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RAMBLING
RECOLLECTIONS
OF
OLD GLASGOW.

By "NESTOR."



JOHN TWEED, PUBLISHER, GLASGOW
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“We might have sat, as we have often done, by our fireside, and talk'd whole nights away—old times, old friends, and old events recalling, with many a circumstance of trivial note to memory dear, and of importance grown.

CHARLES LAMB.”

1299869

P R E F A C E.

“ FORSAN ET HAEC OLIM MEMINISE JUVABIT.”

THESE notices of Glasgow in the beginning of the nineteenth century were written for amusement at spare moments of a somewhat busy life. They were suggested by the late John Buchanan, Esquire, Banker, who lived to revise some of the earlier sheets. They appeared from time to time in the *Glasgow Herald* under the appropriate designation of “RAMBLING RECOLLECTIONS.” Being written at intervals, they may occasionally repeat incidents. A desire has been expressed to collect and re-publish the notes in a separate form, with which the writer has reluctantly complied.

1st January, 1880.

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RAMBLING RECOLLECTIONS

OF GLASGOW.

No. I.

THE writer of these notes was born in Dunlop Street (or Dunlap Street as it was called) in the last century. Soon afterwards his residence was removed to Glassford Street, in a large tenement on the east side near the bottom.

The changes he has witnessed on his native city during his life-time are scarcely credible. These have been chronicled by others to some extent already, but in reflecting on the past, many minor points spring up in his memory which are probably worth preserving. Under this impression the writer (under the signature of "Nestor") ventures to jot down a few things which may interest citizens, especially those of olden time.

The tenement in Glassford Street in which "Nestor" resided, and several other "lands" or tenements, were erected by Mr. Horn, an eminent builder, who opened the street in 1792. He purchased Shawfield House and grounds from Mr. Glassford, known as the great Tobacco Lord. Mr. Horn also built Horn's Court, between St. Enoch Square

and Jamaica Street, and had a country residence at Horn Bank, a little to the east of Govan, on the river side. Mr. David Crawford married a daughter of Mr. Horn, and resided in the first floor of the tenement in which "Nestor" resided. Mr. Crawford was long chairman of the Poor Assessment Board. As such, he was Preceptor, and had the management of the hospital or poor's-house, then in Clyde Street. This was a very comfortable mansion, with shrubbery in front. Mr. Crawford daily visited this establishment, which had about one hundred very aged and infirm male and female inmates. The poor children—generally orphans—numbered about a score of girls and boys. On Sabbaths they walked in procession in plain and very neat garbs to attend divine service in the College Church, the minister of which at that time being Dr. Lockhart, the father of John Lockhart, son-in-law and biographer of Sir Walter Scott. When inmates died in the hospital their interment was in the High Church ground, north side, called "the poor's ground," and all the inmates, dressed in black cloaks, followed a very plain hearse. The only lunatic asylum at that time was a house behind the hospital, where some half-dozen were in confinement. There were a few slits with iron coverings on the wall fronting the Ropework Lane. It was melancholy, in passing the neighbourhood, to hear the cries and shrieks of the poor lunatics. For this reason, few people cared to pass that way, and young folk ran with accelerated speed lest a madman might escape and rend them. Popularly, this asylum was known as "The Shells" (cells). It may be here noticed that Mr. Oswald, the proprietor of the adjacent rope-work, had his town residence there, embellished with the figure of a rope cut out on a stone frieze, still to be seen. Mr. Oswald was subsequently well

known in the political world, and became a member of Parliament for Glasgow. Mr. Horn, afore-mentioned, had no family, and his large estate passed to a brother, a farmer in Perthshire, and who died at his residence, at the Bridge-of-Allan. A younger son was Mr. Robert Horn, advocate, distinguished for his great taste for and encouragement of the Fine Arts, and who became Dean of the Faculty of Advocates. In the early period of the century Spreull's Land was one of the sights of Glasgow. Strangers were taken to see its spiral staircase, which even yet is an object worthy of notice. Messrs. Spreull, father and son, the proprietors, were long Chamberlains of the city, and had their public offices in a small building behind the front land. Afterwards the office was removed to, and for a time kept in, an upper flat of a tenement on the south of the Trongate between the Old and New Wynds.

At the foot of the west side of Glassford Street was an ancient mansion in which was the Ship Bank (now merged in the Union Bank). It was also the town-house of Robert Carrick, the cashier and chief proprietor of the Bank. A considerable distance beyond to the north was a brick wall enclosing a green. Within this wall were some remains of the ruins of Shawfield or Glassford House, with some aged trees, also the modern coach-house and stables of Mr. Carrick, and his hay stack. Outside the wall the side path was in causeway, and not yet paved. On the east side of the street were shops up to Wilson Street, but few beyond, and on the west side Galloway's Court, in which there were the offices of some legal firms. The great manufacturing house of John M'Ilwham had their establishment in a tenement on the east side of the street, which afterwards for a time was used as the Post Office. The Trades' Hall, then the only public

place for all kinds of meetings, was on the west side. The Star Inn, on the north side of Ingram Street, faced down Glassford Street, with large stabling behind entering from Cochrane Street.

