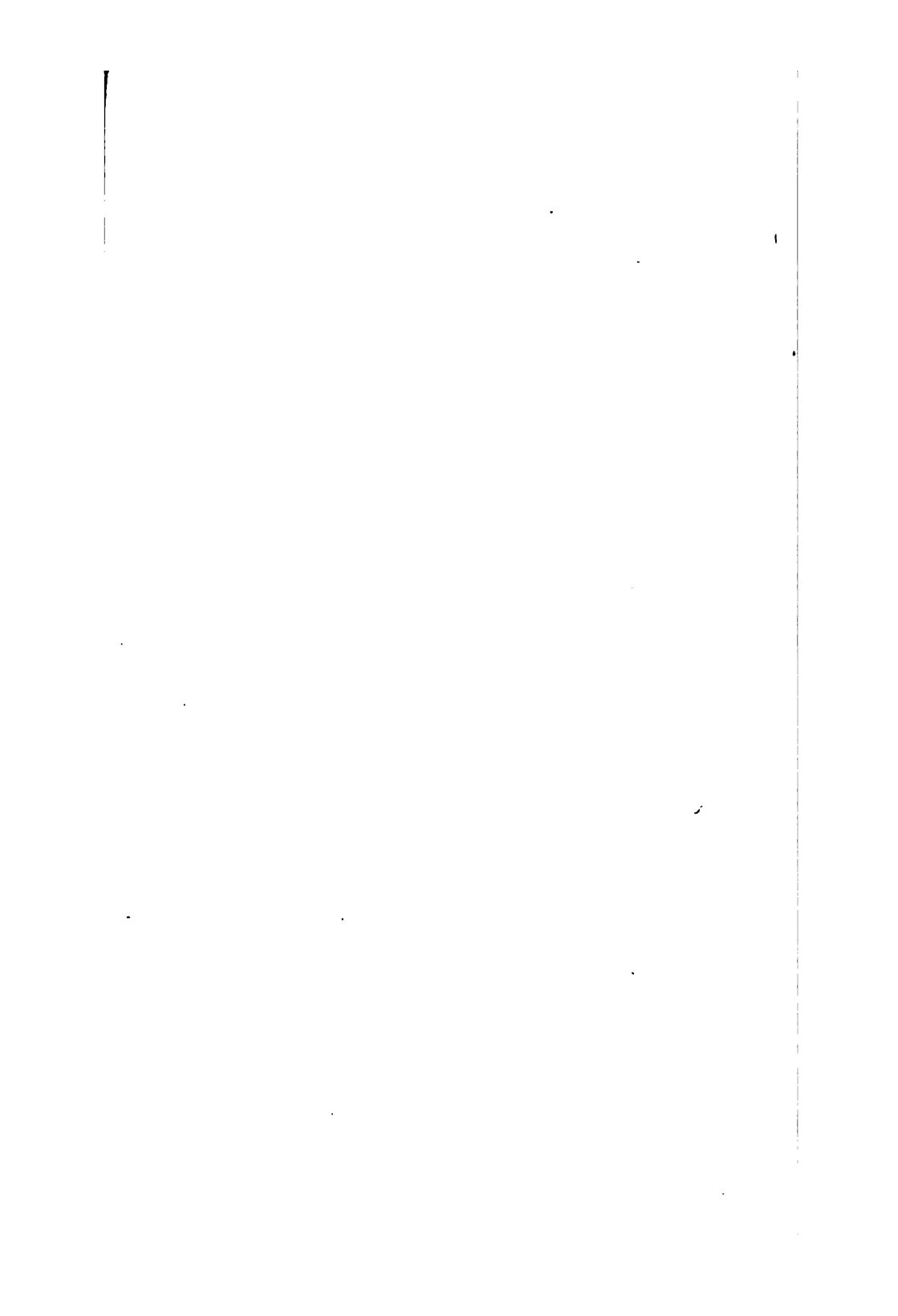
D. Mac Kay, J.A.

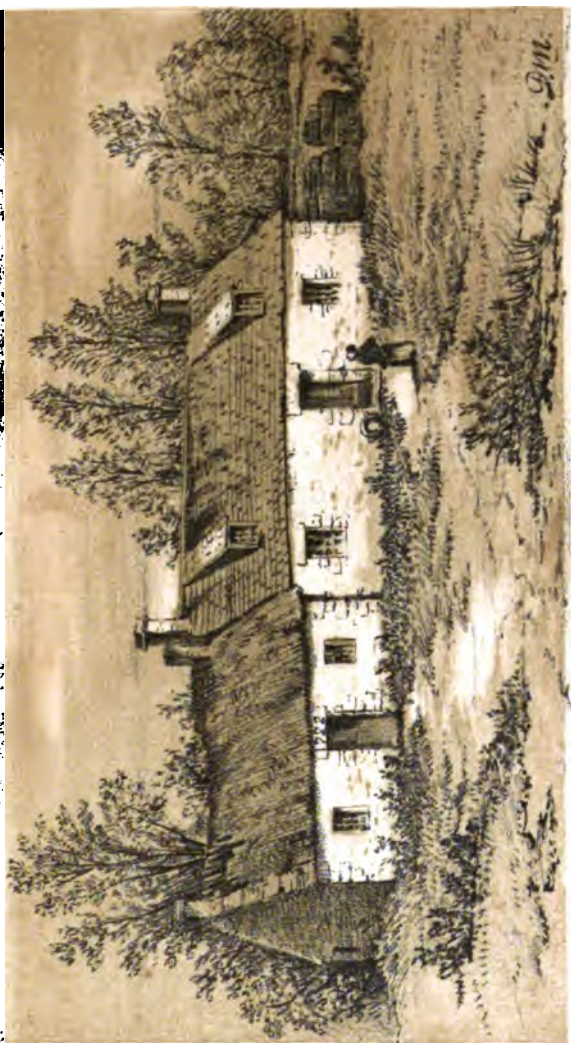
WEST VIEW OF OLD HOUSE, CASTLE HILL, EYRES.



P. M. & Co. N.Y.

EAST VIEW OF OLD HOUSES, CASTLE HILL, BYRES, 1872.





SOUTH VIEW OF OLD HOUSES, ON CASTLE HILL, BYRES, AND WITCH PLANTAIN.

a pump-well, and, although within the gate, near neighbours were allowed to take water from it.

There was another well, called *Russell's Well*, situated at the corner of the garden belonging to Hillside House, on Partickhill, not properly includable in the village; but owing to the water running from it to a trough on the side of the public road, for the use of cattle, it may be spoken of as a public well. The publicans of the village, in old times, used no water but this for making down their spirits. This well is impressed on my mind from the fact that there was a large trout in it, and to get a sight of this trout was no ordinary treat.

There were other wells, such as at Dowanhill House, Muirpark House, Turnerfield, &c., but to these there was no access from the village. Other wells were also dug for properties built after 1820, until the introduction of the Glasgow water. The condition of these wells in 1820 we do not know. Some of them were certainly not very clean; but when examining the ditches and burns in 1850, we made a tour of the different wells then existing in use, and tested the quality of the water by estimating the quantity of solid and organic matter they contained per gallon, and many of them were in a condition which we considered very prejudicial to health, but their use was fast passing away. The following are the wells, some of them new since 1820:—

Meadowside Well, average solid matter per	
" "	25.5 grains.
" " "	32 "
" " "	70 "

<i>Purdon's Well,</i>	43	grains.
<i>Barr's Well,</i> Old Toll Road,	57·6	"
<i>Byres Well,</i>	32	"
<i>Colquhoun's Well,</i>	43	"
<i>M'Arthur's Well,</i> Dumbarton Road,	41	"
<i>M'Kain's Well,</i> Douglass Street,	64	"

The organic matter in each ranged from 3 to 8 grains per gallon. These figures serve to show what a necessity there was for getting the Glasgow water. While Kelvin water, as we have stated, was in 1820 in a condition suitable for ordinary uses, from samples taken in 1851 in a current, in the ordinary manner as stoups and cans would have been filled in 1820, the average contents of solid matter per gallon was 16 grains, with 4 grains of organic matter of a putrescent sort, giving out a fœtid smell if allowed to stand in a vessel for a day, and which could not have been used with safety. About this same time we drew the attention of the public in the following letter to a well of some importance in the immediate neighbourhood:—

“MINERAL WELL AT PARTICK.—Having had occasion to analyse the water in several of the wells of this locality, my attention was consequently drawn to a spring on the north side of the Kelvin, a little above the bridge on the Dumbarton Road, upon the Gilmourhill grounds, which appears to me likely to possess qualities similar to some other celebrated mineral springs. At all events, it may not be altogether intrusive to call the attention of the community to the existence of such a spring, and should the medical profession think it worth a trial, for some poor invalids who cannot visit distant spas, it may prove of great service; the walk to it is pleasant, and notwithstanding that the Kelvin



OLD INN, BREWHOUSE AT BACK, HEAD OF HORSE BRAE.

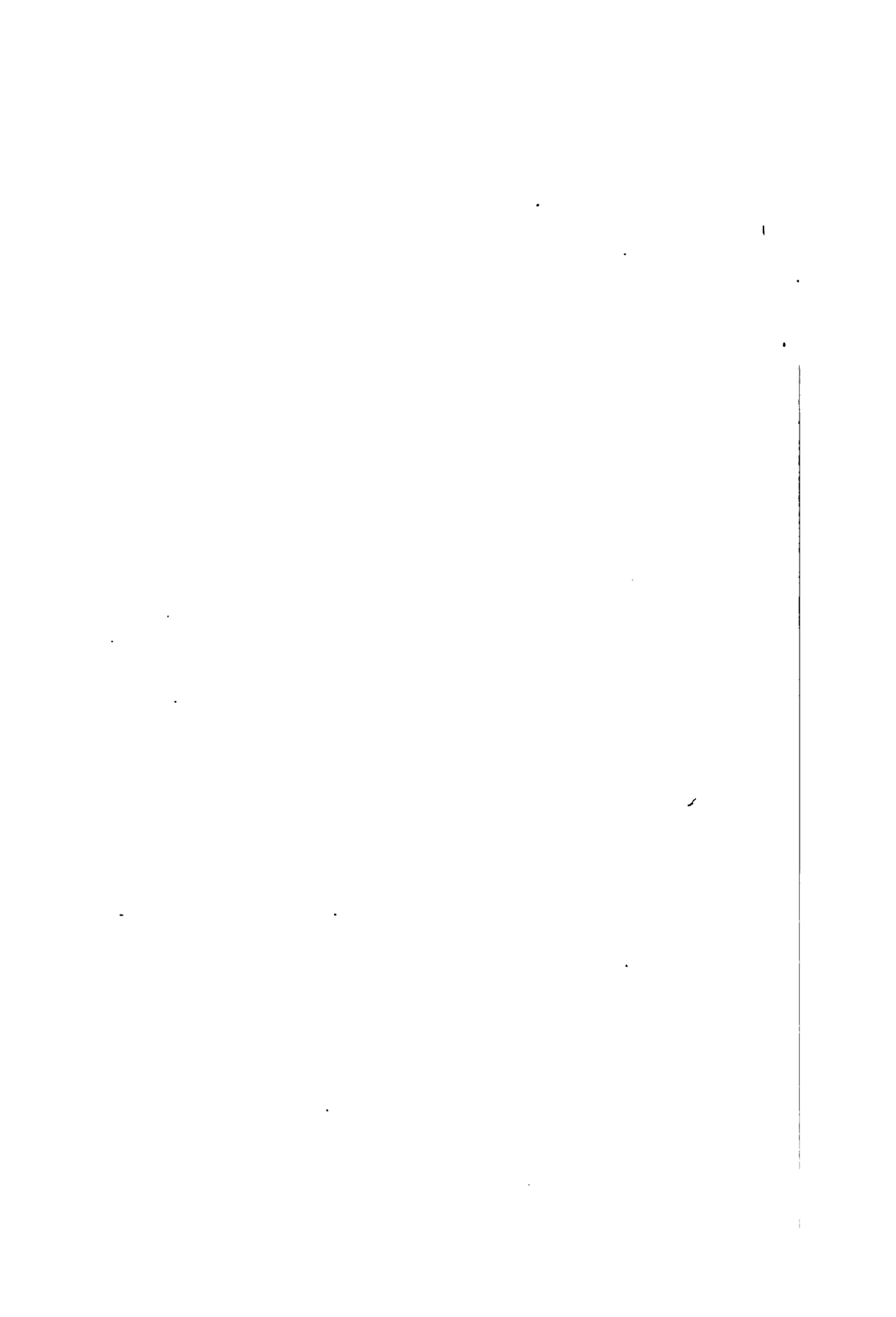
occasionally flows with something like milk, the spring is always clear, cold, and invigorating. Without going over the details of the analysis, the following are the contents of one gallon of water drawn last month, given in the state in which the matters evidently exist in solution :—

	Grains.
Silica,	1·00
Chloride of Sodium (common salt),	1·40
Sulphate of Soda,	7·37
Sulphate of Lime,	4·50
Sulphate of Magnesia,	7·35
Carbonate of Magnesia,	2·50
Bicarbonate of Iron,	4·54
Bicarbonate of Lime,	6·62
	<hr/>
	35·28

The quantity of carbonate of iron with the salts of soda and magnesia in this water gives it a peculiar, though not a disagreeable taste, and also something of the character of a medicinal spring. The old inhabitants of the town of Partick will easily recognize in the taste and effects of the water—the old Cooper's Well."

There are still standing a number of old houses that once were marked places, and occupied by what may be called the aristocracy of the village, a few of which we have obtained sketches of, especially those having dates upon them, and regarding the history of which there is something to be related.

The sketch *Old Inn at head of Horse Brae* is an old house, partly standing, on the north side of Castlebank Street, opposite what is termed the Horse Brae, which runs immediately east of Mr. Walker's works. We have not been able to ascertain the date of its erection, but tradition always referred to it as being the





Wm. 1891

SOUTH VIEW OF OLD HOUSES, ON CASTLE HILL, BYRES, AND WITCH PLANTAIN.

many retired to it. The keeper of this inn, Mrs. Purdon,—better known by her own name, Anne Scott—was a rattling outspoken woman, who generally kept the kitchen in a constant roar by her remarks. She was, like most of the villagers, very superstitious, and these feelings were always active on the night the Freemasons held their meeting. On this night Anne had heard the beauty of Mary spoken of by her several customers; so, after her customers had departed, and the town was all quiet, she threw her *duffle* over her head, and went out to have a look at the bonny picture. It was close upon twelve o'clock, the night was dark and gusty, and Anne had just turned the head of the Knowe and come within sight of the window when a gust of wind loosened the fastenings of the transparency, and St. Mary lighted on the street within a few yards of where Anne was, with a noise like a drum. Anne roared out, "Lord, preserve me!" and took to her heels down the Knowe, convinced from the sounds that Mary was after her. She reached her house breathless and trembling with fear, and from that day till her death nothing could prevail on Anne to go near a Lodge on a meeting night. As illustrative of Anne's entire thoughtlessness upon some religious exercises, we may narrate the following fact:—When a boy, we lived above the "Cross Keys," and at that time Mrs. Colquhoun, better known as old Nancy Colquhoun, then upwards of eighty, lived next door alone by herself. One Sunday evening Anne was in our house (she was a near relative of the family), when Nancy's trembling voice singing her evening psalm was heard. Anne listened for a little in evident surprise, and then said "What's tat?" On being told, she held up her hand with



D. M. P. 1897

MANSON HOUSE. BYRES.



FIRST BAKER'S SHOP. ESTABLISHED 1820.

surprise, saying, "I wonder an old body like her can be bothered wi' things like that." Yet withal she had many good qualities about her. No poor person had to seek her aid twice, and aid was often given without seeking; her sympathies were strong, but her manner unpleasant. "With the bite she gave the buffet."

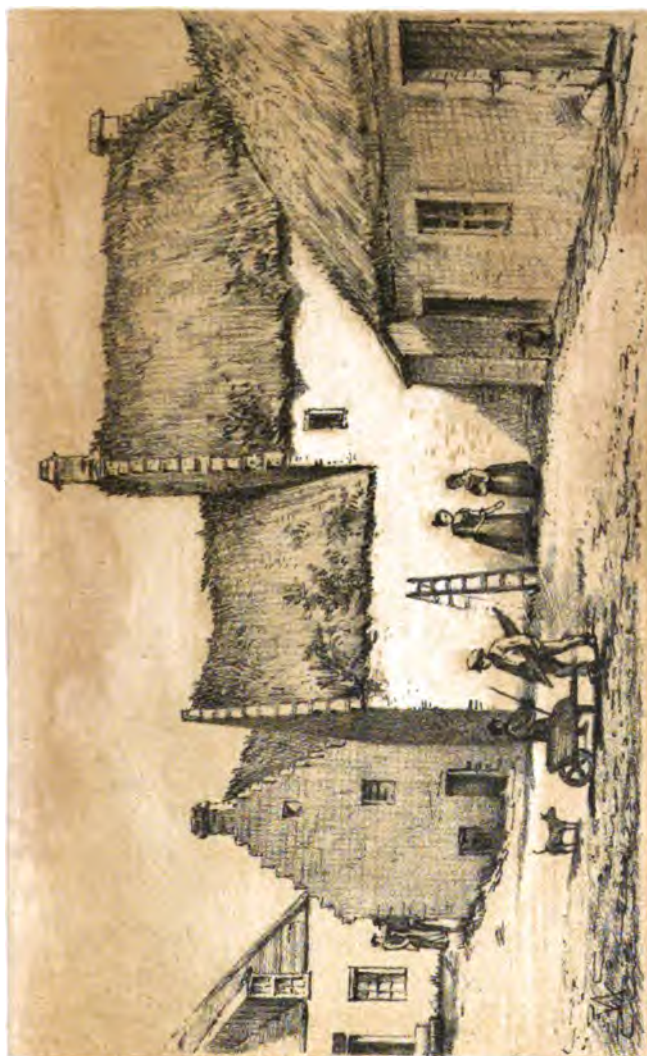
The sketch *Mansion-House* represents another house, with two smaller houses on each side, that in its day must have been of some pretension, which we think is of the same date. Towards the end of last century the large house was the country mansion of a Glasgow banker, Broady Wylie, who held possession of a large piece of land in connection with his house. He was one of the liberal subscribers to the village school. We cannot give any history of these houses. The date over the door of the house to the right of the two-story house is 1680. This house was long occupied by a family of Colquhouns, the immediate descendants of old Nancy. It was in our young days a popular resort during the holidays at New-Year's-Day for hot mutton pies—a great rarity in a village where there was no baker; however, in 1820 Alexander Campbell opened a baker's shop where the Catholic Chapel now stands. He was the first baker in the village. The sketch *First Baker's Shop* shows his house when he was in it. He did not live long, and John Wilson took up the business in the same place, and succeeded well. Hot mutton pies were soon after this announced weekly by the drummer, who was hired by a rival of Wilson's on the Dumbarton Road.

We give three sketches of houses north of Colquhoun's house, which once formed a gentle quarter of the Byres;

and which must soon be removed. There is no date on the small slated house, but over the door of the one next it is 1722. There is one thing connected with this locality noticed in the sketch. The rising ground on which they are built, and that immediately south, is called in the titles the Castle Hill. That name, so far as we have been able to ascertain, has no connection with the Old Castle, but with a unique square house that stood on the ground, called *The Castle*.

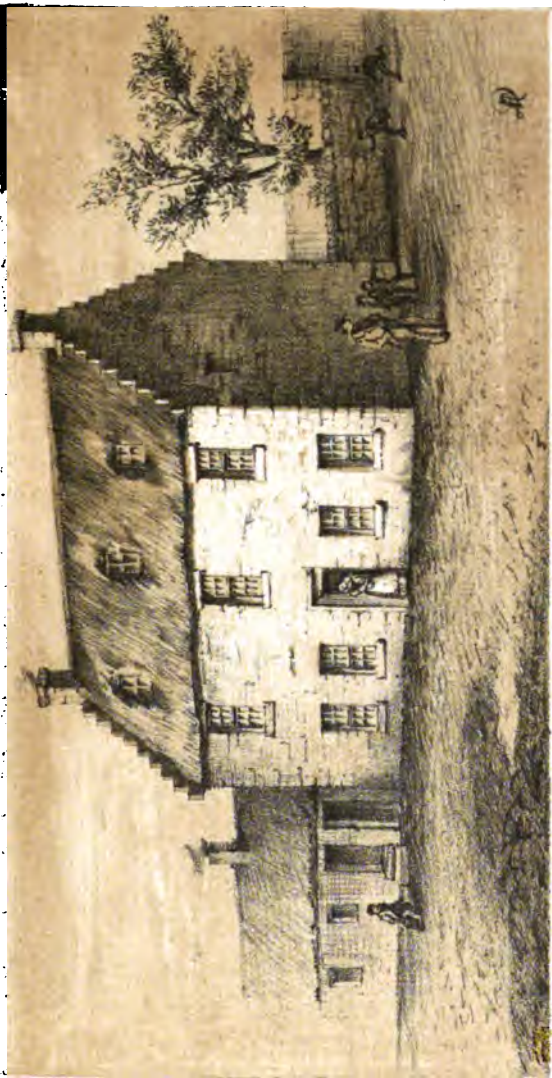
The sketch *Old Police Office* is a two-story thatched house at foot of Goat, fronting Castlebank Street. There is no date on this house, but it has evidently been a house of considerable importance in its day. The lower flat we remember being occupied as a smithy, and was then known as the Police Office, a place of public gathering for gossip.

At page 63 we have referred to two old houses—Thomas Craig's and the Ark. See sketches *View from Kelvin looking North*, and *Foot of Knowe looking East*. The house seen in front on first sketch is the Ark; it was of old a public inn. About a century ago the keeper of this inn was James Lapsley, who is noticed in the titles of the old school as having left £10 for educational purposes. James was long held in remembrance in Partick for his romancing propensities, and his wife for confirming them by, "It's a gude's truth, James Lapsley." One of these stories, as related to several Glasgow gentlemen concerning a favourite dog, was familiar to all the old inhabitants of the village. "When that dog was whelped I cast it into Kelvin; there was a spate and the whelp was soon carried away. Some time after I took my rod, and had not long fished



FOOT OF KNOWE, LOOKING EAST.

By Miss Eliza Webb.



OLD POLICE OFFICE, FOOT OF GOAT.

11. MacRae 1876

until I caught a salmon, and cutting it up, after getting home, in its stomach was the whelp. It knew me, and began to bark and wag its tail; I put it back to its mother—and that's the dog, for the truth of which I refer to my wife," who at this part of the story entered the kitchen. "It's a gude's truth, James Lapsley; but what was you speaking about?"

Opposite to the above house, on the entrance to the Knowe from Old Dumbarton Road, is the *Old Bridge Inn*, worth a passing notice from its being fifty years ago the most popular house in the village. Certainly no house in Partick was better known to Glasgow merchants, who were in the habit of coming to the country on a Saturday or Sunday afternoon in search of a good dinner and a quiet glass of toddy. It was then occupied by Mrs. Craig, a stout old lady, who prided herself on the quality of her liquors, as well as in the style in which she could get up a dinner or supper for a large party, and her house was a model of cleanliness. Nothing could be more enticing on a winter evening than to look in through the window (not filled with bottles) and see the bright blazing fire in the kitchen, and the wall covered with shining metal measures and meat-covers, reflecting the light over the whole apartment, the stone floor whitened over, and the deal table scoured to a whiteness one might take their meat off without cover. The late Dr. Strang, in his "Glasgow Clubs," gives an account of the Partick Duck Club. That Club held its meetings and dinners in the Bun-house Inn. What he says in reference to that Club is equally applicable to the many duck feasts held in the Old Bridge Inn. In the summer the Kelvin

was literally swarming with ducks, and in the evening a perfect stream of these bipeds would be seen waddling along the street to Mrs. Craig's, and, had they been at all observant creatures, they would have quaked with fear as Friday came round, for there were few Saturday afternoons but a company of Glasgow gentlemen had a dinner of ducks and green peas in Mrs. Craig's, and, also, often on the Sabbath afternoons. Whether big M'Tear, spoken of by Dr. Strang, was ever there, or whether the frequenters of the Old Bridge Inn formed themselves into a club we cannot say; but one thing we know, that they did not always leave for home in the same condition as they came. After the death of Widow Craig the house was kept by her son; but whether from change in the management, or from the gradual dropping off of the old frequenters, we cannot say, but the *prestige* of the house slowly declined. At the time we are speaking of the Old Bridge Inn was patronized by the village as well as by Glasgow people for parties. There were more weddings, balls, and dinner parties held in this house than were held in all the other public-houses put together.

Quakers' Burying-Ground.—This ground is situated on the west side of Kelvin Street (Goat). It is a small square plot of ground, surrounded by a stone wall. We have endeavoured to obtain a detailed history of this ground from some members of the Society of Friends, but have failed. The tradition, as narrated to us by several old people—and this was the common tradition in our young days—was that one of the old proprietors of the ground, named Purdon, married a Quakeress—that very strong prejudices existed everywhere against

their burying their dead in any ordinary churchyard—that this Mr. Purdon granted to the Society of Friends in Glasgow this piece of ground, in perpetuity, as a burying-place. The first person buried in these grounds was the said Mrs. Purdon, who was traditionally remembered by the villagers as *Quaker Meg*—*Meg* not being an epithet of reproach, but the common synonyme of Margaret. I have, through the kindness of a friend, obtained the date and particular name of the donor, in a letter as follows:—

“EDINBURGH, 3rd Month, 4th, 1872.

“RESPECTED FRIEND,—I find on examination of the titles of the burying-ground at Partick belonging to the Society of Friends, that the Friends obtained an infetment to the ground in 1733, executed by William Purdon, Portioner in Partick, eldest son of the deceased John Purdon, *alias* Straine, in favour of John Woodrow and the Society of Friends. This may probably be all the information, and I trust will be sufficient for thy purpose.

“Thy friend, very truly,

(Signed) “WILLIAM MILLER.”

Such a gift at that time does honour to the memory of William Purdon, and says something for the liberal spirit then existing in the village, as the feeling against this body of Christians was then very strong. Those who have perused Peden's prophecies, and other books of that time and character, will remember the sayings of these good but mistaken men in reference to Quakerism; and we give the following to show the feeling existing in Glasgow and other towns very shortly before the

time of the gift of this burying-ground, taken from Chambers' "Domestic Annals," which throws great light on the habits of our forefathers:—

"In 1683 it was represented to the Privy Council by the Bishop of Aberdeen that the Quakers in his diocese were now proceeding to such insolency as to erect meeting-houses for their worship, and schools for training up their children in their godless and heretical opinions, providing funds for the support of their establishments, and in some instances adding burial-grounds for their own special use. The Council issued orders to have proper investigation made amongst the leading Quakers concerned and the proprietors of the ground on which these meeting-houses and schools had been built.

"In Glasgow, in 1691, the Quakers were very fiercely persecuted. They petitioned the Privy Council against such usage, saying their usage had been liker French Dragoons' usage and furious rabbling than anything that dare own the name of Christianity. Even they could endure the beating, stoning, dragging they got from the populace, were it not that the magistrates connived at and homologated their persecutions, and their continued silence seemed to justify such doings.

"In November of that year, while they were met in their own hired house for worship, a company of Presbyterian Church elders attended, with the rabble of the town, and hailed them before James Sloss, Bailie, who sent them to prison for meeting together for worship, and bail was refused except they would give it under their hand that they should never meet again there. At the same time the meeting house was plundered of forms. The only redress they got was that the magistrates were ordered to restore their forms that were taken away. There were no bounds to the horrors

with which sincere Presbyterians regarded Quakerism at that period."

We could multiply instances of this persecuting spirit at the time referred to; so that when such things were done in Glasgow, with the apparent sanction of the Magistrates and the Church, it says something for the village of Partick that no opposition was made at the time to having a burying-ground for the Quakers in their midst. The villagers, however, were not above certain prejudices respecting the Society of Friends. We could never learn anything of the character of Mrs. Purdon when alive, but her ghost was a constant source of terror to the villagers. In passing the grounds after nightfall, old as well as young quickened their steps; and children were often puzzled by being assured that if they went to Meg's grave exactly at twelve at night, and said, "What did you get to your supper to-night, Meg?" and then put their ear to the ground, they would hear her say, "Naething." Burials were made in Partick at long intervals up to 1855, when they were discontinued, and we are bound to say that within our remembrance the conduct of the public at one of these funerals was anything but flattering to the good sense and feeling of the inhabitants. A Quaker's funeral would have collected mostly all the village to witness and the church walls were crowded with children and women. Their remarks during the solemn services at the funeral were a thing but pleasant. These remarks, however, say, were not made in whispers, but with laughter, intensified the solemnity and the plainness did much to necessitate the



OLD POLICE OFFICE, FOOT OF GOAT.

D. MacKinnon 1901



VIEW OF VILLAGE FROM THE CASTLE GROUND.

occasions. The late Robert Hill told us that when a boy he attended his grandfather's funeral, which went down through Meadowside. The Clyde being frozen over, but the ice not being of sufficient strength to bear the whole funeral procession, the coffin was laid upon the ice, and a rope attached to it. The people went over separately, and then drew the coffin across. We would not approve of maintaining a right-of-way which had ceased to be required by the public, if it interfered with the progress of the town or public works; but we think the proprietors who take possession of these paths should give an equivalent for the public good. The roads and commons that have been taken up, if paid for at their value, would go a good way to buy a public park.

There was many a spirited struggle to maintain the right-of-way over the steps at the foot of the Castle Brae. The steps were generally much displaced by the floods in winter. The proprietor of the Slit Mills objected to any stones being used for steps but the common boulders found in the bed of the river, which were insufficient. Early in summer measures were taken by the villagers to procure stones and work them into form, and on an appointed day, immediately after daybreak, the stones were taken to the place, and the whole steps were set and arranged for easy passage before the opposing party had time to obtain an interdict. These were periods of considerable excitement to the youth of the village, and often attended with risk, as several times physical force was tried to prevent the laying of the steps. We are glad now to see in the place of the steps a substantial bridge, and

we sincerely trust that, the public having given up their right not only to steps but to a broad pathway along the Kelvin (ground which is of great value to the party who received it), no attempt will be made to close the new and short pathway given in lieu of this, and that the town will maintain the bridge in proper repair as their own property.

If we except Byres Well in Dowanvale, with the road into it, Partick has no common ground left but that piece at the head of Kelvin Street, called the School Green. Formerly this common extended a good way up the Coarse Loan (Hyndland Street). The making of the new Dumbarton Road divided the common, and we have already stated how the northern portion was absorbed into Dowanhill. Several attempts have also been made to take in the School Green. The last determined effort was made about thirty years ago. We were in London at the time, but were informed of the transaction in a letter from a Partick friend, an eye-witness of the clearing away of the enclosure. The following extract from the letter tells its own story:—

“ We have just passed through one of those little excitements which used to fire up the Radical spirit of the natives, an account of which, I know, will warm you up, as of old. Your old friends, B. and C., took it into their heads to erect a Coal Ree in the village, for the benefit of the villagers, and to do this on the cheap was of the utmost importance. They applied to Mr. T. M., who, they heard, claimed a sort of right to the School Green, who gave them liberty to enclose it for a mere nominal rent during seven years, which I am told would have taken away the prescriptive right of the public. At all events, the work of enclosing the green was

begun and carried on so rapidly that it was nearly finished before many of the villagers knew anything about it. However, *Wee Hilly*, Baker Wilson, and a few others sent through the drum, calling a public meeting of the inhabitants upon the School Green in the evening. The meeting was held within the enclosure. The speeches on the occasion were few but pithy, and at the close, in less time than I have taken to write this letter, not a stick was left standing, and the ground cleared, after which they gave three hearty cheers and retired. The partners were there taking down names, and holding out threats, but after inquiry they found nothing could be done. The wood was all removed during the night, and thus ended another attempt to rob us of our common.

(Signed) A. C."

We have repeatedly heard old people belonging to the village say that part of the Kilbrae was also a common at one time, but had been gradually taken possession of by a neighbouring laird. The term *Kil* applied to this place has no reference to a church, as the term generally denotes, but to a kiln either for lime or malt, which once existed there. If this had been a public kiln for the common use of the villagers, which is probable, it may have been the origin of the ground being used as a common.

Probably the best method of conveying a true idea of the social and domestic condition of the village sixty years ago will be to describe the manners and customs of that date. For example, any person passing through the village at nine o'clock, either morning or evening, of a Sabbath-day would never be out of hearing of the psalm-singing of the different families at family worship. So

that, speaking of the villagers generally, they were, like the ancient Athenians, in all things very religious, but mixed up with it all was a survival of old beliefs and practices which influenced the whole social life of the people. This will be made more apparent by briefly detailing some of those beliefs and observances which had woven themselves into the customs of the people sixty years back, and most of which were common throughout Scotland. We will, in the first place, give the practices observed at the three great periods of birth, marriage, and death; but in describing these we do not mean to affirm that every family practised every item. There were often circumstances that prevented their entire observance, and also some would put into practice one thing which he believed in, and laugh at his neighbour for doing another, both being in our view equally superstitious. We give the complete forms believed in and practised by the inhabitants as a whole, and will occasionally add suggestions as to the probable origin of some of these practices.

Birth.—When a baby was born there was put into the first water it was washed in a spoonful of salt, and, before washing, the child was made to taste this water *three times*. This was done to preserve the child from evil influences. Salt, in ancient times, was an emblem of friendship and fidelity, and was used in all sacrifices. Through time it came to be regarded as a charm against evil fascinations, and was looked upon as such by Greeks, Romans, and Jews, as well as by our grandmothers sixty years ago. However, this was not held efficient against all future evil, for while there was much joy in the family, as was natural, there was also much anxiety, especially on

the part of the mother. She was afraid to let the baby out of her sight, or at all events out of the room, except under the protection of near relations, fearful that any evil-disposed person should see it before it was baptized. Neither was the child to be called by any name before that event. If asked by a neighbour what the name of this one was to be, the answer was, "It has not been out yet," meaning it was not baptized, or, "We do not like to be sae foresighted, as we do not know what may happen." The fear that the child would die "a wee unchristened bairn," caused the rite of baptism to be administered as close upon the birth as possible. We have known children born upon Saturday taken out to the church next day, rather than risk the danger of waiting till the following Sunday. It may be asked, "Were the people in Partick so ignorant of the nature of this rite sixty years ago?" We are certain there were few, if any, parents who could not repeat the Ten Commandments, the Creed, and even the whole of the Shorter Catechism, with its requirements and reasons annexed, so as to have satisfied the most fastidious elder of the present day; but underneath this book-knowledge there was a deeper rooted faith. The grandmothers of the newly-born babies had, in their younger days, on calm nights, among the trees and dells in the neighbourhood, heard a faint and melancholy moaning, believed to be the spirits of unchristened bairns bewailing their sad fate. This belief in the non-salvation of unbaptized infants gives the superstition an apparently Christian origin, and it no doubt dates from a very early period of the British Christian Church. We think, however, it

sprang from some heathen rite, which the Church replaced by baptism. At the time we are speaking of, there was another belief existing among a few in the village, viz., that pretty babies—and what mother does not think her's pretty—were often before baptism spirited away by elves or fairies, who left in their place a mere semblance of the true baby, which soon sickened and pined away. We have heard old women affirm that they knew families in which this had taken place, and we have been told of one case where the fact of the change was not discovered until after the apparent death and burial of the false baby. Suspicion having been excited as to the cause of death, the grave was opened, and in the coffin was found a wooden figure like a large doll. The Rev. Mr. Rust says, in his "Druidism Exhumed," that this superstition prevails throughout the North of Scotland, and states that it is also believed that when the theft is discovered before the death of the changeling, there are means of propitiating the fairies, and having the real baby restored. These fairies are supposed to haunt certain localities, where peculiar *soughing* sounds are heard, such as cairns, stone circles, and groves. The parents and friends of the baby that has been spirited away, taking with them certain offerings, such as bread, butter, milk, eggs, cheese, and flesh of fowls, visit, after the sun sets, the haunted place, and repeating certain incantations lay down the gifts. The substituted baby is then placed at the haunted spot, and the friends retire to a distance and wait. After a considerable time they again approach, and if the offerings have disappeared it is a proof that the human child is returned. Mr. Rust

states that he knew a woman who, when a baby, was subjected to this ordeal.

As a rule, the first Sabbath after birth was the christening day. In these days there were no such things as cabs used to take the baby to church. It was carried either to Anderston or Govan, generally by a young woman, who was accompanied by another young woman whose duty it was to assist in removing the haps that were on the baby, and put them on again after the ceremony was over. She who carried the child took with her a piece of bread and cheese, which was handed to the first person they met after leaving the house. This person, if the rule was understood, turned and walked back a short distance with the *banquet*, as it was termed, and tasted the gift. If the person met was a stranger, notice was taken of his or her appearance, colour of hair, and such like, as these were indications of luck or the opposite. If the person belonged to the village, these qualities were well known. Great uneasiness was created in the mind of relatives when any one known to be unlucky got the bread and cheese. There is no doubt, we think, that in this presenting of the bread and cheese to the first person met, there is a survival of the ancient oriental system of making friends by bestowing a gift. The giver, in this instance, is the baby, and its acceptance in the way referred to was simply a declaration of friendship and good-will. To meet a friend with a gift is as old as history. And this gift-giving was practised by the neighbours when the baby was taken for the first time into any house. The first thing the neighbour did was to put into the baby's mouth a morsel of sugar—in older times, I am informed,

it was a little salt. Omission of this reception on the part of a neighbour or relative would bring moisture to the eyes of a sensitive mother. And when such ceremonies were done with proper feelings, there was in them much that was good. A morsel of sugar given in this way was equivalent to saying, "Peace be with you."

There was another superstition connected with the baptism which was of considerable importance. Children of both sexes were baptized at the same time. If a baby girl was baptized before a boy, the girl, if it was spared to be a woman, would have a beard, and the boy have none. It was thus a serious consideration either way. How little do some of our beardless youths consider that their feminine appearance may have resulted from the carelessness of a beadle in arranging the order of the baptism, or probably from the parents not being liberal enough in the christening gifts to that functionary, and thus the sin of the parents is made manifest to the world in their offspring's upper lip.

Notwithstanding the potency ascribed to baptism, the parents' anxieties for the preservation of their children from evil influences did not cease with the proper performance of that rite. It was fully believed that certain malicious persons had the power of casting an evil eye upon children, as well as upon cattle, and causing the child to become peevish and fretful, to refuse nourishment, or cause the food taken to be productive of no good, the child gradually dwindling away to a skeleton, and if the evil influence could not be removed by some counter-charm, ending in death. It was not necessary that the person exercising this power over the child should have even seen the child. It was sufficient if

they had got at any time into their possession anything that once belonged to the child, such as some of its hair, parings of its nails, or even a portion of its clothes. There were instances in the village in which, when the child was suspected to be labouring under this dire influence, the whole of its clothes have been taken off and burned, believing that, as nothing but fire could remove the evil power, the burning of the whole would frustrate the power exercised by the possession of a part. After cutting a child's hair, the cuttings were all carefully collected, and even the floor swept, all being put into the fire. And while a baby's hair was being cut the door was locked. Dr. Livingstone, in his book on the Zambeze, refers to a similar practice among some African tribes:—"They carefully collect, and afterwards either burn or bury the hair, lest any of it fall into the hands of a witch." Also, Mr. Muster, speaking of the Patagonians, refers to a similar custom among them:—

"The usual morning toilette is simple; after the plunge in the river, which is almost always the first thing, except, of course, when circumstances prevent it, indulged in by both sexes, who bathe scrupulously apart, and generally before daylight. The men's hair is dressed by their wives, daughters, or sweethearts, who take the greatest care to burn any hairs that may be brushed out, as they fully believe that spells may be wrought by evil intentioned persons who can obtain a piece of their hair. From the same idea, after cutting their nails, the parings are carefully committed to the flames."

The custom in Partick was to throw the parings of the nails behind the fire, amongst the ashes at the back; it

was unlucky to put them into the red of the fire. To pare nails on a Sabbath was a great offence—equal to the sin of whistling on that day, considered very heinous.

Belief in the injurious power of an evil eye, even on youths, was prevalent in Partick at the time we are speaking of. And we remember vividly when we were considered to be under the spell of an evil eye, and the means taken to remove the evil consequences. The form gone through to charm away the evil influence we have seen performed upon children years afterwards, and we know that the same charm has been performed in Partick within these twenty years. It was as follows:—I was made to sit upon a chair placed before a large fire, the door was locked, and the operator—a woman—took a sixpence that had been previously borrowed—an essential condition—and lifted from a salt-dish as much salt as the coin would carry. Salt and coin were put into a table-spoonful of water and stirred with the forefinger until the salt was dissolved; then the soles of my feet and palms of my hands were moistened three separate times with the solution. I had then to taste it three times, after which the operator's wet finger was drawn across my brow. This was called *scoring aboon the breath*. The remaining contents of the spoon were cast right over into the back part of the fire, the woman saying, as she did so, "*Gude preserve us frae a' skaith!*" These were the first words permitted to be spoken during the ceremony. I was then put to bed and re-covered. There can be little doubt that this practice was a survival of some ancient form of fire-worship. The placing of the patient before the fire, and the

throwing the contents of the spoon into it, evidently denote an appeal to and offering of a sacrifice to the fire-god. Relics of this ancient fire-worship prevail over all the Continent of Europe, as well as this country, and crops up every here and there in our folklore. We were told of two or three old people in Partick who were in the habit of throwing a small piece of bread into the fire every evening, before going to bed, for luck. Tylor, in his "Primitive Culture," says—"The Esthonian bride consecrates her new hearth and home by an offering of money cast into the fire. The Bohemians consider it a godless thing to spit into the fire, and that crumbs left at a meal should be given to the fire." These last two were common superstitions in Partick—to spit into the fire was unlucky, but to cast the crumbs into it was lucky. There was another charm against an evil eye believed in by Partick people, but we never saw it put in practice. If the person exercising the influence could be induced to enter the house of the one suffering, and there *scored aboon the breath* with anything that would break the skin and draw blood, such as a scratch with a pin or nail of the hand, this completely removed the spell.

One other thing which caused a mother to feel anxious about her baby remains to be mentioned. If any one should happen to look steadfastly at the child, and be overlavish in praise of its beauty and healthy appearance, the mother would clasp it to her bosom with a foreboding fear, exclaiming, nervously, "It is nae bonnier nor better than other bairns" (gude forgie her). The Turks have a similar superstition in relation to this, and, under such circumstances, spit upon the

child. The Christian mother's fear was that she should be caused to think too much of her baby, and, consequently, God would remove it from her. This superstition is not yet, however, a thing of the past. Still is it a too common belief, not only of those from whose education and circumstances we do not expect a higher knowledge, but of those from whom we look for a truer appreciation of the character of our Heavenly Father. We still hear it sometimes preached to us from the pulpit; sometimes we read it in books written for the comfort and edification of bereaved parents, and sometimes we find it offered as justification of God's dealing with us, and as a subject for prayerful consideration and consolation in the house of mourning. That God, who is a jealous God, perceiving that the child was concentrating too great a share of our love and affection, removed it as a chastisement, which, for the time, is not joyous but grievous, as is all chastisement, but shall in the end, with God's blessing, bring us into a better frame of mind, and work out for us a more exceeding, even an eternal weight of glory. Such thoughts, such reading of God's purposes, and such statements are so common, that they are never thought of as being both superstitious and blasphemous. It is a striking illustration of how tenaciously superstitious notions and false views of God's character and providence cling to us, even when the light shines clear upon us both from His Word and works.

The next important event in life was *Marriage*. After courtship, which, by the way, was conducted mostly in the open-air in the evenings, and at the church

on Sabbath, when the "gude-will" of the girl's parents had been obtained, the first public act was the *booking*, or *putting in the cries*. This was done by the groom and *best man* going over, on a Friday evening, to Govan to the session-clerk there. On their return they repaired to the bride's house, in which were assembled a few young friends of both parties, and each received a glass out of the bride's bottle. This was termed the bottling. After the mill, or weaving factory, and other public works were begun, this ceremony of the bottling was changed; the bride took her friends and the groom his, upon any convenient night during the cries, and treated them separately. In those days it was the general custom to proclaim the banns on three successive Sundays, and on these Sundays it was unlucky for the bride or groom to attend the church. This probably originated from natural modesty, when there was only the Parish Church to go to, and young folks would naturally shrink from being present when their names were publicly proclaimed. During the time they stood in relation of bride and groom, every one entering the house of either, for the first time, was treated with a glass out of the bottle. Friends and acquaintances, indeed almost the entire village, brought presents to both parties of useful articles, such as bellows, toasters, poker and tongs, stoups, bowls, plates, &c., &c., the ordinary material for furnishing of their house. All that belonged to the groom was conveyed quietly to the house they intended to occupy, but the bride's providings and gifts were retained in her parent's house until the night before the marriage, when they were removed to the new home in a cart. This was termed the bride's

fitting. The best maid accompanied the cart, and personally arranged the house. One thing, on such occasions, regarded as essential to luck, and which formed a portion of the fitting, was a certain dish full of salt, which was the first article carried into the house, and a small quantity of its contents was sprinkled on the floor. We have no doubt that in this there is a survival of some very ancient form of heathen superstition. The house and furniture being put in order, the time for performing the ceremony of feet-washing arrived; both sexes joined in this, it being considered necessary that both bride and groom be subjected to the ceremony. The male portion met in the groom's house; the females met in the bride's father's. This was generally the occasion of much *rough* fun, which was, however, always conducted in the most friendly manner. If the morning of the marriage-day was bright, this was held to predict a prosperous and happy future. If dull, the reverse. At the appointed time those invited to the wedding repaired to the houses of their respective friends, bride or groom. As there were no cabs in these times, the young men went for and conducted the females to their respective places. The best man went to the bride's house, the best maid to the groom's house. In proceeding to the minister's house, which was either in Govan or Anderston, the bride's party were the first to start, followed shortly by the groom's party—each company being headed by the respective fathers—both companies arranging to arrive together at the minister's house, where the ceremony was performed. No sooner was the "Amen" said than the young men made a rush to obtain the first kiss from the newly-made wife. In

proceeding homewards, the order of the procession was, first, the two fathers, then the young man and wife, next the best man and maid, and after them as the company might themselves arrange, the whole party generally numbering from twelve to twenty couple. When about half-way home, generally at Finnieston if from Anderston, or the Ferry if from Govan, a few of the young men started on a race home. This was often a keen contest, and was termed running the *broose* or *brazie*. The one who arrived first got a bottle and glass and returned to meet the wedding party, which meeting place was generally just as the procession was entering the village; the glass was passed round, and when the bottle was empty both it and the glass were thrown away. By this time a crowd had gathered, and every one who had a gun or pistol and powder kept firing as fast as they could. When the young man was at all popular, we have seen a row of anvils and 56lb. weights loaded with powder, and ranged on each side of the road, between which the wedding party had to pass, and these were fired off in succession, making a rude *feu-de-joie*. When the wedding party passed any public-house on their route, the landlord met them with his bottle and bun, as a welcome. In fact, on such occasions the whole village was in commotion. On arriving at the young couple's house, the bride's mother-in-law met the young wife at the door, and broke a cake, baked for the occasion, over her daughter-in-law's head, when there occurred a regular scramble amongst the young folks present to obtain pieces of the broken cake to dream over. This was the bride's-cake of those days, and was in many cases, with those in

poor circumstances, an oat bannock, baked with a little fresh butter or dripping. Those in better circumstances used a cake of shortbread. Her mother-in-law then led the new-made wife into the house, and placed in her hands the keys of the furniture, and sometimes also the broom and tongs, as symbols of mistresshood, and probably also of the transfer of the mother's care over her son into the hands of his wife. After this the whole company repaired to the house of either bride's or groom's parents, as might be previously arranged, in order to partake of supper. As they passed, the children now set up a shout for powder-money, and occasionally a handful of coppers was thrown amongst them. After supper there was almost invariably a ball, held in some public-house, each man contributing a share of the expense, except the young gudeman and the father-in-law. The parents, the young couple, and the best man and maid led off the first dance. The ball was continued till early morning, and then came the time to conduct the young folks home to their own house. There, the females went into the bedroom first, and put the young wife to bed; they retired, and the males saw the young man in bed, after which the whole company assembled in the room, the best man handing round the glass, each person drank to the young couple, and then all quietly retired. We should have mentioned that the bride took one of her stockings to bed with her, which she afterwards threw out amongst the assembled company, and the person who got it was, by that token, to be first married.