The Buck's Head, and Black Bull Inn—both in Argyll Street, the former at the top of Dunlop Street, and the latter between Glassford and Virginia Streets—were the principal hotels. The Circuit Judges alternately took their abode in the Star and Black Bull Inns, and walked in procession therefrom, always on foot, with a military guard of infantry, to the Court-house, so long as it was at the foot of the High Street, and afterwards by the way of the Saltmarket to the new Court-houses at the Green. In returning at nights the cavalcade, attended by torch-bearers, attracted great crowds. On one occasion in the Saltmarket, at the time of what was called the Radical rebellion, seditious cries were raised by the populace, when Lord Hermand, one of the judges, snatched a torch from the hands of one of the attendants, and gave a defiant response. This was the last of the flambeau pageants.





No. II.

SHIP BANK.

THE office of the Ship Bank stood on the west side of the foot of Glassford Street, entering from Argyll Street. It had been the city mansion of some aristocratic family, and certainly was not built for a bank, and was destitute of all those artistic and expensive decorations which in modern times appear essential to the success and stability of a banking company. The cashier's room was in the front, and the public office in a small dismally dark room behind. The dwelling-house of Mr. Robert Carrick was on the upper floors, and the house of the porter, John Crosbie, was behind on the ground floor. The Bank opened at 10, but was shut from 12 to 1 o'clock, so that the officials might bring up their books, and it was re-opened between 2 and 3 o'clock. Bills were handed in to Mr. Carrick, and when they received a favourable verdict he tore a small piece from the bottom of the paper, which was the mark of approval, and the order on the Teller to honour and pay. The sweating chamber was the large outer lobby, where the customers were kept standing in suspense and in the cold. When the bill was not approved, it was politely returned to the supplicant by a raw Highland lad, without other response than it was "not convenient to-day." In the public room sat the Teller, Mr. Michael Rowan, a most worthy gentleman, who had his country house (Linthouse) near Govan. The public were kept within a pen, enclosed by a partition of some four

feet in height. There was no apology for a counter. The checks were handed over the stile, and if found correct Mr. Rowan rose from his three-legged stool to a large wooden desk in which were kept the bank notes. He placed the lid of this money-chest on his head, and slowly counted out the required sum, which he handed over the barricade. The receiver had then to check the notes in the dark, either in the room, or, when he desired some more space and light, in the lobby of access. The friends of the Teller used very ungenerously to hint that he had contracted a certain hard-headedness by the frequent use of his cranium in supporting the heavy lid of the Treasury chest. Mr. Carrick (generally known by the appellation of "Bob Carrick") was a gentleman of the Old School. He wore a coat and vest of blue cloth, in which there was no economy of breadth. He had knee breeches and worsted stockings of rough texture and buckled shoes. He used in summer time to drive from his seat at Mount Vernon, and arrive at the back door of the Bank precisely at half-past nine o'clock. Two plough horses composed his whole stud, and most leisurely was their sombre pace, much like a funeral pageant. The millionaire banker sat in his carriage surrounded with baskets of all kinds of vegetables in their seasons, and when he extricated himself from the verdant mass, his equerry, John Culbertson, drove the carriage slowly by the way of Argyll Street to the Green Market, then in Candleriggs. He there deposited the contents with the green-grocer, and had faithfully to account for the sales to his master. The Vegetable Market, with the Police Office in front, was on the west side of the street, where Carsewell's Buildings were afterwards erected. The market was afterwards removed to the Wynds, and the Police Office to Albion Street. The trusty Caleb Balderston was un-