Next day the young pair, with the best man and

maid took a walk—generally into Glasgow—where they spent the day; this was called the *walking*. On Sunday the same four went to church in the forenoon—this was called the *kirking*—and in the afternoon they took a walk. The evening was spent in one of the parents' houses, and the day was closed by the good old custom of family worship, and a pious exhortation was delivered to the young man to begin with and continue this practice through life. With this fitting copestone was ended the marriage ceremony.

It was customary for the best man to buy the wedding ring and present it to the young wife on her wedding-day. The young husband presented the bride with a shawl, and, if his circumstances permitted, a silk dress. She in return gave him his wedding shirt, and his mother a dress cap.

While there was much that we now consider rude or vulgar in some of these practices, still the morals of the people were as pure then as they are now, when the very mention of such doings brings a blush to the cheek of young man and maid. Such is the power of custom.

Although there may not appear much that is superstitious in these practices, still they are connected with old rites and customs which have woven themselves into our everyday life. There was in those days, as there is still, a strong aversion to being married in May. Upwards of 1800 years ago, Ovid refers to this superstition as prevalent amongst the Romans, and as being old in his day. The Lemuria, or festival of the ghosts, held in May, is of great antiquity, and it was unlucky to marry in that month. The Church of Rome

christianized this, and connected it with Lent; but in the Protestant mind, despoiled of its religious uses, the superstition still holds, and the proverb is still repeated—

“Marry in May, rue for aye.”

We have made many inquiries respecting the origin of this superstition, and are inclined to the belief that it is the survival of the old superstition referred to by Ovid. With respect to the consequences supposed to result from such marriages, the vulgar idea varies. Some say those who marry in May shall be childless; others, that the first-born will be an idiot; and others, again, that the married life of the parties themselves will prove unhappy.

The feet-washing, we believe, is a custom derived from our Scandinavian forefathers. With them, on the day before marriage, the bride, accompanied by her maiden friends, went and bathed—this was called the bride’s bath—and afterwards made merry with their friends. The washing of the groom’s feet is probably a more modern innovation. The origin of the custom of *running the broose* has been a puzzle to antiquarians. In olden times it was run on horseback. Brande mentions that in the “North of England four young men with horses waited outside the church doors; when the ceremony was over they first saluted the bride, then mounted and contended who should first carry home the good news, and he who first reached the goal obtained the prize which was ready waiting for him—a bowl of spiced broth. In Scotland a similar practice was common, the prize being a mess of brose; hence,

probably, the origin of the name, *Running the brose*." There is a probability that this custom is also a survival of a custom of our Scandinavian ancestors. A Scandinavian warrior considered it beneath his dignity to court a lady's favour by gallantry and submission; he waited until she had plighted her troth to another, and was on her way to the marriage ceremony, then, having collected his followers, who were always ready for a fight, he fell upon the marriage *cortège* and carried away the bride. Now, we can easily imagine that, under such circumstances, great anxiety would exist in the minds of those friends who remained at home; hence, when the ceremony was rightly over, some of the friends of the parties ran back with the good news, or, probably, parties were appointed for this purpose, and the winner, or person who brought the glad news, was awarded a bowl of brose; and such brose as was made in those days was a very acceptable prize. The custom, being fraught with sport, it is not surprising it continued after the necessity for it had ceased to exist, the reward being changed from brose to something more congenial to the age, viz., a bottle of whisky, which was used, as stated, by the winner, who thus became their first-foot in their new relationship. The appointment and duties of best man have, we think, a similar origin; his duty was to protect the bride against such a raid, and hand her over to the groom, his friend, at the place of marriage. At the time we are speaking of, about sixty years back, in Partick the best man—not the father, as in England, and now, also, common custom in Scotland is—took the bride with him to the minister's house and handed her over to the groom. He

also took the sole charge of the ceremony, and it was his duty to keep the bridegroom from all expense after the supper till they parted on Sunday evening.

The breaking of the bottle and glass, after the wedding party had drank from the *broose's bottle*, is a very old custom. On the occasion of our city councillors meeting in the Town's House at the Cross, on a King's birth-day or other great occasion, to drink the King's health, having emptied their glasses they pitched them out of the window, as if, when used for such a purpose, it was not proper to use them again for anything common, and almost on all extra occasions of health-drinking the breaking of the glasses used was common among public bodies. The breaking of the cake over the bride's head as she enters her own house is certainly a very old Scotch custom ; its origin and meaning we have not been able to trace. There may be in this the token of a wish that she may have and to spare. The collecting of the pieces and retaining of them by the young girls, for putting under the pillow to dream upon, in hopes that it may reveal to them their future husband, is a superstition still extant. When a younger sister or brother was married, it was the custom for those sisters or brothers who were older and unmarried to dance their first reel on their stocking soles, as if by this act they, as in the time of Ruth, willingly gave up the shoe or right to their younger relation.

The practice of scattering money at weddings is a very ancient custom among Eastern nations, having been in vogue upwards of 2000 years ago. Richardson, in his "Dissertation on the East," says—"Upon ordinary occasions it was usual to throw among the populace,

as the procession moved along, money, sweetmeats, flowers, and other articles, which the people caught in cloths made for such occasions, stretched in a particular manner upon frames. With regard to the money, however, there appears often to have been a motive of economy, or rather deception, which probably arose from the necessity of complying with a custom that might be ill-suited to the fortunes of some, and to the avarice of others, for we find that it was not uncommon to collect bad money, called *kelbs*, at a low price to throw away at nuptial processions." We are afraid that such a fraud practised on the populace in modern times would produce disagreeable results.

Captain Burt, in his "Letters from Scotland," mentions a custom as prevalent in the Highlands in his day (about 150 years ago). Almost the first work a young woman employed herself upon after marriage, was to spin the cloth for and make her dead-dress, which afterwards was laid carefully and sacredly past, in readiness for that day when it would require to be used. We do not think that young women in Partick sixty years ago spun their own linen for their dead-dresses; but old women, natives of the village, had prepared such things at a very early period of their married life, and considered it a sacred duty devolving upon all married women the preparing and having in readiness their own and their husband's dead-dresses, which were kept ironed and lying ready at the bottom of a drawer; and we have seen them brought out to air for a short time, during which a solemn quietness was maintained. Indeed, the want of such an article in the house as the dead-dress, when death occurred, was

considered a careless neglect of duty which the village gossip would severely censure. Now-a-days, such fore-handed preparations are not necessary, as all such things can be purchased ready-made.

Death.—Sixty years ago there was no doctor in the village. The first medical man who commenced practice in the town was John Neil. At the time we first remember him, he was keeping a school in a small house opposite the Old Power-loom Factory. He was then a student. After obtaining his diploma he married, and dwelt in the little slated house on the right hand side going down the Knowe, then considered a *gentle house*; but as prophets are not honoured in their own country, it was a considerable time before he gained the confidence of the native inhabitants. This confidence was more easily obtained by several kindly, observant, and experienced women, and, perhaps, the more easily because it was given gratis. We remember one such woman, whose warmth of heart, noble self-sacrificing spirit, long and large experience, aided by a power of quick perception, rendered her, on account of her sex, more useful, and little, if anything, less skilful in treatment of ordinary diseases, especially those of children, than a licensed medical practitioner. She was always ready at the call of need, and asked neither fee nor reward. We refer to Jenny Brown—known as Auntie Brown—the late Mrs. George Craig;—at that time married women were generally known by their maiden name. Whoever remembers Jenny will verify our remarks. She was a true heroine in humble life. In 1832, when cholera made its appearance, it claimed its second victim in the West of Scotland in Partick. This death

occurred on the Lade side—an eligible place at that time for such a thing. After a few hours another was seized, and a general panic took possession of all; the neighbours fled, and there was none to help. Jenny's family, at this time all well grown, objected to her risking herself, and for a time she wavered, but when she heard of the death, and that there was no one who would venture to go in and remove the corpse, nor attend to the one who was laid down in the same house, it was too much for her sensible and sensitive nature. "If nothing is done, who can be safe?" she said, and committing herself to the protection of her Master in heaven she went forth to help. A box was taken to the door of the house, and with her own hands, and the help of one or two men who mustered courage from her example, the corpse was coffined and carried off to burial. Ere long the second followed, and for months the disease leaped as it were from house to house, but people began to take courage and use means. The Masons' Lodge was converted into an hospital, and Jenny Brown laboured in it and through the village during the whole visitation of the plague, and escaped *unscathed*. Amid the hurry and skurry of rapidly increasing trade and population, Jenny passed away unnoticed, remembered only by a very few; but her deeds went before her, and a crown was awaiting her with these words—"Well done, good and faithful servant, inasmuch as ye did it to one of these ye did it unto Me; enter into the joy of thy Lord."

When any person fell ill in the village, it was soon known throughout its length and breadth; and when a death occurred, it almost invariably happened that

some one had previously observed certain well-known warnings, presages of what had now come. Some one may have heard a dog howling and moaning on the night before the death. A sound like the ticking of a watch may have been heard in the house of the deceased for several nights before death. This last was a common warning, and none ever dreamed it had any connection with a small wood-moth tapping lovingly for its mate. Adult patients hearing this sound would sometimes hopelessly give themselves up to death, and many well-meaning persons instanced it as an evidence of the wonderful mercy of God, who thus vouchsafed a warning to mankind to prepare for their great change. One, again, may have seen the wraith of the departed a short time before the death. We have known several people who believed they had seen the wraith of dying persons. One instance will suffice. One evening after ten o'clock a certain young man, known to us, returning from his work in the Goat to his house in the Byres, met an old man he knew well, and who was also peculiar in his dress, for he was wont to wear knee-breeches and a red cowl on his head. The young man said, as he passed, "Good-night," but received no response, neither did he hear any sound of footsteps, and remembering that the old man was ill, fear seized upon the youth, and he took to his heels and ran home, but for some time was unable to speak from the effects of his fright. Next morning brought word that old *Sappie Young* had died at the time this young man had seen his wraith on the Knowe. The belief in wraiths was common throughout all Scotland. When Robin Gray's young

wife tells of having seen her old sweetheart coming to her, she says,—

“I thought it was his wraith, I could not think it he.”

It was also a common belief among the Jews and Persians, and doubtless this belief has descended from them. These believed that there attended on every person a spirit, or guardian angel, which could show itself in a visible form at pleasure, and even separate itself from the person and go to a distance. A beautiful instance of this belief is found in the Acts of the Apostles, when the young woman, instead of opening the door to Peter when he knocked, ran into the house and told that she saw Peter standing at the door. “They all said, it is his angel (wraith.)”

A knock heard at the bed-head, or in any part of the room where a sick person was lying, was regarded as an omen of death. One woman told me that on one occasion while she was tending a sick person a knock was heard at the door; when she opened there was no person there, but the patient died that evening. We were once present when a warning was given. There was no sickness in the house. A sharp knock was heard, as if upon the floor. No one was near the spot, and nothing had fallen to produce the sound. For a time there was surprise, and the mistress of the house declared it was a warning. Next day a letter was received bearing news from India of the death of her two brothers, about two months previously. The good lady had now no doubt that the knock was a warning. If so, it must have been for the letter. Our explanation of the knock was that, as the whole

furniture was new, it was caused by the shrinking of the wood, which often produces very loud cracking sounds. After death the corpse was laid out upon a board called the *strauchting brod*. This was provided by the joiner who had the making of the coffin. During the time the corpse lay in the house all domestic animals were removed. The reason for this was probably an old superstitious belief that if a dog or cat leaped over the corpse, and was not instantly killed, the Devil would get power over the body in some way, so that the spirit of the dead would get no rest until some counter-charm was done to lay the Devil's power. The mirror or looking-glass was covered with a cloth, and it was considered a want of sympathy with the dead to remove the covering or use the glass in the room with the corpse until after the burial. A plate containing salt was placed upon the breast of the corpse, ostensibly, at the time we write of, to prevent the body swelling, but at earlier periods it was a charm to prevent the Evil One from disturbing the body. In some parts of Scotland a plate containing earth was placed alongside the one containing salt, ostensibly as symbols—the earth representing the destruction of the body, the salt the heavenly destination of the soul; but this, we suspect, was only a christianized explanation of an old heathen superstitious practice which the Church could not, or did not, abolish. Until the burial it was customary to sit up all night with the corpse. This task was generally undertaken by young male and female friends, who volunteered to perform this act of kindness. In our day there were no unseemly revelries connected with the night-watchings, as was the practice

in Scotland in older times, or at the Irish wakes. There was generally given to each person a glass of spirits as the friends retired to bed, and a refreshment of tea was provided about midnight; in the morning, when the relatives of the deceased relieved the night-watchers, in time to allow them to resume their ordinary daily avocations, a little beer, or spirits, or tea was again given, but in no case do we remember of any great improprieties taking place. As the relatives were generally sleeping in the next apartment, this was a check against any unseemliness. Nevertheless, such occasions supplied a favourable opportunity for love-making. We can readily imagine that the affectation and flippancy of everyday-courtship would be removed by such solemnizing presences as solitude and death, and true affection would more easily assert its reality in two acting mutually in a work of kindness and charity, added to an occasional whisper expressive of the desire of the heart. Part of the evening was generally spent by one of the company reading aloud. When it grew later and more eerie, they took to telling stories, ghostly and superstitious all of them to a lesser or greater extent. In this way the superstitions of our forefathers were preserved and handed down from generation to generation. After the recital of these stories we have seen some of the party afraid to look behind them or go to the door alone. We have many times wondered that some of our writers for Christmas numbers of magazines did not adopt the wake as a framework for their stories, especially as the fashion now is to make these Christmas stories as ghostly as possible. In Partick many of these ghost stories appertained to the locality, and so were pecu-

liarily interesting to the villagers. Almost all who had died a violent death, or whose notions and conduct during life did not square with the notions of the villagers, were sure to have their memory perpetuated by the appearance of their ghost. The proverb, "There is no rest for the wicked," was literally applied in those days; hence many old people had seen such ghosts.

Burial generally took place on the fourth day after death. The particular forms and customs observed at funerals have already been given (pages 96, 101), and need not be repeated. Meantime, as illustrative of the manners in these days, we will narrate one or two of the less mysterious of the stories which we have heard from the lips of parties who were themselves the actors or sight-seers.

The name of Catherine Clark was familiar to every native in Partick fifty or sixty years ago. She was the daughter of a respectable tradesman, who dwelt in the village about a century back, but she was out at service. We do not remember hearing in whose house she served, but it was somewhere near to Kelvin Grove. This place is described in a poem by our friend Mr. James Lemon, thus:—

"Where Kelvin's lonely fairy-haunted stream
Sweet murmurs on, like music in a dream,
Amid the trees embowering all the Grove,
The hallowed haunts of innocence and love,
And e'en the scene of many a sad love tale,
O'er which fond memory bids the bosom wail;
There oft at eve, escaped from slavish toil,
I've fled the din——

And rested by the ancient Three-tree Well,
 To hear my friend the woeful story tell,
 How guilt, in Love's fond winning smiles arrayed,
 Sweet unsuspecting innocence betrayed."

Catherine Clark being a lass of considerable attractions, she had many followers, one of whom was a young man who dwelt at a distance from the village; but farthest from her home, he was nearest her heart. Catherine, alas! was too confiding—

"Loving not wisely but too well,
 One night when darkly gloomed the sky,
 Without one star to greet the wand'ring eye,
 They strayed as wont, nor did she ever dream
 But that he was what he did ever seem."

Catherine left her home one night to meet her lover, but never returned. A few days after her body was found buried near a large tree which stood within a few yards of the Pea-Tree Well. This tree was afterwards known as *Catherine Clark's Tree*, and remained for many years an object of interest to the visitors to this far-famed well, and many a sympathizing lover carved his name in rude letters on its bark. But the tree was also an object of terror to those who had to pass it in dark and lonely nights, and many tales were told of people who had seen a young female form dressed in white, and stained with blood, standing at the tree foot. The story we are now about to relate records probably the last instance of Catherine being seen, for the tree was shortly afterwards removed, and with it all fear and interest centering in the name of Catherine Clark has died away. We give the incident as related by the person himself:—

"In 1823, M. B. of Garroch gave a party on Hallowe'en, and Jean, who was then serving there, and to whom I was engaged, urged me to be present that evening, which I was, and left a little before 'the wee short hour ayont the twal.' The night was a dark one, with occasional wild gusts of wind and heavy showers, accompanied with lightning. On leaving, I purposed taking the nearest road home, which was across the wooden bridge and through the Pea-Tree Well Wood. Jean remonstrated, and, among other reasons, urged the loneliness of the way, and the current report of things *no canny* having been seen and heard in the wood. But this only strengthened my resolution to go home by that path—for, would it not be regarded as proof of my courage and superiority to such superstitious beliefs?—so, after bidding Jean good-night, I took my course, but had not proceeded far when, in spite of every effort at resistance, my memory persisted in calling up foolish tales of 'goblins, ghosts, and fairies,' and though I both whistled and sang, I found these had no power to charm away my eeriness. After crossing the bridge and entering the wood, the rushing of the river, the roaring of the wind, and the rustling of the leaves unnerved me with fear; still, with rapid steps, and looking neither to the right nor left, I walked on, crossed the deep water-rut, and felt not a little relieved when I reached the open cart road; but I had not proceeded far when, about twenty yards in advance, a human skull, vividly illuminated, seemed to spring from the earth, right at the foot of Catherine Clark's Tree. The eyes were glazed and motionless, the nose was a corrupted hole, and the mouth wore a ghastly grin. I could distinctly perceive a horrid gash in the throat, towards which a shadow-hand kept pointing. Although previously I had been nearly overmastered with the power of mere imagination, I became comparatively cool in presence of the reality. To turn was to run the risk of being

laughed at by the company; so, with cautious steps, and, repeating, as I advanced, I believe audibly, the 23rd Psalm, I perceived a tremulous motion in the eyes and mouth. I had reached to within five yards, and was about to make a circuit to pass by. At this moment came a gust of wind, bringing with it a cloud of leaves, accompanied with a flash of lightning, and in an instant all was dark. The suddenness of the change was irresistible. I fled, and forgetting the water-rut or ditch, fell into it. I got home, stupefied and feverish, without my hat, and with my clothes spoiled. It was ten days after before I could resume my work, but I kept the cause of my fright and illness a secret. Next Hallowe'en Jean and I were in our own house with a few friends, and, talking over the old popular belief of the witches, ghosts, &c., having extra license on that evening, I for the first time related the above incident, when, to my no small relief, one of the company said that on the same night I saw the ghost he had hollowed out a turnip, made a face upon it, put into it a lighted candle, and fixed it on Catherine Clark's Tree, to frighten some of the female workers at the Kirklee."

The explanation was a great relief to us who were listening.

The mystery involved in the following story, which we ourselves were enabled to tell, remains unexplained; but had it been sought for earnestly, under the conviction that it arose from natural, not spiritual causes, the solution would have been found:—My grandfather, when a boy, had gone on a visit to some relations in the country. They lived in an old house which was said to be haunted, as after dark strange noises were heard at times throughout the house; and although they had

gone into the room whence the noise was heard to proceed, nothing could be seen, but the noise would then remove to another apartment. One night when my grandfather was there the noise became troublesome, and some of the inmates, lamp in hand, resolved to search out the cause. In this search my grandfather took an active part, "hunting the deil," as he termed it. On the stair landing there was standing up against the wall a fishing-rod, tied; and, as he passed, shouting his hunting cry, the fishing-rod fell without anyone having touched it, and in its fall cut off the first *lith* or joint of his little finger, clean as if done with a knife. The bit cut off could not be found, and from that time the ghost never more troubled that house. Such is the story grandfather told when we inquired the reason why the nail and first joint of his little finger were wanting.

Having now described the customs and superstitions connected with these three great events—Birth, Marriage, and Death—we will proceed to notice some other prevalent general beliefs which influenced considerably the social condition of the villagers. There was a strong, almost universal, belief in the doctrine of Fairies and Brownies, but no definite opinion obtained as to the extent of their action, whether of good or evil purport, towards the human race. They seem to have been regarded as actuated by much the same nature as human beings—some having a bias to good, others to evil. At one time we find them represented as wicked and malicious, glorying in mischief; at another time, as beneficent. Fairies were represented as little creatures dressed in green, who, meeting in certain spots, enjoyed

themselves in dancing and other amusements. We knew an old woman who said she had seen them on a moonlight evening thus enjoying themselves in the orchard on the side of the Kelvin, but they vanished whenever she showed herself. They evinced an extreme fondness for pretty children (as already referred to), and even youths they wiled away, who were never heard of again. The Brownie was looked upon as a kindly-disposed being, often attaching itself to a family, to which it brought luck, helping virtuous and ill-used people by doing their work during the night; and what was peculiar, they would never accept any recompense, their labour being entirely a labour of love. One old woman told me she had often left her rock full of lint of an evening, and in the morning found it all spun into beautiful yarn; and a neighbour of hers, a servant in a farm-house, whose daily work was more than she could well get through, often found, when she rose in the morning, her house cleaned, and everything looking like a new *preen*. Feeling desirous to show her gratitude for such kindness, she one night left for the Brownie a basin of sowens and milk, but neither were touched, and the offended Brownie never returned. Several of our old friends received benefits from the Brownies, who seem to have been acquainted with almost every kind of occupation, but they chiefly exercised themselves in household work. Great care was taken in speaking of these beings; for if any one should speak evil of either Brownie or Fairy, the person so doing was in danger, for there was a detective police of unseen listeners who bore the tidings to the maligned, whose little bulk could hold a great revenge.

Another superstition existed in Partick, and had a firm hold of the popular mind. This was a belief in the power of *glamour*. Certain persons gifted with this faculty were believed to have a power of deceiving the senses, especially the sense of sight, and caused those over whom they threw this power to believe and see whatever the operator might choose that they should see and believe. Sir Walter Scott, in the following beautiful lines, described the recognized capacity of this glamour power:—

“ It had much of glamour might,
 Could make a lady seem a knight,
 The cobwebs on a dungeon wall
 Seem tapestry in lordly hall;
 A nutshell seem a gilded barge,
 A sheeling seem a palace large,
 And youth seem age, and age seem youth—
 All was delusion, naught was truth.”

In the old ballad of “Johnny Faa,” Johnny is represented as exercising this power over the Countess Cassillis:—

“ And she came tripping down the stairs,
 With a’ her maids before her,
 And soon as he saw her weel-faur’d face
 He coost the glamour o’er her.”

The possessor of a four-leaved clover was completely protected against this power, and many times, when a boy, have we searched for this clover leaf, which, by the way, was also held sacred by the Druids, who kept such leaves probably for a similar purpose. A story was told in the village of a man who came to exhibit the wonderful strength of a cock, which could draw behind

his leg a large log of wood. Many went to see this wonderful performance, and were astonished; but a native of the village who witnessed the performance, and had in his possession a four-leaved clover, saw the animal walking through the yard with a long straw attached to its leg by a thread. During the summer of 1871, on a hillside in Arran, we came upon a group of young ladies searching for the charmed leaves, and our heart warmed with sympathy. We wished we could have joined in their search with the same childlike faith we once had; but our faith in such matters has long ago given place to cold scepticism. Let not the reader, however, laugh contemptuously at this belief in *glamour*, supposing it dead and gone with the silly past. It is a common failing in all ages to ascribe phenomena not understood to some occult or spiritual cause. Mankind have always been prone to "jump at conclusions." Only a gifted few have at any time been able to hold their judgment in suspense, and humbly say, "We do not know." In this present boastfully critical, intelligent, and enlightened age there are phenomena exhibited, chiefly among the wealthy and educated classes, which, because they cannot be explained by known physical laws, have been hastily and unhesitatingly ascribed to spiritual influences and *glamour*, under the new name of Mesmerism. The Home exhibitions have been attributed by writers in a leading scientific periodical to an occult influence which that gentleman is supposed to exercise over his audience, causing them to believe whatever he wishes. We cannot discern any difference between believing the so-called facts of Mr. Home and Mrs. Guppy flying bodily through the

air, and the old belief in witches riding through the air on a broomstick—only, our modern sibyls do not require the broomstick, which is certainly an advance on the old faith. Why don't some of our philosophers, who have ascribed the whole to glamour, procure a four-leaved clover, and expose the trick? The belief in the efficacy of the four-leaved clover is as old as that in glamour; and while the power of the one is acknowledged, it would not be inconsistent to try the effect of the other. The possession of such a leaf had other charms if found and possessed secretly; it prevented madness, or being drafted for military service, so that it is no wonder the searching for a four-leaved clover in early morning, when no one was in sight, was practised. We remember there were one or two old women in Partick who were regarded as witches, and, in consequence, their movements were carefully and suspiciously watched. They were frequently seen wandering in the fields at unusually early hours during the summer months, which was considered evidence of "uncanny" propensities. George M'Gregor, farmer, Bunhouse, one day brought home from market a fine horse. One of his servants in the evening led it to the water to drink. On his way he passed Mrs. S., one of the old women we have referred to, who remarked upon the beauty of the horse, and requested the servant to give her a few hairs from its tail, which he roughly refused, probably for this reason, that a few horse hairs plaited in a certain way was believed to endow the possessor with a dread mysterious power. Whatever may have been the reason, the carter, on entering the stable the next morning, found the horse lying dead. On the incident of the previous night being

related to his master, George, in the heat of his vexation, declared that had the same request been made to him by that woman, he would have given her every hair in its tail. The general opinion in the village was that the refusal of the hairs was the cause of the horse's death, and so strong ran the feeling against the old woman that we believe had she dwelt in a cottage alone, and not in a land with other families, her house would have been burned about her. Many other stories of Mrs. S. were current in attestation of her witch-power, sufficient, had she lived a century earlier, to have brought her to the stake. We may mention that Mrs. S. was a decent woman, and had borne a large family, who were at this time married respectably, but she had a peculiar temper, and was somewhat *outré* in manner, which her neighbours did not approve of, and consequently the *fama*.

Another instance of witchcraft occurred as illustrating the general belief in such power. A newly-married wife took a sudden fit of mental derangement, which was at once attributed to witchcraft or an evil eye. The Rev. Dr. M. was sent for to pray for her; but as soon as he began to pray the woman set up the most hideous screams, so that he was obliged to stop, and advise medical aid. This conduct on the part of the woman was believed to be a strong confirmation that her trouble was the result of evil influences. In such a case neighbours came to visit the poor woman, among whom were some who were suspected as being the cause of her bewitchment. While in, a friend of the woman privately cut a small piece of cloth from the short-gown or other portion of the dress of these parties and put it into the fire, which was considered an effective

means of taking away the power they possessed over the afflicted woman, who shortly after recovered.

Another belief which lingered long in the minds of many, and was common in Partick sixty years ago, was that witches, or it might be any who had entered into a compact with the deil, had power given them to inflict any evil they might choose upon another person. But for this end it was requisite that those witches or compact-makers must have in their possession some article belonging to the person they desired to harm, and by subjecting this article to the treatment they wished its owner to suffer, the owner thereby would be caused to feel in his or her person the pain thus signified. For example, if the witch should nip, prick with a pin, or beat the article with a stick, the party to whom the article belonged would feel nipped, pricked, or beaten. Again, it was supposed that if a witch, or one who had made a compact, formed an image and dressed it in whole or part with any article of clothing belonging to the party whom she desired to punish, she could thus cause pain and disease to the party at will by her treatment of the image. This is doubtless a very old superstition. In the eleventh century some Jews were accused of causing the death of a certain bishop by having modelled a wax image of him, baptizing it, and then slowly melting it before the fire. In the reign of Henry VI., among other friends of Duke Humphrey, the Duke of Gloucester and Dame Eleanor were arrested. "Roger Bolingbroke, a man expert in nygromancy, and a woman called Marjory Jourdemain, surnamed the Witch of Eye, to whose charge it was laid that these persons did, at the request of the

Duchesse of Gloucester, devyse an ymage of waxe lyke unto the King, the whych ymage they delt so wyth that by thyr Devyllysh sorcerye they intended to bring the King out of lyfe, for the which reason they were convyct and adjudged to die.”—*Fulgan’s Chronicle*.

Allan Ramsay refers to the same belief in his “Gentle Shepherd.”—

“Unsonsy picture oft she makes
Of any one she hates, and gaur expire,
Wi’ slow and racking pain, afore the fire,
Stuck fu’ o’ prins the deviliah picture melt,
The pain by folk they represent is felt.”

May not the custom, still practised, of burning effigies be a survival of this superstition. We have a dim recollection of witnessing the burning in effigy of Kirkman Finlay, which caused a great sensation in the village. A large fire was kindled at the head of the Kilbrae, and the image of a man, life-size, well dressed, was brought to mock trial and condemned. A light was then put to the image, and it was carried blazing through the village, followed by a large crowd, not merely of boys, but of full-grown and even aged men. The figure was then carried back, and pitched into the fire, which rapidly consumed it, amid the loud cheers and execrations of the crowd.

Of the power which the witch was believed to possess, we give the following verse from John Bale, in the sixteenth century:—

“Theyr wells I can up drye,
Cause trees and herbes to dye,
And alee all pulterye,
When as men doth me move;

I can make stoles to daunce,
 And earthen pottes to prauunce,
 That none shall them enhance,
 And do but cast my glove."

In the time of which we write Partick more nearly resembled the country than the town, and the prevailing habits and ideas of the village were those of rural life. Certain of their superstitious beliefs were associated with trees and flowers. We remember the prevalence of *bourtrees*, which invariably formed some portion of a hedge enclosing a garden, and generally at the entrance to the garden stood a rowan-tree. This is still a common practice in country towns throughout Scotland. When very young, I remember being warned against breaking branches from the *bourtrees* bushes which grew around my grandfather's garden, ostensibly to prevent me poisoning myself, but more probably from other and superstitious reasons. The Elder was regarded as a favourite tree of the elves or fairies, and any one cutting it down was held to run the risk of their resentment, while those who possessed and protected it secured their favour. This is a widely-spread superstition throughout the greater part of Europe. In some places those who wish to prune such a tree say first, "Elder! Elder! may I cut thy branches?" If no rebuke be heard, they spit thrice and proceed. In ancient times, according to Montanus, the Elder formed portion of the fuel used in the burning of human bodies; and at a date within living memory, the driver of a hearse had his whip handle made of Elder wood. It is in consequence of these beliefs that still in country places old useless Elder bushes are not

cut down, and that we, when boys, were warned against cutting any branches from the bourtree bushes round grandfather's garden.

The rowan-tree or mountain ash was also regarded as a lucky tree, its protecting influence being chiefly exercised over cattle; and branches of this tree were often placed over the byre-door or in the milk-house to prevent the power of an evil eye; and a churn staff made of the rowan-tree was believed to assist the formation of butter, and was a potent charm against witchcraft and the black art. Thunder and lightning, it was said, never harmed the rowan-tree, nor injured cattle feeding in a field where such a tree was growing. Some of these ideas still prevail in many districts in Scotland. In the North Highlands we have seen a rowan-tree trained over a byre-door, and also branching over the farm-yard gate through which the cattle passed in and out. Joseph Train, in his poetical description of some Highland superstitions, refers to this of the rowan-tree:—

“Lest witches should obtain the power
Of Hawkie's milk in evil hour,
She winds a red thread round her horn,
And milks through row'n-tree night and morn.”

This superstition about the rowan-tree can be traced back to very early times, and probably is connected with a legend of the Norse god Thor, who is said to have once saved himself from drowning by catching hold of the branch of a rowan-tree. The Scandinavians always inserted a piece of this wood in the prow of their ships as a protection against thunder, for Thor, the God of Thunder, would not direct his bolt against

the tree that had saved his life. It is said that the Druids also held this tree sacred, and it is frequently found near their stone monuments. It is probable that the practice of these superstitious rites and the belief in them is a survival of ancient tree-worship, which once prevailed over a great part of the world. The Rev. F. W. Farrar says respecting this—"Tree-worship may be traced from the interior of Africa, not only in Egypt and Arabia, but also onward uninterruptedly into Palestine and Syria, Assyria, Persia, India, Thibet, Siam, the Philippine Islands, China, Japan, and Siberia. Also westward into Asia Minor, Greece, Italy, and other countries, and in most of the countries here named it obtains in the present day, combined as it has been in other parts with various forms of idolatry," and, we would add, with Christianity.

We find here a suitable opportunity to relate a good story we heard in the Highlands. An old woman, who kept a few cows, was once in sore distress of mind because she believed that some of her ill-wishing neighbours had cast an evil eye upon her cows, in consequence of which their milk in a very short time *blinked* (turned sour), and churn as she might she could obtain no butter. Every ancient and time-honoured remedy had failed; she had placed branches of rowan-tree round the cows when milking them, bourtree and rowan-tree had been hung round the byre, but no good came for all her efforts. At last, in her extremity, she applied to the parish minister. He, wise man, patiently listened to her complaint with apparent sympathy. At length he said, "I'll tell you how I think you'll succeed in driving away the evil eye. It seems to me that it

has not been cast on your cows, but on your dishes. Gang hame and tak' a' the dishes down to the burn, and let them lie for a while in the running stream, and then rub them weel wi' a clean clout, and then tak' them hame and pour boiling water upon and in them, and then set them aside to dry. Boiling water is what the evil eye cannot stand; sca'd it out, and ye'll get butter." A few weeks after, old Janet called on the minister and thanked him for his cure, remarking that she had never seen anything so wonderful.

Fairies and elves were believed to have a preference to farm-houses, and had great influence for good or evil over the whole proceedings of the farm. For their favourites they performed many acts of kindness—their cows to yield more milk, their milk to yield more cream and more butter, their cattle to be prolific, and their land more than usually productive. Of course the tables were turned against those whom they disliked; in fact, it was believed that what they took from the one they gave to the other. There were certain persons who were in the service of the *foul thief* who got possession of the black art, and who could exercise a similar power. In Partick it was widely believed that persons having the black art could cause the milk of cows belonging to one farmer to be transferred to the cows belonging to another. This process was termed *milking the tether*. Highlanders were, in particular, considered to be gifted with the black art, and I have heard several instances where it was held as good as proven that this power had been exercised to the loss of many a worthy cowfeeder. My paternal grandfather, who prided himself in being

free from all superstitious beliefs, related a case of the exercise of the black art which came under his own observation when a boy. A farmer in the district where my grandfather resided had in his service a young lad acting as herd-boy. This young Celt was in the habit of telling fortunes, and showing young lads and lasses their future wives and husbands; and from his success in these matters it was believed that he was possessed with the secret of the black art. He had been upwards of two years in the farmer's service, and it was noticed that from the time the boy had come a wonderful prosperity had attended his master, which prosperity was held in great measure to have been brought about by the boy. One winter, however, the cows on the farm yielded very little milk, so that there was great scarcity on the farm. In this emergency the boy proposed to bring the milk from the cows of the neighbouring farmer. This proposition was received by the mistress of the farm with great fear, which soon took possession of all the household, and the master in consequence paid the boy his wages in full, besides giving him a present, to induce him to leave his service in good friendship and go home, which he did, to the relief of all the servants. My grandfather, in telling this, had no doubt but the proposition of the boy was to *milk the tether*—transfer the milk by the black art.

Besides those who had possession of the black art, or who had sold themselves to the *foul fiend*, there was a belief that certain persons could foretell the fortune of others. We do not refer to *spaewives*, or the ordinary process of *spacing fortunes*, which superstition prevails as much

now, and is as common in Glasgow at the present among a certain class of females, as it was in Partick fifty years ago. The fortune-telling we refer to was looked upon as a gift given to persons who were deficient in some of the senses, more especially deaf and dumb persons. We remember one who came about the village as late as 1835. He visited the village regularly, and was universally believed to possess the gift of foresight. Theological opinions compelled the people to refuse him the name of prophet, but, nevertheless, he held somewhat of the rank, with many of the gifts of a prophet. He carried with him a slate and a piece of chalk, by the use of which inquiries were made and answers given, and he often wrote down certain occurrences and predictions without being asked. He did not beg from door to door; in fact, he did not formally beg at all. When he visited the village he only went to certain houses, and entered as a friend—one time in one house, and again in another—and anxious inquirers came to him, as it was soon known through the neighbourhood that the Dummy was come. He would look round the company, and detecting any strange faces would write down their initials, and frequently the whole name in full, of the strangers. He wrote the names of friends at a distance, and foretold when those present would receive letters or hear about them, and whether such news would be good or bad; he disclosed the whereabouts and circumstances of sailor lads and absent lovers; he detected thieves and foretold deaths; in fact, he was an uncommonly good soothsayer. He wrote of a girl that was on the eve of being married to a tradesman, that she would not be married to him, but would get a husband who would

keep her counting money, which was fulfilled, as she did not get the tradesman, but married a shopkeeper, and she served behind the counter. He often volunteered information about parties not present, and seldom failed in startling the people by the knowledge he displayed. A stranger visiting a house where he was visiting, the Dummy drew a coffin, and then pointed to the stranger, a young woman. She died a few weeks after. In another house, where the husband was seriously ill, the Dummy told them that the man would recover, and that his wife would die before him, which she did not long after. This Dummy was well known throughout a wide district, and wherever he went he was implicitly believed in. As we have stated, he never asked alms, but few people would allow him to depart unserved. We know of a penny being borrowed to give him rather than let him leave the house unserved. Some persons ventured to hint that the Dummy's spiritual gift was cunning, but such scoffers were quickly put down by the answer, "Where God, in His providence, is pleased to withhold one gift, He generally adds others higher and better."

Evil wishes were looked upon as not only morally wicked but as practically dangerous, especially when the wish was upon themselves, as it often was fulfilled, which proved anything but agreeable to rash-spoken wishers. Many illustrations were produced in proof of this evil, such as the well-known tradition of the pig-faced lady. A special case occurred in Partick about ninety years ago. A married woman, *enceinte* for the first time, having words with her husband, wished she would never give birth to her child. She was taken at her

word. She lived for several years in delicate health, but no child was ever born. Different narrators give slightly different versions of the story. By some it was stated that during certain periods she appeared as if near her confinement, and at other times as *jimp* as a young girl. According to some accounts, she lived only a few years; according to others, as long as thirty years, after making her rash wish. It was also reported that after her death some medical men, whose curiosity had been excited by the peculiarity of the case, made a *post-mortem* examination, and having secured the baby, carried it away with them and placed it in the College Museum.

A simple half-witted female in the village had what was called a misfortune. She laid the blame upon a young man in the neighbourhood, who denied it, and on being summoned before the kirk-session swore that the baby was not his. As he did so, the poor woman wished that his right hand would forget its cunning. In less than a year after some disease came into his hand, so that he was ever after unfit to use it. We remember him going about selling tea, and hearing the people remarking how poor Meg's wish had been so completely fulfilled.

The superstitious beliefs connected with birds and insects were numerous. Handed down from sire to son, they were early instilled into the youthful mind. While some birds and insects were held in great honour, others were as much despised and hated, and, when opportunity offered, killed. The robin is an example of the former class. Few boys would *herry* a robin's nest. Possibly this partiality may have been generated by the story of

"The Babes in the Wood." Certainly the story strengthened, if it did not originate, the kindly feelings with which this bird was regarded. The *yite* or *yeldring* (yellow-hammer) is an example of the latter class. The nests of these birds were remorselessly herried, and their young often cruelly tortured and killed. The robin, it was said, had a drop of God's blood in its veins, whereas the *yite*, and we have also heard it said of the swallow, had a drop of the devil's; yet it was held to be a lucky omen when a swallow built her nest on a house, and it was considered a daring of Providence for a tenant or proprietor to tear down such a nest.

To be the possessor of a hen with the abnormal gift of crowing like a cock boded evil to the whole house. It turned out evil for the hen also, for it was quickly made to pay the penalty of its masculine assumption with its life, or was quietly sold. This superstition has found expression in the proverb—"Whistling maids and crawling hens are no canny about a house."

Seeing magpies before breakfast indicated good or evil fortune according to the number, up to four, seen together. The interpretation of these omens in Partick was expressed in the following couplet:—

"One bodes grief, two is death.
Three's a wedding, four's a birth."

Chambers, in his "Scottish Rhymes," has it thus—

"One's joy, two's grief,
Three's a wedding, four's a birth."

When a cock happened to crow in a morning with its

head in at the house door it was held to be token of a visit that day from a stranger; and so firm was the faith in this portent that it was followed by works, for the house was immediately *rede-up* for reception. A few months ago we visited an old friend in the country, and were met with the following salutation:—"Come awa; I knew we would have visitors to-day, for the cock crowed this morning twice o'er with his head in at the door."

Superstitious beliefs connected with birds, their species, their manner of flight, whether to the right or left, their cries and alightings, existed at a very early date, and are found prevailing among all the various races of men.

If a cat happened to die in a house, it was regarded by the villagers as a very unlucky event. Grimalkin, when sickness overtook her, was dismissed the house, and lodged in the coal cellar. This may be a survival from the ancient Egyptians, who held a somewhat similar belief; but the death of a cat was regarded by them as a great misfortune, the household upon such an event going into mourning by shaving off their eyebrows, and otherwise indicating their sorrow, or it may have arisen from the common belief of the frequent assumption by witches of the cat form. A hare crossing a road in the morning in front of anyone going to their work or travelling on business boded ill luck during the day, or for the particular business in hand.

Black beetles were considered very lucky about a house. My mother would not permit us to kill one; but as she did not personally relish their presence, we were allowed to sweep or carry them out with the tongs. None of us would venture to touch one with the hand,

Youngsters had a saying that the day following the one on which a *clock* was killed would be wet.

Spiders were held in great detestation, and were generally very roughly dislodged and swept out, but it was considered unlucky to kill one of them. There is an English proverb which says—

“ If you wish to live and thrive,
Let the spider run alive.”

This carefulness over the life of a spider is probably the result of an old legend, which affirmed that a spider wove its web over the place where the baby Christ was hid, thus preserving his life by screening him from sight of those who sought to kill him. Many similar stories are related of spiders having saved the lives of notable persons, by weaving webs over their hiding-places.

The common white butterfly was a favourite with children, but the red and dark-winged moths, commonly known in Partick, and, we believe, throughout Scotland, as *witch butterflies*, were held in aversion, as it was believed that evil would result to whoever chanced to kill one.

A small variety of beetle, with a beautiful bronze-coloured back, known by children in Partick as a *gooldie*, was held in great favour, and regarded with affection by children, who were pleased to allow it to run upon their hands and clothes, whereas, if a larger species of beetle chanced to get upon them, they would run away screaming. To possess a *gooldie* was considered lucky.

The ladybird, with its scarlet coat spotted with black,

was a great favourite: no one would kill it, and children were eager to catch it, and delighted in watching it gracefully spreading its wings for flight while they repeated the rhyme—

“Ladybird, ladybird, fly away home,
Your house is on fire and your children at home.”

Or,

“Lady, Lady Landers, fly away to Flanders.”

Grown girls had a different rhyme, with a spice of divination in it—

“Fly away east, or fly away west,
And show me where lives the one I like best.”

There were a number of other things, and arrangements of circumstances, which were regarded as more or less lucky. On sight of the first plough seen in the season, or the first seen when travelling on particular business, it was considered a lucky omen when the horses' heads were turned in the direction of the observer—unlucky when the reverse was the case. Ill luck followed if the first person met in the morning was plain-soled. A soot-flake hanging on the grate bars boded a visit from a stranger, and a stem of tea-leaf floating in a cup of tea portended the same. If the stem was soft the visitor would be a female, if hard, a male. When the new moon was first seen, if at the time the observing parties happened to have money in their hands, it was considered lucky, for by that token they would not find themselves in straits for cash while that moon lasted; and persons having warts on their bodies, if, at the moment of catching sight of the new moon, they took a

small portion of earth from under their right foot, and having moistened it into a paste with their spittle, applied it to the wart, wrapping it about with cloth, and allowing it to remain on untouched till that moon was out, would thereby, it was believed, rid themselves of such excrescences. Those who, on first seeing the new moon, stood and bowed themselves thrice and kissed their hand to it, would, it was said, find something before that moon had run its course. It is pretty evident that we have here a survival of moon-worship, which we find prevailed among the Druids, but was not original with them, for such form of worship existed at the earliest times of which we have any tradition. We find Job referring to the very same form which we have here described :—"If I beheld the sun walking in brightness, and the moon, and my heart hath been secretly enticed, and my mouth hath kissed my hand, that were an iniquity to be punished by the judge."

The fasting spittle was believed to possess great curative power. Warts were removable by bathing them with this every morning for a specified number of days. Sore eyes in children were curable by moistening them every morning with the mother's fasting spittle, and it was a common practice with mothers upon awaking in the morning to bathe their babies' eyes thus, as a preventive, when there was no necessity to apply it as a cure. Excrescences on the skin were subjected to the same treatment. This is also a gray-haired superstition. Maimonides states that the Jews were expressly forbidden by their traditionary laws to put fasting spittle on the eyes on the Sabbath-day. It may have been the breakage of this law which caused the Pharisees to be

so bitter against Christ for making clay with his spittle, and anointing the eyes of the blind man therewith on the Sabbath-day. By both Greeks and Romans the fasting spittle was regarded as a charm against fascination, and infants were rubbed with it to protect them from the blighting influence of an evil eye.* We never heard that fasting spittle was employed for this purpose in Partick, but we think it probable that what did exist in Partick was an offspring of this more ancient belief. Spittle is a fluid having a soft emolient action, which may render it more agreeable and effective when put upon weak eyes of children to moisten and soften them than water, but this would be as effective after as before breaking the fast.

The power of fascination was a belief in Partick. If any of the villagers saw any one looking upon a child for a length of time, with a fixed steadfast gaze, those interested in the child were possessed with the fear that it was being fascinated, and they would at once remove the child, mentally repeating some short form of prayer; but it did not require that the child should be gazed upon in this fashion to exert a fascinating power, neither was the power confined to children, but youths, and even adults, were often put under it. If, for example, any person, especially a youth, was found musing in a "*brown*

* We take the following from Professor Conington's Satires of A. Persius Flaccus:—

"Look here! A grandmother, or a superstitious aunt, has taken baby from his cradle, and is charming his forehead and his slaving lips against mischief by the joint action of her middle finger and her purifying spittle, for she knows right well how to check the evil eye."

study," with his eyes fixed upon the fire, it was believed that he was under the power of some unseen fascinating spell, and that thoughts were being suggested by a familiar or evil spirit, which, if followed, would lead the youth to harm. An anxious parent or friend observing this musing attitude would, without speaking, lift the piece of coal or wood which generally filled the centre of the grate, and, turning it right over, say, while doing so, "Gude preserve us frae a' skaith." This was considered not only to break the spell, but caused the evil intended to revert upon the party exercising the power. When a boy, this form of disenchantment was frequently performed upon ourselves, and we have seen it done for others. When any neighbour suffered harm immediately after this operation had been performed, it gave rise to suspicions, especially when such neighbours happened to be on bad terms with the family of the operator at the time, as it pointed them out as the guilty persons, and it also tended to confirm the belief in the efficacy of the operation. This form of dispelling a fascinating charm may have had its origin in fire-worship, as it evidently appeals to the fire-god for protection.