fortunately entirely forgotten in his master's will. He became in 1822 the first janitor or porter to the newly-opened Mechanics' Institution in Glasgow. Mr. George Loudon, a clerk in the Ship Bank, was its first president, and secured the appointment for the old man. The old whip at last terminated his days in the Glasgow Poor-house. Many were the rich and racy anecdotes told by him of this ancient bank. The notary, by name Marshall, acted as clerk in the inner chamber. He was a man of most doleful countenance—somewhat of the complexion of Windsor soap. He was a determined disciple of Bacchus; and the interval from business he most faithfully devoted to the meridian worship of that thirsty deity. He was seen at noon wending his steps towards a public-house at the top of the Stockwell, and there he partook of his usual potation of one glass of pure *aqua*. He was an ardent and loyal subject and patriot, with equal hatred of France and Frenchmen. On one occasion two of the Bank customers happened to be in the same room of the tavern, and had for their “forenoon” a glass of brandy. They offered the notary a glass of that foreign liquor. Forgetting for the moment its connection with Bonaparte, he accepted the boon. One of the gentlemen thereon exclaimed, “Surely you forget you are taking a Frenchman to your bosom.” Quickly did the ancient scribe call for another glass of Glenlivet, and after swallowing it with glee, he exclaimed, “There, now, is one of the 42nd on each side, who will give a good account of their captive Frenchman.” The lawyer and the porter, it is said, were alike lovers of stimulants, and it was reputed that they used to suck peppermints to deceive the olfactory organs of the other officials. It was stated that on one occasion, in the dark labyrinth of one of the passages of the Bank, the

porter met a person whom he imagined to be the notary, but who turned out to be the cashier himself. Judge the surprise of the old millionaire when he had proffered him a small packet of confections, and heard the words, "There is a pennyworth to cheat the old devil for the next week." It was not unfrequent that the old lawyer was sent in the evening to call at places where bills were made payable, to demand the cash ; and, where money was not forthcoming, to note the bill, and thereby obtain a small fee. On one wintry day, when snow, sleet, and wind were in the ascendant, and nobody ventured out of doors who could remain within, a small bill became payable at a shop of a huckster in Main Street, Anderston, which was then a "Sabbath-day's" journey from Glasgow. The day was so stormy that the old lawyer, who never was robust in his lower members, in discharge of his duty, took the aid of his friend the porter. They set out in defiance of Boreas. At the half-way public-house, which then stood at the top of York Street, depending on the fee to be gained, they took refreshments to fit them for the other half of their journey. Reaching the place of payment, the bill was duly presented. But judge the state of mind of the notary on hearing the Anderstonian shopkeeper coolly say, "Here is your money, which I kept safe in my drawer, and knowing that no man in his senses would venture on such a day to travel from Anderston to Glasgow, and further knowing it was your duty to call for the money in the evening, I kept it ready for you." Thus did Marshall, with the money in his pocket in exchange for the bill, retrace his weary way baffled of his fee. It is not reported whether a second potation was indulged in midway on the return journey of the two worthies.

The establishment of the wealthy banker was of the

most frugal character. An ancient matron named Paisley had charge of the household, and it was said that the banker's ire sometimes rose against her parsimony. Rarely, but at distances, like angels' visits, he would have a friend or two at dinner. On such occasions it was the matron's custom to call on one Caldwell, who kept a provision shop on the east side of Glassford Street, to obtain the loan of a good large Gouda cheese. She apologised that neither she nor the banker ate that delicacy, but as a friend or two were to dine the cheese must be obtained. It was first weighed, and on its return as many ounces as had suffered mastication were ascertained and honestly paid for. For a long time a remarkable dinner party was held on each tenth day of October. It was usual for former pupils who had been educated at the Grammar School to dine in classes on that day, being the day of initiation to that celebrated seminary. At first the roll-call of recent pupils was not far short of one hundred in number. It annually fell off by the ravages of death on the one hand and emigration on the other. Not unfrequently the number qualified or forthcoming to the festivals was reduced to some half-dozen or less. It was stated that by a remarkable freak of fortune for some years there was a school dinner held in the Bank-House, with an old scholar on one side the table worth at least half a million, and a street porter on the other side, who daily stood at the corner of the Bank with the insignia of ropes in sash around his shoulders, delighted to serve any stranger for a couple of shillings in the day.

The Ship Bank Note was a curiosity from its rude simplicity. These notes had a great circulation in the Western Highlands. Celts who could not read, so soon as they discovered the clumsy figure of a ship at the top of the note,

were assured that it was genuine and a Carrick note. It was not rare that Ship Bank notes did not appear at the Bank for twenty years and more, and often disappeared altogether. This, of course, proved no small gain to the establishment. A curious fact was related by Mr. George Salmond, long Procurator-Fiscal at Glasgow. He kept an *album*, or rather *nigrum*, containing a collection of forged notes, with notices of the results to the persons implicated in their forgery or issue. There seldom was a Circuit in Glasgow where there were not several men or women sentenced to death for such crimes, and several expiated their offences on the scaffold. The Ship Bank notes, from their extreme simplicity, were especial favourites with forgers. On one occasion the agent for the Bank at Kilmarnock had refused a note as being a forgery. The note was sent to Glasgow, when the two persons, whose subscriptions were attached to the note, declared that these were truly their signatures. The agent was censured, and threatened to be dismissed for bringing discredit on the bank notes. He went to Glasgow, and with some difficulty convinced the two parties that their names were really forged. The man, who was a notorious forger, was tried and suffered death at the old jail at the foot of the High Street.