There was another common superstition connected with fire. In burning caking coal in a grate there sometimes occurred a slight explosion, throwing out a small cinder of the apparently fused coal upon the hearth or floor. When this occurred the cinder was carefully searched for, examined, and its shape noted—according to the shape did it bode good or evil to the party sitting in the direction in which it was expelled. If it struck any one the signal was certain. It might be considered to represent a coffin, which was a very bad

omen, or a cradle, which was a good omen. Whatever the imagination of the party fancied its shape to represent, by this was the coming evil or good indicated. I have seen one of these cinders cause much depression of spirits in a family, especially when any of its members were unwell, and the shape of the cinder was considered to be that of a coffin; and, if thrown out in their direction, it was looked upon as a warning of the approaching dissolution of the sick one.

There was also the well-known and still existing belief in the virtue of an old horse-shoe. To find one upon the road was considered very lucky. It was carefully preserved, and nailed upon the back of the door of a byre or stable, and often of the dwelling-house, in which situation it was considered a sure preservative against every evil influence. This is no local superstition. We have seen in several beer-shops in London a horse-shoe nailed on the first step of the door, and we listened one evening to a long and serious discussion on the subject in the parlour of a celebrated beer-house in that city. The question was whether the shoe ought to be nailed above, below, or behind the door; and some of the same gentlemen, for they were not working-men, felt we insulted their judgment when, in the course of conversation, we mentioned that there were hills in Scotland whose tops were sometimes above the clouds. This occurred not above twenty-five years ago.

There were also means of inquiring into different matters by following certain formulæ. We give one—*Ordeal of the Key*.—This was an operation requiring some degree of moral courage on the part of those

interested, and it was therefore not very often resorted to, being generally believed to be an appeal to the devil. It was performed for the purpose either of finding out a suspected thief, or of ascertaining if a lover was in real earnest and was the ordained future husband. The formulæ were as follow:—A key and a Bible were produced, the key to be so much longer than the Bible that when put into it the head and handle should project. When the inquiry was about the faithfulness of a lover the key was placed in the Bible at Ruth i. 16, on the words, "Entreat me not to leave thee; where thou goest I will go," &c., which was then closed, and tied by a piece of tape. Two persons, sitting opposite each other, held out the forefingers of their right hands, and the person consulting the oracle suspended the Bible between the two hands, by resting the key on the points of the two fingers. No one spoke except the young sweetheart, who in a trembling voice repeated the verses just referred to, naming her lover, thus:—"Entreat me not to leave thee (John); for where thou goest," &c. If the answer was favourable, in less than five minutes the key began to move off the fingers of the parties holding it, and fell to the ground. If the parties holding the key and the Bible were steady, the movement of the key was certain; and that is probably the reason it was seldom resorted to, as there was a belief and an apparent evidence of the presence of some unseen power causing the movement of the key and Bible. Hence there was great fear, and occasionally some of the parties engaged in or witnessing the operations fainted. For the detection of a thief the key was placed in the Bible at the 50th Psalm. When the

Bible was suspended on the fingers, the person from whom the article was stolen repeated the name of the suspected thief, and spoke or read the 18th verse of the above Psalm—"When thou sawest a thief, then thou consentedst with him," &c. If the Bible turned, then the person named was believed to have been the thief. The cause of the Bible turning is explainable by pulsations; indeed, if the operators hold their fingers immovable in the first position, they cannot prevent the pulsations of the fingers from moving the key.

There were other means of divining, some of which had lost their more serious aspect, and, so far as we remember, were not practiced by grown-up people. One of these we may call "stick divining." When a number of boys met and were in doubt as to what they would amuse themselves with, or in what direction they would go, or if, in a game, one of their number had hid himself and they could not find him, a stick was placed as nearly perpendicular as it could be held and the hand suddenly removed, and the direction in which the stick fell settled the question. Sometimes the stick was thrown twirling into the air, and then the direction in which the head or thick end of the stick lay indicated the course to be taken. This may seem a trifling matter, but at the present day there are nations employing these very means for determining the most important concerns of life. The New Zealand sorcerer uses sticks for divining, throwing them into the air, and finding his decisions by the direction in which they lie. Even in such a serious matter as sickness or bodily injuries, the position of the fallen sticks, or certain stick, directs the way to seek a doctor. Similar devices were practiced ages ago

in the old world, the responses being taken from the fallen position of staves (divining rods). There was yet another mode of stick divination. When a matter was to be determined between two parties, such, for example, as which side in the game should have the first stroke of the ball at "shinty." One player threw the stick or shinty to one of his opponents, who caught it in his hand, then each alternately grasped it hand over hand, and he who got the last hold was the successful party. Such is said by some of our scholars to have been the mode of divining practiced in ancient times, and referred to by the prophet Hosea in these words, "Their staff declareth unto them." However, this may also have reference to the Magian form of divining. "The priests carried with them a bundle of willow wands. When divining, they untie and lay them out upon the ground, and then gather them, repeating certain words by which they are supposed to be consulted. The wands were of different lengths, and the number of wands in the bundle varied, being 3, 5, 7, 9, &c., but in every case there was an odd number"—probably originating the saying common to this day, "There is luck in odd numbers."

A curious belief respecting suicides prevailed in the village among the old people, no doubt originating in the difficulty of harmonizing the doctrine of God's predetermination with man's free-will. As the length of every person's life is fixed by God, there is consequently an appointed time for all to die, which no one can pass, and, allowing Nature her course, all must live up to; but man, possessing a free-will, may by his own determination and wickedness commit suicide, and so interfere with the course of Nature and shorten the

period of his life. But it has been found, by those who had examined into the matter, that the body of the suicide is mysteriously preserved from decomposition until that day arrives on which they would have died by the appointment of God. And that this belief was not confined to Partick, we may mention that about forty years ago we were walking along the banks of the canal to the north of the city in company with several ordinarily intelligent men, when one of them pointed out a quiet spot where he affirmed the real *Bob Dragon* was buried. *Bob*, he said, committed suicide, but his friends knowing that, in consequence of this act, his property according to law was forfeited to the Crown, secretly interred him in this out-of-the-way place, and got another corpse, which they laid in the coffin in his own house; but several years after this, some persons, in digging about this quiet spot on the banks of the canal, discovered the body of the true Bob, with his throat cut, lying there as fresh as the day on which the act was done; but Bob's relations getting wind of this discovery, gave the discoverers a few pounds to rebury the body and keep the matter quiet. If this story, told in full faith, was not an entire myth, the body thus found may have been that of the victim of some foul murder of recent date. Not many years ago we heard a native of Arran maintaining the same belief, and advancing instances in proof, which, however, all rested on hearsay.

The following were also common ideas in the village, and some of which still exist. Rocking a cradle when the baby is out of it was very unlucky. It gave the infant a sore head, and was a sign that it would die before the cradle could be dispensed with.

A stray dog following any one on the street without their having enticed it was very lucky. Success would attend the errand on which such persons were travelling.

A child born with a caul—a thin membrane covering the head of some children at birth—would, if spared till it became an adult, prove a notable person, generally in a worthy way; but if its notoriety came by evil conduct, its wickedness would be unusually great. The possession of a caul was held to be a protection against evil; masters of vessels carried them on their voyages, as they were said to prevent shipwreck. Cauls were frequently advertised for.

To spill salt when handing it to any one was unlucky, and denoted an impending quarrel between the parties; but if the person spilling it carefully lifted it up with the blade of a knife and cast it over his shoulder all evil was prevented.

To present a knife or pair of scissors to any person, and refuse to take something in return, cut all friendship between the parties.

If the ear tingled, it denoted that some one was speaking about you—if the right ear, the speech was favourable to you; if the left ear, the reverse. In this latter case, if you bit your little finger you caused the parties speaking ill of you to bite their tongue.

If, in a social gathering, a bachelor or maid were placed inadvertently between a married couple, they would get married within a year.

A person overturning his chair when rising denoted that he had been speaking untruths.

To steal a chestnut or potato and wear it was a preventive against rheumatism.

To feel a cold tremor along the spine denoted that some person was treading on your future grave, and that it would not be long before you lay in it.

A person speaking aloud by himself denoted that he would die a violent death.

Many of these have their origin in certain observed facts, wrongly and ignorantly reasoned upon and applied. We have heard many of them, with considerable variation, apparently as the different parties fancied they had observed the fulfilment of the thing indicated.

We think it unnecessary to enter into the general belief in the truth and meaning of dreams, which often perplexed the dreamers; indeed, we can hardly decide how far a belief in dreams may be said to be superstitious. At the present day there are many intelligent, highly cultivated people who believe that dreams do sometimes declare truths, but the belief is unpopular amongst that class, and, consequently, is held more secretly than in earlier days; amongst them, however, there is a decided leaning to a literal interpretation, whereas in former days the figurative interpretation was universal. Sixty years ago the formula for reading dreams was contained in a popular chapbook, no doubt still in circulation. But there were also some who were expert dream-readers, whose services were in request when an unusually impressive dream was experienced. Generally the reader of the dream was acquainted more or less with the family matters of the dreamer, and the interpretation had relation to some known circumstance likely to be present to the mind of the client. When a person dreamed that their teeth were loose or falling out, it indicated the sickness or death of some near rela-

tion. To dream that the body was covered with vermin was indicative of coming wealth, or good luck in some way. To dream of fire was the herald of unexpected news. As was to be expected, there were many startling fulfilments of these interpretations, which were treasured up and quoted in vindication of the truth of the interpretations applied to them. Many such dreams, whose interpretations were wonderfully fulfilled, have been related to us by persons whose word we would not for a moment doubt; but our limited knowledge of psychological science does not enable us to offer any explanation of them, though we believe they contained nothing which a more intimate knowledge of such a science would not explain.

From these accounts the reader may be inclined to conclude that Partick sixty years ago was stupidly, even blameably, steeped in superstition, and he may rejoice somewhat egotistically that those days of gross ignorance and mythic mist are for ever gone, dispelled by the sharp intelligence of the modern mind. Let us be just to our forefathers, however, while thankful that we enjoy a greater measure of light. There is no reason to suppose that in the bulk our natural intelligence is greater than theirs, but our patrimony is greater. We inherit advantages which a few great thinkers have achieved for us; but unless we ourselves are great thinkers, and by our mental labour have added to our patrimony, not merely fattened upon it, we are not entitled to boast. To those men who wrought out for us the problem of steam-power the best thanks of this age are due, for to them, with their physics and mechanics, our present mental elevation is chiefly attributable. They have given us cheap

and rapid locomotion, which our forefathers had not; and travel is of itself an education. They are the fathers of our extensive manufacturing industry, whereby we are brought into relationship with all the world; but, above all, to them we owe it that we have cheap literature. By these agencies many of the old superstitions are being rooted out; at all events they do not crop up so prominently as heretofore, and may ultimately vanish. At the same time, let any one at this day mix with the present population, and hold with them the same social, confidential relationship which existed when the town was a small village; let him become one with the people, young and old, in their hates, their loves, their fears, in personal and family vicissitudes, and listen to their unreserved discourse, and he shall discover that these superstitious beliefs still linger, being woven into the very life of the people, and influencing every action. These ideas, still so widely diffused, and suffusing all our social and religious existence, shall not be eradicated by belief in any theological dogma, however true, unless accompanied with a knowledge of physical science; but we fear these days are yet at a great distance. It may be said that such superstitious ideas are now-a-days confined to the poor and uneducated; certainly among them they prevail to a greater extent, in grosser forms, and are exhibited with less reserve. An educated woman does not now cross the palm of a fortune-teller with a silver coin, nor an educated man consult a wizard to charm away an evil eye, or arrest the progress of disease in his child, but superstitions may be found cropping up in another form. In proof of this, we will confine ourselves to the narration of what took place a

few years ago within the burgh of Partick, the actors in which were educated men and women, all of whom would pity a poor uneducated person for holding the vulgar belief that the spirits of the departed haunted the living as ghosts, or that fairies could spirit into any place unseen. But hear what follows:—

In a public institution within the burgh there was a servant maid, an uneducated person, named Anne. She was what is termed by spirit-world mesmerists a medium, and under the influence of a certain medical professor (an educated man surely) she readily passed into the trance. While in this state (so her friends said) her spirit would leave her body, and at the request or will of the operator visit the spirits of the departed and hold converse with them, fetching and carrying messages from earth to heaven or hell. This is doubtless a vast improvement on the old mode of waiting the appearance of a ghost for obtaining information from the dead; it prevents the nervous shock which the appearance of a ghost often gave; it is capable of being turned to suit our convenience; it enables us to satisfy our curiosity, which ghosts seldom did; and, also, as the sequel will show, it places in our hands direct means of aiding the work of good upon the earth. In order to ascertain the habitat of a certain Paisley dominie, Anne was put into the trance and sent on the voyage of discovery. While on earth the poor dominie was considered a sad heretic, of whose future prospects the very worst was to be *feared*, for he differed widely in his theology from his friend the anxious inquirer on the present occasion. It appears that while the spirit of Anne was absent from her

body and holding converse in the unseen world, her inquiries, and all she said to them, were made audibly by her tongue, so that by means of this the unmesmerized mortals could judge of what was passing, and suggest questions and answers. To the astonishment of the inquirer, in this instance Anne found the unorthodox schoolmaster among the saved in heaven. And not content with answering some of Anne's questions, he made certain inquiries of his mortal audience. While on earth he had two sisters who were dependent on him, and with true human feelings he desired to know their present circumstances. Being instructed what to answer, Anne replied that they were in great poverty. The brother, on hearing this, declared that he would go at once and represent their case at the throne of Christ. Next day the two sisters were, by the kindness of one or more benevolent ladies, placed in comfortable circumstances, in which they still remain.

Again, in order to settle the troubled mind of an anxious theological inquirer, who encountered difficulty in understanding the meaning of Paul in some portions of his 9th chapter of the Romans, Anne's spirit was despatched to make inquiry at the fountain-head. She had no difficulty in finding the apostle, who received her in an affable manner, but, in reply to her question, quoted Pilate's words, "What I have written I have written." That this was not uttered in reproof was made plain by his adding that beyond this answer he was not permitted to go. He had a companion with him, of whom Anne had taken little notice till Paul asked her permission to introduce his friend John the Baptist. Upon the introduction, she looked up at John

in a surprised manner and said, "Oh, I see you have got your head on now." Whereat the two went off laughing.

Our readers may suppose that we are trying our hand at caricature. We assure them that, with the exception of names, they are told as near as possible as they were told to us, along with a number of other examples, by one who was present at some of the *seances* when they took place, and they were told to us as positive evidence coming within their own observation of the truth of the spiritual affinities of mesmerism. When such things are done and believed in by educated men, need we boast of our freedom from superstition? Of the two, for our part we would sooner adhere to the simple faith in wraiths and brownies than to such manifestation of pride, superstition, and blasphemy. In connection with this it is worthy of notice how extremes meet. Between three thousand and four thousand years ago, certain idolatrous nations were in the habit of erecting tombs of wood or stone, wherein were laid their dead, and on which they placed a *teraphim*, through which they consulted the spirits of their departed friends and ancestors. The man of modern culture substitutes for a *teraphim* his servant or his furniture, and consults all and sundry departed spirits through her or his chairs and tables.

Leaving now these survivals of ancient religious relics—at least we think they are so—which we call superstitions, we will give a few different survivals of ancient customs, some of which are not less interesting; and so far as observations go, some are becoming extinct in Partick, while others remain

in a modified form from what was practized in our youth. We refer to children's games and amusements, which were often imitations of the acts of men, and they contain sometimes relics of important social and political matters; and where this cannot be traced, they are interesting, as they are survivals of games found to have been in vogue among children thousands of years ago in different countries of the world.

There was a game common fifty years ago which was played by three boys. The first stood with his back to a wall, the second bowed himself down with his head in front of the first boy, the third rode on the back of the second boy; the first boy acted as judge between the two. The boy riding held up his hand and showed so many fingers, saying "Buck, buck, how many fingers do I hold up?" This was repeated until the boy who was down guessed aright, when they changed places, the three taking the different positions in rotation. This same game, exactly in the same fashion, is said to have been played in the streets of Jerusalem two thousand years ago, and at a later date in ancient Rome. This and the following we have been on the outlook for these ten years, but have not once seen them played in Partick. The other game to which we refer required a number of boys to play it. One boy took the same position as the first in the former game; the second boy was blindfolded, and bowed his head down on the front of the other, so that he could not see the boy that was consulting him, which was done thus: A boy put his hand upon the back of the one blindfolded, while the boy standing repeated the following rhyme:—

“Hurly, burly, trumpet race,
 The cow gaed up the market place;
 Go east, or go west,
 Go to the crow’s nest,
 Where will this one go?”

The blindfolded boy then names a place where this one was to go and stand. This was repeated till all the boys in the game had been assigned their stations. The second boy then had his bandage taken from his eyes, and having seen that every boy was standing in his appointed place, he shouted “hurly, hurly, hurly,” upon which they all started and ran towards him. He who was last of arriving had to creep through between the legs of all the others as they stood in open file, while they with their bonnets struck him behind. In dirty weather the players arranged themselves in two rows, and the last arrived walked between them, when they struck him as before. This is also a very ancient game. This selection of the hindmost may be a survival of the old Scotch legend concerning compacts made with the *deil*. When his satanic majesty had taught a number the *black art*, he claimed one of his pupils as his fee, and this one he selected by setting them all a-running, whereupon he caught the most laggard, hence the proverb, “Deil take the hindmost.” A story is told of one more cunning than the rest, who, being hindmost, ran with his face to the moon, thus throwing his shadow behind him, which the deil was bound to take, and that man was ever after shadowless.

Jamieson refers to a game he calls *Tappie Towsie*, and gives the following formula for it. A boy takes hold of the forelock and says, “Tappie Towsie, will you be my man?”

If the other answers "Yes," then the first says, "Come to me, then, come to me, then," and pulls him by the lock, which he holds in his hand, to his side; but if the other says "No," he pushes him back again, saying, "Gae frae me, then, gae frae me, then."

We think that this is only the selection of sides for a game, at least it was so with us in Partick. We had a game which I have seen played within these few years, which was a fight-game. A portion of ground was marked off, and equal sides selected; one party took possession of the ground, the other tried to dislodge them; every boy had to have his hands under his arms and hop on one foot, and they then pushed or fought shoulder to shoulder. In selecting the sides for this combat, there was first a captain for each side appointed, and they then selected their men in the way described by Jamieson, taking each one by the forelock and leading him to the camp, simply asking him if he would fight with him. A refusal was treated as a refusal to play, and it was unfair to take one who had refused to engage when chosen in the proper order of selection by the opposition.

We find that Jamieson, as well as others, are of opinion that this form of taking by the forelock is a vestige of ancient manners, representing the mode in which a superior received an inferior as bondman. The law ran thus:—"The third kind of nativitie or bondage is, when ane fre man, to the end he may have the maintainance of ane great and potent man, renders himself to be his bondman in his court by the hair of his forehead; and gif he thereafter withdraws himself, or flees away frae his maister, or denies to him his

nativitie, his maister may prove him to be his bondman by an assise before the Justice, chalenging him that he sic ane day, sic ane year, compeered in his court, and there yielded himself to him to be his slave and bondman. And when any man is adjudged and deserned to be native and bondman to any maister, the maister may take him by the nose and reduce him to his former slavery."

This form of rendering by the hair seems rather to have had a heathenish origin. The consecrating the hair of the head is of very ancient date. The shaving of the head was common amongst the Jews when they made a vow of dedication. It was adopted by the Monks and early Christians when they dedicated themselves to some particular saint, or entered into any religious order. Hence it seems to have been adopted as a civil token of servitude. In the fifth century, Clovis committed himself to St. Germen *by the hair of the head*, and those who thus devoted themselves were termed the servants of God. In civil matters it was such a symbol of servitude, that to seize or drag any person by the hair of the head was considered a great affront, and offence against civil law. In Saxony a fine of 120s. was imposed upon any one guilty of it, while the laws of some other nations made it a capital offence. Thus, in this boyish game there may be a survival of an ancient and, to those who used it, a solemn form of dedicating oneself to God or man.

The game of *Teetotum* is regarded by us as suitable only for the youngest children. The mode of playing it is so well known that it need not be described. Amongst Partick children it was used as a mode of

gambling for such objects as pins, marbles, or buttons, and the structure of the *totum* was simple; but in ancient times, and among rude nations in our own times, the totum is elaborately carved and ornamented, and the purposes for which it is employed are of a more serious nature. We select a few instances from Tyler's "Primitive Culture," from which we have derived much information. "In the Tonga Islands, in Mariner's time, the principal purpose for which this was solemnly performed was to inquire if a sick person would recover. Prayer was made aloud to the patron god of the family to direct the nut (a cocoa-nut), which was then spun, and its direction at rest indicated the intention of the god. On other occasions, when the cocoa-nut was merely spun for amusement, no prayer was made, and no credit given to the result. The Rev. G. Turner finds this game common in the Samcan Islands. A company sit in a circle, the cocoa-nut is spun in an open space in the centre, and the oracular answer is according to the person towards whom the monkey-face of the nut is turned when it stops spinning. The islanders use this as a means of divination to discover thieves, and it is still used for casting lots, or for amusement for forfeits in games. There are traces of this Tee-totum divination in New Zealand.

Divining by casting lots, and drawing cuts by straws, or small pieces of stick of different lengths, used by us in games, was in ancient times a most serious appeal to God's judgment where men felt that the case was beyond their wisdom, and these methods of appeal were always accompanied with prayers and rhythmical formulas. The Old Testament has many instances of this

mode of divining or appealing to God by lot. In our games, when deciding by lot, there was a formula repeated while we drew our cut or lot; it was also repeated during play—

“Cressie, cressie, I wish you may loss,
Fine fun for me to win.”

These simple games and amusements are no doubt survivals of old and important matters of history and manners, of which they are seemingly parodied forms, thus perpetuated in our everyday customs, either by ourselves or our children, their apparent triviality preventing us thinking anything about their meaning or importance. Many of them are so trifling we feel almost ashamed to speak of them, but these often have the highest origin. Take for illustration one of our common nursery stories, which we used to listen to with intense interest. Chambers, in his “Popular Rhymes of Scotland,” gives it very full. His version differs slightly from the way in which it was told us by our mother and grandmother with never-failing interest. This is our version of it:—

“There was ance an auld wife that lived in a wee house by hersel’, and one day when she went out she fand a twal-pennies, so she gaed awa’ to the market and cofferd a fine kid, which she carried hame and made a pet of it. One day she says to the kid, ‘Kid, kid, will you keep the house till I gang and buy a bonny bus o’ berries?’

“‘Deed no,’ said the kid, ‘I’ll no keep the house till ye gang and buy a bonny bus o’ berries.’

“Then the wife says to the dog, ‘Dog, dog, bite kid, kid winna keep the house till I gang and buy a bonny bus o’ berries.’

"'Deed no,' says the dog, 'I winna bite kid, for kid ne'er did me ony ill.'

"Then the wife says to the staff, 'Staff, staff, strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' says the staff, 'I winna strike the dog, for the dog ne'er did me ony ill.'

"Then the wife said to the fire, 'Fire, fire, burn the staff, the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' says the fire, 'I winna burn the staff, for the staff ne'er did me ony ill.'

"Then the wife said to the water, 'Water, water, slokin the fire, the fire winna burn the staff, and the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' said the water, 'I winna slokin the fire, for the fire ne'er did me ony ill.'

"Then the wife said, 'Ox, ox, drink the water, the water winna slokin the fire, the fire winna burn the staff, the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' said the ox, 'I winna drink the water, for the water ne'er did me ony ill.'

"Then the wife said to the axe, 'Axe, axe, fell the ox, the ox winna drink the water, the water winna slokin the fire, the fire winna burn the staff, the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' said the axe, 'I winna fell the ox, for the ox ne'er did me ony ill.'

"Then said the wife to the smith, 'Smith, smith, hammer

the axe, the axe winna fell the ox, the ox winna drink the water, the water winna slokin the fire, the fire winna burn the staff, the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' said the smith, 'I winna hammer the axe, for the axe ne'er did me ony ill.'

"Then the wife said to the rope, 'Rope, rope, hang the smith, the smith winna hammer the axe, the axe winna fell the ox, the ox winna drink the water, the water winna slokin the fire, the fire winna burn the staff, the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' said the rope, 'I winna hang the smith, for the smith ne'er did me ony ill.'

"Then the wife said to the mouse, 'Mouse, mouse, cut the rope, the rope winna hang the smith, the smith winna hammer the axe, the axe winna fell the ox, the ox winna drink the water, the water winna slokin the fire, the fire winna burn the staff, the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"'Deed no,' said the mouse, 'I winna cut the rope, for the rope ne'er did me ony ill.'

"Then the wife said to the cat, 'Cat, cat, kill the mouse, the mouse winna cut the rope, the rope winna hang the smith, the smith winna hammer the axe, the axe winna fell the ox, the ox winna drink the water, the water winna slokin the fire, the fire winna burn the staff, the staff winna strike the dog, the dog winna bite kid, and kid winna keep the house till I gang and buy a bonny bus o' berries.'

"So the cat to the mouse, and the mouse to the rope, and the rope to the smith, and the smith to the axe, and the axe

to the ox, and the ox to the water, and the water to the fire, and the fire to the staff, and the staff to the dog, and the dog to the kid, and the kid keepit the house till the wife gaed and bought her bonny bus o' berries."

The original of this is an old Jewish allegory; when it was written is not known. Tyler, in his "Primitive Culture," refers to it, and, also, a writer in the *Sunday Magazine* for 1870, in an article upon "Passover Observances," who therein gives a literal translation, which we copy, and by which the reader will see how closely the type and antitype resemble each other. The writer in the *Sunday Magazine* considers "The house that Jack built" as the undoubted product of this allegory; evidently he was not acquainted with the simple Scotch story of "Kid, kid:"—

"Considering the enormous antiquity of this allegory, who shall say that we have not here found the archetype of the favourite nursery legend of 'The house that Jack built?'

"One kid, one kid, which my father bought for two zoos. One kid, one kid.

"There came the cat and ate the kid which my father bought for two zoos. One kid, one kid.

"There came the dog and bit the cat that ate the kid which my father bought for two zoos. One kid, one kid.

"There came the stick and struck the dog which bit the cat that ate the kid which my father bought, &c., &c.

"There came the fire and burnt the stick that struck the dog that bit the cat that ate, &c., &c.

"There came the water and quenched the fire that burnt the stick that struck the dog that bit, &c., &c.

"There came the ox and drank the water that quenched the fire that burnt the stick that struck the dog, &c., &c.

"There came the killer and killed the ox that drank the water that quenched the fire, &c., &c.

"There came the Angel of Death and killed the killer that killed the ox that drank the water, &c., &c.

"There came the Lord and killed the Angel of Death that killed the killer that killed the ox that drank the water that quenched the fire that burnt the stick that struck the dog that bit the cat that eat the kid which my father bought for two zoos. One kid, one kid.

"The best authorities among the Jews agree to regard this curious production with great reverence, and speak of it as a poem containing a parabolic description of incidents in the history of their nation, mingled with the prophetic foreshadowing of events which are yet to come. The most commonly received interpretation makes the "One kid" refer to Israel, which was the one peculiar nation on the face of all the earth. The 'two zoos' (a Talmudical coin, the precise value of which it is not easy to fix according to the rate of English money) will then stand for the two tables of the law which God gave by the hand of Moses.

"The 'cat' will represent Babylon—the usual symbol of which is a lion, for which the domestic animal is here substituted—which devoured Israel in the days of the Captivity.

"The 'dog' is Persia, which overthrew Babylon. This is a name which is constantly applied to Persia in the Talmud.

"The 'stick' is Greece, which, under Alexander, subdued the Persian Empire.

"The 'fire' is Rome, which in time subdued Greece, and turned it into a Roman province.

"The 'water' stands for the descendants of Ishmael, the Mahomedans, who made such fierce inroads upon European kingdoms.

"The 'ox' is supposed to stand for Adam, by which term Western nations in general are understood, and the meaning of the ox drinking up the water is to show that Europeans will hereafter rend the Holy Land from the power of the Infidels.

"The 'killer' refers to the fearful wars that will arise between the armies of Gog and Magog, Cush and Pul, in the latter days.

"The 'Angel of Death' prefigures the pestilence which will then occur, and in which all the enemies of Israel will perish.

"The 'coming of the Lord' means the establishment of God's kingdom under Messiah. The 'Angel of Death,' who is also known as Satan, will then (according to Jewish belief) be destroyed in the presence of the whole world, and the 'Great Tabernacle' will be set up."

It is highly probable that many of our old nursery rhymes and stories have their origin in the old mystic formulæ of both Jewish and Gentile nations.

At certain times the act of spitting was regarded much in the same light as the taking of an oath, and a certain divining value was supposed to reside in the spittle itself. When children were playing at a game of chance—say *odds* or *evens*, *heads* or *throws*, *something* or *naething*—before the boy or girl would make their guess, they dropped a spittle on the back of the hand, then struck it sharp with the forefinger, and to whichever side the spittle flew determined what the guess was to be. To spit upon the first coin earned or obtained by trading before putting it into the pocket was a very common custom. To spit in the *loof* before seizing the hand of the person who had made an offer was

considered clenching the bargain. For a sleepy foot the cure was—

“Spit in the hough, clap on the knee,
And say dinly, dinly, gang frae me.”

Boys had a solemn oath they put to one another when making a promise or bargain, thus—

“Chaps ye, chaps ye,
Double double daps ye,
Fire aboon, fire below,
Fire on every side of ye.”

After saying this the boy spat over his head three times, without which the oath was not binding.

Having arranged the details of a bargain, each boy by spitting on the ground confirmed it. When a boy found himself unable to solve any riddle, to spit on the ground was the symbol of abandoning the attempt to discover the answer. “Spit, and gie ’t o’er,” was the advice given to one who was unusually stubborn, and persisted in the attempt to find it out. When the spittle had been spat the propounder of the riddle was considered bound to reveal the answer. When two boys quarrelled, if one boy wet the other boy’s button with a spittle it was a challenge to fight, and he who did not accept the challenge was considered a coward.

In Kitto’s “Daily Bible Readings,” vol. i, p. 377, is the following:—

“Mahomet held good dreams to be from God’s favour, but a bad dream from the devil; therefore, when anyone dreams of what he likes, he must not tell it to anyone but a friend; but when you dream anything you dislike, you must seek protection with God from its evil and from the wickedness

of the devil, and spit three times over the left shoulder, and not tell the dream to anyone, and verily it will do no harm."

We remember an important discussion which occupied the minds of the religious portion of the community of Partick fifty years ago. It arose from the proposals to build their first churches. All the masonic brotherhood knew that a mason lodge should be set due east and west. Temples and cathedrals were built east and west; hence, also, said Partick people, should kirks. With the Secession Church (East U.P.) there was no difficulty, as the street in front runs in the proper direction; but with the Relief (West U.P.) it was different. To build it parallel with the Dumbarton Road was to go in the face of this sacred rule of due east and west. Many and ingenious were the arguments advanced, hotly discussed indoors and out, in weavers' shops and at street corners; but among those in power the traditional superstition prevailed, and, consequently, the church was built according to old custom—due east and west—and there it stood for many years, an eyesore to those whose æsthetic taste was untrammelled with superstitious feelings. Upon this subject, between what may be termed the Conservative and Liberal sides, party spirit ran high, and the position of the church was the inciting cause of many a witticism and caustic joke. We have seen a Liberal wrought up to fighting heat on being told that he and a few others had been seen in the gray of morning, with their coats off, and their shoulders against the east corner of the church, in the attempt to straighten it with the Dumbarton Road. This traditional custom of building temples and churches

and burying the dead due east and west is, doubtless, a survival of sun-worship.

A prevalent belief amongst the villagers was that peeled onions had a powerful attraction for poisons, and that such should not be left exposed for any time and eaten afterwards. In proof of this property, the following legend was told:—"A certain king or nobleman was in want of a physician, and two celebrated doctors applied. As both could not get the situation, they agreed that the one was to try to poison the other, and he who could save himself by an antidote was to get the place. The two drew cuts who was to take the poison first. The first dose given was a stewed toad. The party taking it applied a poultice of peeled onions over the stomach, which abstracted all the poison of the toad. After two days the second party got the onions to eat, and he died in a very short time." It was generally considered a much more effectual method of cure to apply sliced onion to each armpit for the abstraction or counteraction of poison, the armpits being thought to be far more sensitive than the pit of the stomach. Our mother would never use onions which had lain for a time with their skins off; and we have found in a recent publication an article, which we copy, which gives us reason to think that there was solid foundation for the belief:—

"*The Onion a Disinfectant.*—According to the observations of an American writer (J. B. Wolff), in the *Scientific American*, the onion is a disinfectant. He states that in the spring of 1849 he was in charge of 100 men on ship-board, with the cholera raging among them. They had onions, which a number of the men ate freely, and those who

did so were soon attacked, and nearly all died. As soon as this discovery was made their use was forbidden. After mature reflection, Mr. Wolff came to the conclusion that onions should never be eaten during the prevalence of epidemics, for the reason that they absorb the virus and communicate the disease; and that the proper use for them is sliced and put in the sick-room, and replaced with fresh ones every few hours. It is a well-established fact, he observes, attested by his own personal knowledge, that onions will extract the poison of snakes. Some kinds of mud will do the same. After maintaining the foregoing opinion for eighteen years, he remarks—'I have found the following well attested:—Onions placed in the room where there is small-pox will blister and decompose with great rapidity; not only so, but will prevent the spread of the disease. I think as a disinfectant they have no equal, when properly used; but keep them out of the stomach.'

It was generally believed of any one showing a morbid hunger that they had some live animal in their stomach, which was fattening itself there at the expense of the food taken by the person. Many stories in corroboration of this belief were common. We give one which was said to have its origin in the neighbourhood of the village:—One day a man who belonged to the village was in the country, and, feeling very thirsty, had lain down and taken a drink out of a pool by the roadside. Afterwards he felt somewhat out of sorts, but recovered after partaking of some food. This uncomfortableness returned whenever his stomach was empty; consequently, to keep himself right, he eat and drank extraordinarily. The poor man knew that this was not a healthy appetite; for, with all his great eating,

his health declined. He consulted doctors, and paid much money to them. They failed to better his condition, even in the smallest degree; but he rather became worse, his appetite still increasing, while his health was gradually sinking. Happily he met with a very skilly old man, who told him to eat a salt herring raw, with all its salt upon it, and on no account to drink anything to it, or after eating it, but to go immediately and lay himself down by a pool or burn, and keep his mouth wide open, which advice he faithfully followed. As he lay gaping, a great ugly toad crept from out his mouth and went into the water. Having drank its fill, it was returning to its old quarters, when the man rose and killed it.

It was also an opinion held by many that a sure means of finding the body of a drowned person, when the spot where the body had sunk was not known, was to procure a dry loaf of bread, dig a hole in it, and put a small portion of quicksilver into the hole, then set the loaf afloat at the spot where the clothes were found, or where it was supposed or known that the unfortunate person had slipped into the water. The loaf would float till it reached the spot where the drowned body lay, and would then sink. Of course this can only refer to rivers. We were told by a man who saw this performance done with success for the recovery of a young man belonging to Partick who was drowned while bathing in the Clyde. His clothes had been found at the side of the river, and the spot near this dragged unsuccessfully for a long time. The loaf, he said, floated down the stream a long way, when it stopped, went round several times, and sank. The creepers were then thrown in at the spot, and the body was found.

We have heard it affirmed by some old people that a live fish in a pot of water would prevent the water from boiling. People did not trouble themselves in these times to put the matter to proof, as they were not sceptical; besides, illustrative evidence was given by Malcolm Sinclair, an old Highland smuggler, who lived long in the village. "One night," said Malcolm, "he and several of his associates had filled a large pot with water from a *burn*, and proceeded to kindle a fire under it; but do as they would, they could not get the fire to burn rightly nor the water to heat. At length one of the party, taking a light, looked into the pot, and there he saw a large burn trout swimming about. They took out the trout, and after that there was no longer any difficulty in causing the fire to burn and the water to boil."

Another myth prevailed amongst the natives of the village, and was told to children with all seriousness—namely, that in large fires which were kept continually burning there was gradually formed an animal called a salamander. This animal required seven years to grow and get vitality, and in consequence of this knowledge it was said that the Clyde Iron-works furnaces were regularly extinguished before the expiry of seven years. If this were not done, and the monster once permitted to escape alive from its fiery matrix, it would prove indestructible, and would range through the world destroying everything it came in contact with. Its destructive powers, when let loose, we suspect were drawn from some of St. John's Apocalyptic visions misinterpreted and misapplied, or probably the survival of the legend of the fiery dragons of ancient romances.

When we recall the state of society existing in our

youth, and judge its conduct in the light of our present knowledge, we find many things which then appeared to us natural and blameless which we must now condemn. When everybody knew everybody—knew everybody's history, circumstances, and daily transactions—everybody's political, social, and religious opinions and crotchets—everybody's misdemeanours, weaknesses, and infirmities of body and temper—personalities were freely resorted to, frequently in a rather unfeeling manner. Our familiar knowledge of each other weakened the sensitiveness of our sympathy, and left us comparatively free to regard such encounters as trials of skill, and award with our plaudits the most successful hitter. It may be easily conceived that many a hard blow met with a laughing approval. From the same cause there was a sad want of charitable judgment of each other, bad motives being hastily attributed, whereas good ones were seldom sought for.

Turning to the state of ecclesiastical matters, there was also much which is now smoothed down considerably. The bulk of the villagers belonged to the Relief body, a sect which some of the smaller and stricter denominations nicknamed *The Ecclesiastical Jawbox*. These attended the Anderston Church, and four of the Partick members were elders there. The Establishment and Secession had each a goodly number of adherents. Of the smaller sects, there were two or three Old Light Burghers, good men and true, joined to equally worthy helpmates; but their views were exceedingly narrow—heaven, in their opinion, being only attainable through the gateway of their own particular formula. On occasions when their minister happened to be away

from home on a Sunday, we have known these Old Lights to travel to Pollokshaws or Paisley, or, if the weather was bad, remain in their houses rather than enter the church of another denomination. There were also a few Wesleyan Methodists, termed *Ranters*, who occasionally held a prayer meeting in one of their own houses, and sometimes favoured the villagers with a sensation sermon on the school green, the preacher on one of these occasions being a woman. We remember that this innovation produced no good effect, St. Paul's injunction against women speaking in the meetings of the early Church being advanced against it. There was only one known Roman Catholic. With so many different but nearly related ecclesiastical denominations in such a small population, it is not wonderful that the cause of the sect was more prominent than the cause of the Master. Nevertheless, in the midst of such distinctive elements there are frequently found some who, comparatively free of the leaven of party, work quietly in the Master's cause. Such a person was William Galbraith, familiarly known to the villagers as Willie Galbraith.

Willie, when I remember him, was a widower, with one daughter, Peggy, whom he had brought up to his own trade of weaving. He was a simple-minded man, and seemed to have literally adopted Paul's resolution to know nothing but Christ. His affection for children was extraordinary, and in consequence his shop was a common resort for boys, the rudest of whom were often subdued by Willie's quiet manner and sometimes severe rebuke; but, in season and out of season, he was instant in drawing their minds to the contemplation of his

Master's character and excellencies. Frequently on summer evenings, when other men were standing in groups discussing politics and village gossip, have we seen Willie, a few boys along with him (ourselves included), walking along west the Dumbarton Road, telling us stories and asking us questions, always directing our young minds in the right path, or gently reproving us when we went wrong. These practices were regarded by the villagers as indicating a weakness of mind; nevertheless his labours produced fruit. He began to keep a Sunday evening school, the first by many years in Partick, and we believe amongst the first in the West of Scotland. He met with his scholars for some time in his weaving shop, until he obtained the use of the old school in Kelvin Street (or Goat); and for many years, without help or much encouragement from any one, he laboured amongst his boys and girls, some of them the roughest in the village; the more elderly and well behaved he selected as monitors for the younger. Occasionally one of his Independent brethren from Glasgow paid his school a visit, and these were red letter nights for Willie. He also started a Sabbath morning class, which met in his own house between eight and nine o'clock; but this proved a failure, partly in consequence of his own kindness, for when only two or three were present he treated them with bread and butter, but when more came there was no treat, which caused disappointment, and led to non-attendance. His Sunday evening school, however, still continued to be carried on with fluctuating success.

About the beginning of the year 1822 a few of the more thoughtful of the village, seeing William's efforts in the teaching of its youth, met and instituted a

Sabbath morning school. Many of those who helped to establish this new Sabbath morning school would not have joined William Galbraith in either his Sabbath morning or evening class, nor acknowledge that his efforts had anything to do with suggesting their good work. Nevertheless, although unacknowledged, he was the pioneer of all Sabbath-school efforts in Partick. This united Sabbath morning school was at once a great success. It was held in what was then known as *Neil's School*, a small house opposite the weaving factory in Castlebank Street. Some time after its establishment a special sermon was preached, and a large collection was made for the purpose of purchasing prizes for the scholars; and more books for prizes being bought than was required, the surplus was lent to read to those scholars who said their lessons best, and to the best attenders. This boon was so much appreciated that another collection was made, with the proceeds of which more books were purchased, and thus was formed what was known as the Partick Sabbath Morning School Library, the first library ever established in Partick. At first the library was only accessible to teachers and scholars, who paid 1d. per quarter for the privilege; by-and-by other collections were made, more books bought, and many were also gifted, and the library was then made available to the whole of the villagers by paying 3d. per quarter. The Sabbath-school teachers took charge of the books, two of whom attended every Saturday evening to exchange and give out books to the readers. This library, like all libraries, was a blessing to the place, and was well patronized by the public. It contained many hundred

volumes; but after the breaking out of the Voluntary and other ecclesiastical squabbles, which grew both hot and bitter—each Church becoming absorbed in its individual advancement as a sect—that which was established for the good of all was overlooked, consequently the Partick Sabbath Morning School Library got out of use. Some of the books still exist in the Mission School, but only a fragment of what the library once was. During all these years, and even after the two churches were built and had each Sabbath evening schools, William Galbraith still continued his Sunday evening class, recruiting it from the poorest and roughest of the population. We left the village about 1832, and several years after, on making inquiries, we learned that age, and poverty to the extremity of want, overtook the good old man before he died; but he now enjoys the reward which this world did not bestow upon him, although it was his due. However, the work itself was to him such a pleasure, that we have no doubt he felt amply rewarded, even in this life, by being permitted to do it.

We remember that many years after the building of the two churches—Relief and Secession—a public soiree was held in honour of the Sunday schools and their teachers, to which all friendly to these institutions were invited. Speakers were brought from Glasgow, and great men proclaimed the praise of the teachers, and promised blessings upon their efforts; but at the close it was noticed that, as in the days of the preacher, the poor wise man, William Galbraith, had neither been invited nor remembered.

About the time of the formation of the Sabbath morning

school, or shortly afterwards, Sabbath evening services began to be held in this same school-room. This movement was upheld by the Independents, members of which body came from Glasgow and elsewhere and conducted public worship, among whom the celebrated M'Gavin, "THE PROTESTANT," occasionally came, and on these nights the room was crowded to suffocation. On one such occasion the expected preacher did not come. It was a cold winter's night, and, after waiting some time, devotional exercises were commenced by a villager named George M'Gregor, a weaver. He was, we believe, a good man, and was useful in the village. He had what the natives called a most sapient gift of prayer, loud and long, and easily poured the conventional phrases from his lips, and he embraced every opportunity of exercising his gift. The villagers, we fear, regarded this willing exercise of his gift as vanity and hypocrisy. We do not subscribe this opinion. Like all who feel themselves in possession of special gifts, he delighted in its exercise. Some call this weakness. George had pleasure in his, and we think he was a really good man. However, the villagers had a prejudice against him on this account. On this particular night an incident occurred which by many was regarded as a manifest token of Divine displeasure against George. After the preliminary services had been gone through, George gave out a text, and divided it in the usual conventional style, but immediately the light from the candles, which were suspended from the low ceiling, became very dim, which snuffing did not improve; then two or three females fainted, and the confusion and alarm became so general that the proceedings had to be brought to a

close. It was remarked that when the preacher stopped, and the females were being carried out, the candles burned as bright and clear as at the beginning. This was considered by many an evident proof of God's righteous displeasure at an ordinary, uneducated man assuming the office of a minister; and so strong was this belief in the minds of some that they would not again go to any more sermons in the school-room, except they were sure that the preacher was an ordained man. A little knowledge of chemistry would have explained the phenomena differently. However, this circumstance did not prevent the success of these meetings. It was then considered that sermons might be given during the day for the benefit of many who did not go to any church, and for church-goers on wet days.

At this time John Campbell, late of the Tabernacle, London, and famed for his successful agitation against the Bible monopoly, was a student in Glasgow. He came out and preached in the school-room during the day, with so much success that the school could not contain the congregation that collected to hear him. The building so long used as a power-loom factory was then unoccupied; indeed, the upper flat was not floored. Permission was obtained to meet in one of the flats, and there John Campbell gathered a large and appreciating congregation. A movement was then made to erect a permanent place of worship, and from this sprung up the rank tares of sect. To what party would this church belong? Samson's foxes, with their fire-brands, did not commit such havoc amongst the enemies' corn as did this question, let loose in the village, among

the amiable Christian feelings of the villagers. The Independent body, to which Mr. Campbell belonged, was too small a fraction in the village to have a voice in the matter. There being room for all who wished to go to the Parish Church, if they liked to worship there, was given as a reason why very little sympathy was had from that quarter. The Relief body was in a majority over the Secession; and although the individual members of the two bodies had hitherto met together, pleasantly and mutually, to worship in the empty factory, they would not have anything to do with each other in the capacity of a church; and thus there sprung up a bitter party feeling, extending from the pulpit to the weaver's shop. The whole village was in strife so contagious that many who never went to any church now took sides; private and public character was matter of common comment and discussion. The Relief party continued to occupy the mill, the Secession took the Mason's Lodge, and both continued their labours in these places till the churches were built and opened. These evils of party spirit gradually died away, but many of the good effects of emulation remained.

The Relief Church was constituted in September, 1823. The first pastor was the Rev. James C. Ewing, who was ordained on the 19th May, 1825. At the union of Relief and Secession it became the West U.P. Church.

The Secession Church was constituted in 1823. The church was opened for worship in 1824. Its first pastor was the Rev. John Skinner, who was ordained on the 10th of April, 1827. At the union of the Relief and Secession it became the East U.P. Church.

The movement in the village consequent upon the establishment of the Sabbath morning school, which was truly catholic both in object and work, produced some good effects both among teachers and taught. The teachers—who were some of them regular attenders, others occasional—were drawn closer by these mutual labours, and they became sensible of their need of fuller knowledge, so as to impart instruction to others; and, as a means of increasing this, they formed among themselves a fellowship meeting, not, however, confining it to teachers. These meetings numbered about twenty-two members, and were conducted as follows:—They met once a week, each member in turn becoming president or conductor for the evening, and opening and closing the meeting with prayer and praise. He also read and commented shortly upon that portion of Scripture which had been selected by him at the previous meeting; after him the members in rotation gave their views on the passage. These were very pleasant meetings, and calculated to do much good. They were continued until the party in whose house the meetings were held became affected with a sort of religious dyspepsia, after which everything done or said was faulty. This propensity for carping and fault-finding was so persistent and inopportune that, looking back upon it now, we can only regard it as a disease; however, it led to controversy, and ultimately, the fundamental doctrines of Christianity being subjected by him to the same doubtful disputations, many members withdrew, and as the views expressed by this disputer were neither followed nor sympathized with by those who remained, he withdrew the privilege of meeting in his premises. Thus, after

about two years, ended probably the first public fellowship meetings ever held in Partick. Close upon the commencement of these two years we became friendly with this person, and were through him permitted occasionally to attend the meetings, and were so pleased that we advised other boys to crave admission, which they did, until objection was made that to teach boys was not the object of the meetings. Being thus cast out, we boys, to the number of ten, met and resolved to form a fellowship meeting among ourselves on a similar basis, and we applied to the adult meeting for aid. They agreed that we were to select two of their number to join and guide us. We met in one of these two men's houses; our ages ran from twelve to sixteen years. One of our rules shows the spirit in which we wished to meet and meant to act. It stated that if any member heard another using bad words, telling lies, or discovered him cheating in any way, say in a game, an understood sign was to be given and words spoken in order that the party sinning might be checked, and know he was so without others than these two being aware of it. Our little society, however, was of short duration. Our meetings and our membership became known throughout the village, and the opinion of the people seemed to be that such good boys should neither play nor indulge in ordinary amusements like other children. All our words and actions were remarked upon by many foolish-thinking though otherwise excellent people, as well as by our playmates, and our efforts to be good were sometimes subjected to severe ridicule, which soon became too sore for us to bear, and, after a three months' existence, our meetings were dissolved. We daresay many of our remarks on Scrip-

ture and in little essays, as we wrote our speeches, were neither deep nor edifying; still it was an effort in the right direction, and by long experience we have found that such mutual improvement societies, whether for the attainment of religious or secular knowledge, are the best means that working lads can employ. For ourselves, we have received more substantial good from societies of this sort than from any other system.

Many of our readers may remember another worthy man, very different in outward bearing from William Galbraith, but yet a man of large-hearted sympathy, combined with strong good sense: we refer to Robin Craig, the hinge-maker. Robin had a rough manner about him, which to a stranger would have betokened an overbearing disposition. As we have already mentioned, the Craigs held a prominent position in all public affairs of the village, and Robin also took his part, and was forward in settling disputes and keeping in order the disorderly youth of the village with the threat of his whip. Children had a salutary fear of this whip; but with all this brusqueness, there beat in his breast one of the most kindly and sympathizing of hearts. The recital of a few incidents of his life, little matters which we happen to remember, will illustrate what we mean. He took a great interest in managing and attending the funerals of the poor, aiding them not only with advice but with material assistance. Old people were very sensitive about having a respectable funeral, and Robin did what he could to satisfy this desire, never being absent himself, and urging others to attend—sometimes letting his own workmen away from their work for the purpose of attending the funeral of

some very poor and friendless person. And we have heard of cases where a bottle of wine and a few biscuits were supplied by him: this was at the funeral of old and respected natives.

We remember one cold, wet evening, a poor woman with four children had entered the village. They were discovered squatted, huddled together in a close, and we boys watching them. Some of the villagers were for sending for the laird, to have them put out of the close; others threatened to have them sent to the Police Office in Glasgow; while others cautioned us children to keep back, as there was something wrong with one of her children. Robin, hearing the noise or seeing the crowd, came and questioned the woman as to how she came there, and what she wanted. The woman, trembling, replied that she was on her way to the city, but that hunger, cold, and fatigue had overmastered them. She was no beggar, she said. Robin had them conveyed to his barn, where there was plenty of straw, and afterwards sent them in a basin of warm brose and buttermilk. This was repeated in the morning, and the poor woman went off at an early hour, to escape the rudeness of the villagers.

A stranger, named Edington—a weaver, with his family—came to reside in the village in a house at foot of the Goat. The lower part of the house was used as a loom-shop (*See Sketch, Old Police Office*), and the family—which consisted of father, mother, son, and daughter—inhabited the house above. The son and daughter were both weavers with their father, but the son was a prodigal, and a heartbreak to his parents. The daughter, coming from Glasgow, was a little more polished and

dressy than the village girls, which was an offence to the females of Partick; and this, with the fact that the family were all strangers, led to them being looked upon with suspicion, and held at an outside. They had not been long in Partick when both the father and mother were laid in bed with sickness of some sort. The daughter waited on them, but the son did nothing. Weeks passed, and none but their immediate neighbour knew of their illness. One night a few of the villagers were sitting in Tam Lowrie's smiddy, which was a great gossip houf in the evenings. Edington's shop had formerly been Tam's smiddy, and Tam was not well pleased at their getting it; so, when he heard of the condition of the family, he was more pleased than sorry, considering it a righteous retribution, and in this spirit he informed Robin Craig, his employer, of the condition of Edington's family. Robin answered him, "That's all well enough, Tam, while you and Kate have the bit and the drap, but the strangers must not starve to please you." That night the sick family received a supply of necessaries. They soon recovered, but we question if they ever knew who was their benefactor.

One circumstance, slight in itself, produced in us at a very early age a high estimate of Robin's character, which never left us. He had in his employment a young man of the name of Jenkins. This Jenkins had been with the *Show-folk* for some time. At the Glasgow Fair of the year referred to Robin prepared a wooden barn he had upon the Kilbrae, to allow Jenkins to act "Punch and Judy," and other performances, for the amusement of the villagers. The price of admission was one penny. The first performance took place on the Fair Friday evening,

and Duncan Greenlees, the flesher of the village, kept the door. At the second performance that evening the house was not full; and Duncan, selecting all the children of the better class who were about the door, passed them in free. Next evening Robin himself kept the door, and, as it happened on the previous evening, at the second performance the house was not full. The same class of children who had been favoured by Duncan Greenlees were clamorous for admission. "Na, na," says Robin; "your fathers can pay the penny." Then calling on all those children who had ragged breeks to stand round, he made his selection accordingly. "Ay, you, Inglis; you, Napier; you, Gibson," &c., "your mithers have nae bawbees to spare for shows; gang you in." And thus we saw Jenkins' show, and conceived a lasting respect for Robin Craig.

Hugh Gibson was what was termed a customer weaver—that is, he wove only for private customers. This term, at that time, also meant that he wove by throwing the shuttle from hand to hand. Thoroughly conservative in this respect, he never gave in to the new fashion of using a box *lay*, and driving the shuttle by a handle called the fly-pin, and cords. His dwelling-house and weaving-shop, which were his own, were on the Cooper's Well Road; the shop and house being a *but and ben*. It is difficult, without becoming tedious, to give a correct impression of Hugh, his character being so full of little corners never all seen at one time, and having as it were no direct relation with each other. He had been for some time in the Fencibles, and had been on duty in Ireland, of which time he told many stories. An out-and-out Tory, he gloried in the punishment of the Radicals of

1822. Essentially a weak-minded man, he had a morbid feeling, and delighted in scenes of horror and cruelty. The hanging of old James Wilson was a source of pleasure to Hugh, and he walked from Partick to Stirling to witness the execution of Hardy and Baird. His wife Mary was also singular. She was a tall stout woman, and full of complaints, especially of weakness of appetite, which was not apparent either in person or at meals. At the time to which we refer they had a daughter named after her mother, but whom the villagers, on account of certain sayings of the mother, and her father's watchfulness over her, nicknamed "*The Virgin*." When she died, which was at the age of about twenty-two, her father Hugh, as we have already mentioned in another part of this book, sat nightly for three weeks watching by her grave against the body-lifters. In his youth Hugh had been a great beau among the young women. Those for whom he had felt a regard he had duly registered in a book he kept. The names of those who had inspired him with the deepest affection were written there with blood drawn from his arm. They were indeed a goodly list, and were shown only to his special favourites; and on these occasions he displayed considerable vanity. This book was probably the cause why Mary was so jealous of Hugh, she seldom permitting him to leave home alone; and when he had to be away all day, as when he had to carry home a web into the city, if he forgot himself and came home late, or it might be at early morning, Hugh was sentenced to sleep on the floor for a certain number of nights, often for eight days. On such occasions there was of course a severe storm of

words between the pair, and Hugh, in high dudgeon, would make a vow neither to eat or drink in the house for a specified time. This decision he would fulfil to the letter, carrying out his brose or kail, to which he was prescribed by Mary, to a stone at the back door, and partaking of them there till the expiry of his vow. This worthy couple kept a large number of hens and ducks, with whom they conversed, firmly convinced that their *protégés* understood them. Hugh had expressly forbidden his hens to mingle with Saunders Shearer's hens. Saunders lived in the small thatched cottage at the corner turning from the Knowe to the Cooper's Well Road, and his back garden was near to Hugh's; and both Hugh and Mary kept close watch that no fraternizing would take place until they were convinced that their flock understood them and might be trusted to obey. The eggs of a favourite hen were set, and the chickens in due time came forth, to the great delight of Hugh and Mary; but, alas! in a few weeks one after another of the chickens died. Many were the surmises as to the cause, till one day Hugh beheld, to his intense disgust, his well-beloved and trusted cock strutting friendly and communistically in the midst of Saunders Shearer's hens. Mary was brought out to see the faithless biped, and judgment was there and then passed upon him, and the sentence speedily followed; the cock was caught, and, with wings and legs tied, he was buried alive in the garden, and so departed this life. This is one example of a morbid cruelty which exhibited itself in Hugh in many ways, as we have already hinted. Hugh was also a poet, and had a large amount of poetry collected.

His manuscripts were borrowed by some of the village *literati*, by whom they were never returned, but in a very ungentlemanly manner made use of in a sketch of Hugh which appeared in the public papers of the day. We remember hearing some of the poems read, but do not now recollect any of them with sufficient clearness to quote. The eccentricities of Hugh were innumerable, frequently very amusing, but too often tinged with the cruelty we have already mentioned. As might be expected, a person of this stamp would likely be made the subject of many a practical joke; and so it was. Mary, the daughter, was an excellent singer, and rather a comely lass, but an ever-watchful eye was kept upon her in the matter of sweethearts. A suspicious tap on door or window would cause Hugh to jump off his loom to see who it was, and woe betide the loon whom he caught fooling him. One autumn evening a few young men were lounging about the Parliament Close, a close nearly opposite the Knowehead, and leading to the back shops behind Allan Craig's, and receiving its name because of the groups of weavers meeting there to discuss politica. At the side of this close was a midden from eighteen inches to two feet deep. It had recently been emptied, and was now filled with water. "Wait a wee," said one of the youths, and made for Hugh's house. He tapped in the gentlest manner, and, as anticipated, Hugh opened rapidly, demanding what was wanted, and he received in lieu of answer a smart slap with the open hand upon the cheek. This was too much, and a chase was the result. Hugh was boastful of his running powers. The youth kept two or three yards in advance, and made direct for the midden, which Hugh,

in his haste and passion, overlooked. By a quick dodge, the youth turned himself out of the path, and Hugh landed full length in the water. Hugh was quickly rescued, while a universal cry of "Shame, shame," rung out from all, in which the culprit himself joined, and innocently inquired how the misfortune had occurred. An adjournment was quickly made to Peter M'Gregor's, and Hugh got himself dried. Old Mary was sent for, and then young Mary; the night was spent in singing and jollity, and Hugh forgot the trick that had been played upon him. Towards the close of his life Hugh became much less conservative: he took an active part in Church disputes; but owing to his conservative policy in the manner of weaving, and probably from many of his customers dying, and not being able to get others, his work left him. His wife died, and then Hugh, comfortless and poor, followed.

We may relate here another practical but rather reprehensible joke practised by the same class of young men, which shows the thoughtlessness with which these things are often done. It took place at the marriage of the village drummer's daughter. The drummer being a public man, this marriage caused great excitement; and as it was known that one or two well-to-do people from Glasgow were at the wedding, something was expected by the children in the way of powder-money. The marriage party had returned home, and the supper was proceeding, the party occupying both room and kitchen. The youths outside filled a number of straws with powder, and tied the door with a rope, so that it could not be opened from the inside. The straws were then placed under the door; a train of

powder leading to them, with a *pevy* at the end, was kindled, giving the guilty party time to be out of the way. The straws then went hissing like fiery serpents among the wedding party; a general uproar took place, women leaping on chairs and screaming. The bride's dress was set on fire, which, however, was soon extinguished. The noise brought out some of the neighbours, who cut the rope and let the imprisoned parties out, but the evening's amusements were spoiled. Five pounds reward was offered for the discovery of the guilty parties, but no one peached; however, the general public was morally certain who the youths were—not boys, but youths who regarded their station as rather above that of the working man, their fathers being shop-keepers or petty lairds. The same group of young men, whom we do not name—they numbered only some half-dozen—met with their reward some time after this. They had taken lessons in the noble art of self-defence, also in fencing; consequently, confident in their superior skill, they were very anxious to have their science put into practice, and became rather overbearing and eager for a quarrel. Generally they went together, and we boys were delighted to see them practising their sparring and fencing. One evening they had been west the Dumbarton Road, and, returning, met three Highland drovers, with whom they began to quarrel. The drovers had no desire to fight, and wished to pass on; but insult after insult warmed their blood, and they turned upon their assailants. The encounter did not last long, but sufficed to convince the self-conceited young bullies that they had *wakened* the wrong men. Some of them carried about marks of their defeat for

weeks, and it was found that this medicine acted wholesomely upon the whole group, and to the general quietude of the village.

Although we have not been able to do more than mention the fact that Hugh Gibson had exercised the poetic gift to some extent, we have been more fortunate with regard to two other natives of Partick who possessed the gift of poesy. These were George and James M'Indoe, two brothers. Their father was laird of and lived in a house nearly opposite to that of Hugh Gibson, where the two brothers were born. George was the greatest genius of the two. In 1805 he published a volume of poems, in one of which—a sort of fragment—he describes his early years; which, although not very sublime as poetry, is still full of local associations to an old native. It runs thus:—

“ In seventeen hundred seventy-one,
The breath o' life I first began
To draw, in Partick near the Knowe,
Frae Allan Craig's a door or two—
Same house where now lives Willie Dick—
An auld stane beild: the roof to thack,
Since I hae mind, cam' Robin Hill,
Wi' lang wheat strae new frae the flail.

“ My father (honest aye reputed,
Nor should I like that this were doubted),
Though placed but in a humble station,
Was lang a member o' the Session—*
How lang? if ye're inclined to speer,
Nae less than twa-an'-thirty year—
By weaving earn'd his daily bread,
While life remained—but now he's dead.

* He was a member of the Relief Church Session, Anderston.

His children a' the fear o' God
 By precept taught, by practice show'd.
 We durstna minch the sma'est oath:
 If any aye said *faith*, or *troth*,
 Or *deil*, or *bitch*, or *siclike* words,
 Or harried nests o' naked birds,
 Or lingering death gie'd mice or rats,
 Or tortur'd cats for being cats,
 Or blew up puddocks till they bursted,
 Or smails before the sun had roasted;
 Or up through flees had stappit prins,
 Steal'd growing wheat or peas or beans,
 Sneer'd at hunch-back or limpin' legs,
 Threw up to beggar boys their rage,
 Or cheated, or did ought unfair,
 Or ca' our neebour's wean a liar,
 Or played the truan, or made a squint,
 Or blam'd our brother innocent,
 Or slept or laugh't time o' the reading,
 Or had refus'd our mother's bidding;
 Or, when reproved, had thrawn our face,
 Or sippit kale without a grace—
 He always kept in close connection
 Reproving words and due correction.
 A gude advice he often flang us,
 As lang as he was spared amang us;
 And, though we should gang a' to Clooty,
 Gude, honest man! he did his duty.

"When scrimply twa years auld, I fell
 Headlong into the Cooper's Well—
 Was only half drown'd (Gude be thankit);
 They took me hame row'd in a blanket.
 Soon after, frae the door chased ben
 By Lucky Gibson's clocking hen,
 Or e'er I wish'd, twa dabs she gae me,
 And took my parritch luggie frae me.
 Next raise a bile upon my leg,
 Full bigger than an erock's egg;
 'Twas lang o' coming to a heid,
 And then it brak"—

So ends the narrative. George was brought up to his father's trade (weaving), and evidently possessed genius in that line. Mr. James Lemon, late of the Post-office, and author of several pieces of considerable poetic power, became personally acquainted with George M'Indoe in his latter days; and in his "Lays of St. Mungo," published in 1845, Mr. Lemon says of him—"Independent of his poetical talents, he possessed talents of a varied kind. He acquired, by dint of self-teaching, the art of playing on several musical instruments, and fitted himself for taking part at concerts and in the orchestras of provincial theatres. He also invented a machine for figuring on muslin, for which he received a premium of ten pounds from the Lord Provost of Glasgow, and thirty guineas from the Board of Trustees in Edinburgh. He was engaged twenty-one years as an innkeeper in Glasgow." Mr. Lemon adds, in the poet's own words—"Yet," says he, with his own characteristic humour, "I retired without realizing a fortune, becoming bankrupt, or my moveables being brought to the mell; and now, at the age of seventy-four, I live neither by stealing, begging, or singing ballads."

We wish it had been in our power to say that he died in comfortable circumstances; but in a letter we had lately from Mr. Lemon, he says that the last time he saw him, he and his wife of the second marriage lived in an apartment of the low flat of a house in Canon Street, in very reduced circumstances, he and his wife living by winding yarn. This was shortly before his death. It was probably the possession of musical talents that brought him so closely into friend-

ship with Mr. James Chambers, father of the brothers William and Robert Chambers. In a letter which Mr. Robert Chambers wrote to the poet in 1836, in the possession of Mr. Lemon, he says:—"We are glad to be considered by you as friends, being, as you surmise, the children of the old friend who lived with you in Anderston. A copy of the first volume of your poems, which my father had obtained as a subscriber, was one of the first books of the kind we ever read. And we felt the more interest in it in consequence of my father telling us that he had been on intimate terms with the author, and often played the flute with him; and because he was actually the hero of one of the poems, while our maternal uncle, William Gibson, figured in another." The poem in which the Messrs. Chambers' father is the hero is the song of "The Burn Trout":—

"THE BURN TROUT.

" Brither Jamie cam' west wi' a braw burn trout,
 An' speer'd how acquaintance were greeing;
 He brought it frae Peebles tied up in a clout,
 An' said it would just be a preeing, a preeing,
 And said it would just be a preeing.

" In the burn that rins by his grandmother's door,
 This trout had lang been a dweller;
 Ae night fell asleep a wee piece frae the shore,
 An' was killed wi' a stane by the miller, the miller—
 Was killed wi' a stane by the miller.

" This trout it was gutted an' dried on a nail
 That grannie had reisted her ham on;
 Weel rubbed wi' sant frae the head to the tail,
 An' kipper'd as 't had been a sa'mon, a sa'mon,
 An' kipper'd as 't had been a sa'mon.

“ This trout it was boiled an’ set ben on a plate—
 Nae fewer than ten made a feast o’t;
 The banes an’ the tail they were gi’en to the cat,
 But we lickit our lips at the rest, the rest o’t,
 We lickit our lips at the rest o’t.

“ When this trout it was eaten we were a’ like to rive,
 Sae ye maunna think it was a wee ane;
 May ilk trout in the burn grow muckle an’ thrive,
 An’ Jamie bring west aye a preeing, a preeing,
 An’ Jamie bring west aye a preeing.”

This song was very popular in Partick in our young days; and, as sung by a “jolly miller”—the lessee of the Wee Mill—it was parodied to give it a local bearing. Thus, the first verse ran—

“ In the lade that runs past John Thamson’s door,
 This trout it had lang been a dweller;
 Ae nicht fell asleep a wee bit frae the shore,
 And was killed wi’ a stane by Wan’s miller, Wan’s miller,
 Was killed wi’ a stane by Wan’s miller.”

Curling has been a favourite game in Partick from time immemorial, and is so still. Our readers will therefore excuse us giving another of M’Indoe’s poems, being the description of a game of curling:—

“ When on the rink we take our stand,
 Each with a broom kowe in his hand,
 We fix our cramps, our stanes we clean,
 We bend our knees and raise our chin.
 Then frae the other end we hear
 A voice (perhaps not very clear):
 ‘ Johnnie, direct yoursel’ for me,
 Notice my kowe, look, here’s the tee;
 Be straight, low-ice, and dinna ride,
 Nor sell your stane by playing wide,
 Ye’re well set on man, but your roarin,
 Whatna way’s that to play a forehan?’ ”

" Another fills the cramps, and he
 Lays down his stane plump on the tee:
 'A fair pat-lid, od there's a snuff,
 I'm hang'd but that deserves a ruff.'

" 'Just break an egg on't—gie him days,
 Supe, supe him up,' another says.

" 'Now risk a hog to guard that stane;
 This end, I think, will be our ain.'

" When mony a straight-drawn shot's been played,
 And mony a bonny guard's been laid,
 And mony a nice outweik's been ta'en,
 Egg broken upon mony a stane.

" And now the game draws near an end,
 Another shot and 'twill be kend
 Wha pays the greens and wha the drink,
 Wha carries laurels frae the rink.
 A fou killhead, the winner guarded,
 Is what our hin-haun never fear'd yet.
 Tak' ye the goose a gouff o' cheek,
 And if you get a right in-weik,
 Then down the port like a king's cutter,
 Your stane 'll slide into the whitter.
 He's a' the curle—the game is ended,
 And that is all that was intended."

At the end of the volume published by George M'Indoe are two poems by his brother James, which, we think, have more of the poetic ring about them than most of George's. One is a prologue, spoken before the acting of the "Gentle Shepherd," in Kirkintilloch, by some of the inhabitants, for the benefit of the poor in that town. The other is addressed to a gentleman who was in the habit of behaving himself unseemly in church. We give the first and last verse of this as a specimen:—

“Attend a wee, dear sir, and hear
A friend’s plain coarse advice like,
For fouks about ye, far and near,
Think ye’re no vera wise-like,
Ay whispering in your lady’s ear,
And, as ye play’d the dice like,
Gar sweeties rattle.

* * * * *

“Wad that the speaker roar ye out,
To a’ that sit beside ye,
(An’ ’twould be but his right to do’t,
In wise-like gates to guide ye),
Before the hail assembled rout,
Wi’ scornfu’ huff deride ye,
S’with get some blanket or a clout
Raised on a stick to hide ye
Frae sight this day.”

We have not learned anything further about James M’Indoe.

Some time about 1824 we met upon the Knowe a horse and cart with a flitting. A woman was sitting a-top, and two men were with the horse; all were tipsy. We were accosted, and the following dialogue ensued:—

“I say, callan, can ye tell us where John Hunt stops?”

“No; there’s no sic a man leeves in the toon.”

“Noo, don’t tell lees; I’m in the toon, and my name’s John Hunt, and I’m living; but I want to ken where his house is?”

“What part o’ the toon is your house?”

“How can I tell, when I’m just coming to the toon.”

“Do you ken the laird’s name?”

“How can I ken, when it was my wife took the house, and she’s up there sleeping.”

We directed the party to James Craig, as the pro-

bable laird; and a few days after we found Johnny, as he was afterwards called, located at the foot of the Goat. This worthy had been through the Peninsular war, but was in receipt of no pension. However, at pension times there was always some old friend made John happy for a day or two; and on these occasions he used to get the boys round him and tell them stories of his campaigns. Shortly after, another old soldier came to the town: he had lost both his legs, and had a good pension. The boys nicknamed him *Timmer-toe*, because of his two wooden legs. Johnny Hunt and he were boon companions, and at pension times it was amusing to watch the two walking arm-in-arm, like two brothers. When any of the youngsters called out *Timmer-toe*, Johnny would stand still, and say, with earnest gravity, "O, callans, cry Johnny Hunt as lang as ye like, I'll no be angry wi' ye, but don't cry *Timmer-toe*; he lost his legs fechtin' for you, and if you cry it any more I'll thrash you." This speech insured a repetition of the cry, when Johnny would conduct his friend to the wall—for he had not his two staffs with him that he walked with—and set him up as he would a log of wood, and give chase to the boys, while his friend *Timmer-toe* looked on, swearing. *Timmer-toe's* store of affection was not all spent upon Johnny; he courted and won a bouncing Irish woman. The wedding was held in her brother-in-law's house—a garret opposite the Weaving Factory. *Timmer-toe's* house was in Society Buildings, then just erected. After the festivities on the occasion were ended, *Timmer-toe* was incapable of walking home. In these circumstances his friends fell upon the following expedient. His two

legs were unstrapped from the trunk, and his brother-in-law took it upon his back, while the newly-married wife took the two legs in her apron. Thus they marched home between twelve and one in the morning, very few witnessing this most unique home-coming. Notwithstanding the marriage, John Hunt and *Timmer-toe* enjoyed their social glass at pension, and frequently at sundry intervening times—such as when Johnny's web was out, for he was a weaver. With all their failings, they were loveable, simple-minded men. Both, we think, were removed by cholera in 1831.

There was another man of a stamp of lower grade. We merely mention him, not for any personal qualities, but as representing a class, and we are glad to say a very small class, at that time belonging to the village. This was Matthew Semple, whom some of the older natives may still remember. He was a shoemaker, and (as already mentioned) was the last person who lifted the pontage at the old bridge for cattle passing during the Dumbarton and Moss of Balloch Fairs. Matthew married a widow, Girzy Boose, proprietress of the "Ark." (*See Sketch.*) Matthew was simply her husband, having little or no power in the house, and deserving little, for he was an idle, foul-mouthed, swearing old wretch when we knew him. He had, however, a few companions who seemed to enjoy his society. These drank and snuffed together as often as they had the means and opportunity. Seated on a form at the side of the door, these drouthy cronies spent many an hour gossiping together, in which position we have frequently seen and heard them.

While we had several old soldiers that belonged to

the village, we had very few who belonged to the navy. An old sailor was not very common. There is one native, however, whom we remember, although he might not be called an old sailor, for when we first remember him he was only about forty years of age. He had been several years at sea, he said, on board a man-of-war; but many in the village questioned this, saying that he had only been in a merchant ship. Be this as it may, he always spoke of having been in the King's service. Geordie was a plucky little man, full of life and vigour. His wife was an industrious woman, both in working and catering for her family. Geordie was a weaver to trade, but at the time we first remember him he was employed as a labourer. Many of the weavers were at that time working at outdoor work, given them by Mr. Oswald of Scotstoun and Mr. Smith of Jordanhill. To improve matters a little, Geordie, and Meg his wife, set up a public establishment in a house opposite the weaving factory. He began the business of a barber, shaving and cutting hair; and she went into Glasgow and bought up stale bread from the bakers, and sold it at a reduced rate to the villagers. She also made broth, which she supplied to any one along with the bread, and to many it was a boon, although any effort of this sort by a native was not encouraged, from many causes; but in this case it certainly was not for want of it being well known, for one of their boys put the whole business into rhyme, which was sung through the village by all the other boys. It ran thus—

“ A bawbee shave and a penny cove,
A penny's worth of kail and a mooly row.”

This speculation only lasted a few weeks.

George, like most old sailors, could spin a yarn, and sometimes it was thought that he made himself the hero of stories he had heard from others, so that often, while earnestly listened to, he was not at all times believed. We remember a story of this sort. The conversation had turned upon sharks. "Sharks!" said George, "By the man (his general form of oath), I had my ain experience o' sharks. One day when our vessel was lying becalmed, and the weather was very warm, it was proposed to have a swimming match. No sooner said than done. We had our clothes off and overboard as soon as one could say Jack Robinson. I had far outstripped the others, when I heard the cry, 'A shark! a shark, Wallace!' I thought at first it was to frighten me; but, on turning round, I saw my shipmates in the small-boat making great haste towards me, and at a little distance I saw the track of Mr. Shark making his way to me, and preparing himself for a feast. To escape him by swimming was out of the question, so I faced about, took out my knife, and just as the monster turned upon his back—which they must do, you know before they can bite—I dived underneath him, and in passing plunged my knife to the hilt in his guts. He whumbled clean o'er, and my shipmates in the small-boat hooked him, and drew us both into the boat."

"Where did you take your knife from to kill the shark?" said one of the audience.

"From my pouch, to be sure."

"I thought that you said that you had stripped off your clothes?"

"You're d—d particular in your way; a body has no credit in telling anything to *some* folk."

Colin M'Auslane, who lived in the Old Toll Road, and Kate, his wife, were what we call a quiet, decent pair. They had no family. Colin was an old pensioner, and at pension time he had a short blow-out, to the sore grief of Kate, and often to her great affliction. On these occasions Kate was always seized with a stomach complaint. Not having to cook dinners, on account of Colin's failing, she would content herself with some cold potatoes, and this always brought on a colic. Poor Kate would sit rocking herself by the fireside, pressing her hands on her sides whenever any person came in, crying, "O! my stomach; O! my stomach." Kind neighbours, who knew Kate's constitution, prescribed the remedy; and Kate, in her distress, took it—took it till she had sometimes to be assisted to bed, it acted so powerfully upon her weak stomach. But as Colin sobered, and remained at home, Kate's health was restored till next pension-time came round.

In August, 1829, great preparations were being made for the grand procession in connection with the laying of the foundation-stone of the Hutcheson Bridge. The Partick Lodge of Freemasons had great difficulty in procuring an instrumental band for the occasion; however, at last they succeeded in securing the Condorat Band. A few of the village youth thought of raising a band of their own, and six of us agreed to have a flute band. The intention got noised about, and before many days thirteen had come forward urging admission. The idea of a flute band was then abandoned for a regimental band. Under the guidance of Mr. John Miller, an old

military bandman, a set of instruments was obtained upon credit from Mr. M'Fadyen, music-seller in Glasgow. We gave him our names, and arranged jointly to pay him two pounds per month until the whole was paid. The value of instruments and music was sixty pounds. Our first meeting was held in the Cross-Keys, Bridge Street, on the 13th September, 1829; and by the New-year we could play several tunes together, and our membership had increased to seventeen. In 1830 began the agitation for the Reform Bill. Public meetings and processions, attended by instrumental music, became the order of the day throughout all parts of the country; and, assisted by the remuneration we received for attending these meetings and processions, we paid off the price of the instruments and music in less than two years. The band kept in existence for about seven years, when it broke up. This was the first Partick Band, which for a time was very popular. We may mention a circumstance in connection with the band which took place during the cholera visitation in 1831. There was a general gloom over the whole village; every visage wore a look of thoughtful melancholy, and anything like public amusement was considered out of place. One night we were met for practice, when it was suggested that we should play through the town, which we did, to the great horror of many in the village. However, being encouraged by a few of the more intelligent, we went through playing every second evening. Whether this had any effect or not we will not say, but the disease began to decline, and shortly after disappeared.

In a field on Dowanhill Estate, a little east from

Dowanhill House, and about fifty yards from Byres Road, there were several large stones lying lengthways, half covered with earth. Their gray surfaces were seen from the road. These were termed the *sow-back* stones, probably from the resemblance they presented to swine lying among the grass; but there was a general fear to go near them, the cause of this fear being a tradition that during the visitation of the plague several persons who died of it were buried in this field, and that these stones marked their graves. The children were made to believe that any person removing these stones would be seized with the plague, and that it was even dangerous to play near them. We find several references to the plague or pest having been in Glasgow about the middle of the seventeenth century, and in 1645 Govan was visited by it. Whether many died there at that time we do not know; but there is a stone in Laigh Craigton marking the grave of one whose name is engraved on the stone, and it is mentioned also that he died of the plague in that year. It is quite probable that the disease was also in Partick at the same time, and that these *sow-backed* stones marked the graves of those who died and were buried in that field. There were no names nor markings upon the stones, so far as we remember.

It was decreed by the Council of Glasgow that none dying of the pest were to be buried in churchyards, lest in opening the graves the plague would again spread. They were buried in fields outside the town.

We find mention made in one of the histories of Glasgow that in 1712 there was a great flood in the upper reaches of the Kelvin, and that a man and woman

were lost in the flood, and that if the Laird of Bardowie had not sent his boat from his loch to the water of Kelvin many more people would have been lost. A much higher flood in the lower portions of Kelvin occurred in 1782. In "Old Glasgow" there is a statement that at this time a woman in Partick refused to leave her house, thinking herself safe therein; but that she had afterwards to be removed by her neighbours, and died in half-an-hour afterwards. This circumstance was a well-known tradition in our young days. The house she inhabited has long since been removed. It stood in a line facing the Kelvin, behind the small slated cottage west side of the Knowe. According to tradition she was an old woman of peculiar habits and temper; and while her neighbours fled from their houses, she took to her bed, and refused to move. The water rose up to her bed, and the furniture was floating through the house. In order to get her out the neighbours had to cut a hole through the thatch of the roof, and take her out by it. As stated in "Old Glasgow," she died shortly after. Floods in the Kelvin were in our day sources of great discomfort to those living at the foot of the Knowe. Scarcely a year passed but most of them were flooded out. The street at foot of Knowe is now much higher than it was then. Spring tides, without any freshet in the river, flowed up to the causeway at foot of Knowe; and at such times, if there was any fresh water in the Kelvin, the water would be welling up in the floors of some of the houses. A spate in Kelvin is not now so fraught with disasters, as it seldom reaches the houses, no doubt owing to the deepening of the Clyde; but when the Clyde was

shallow, and a flood coming down both rivers, it was dammed back by the different inches or islands existing in the Clyde below the mouth of the Kelvin, and this, with a rising tide, caused the water to flow back upon the low-lying places. The map of Clyde shows the situation of the different inches, and will give some idea how far the river spread towards the north at Whiteinch, spreading up above the present Dumbarton Road; and at a date further back than that of this map we think the Clyde had flowed over Meadowside grounds. In 1851 there was an old canoe found in this district. The spot where it was found was about thirty yards inland from the old margin of the Clyde, and about eighty yards west from the river Kelvin; that is, somewhere within the area now occupied by Messrs. Tod & M'Gregor's shipbuilding yard. It was imbedded in a seam of sand contiguous to blue clay. The length was 12 feet; breadth, 2 feet; depth, 1 foot 10 inches, at the most perfect portion. About five feet of the end next the prow was damaged, but the prow itself was in a state of good preservation. The stern had been open, for the mark of a transverse groove to receive the vertical board was quite perceptible. What a contrast between the old canoe and the vessels now being built upon the spot where it was found! We remember that while playing at the mouth of the Kelvin, and digging into the soft banking at Meadowside, we were attracted by its appearance. Looking at it sectionally, it was composed of layers of decayed leaves and twigs about a quarter of an inch thick, alternating with sand about half-an-inch in thickness. On digging into the bank we found that these alternate layers gradually dipped towards the field;

and from this circumstance we afterwards formed an impression that this at one time had formed the sloping bank of a lake, probably connected with the Clyde, and had been surrounded by trees—that these layers were the annual deposits of leaves collected on the sloping margin and covered by sand during the floods and storms of winter. It is not necessary, we think, to suppose that the canoe had been used by the people of the immediate neighbourhood in which it was found, as it may have drifted from a great distance, and been left in this pool or lake to be covered up in the course of years. Its dilapidated condition, we think, favours this view.

Although the weavers—weaving was the trade followed by the major portion of the village—were great politicians, and held almost daily discussions on the current topics connected with Church and State, there was nevertheless a vast amount of popular ignorance of the effects which certain political changes would produce. We remember one instance of this. About the year 1820 there was a prospect of a Catholic Emancipation Bill passing. We children were scared with the dread things we heard our elders affirm would take place if such a bill passed. It would give the Catholics power, so that in a short time we would be forced to become Catholics, or suffer death at the stake; and the sufferings of the martyrs were recited to us at home, and we were earnestly exhorted, in view of the evil days which seemed to be coming, to stand firm in the faith we had been taught. At that time there was only one Roman Catholic in the village, a very quiet man; but his quietness was ascribed to cunning, and

it was believed he was ready to cut our throats if he had the power. When the Glasgow bells were heard ringing a merry peal on the news arriving that the bill was thrown out, we have a lively remembrance of the feeling of security we enjoyed, and the earnest thanksgivings that were offered up. However, among the Radicals of the village such fears were laughed at. Partick was suspected to have a good many of the *Reds* amongst its inhabitants; and, in 1822, we remember a party of horsemen patrolling the village for several days lest a rising should take place, and also to prevent public meetings on political matters being held. In less than ten years after we had the honour of playing a welcome into the village to Joseph Hume to organize meetings for the purpose of demanding the same political rights that nine years before it was a crime to speak about.

The circumstance that the city of Glasgow and Senatus have erected the College on Gilmorehill, and the fact that these grounds, although in Partick, are not now belonging to Partick burgh—the city having obtained or bought a right to annex it to their municipality (the first encroachment on the north and west side of the River Kelvin)—gives to Gilmorehill a special interest. We quote the following from the recently published history of Glasgow (“*Glasghu Facies*”):—

“During the Protectorate of Cromwell, the Duke of Lennox granted a charter of Gilmorehill in favour of John Hamilton. After several intervening owners, these lands became the property, in 1720, of Walter Gibson, formerly Provost of Glasgow. In 1742 Gilmorehill was purchased

by Hugh Cathcart, a leading Glasgow merchant. After his death his eldest son sold Gilmorehill and other lands in the vicinity, in 1771, to Thomas Dunsmore of Kelvinside, another Glasgow merchant, whose son nine years later conveyed Gilmorehill to Dr. Thomas Letham, who was also of Kelvinside. Finally, Gilmorehill was purchased by Robert Bogle in 1800."

Of the nature and appearance of Gilmorehill shortly before it got into the hands of Mr. Bogle, we quote the following advertisement given by the late Robert Reid ("Senex"), 6th January, 1789:—

"LAND AND PRINTWORK FOR SALE.

"To be sold by public roup, on the 4th February next, &c.: All and whole the lands of that hill called Gilmorehill, being part of the thirty-three shilling and fourpenny lands of old extent, lying on the east side of the village of Partick, in the parish of Govan and sheriffdom of Lanark. These lands consist of about thirty acres, and are within a mile-and-half of the town of Glasgow, and are all enclosed and subdivided into six enclosures with thriving hedges, belts of planting, and a stone dyke. The situation is most delightful, and commands a most extensive and pleasant prospect—a very eligible situation for setting down a house, the avenue to which is already formed, and the planting on each side thereof in great forwardness. The water of the Kelvin runs alongside of the lands on the east and south, and from near the summit of the hill a long stretch of the river of Clyde to the west is in view, and also the towns of Glasgow and Paisley, and country adjacent. About 24 acres of the land are at present in labour, the tack whereof, which was for 19 years, expires in Martinmas, 1791, and the remaining part of the lands, which consists of nearly 7 acres, is occupied by a printfield, and

whereon there are every necessary and convenient houses for carrying on that business to great extent, besides several dwelling-houses, the tack whereof, which was also for 19 years, expires at Martimas, 1789, and for the houses and yards at Candlemas and first of May, 1790. The lands are full of coal, and which can be wrought at an easy and cheap rate."*

The lands immediately adjoining Gilmorehill to the west, now incorporated with Gilmorehill estate, are called Donaldshill, but known in former times, and denominated in the feu-charter to the Commendator of Blantyre, as Brewlands. These lands seem to have been at one time of great importance, stretching down to the Kelvin, and probably farther west than they do now, and from which we have the name Brewster Burn. They carried the right of salmon-fishing in the river and the cruives on the damhead. Towards the end of last century the Brewlands were in the possession of William Robb, bleacher and printer at Meadowside and Dasholm. This William Robb is one of three who granted the land for building the common-school in the Goat. Robert Bogle purchased Donaldshill in 1803, and incorporated it with Gilmorehill. Gilmorehill property seems to have remained in the possession of the Bogles until 1845, when it was sold to a joint-stock company, to be

* Glasgow has long acquired a name in the markets of the world for her printed handkerchiefs and shawls. The first handkerchiefs printed were at Gilmourholm, in 1754; and, not many years after this, Turkey-red was dyed in another field on the Kelvin Meadowside, by Papilon; but whether it was the first place where this colour was dyed in this country, we cannot say, although we have heard it so stated.

laid out as a cemetery. The scheme did not succeed, and the house and grounds were let out until 1865, when it was purchased by the College authorities. The municipal authorities of Glasgow afterwards bought a portion of the grounds from the College authorities, who, however, retained about twenty-one acres, including the summit on which the University is built. A great part of the lands of Donaldshill was quarried during its possession by Mr. Bogle.

About forty years ago, when the workmen were baring the surface of the stone in a part of the quarry, where Church Street now is, they found seven clay urns about three feet under the surface, all lying within a few feet of each other. The largest was fourteen inches high, ten inches diameter, and four inches at bottom. The smaller ones were of the same shape. They contained fragments of bone, and small portions of hair. Dr. Leishman, in his "Statistical Account of the Parish of Govan," seems to infer that they were Roman, as that people had a practice of burning the slain in distant war, because the natives dug up their enemies. We have not seen the urns referred to, but we have seen similar, both in size, material, and shape, which were called Caledonian urns, and we think it most probable that these seven were also Caledonian, and not Roman. Quarrying has been continued at intervals both on Donaldshill and Gilmorehill, and has revealed some most interesting facts in reference to their formation, which it may not be out of place to refer to here. Our extracts are from a paper by Mr. John Young, of the Hunterian Museum, who stands second to none in his knowledge of practical geology:—

"The chief interest of the section in the Gilmorehill quarry, beyond that of any other in this neighbourhood, consists in the frequent alternation of its strata, there being no fewer than thirty-three beds exposed in descending series. These consist of five beds of white sandstone, seven seams of coal, one thin seam of blackband ironstone, with accompanying beds of bituminous shale, clay shale, and fire-clay. In the working of the upper bed of sandstone the quarrymen came upon the erect stumps of five or six large fossil trees, which measured from twenty inches to two feet diameter. They seem to have been broken, or to have decayed to within a few inches of the ground, and were composed of shaly sandstone similar to the surrounding rock. The trees stood some three or four feet apart, and the roots of one were seen in some cases interlacing with the others. Similar fossil trees have been found in different parts of the neighbourhood of Partick, extending for three miles, all on the same geological horizon, being the same extensive forests in the coal period.

"In former years the gas coal in the Gilmorehill section seems to have been worked to some extent. In the adjoining grounds to the eastward they came upon some of the old workings in the bores. The worked-out seam was from forty to fifty feet from the surface."

This quite agrees with the tradition that coal-pits were in these grounds, and we have referred to an accident that took place in one of them. The gas coal would not be the best for household purposes, but we remember when the greater portion of the coal used by the poor in the village was the Radical coal got at Hillhead, close to, or part of, Gilmorehill. Another interesting fact in

connection with the geology of Gilmorehill is the overlying clay.

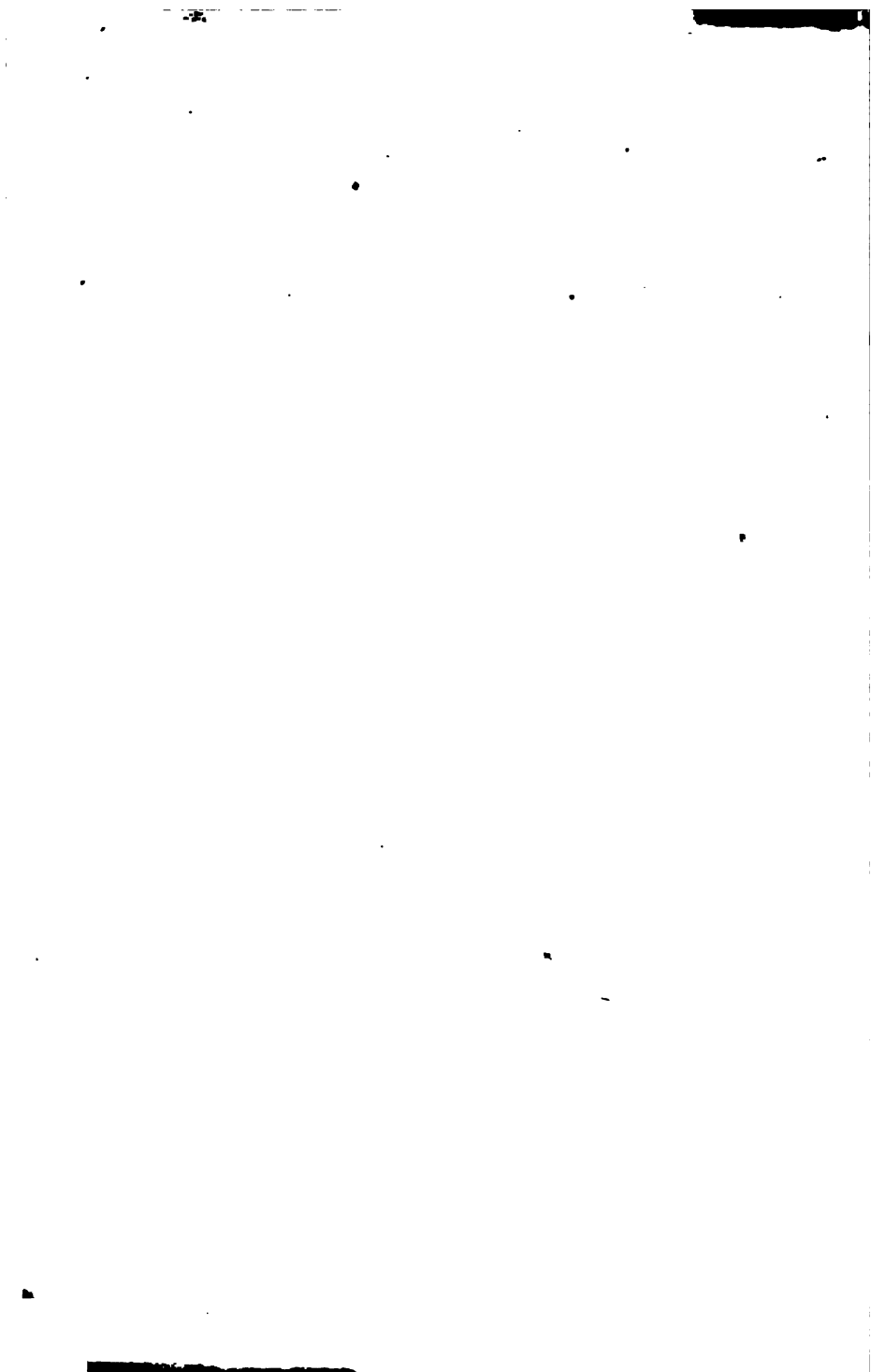
"The boulder-clay that overlies the strata and the quarry, and copes the crown of the hill, belongs to that great widespread deposit which covered the country around Glasgow at Gilmorehill. It increases in thickness from the quarry to the crown of the hill, where it has been bored to the depth of seventy feet, the valley of the Kelvin between the hill and the adjoining West-End Park being scooped out for nearly its whole depth in the till. On removing the till from the upper bed of the sandstone in the quarry, its surface was seen to be finely striated, the striæ running from a few points south of west to north of east—which is nearly the average direction in which the great ice sheet passed over the Glasgow district. In these boulders examples may be selected of nearly all the typical rocks known to exist in the west and north-west of Scotland." "During the last year," says Mr. Young (1868), "I have formed a collection of two hundred of the most distinct varieties found on the crown of the hill, and forms a sort of memorial of the great variety of travelled rocks found on the site. The whole appearance of the boulders suggests the idea of their having been water-worn, either scattered over the face of the country or in river beds, before they were transported by ice agency into this district."

We remember, when digging the found for Cuprum House, foot of Partickhill, finding a good many boulders similar to those described by Mr. Young, some of them weighing several hundredweights, and of considerable variety, both granites and traps, and several pieces

270 **NOTES AND REMINISCENCES OF PARTICK.**

of clay-band ironstone. Mr. Young's paper carries us back to a period when all these hills round Partick were covered with water, and, as the water subsided, they would form a cluster of small islands, probably in the firth of some river of vast extent—a fertile subject of thought for the imaginative reader. With this we finish for the present our Notes and Reminiscences of Partick.





W

25/