A ten-pound note of the Ship Bank had been discovered in the repositories of a crofter, in the remote Highlands. It was dated fifty years before its discovery. It formed the subject of litigation in the Court of Session—the question being whether or not it had fallen under the forty years prescription of obligations.



No. III.

WATER SUPPLY—PUBLIC WELLS.

IN the early years of this century the population of Glasgow (then amounting to about 80,000) had their chief water supply from certain public wells. Some few favoured citizens who had gardens attached to their stately mansions in Queen, Miller, and Buchanan Streets, had private pumps, but the great mass was supplied from certain public wells. Almost every street had its well for the vicinity. But the wells chiefly resorted to were at the West Port, one on the east side of the High Street, in a recess opposite Bell Street, and another in the Spoutmouth, Gallowgate. The first stood on the site of the West Port or Gate, when the city had its walls and fortifications. It was nearly opposite the Ship Bank and Black Bull Inn. It was a large timber erection, with two perpendicular levers on each side made to swing. The emission was on the east side. This was a favourite place of resort for servant girls of the neighbourhood, who chiefly came from the Western Highlands. Each brought with her a couple of wooden vessels called "stoups," which generally had painted in glaring colours outside the initials of the owners, in case they might go astray in the throng. When each in turn arrived she found out her exact position in the ranks, and each then sat solemnly on one of her stoups until the time arrived for receiving her liquid supply. As the foremost withdrew with her vessels replenished, the Amazonian array

gradually advanced step by step and stoup by stoup. The clatter of tongues—which would have electrified Professor Blackie—was mostly in Gaelic, and, joined with the no less unmusical clatter of the advancing stoups, was anything but melodious. The bevy of city porters who stood ready for employment at the Bank corner often showed their gallantry by swinging the large, clumsy, and heavy pendant handles of the well for some fair Highland cousin some fourteen degrees removed. The water-bearers generally wore what had been once white aprons, but the tear and wear of the scullery often were evidenced by small apertures, and the character of the wearers might be guessed by their apparent cleanliness. The badge of servility, the modern “flag,” was not then worn, but the maidens had their hair neatly bound up in tresses or terraces, with combs, unless where one who had reached above forty winters chose to adorn her head with the Scotch mutch. One uniform garb was worn in the shape of a “short-gown,” being a close-fitted garment incasing the chest, and of every possible colour and pattern, with a drab petticoat underneath. Not a few despised the normal seminary of corns and bunions, and appeared in *puris* or *impuris naturalibus*—that is, barefooted. The female congress was select, and resistance was made when strangers from another district who had a well for themselves presumed to claim a *locus standi* or *sedeni* with the privileged throng of the West Port. Sometimes a feud existed as to priority in rank, and the legal axiom was sometimes evidently put aside which rules that *prior in tempore est potior in jure*. It was a complaint of many mistresses in the neighbourhood that it was extraordinary the need or waste of water, and the oft-repeated call for another “gang to the waal,” followed by the long and

frequent intervals of absence of their Abigails at the West Port in search of one of the essentials of life and health—pure water. Indeed, it was often alleged that the contents of the stoups found their way to the sinks called “*jaw boxes*,” that the damsels might enjoy the relaxation of unrestrained “*jaw*” with their sisterhood. The large box well, with its attendant train of vestal virgins, at length became a nuisance, interrupting the free passage of the main street, so it was taken down, and a small iron pump substituted at the foot of Glassford Street. But with other and better water supplies the glory of the West Port well has gone for ever.

Another grand public resort for water was, as it has been said, on the east side of the High Street. Here the domestic tribe was not so extensive, except with a few families who still lingered in Stirling Street. Wives and weans composed the aqueous throng, and there were never so large and regulated gatherings as at the western aquarium. Tin pitchers and delf vessels or “*wallie*” dishes took the place of the aristocratic stoup. In short, the West Port was the resort of the “upper ten,” while the High Street pump was a democratic or republican institution or spout, and close to the vicinity of the Spoutmouth. This famous locality doubtless derived its name from some such issue of the liquid element—probably it was from the Molendinar Burn, when its wave was more limpid than it subsequently became. The Spoutmouth, like many other relics and places of renown in ancient Glasgow, has been recently swept away by the tide of modern improvement. Hoary antiquity has no chance when it is attacked by sanitary laws.

There was a racy story told many years ago connected with the High Street spout, which may now be recorded,

however irrelevant and rambling it may seem in these truly very vagabond or wandering notes. Two persons were on trial before the Circuit Court for theft, aggravated by house-breaking. A smart fellow was put into the witness-box to give evidence as a King's witness, or approver, as it is termed in English law. A young advocate, a native of Glasgow, who afterwards became a Sheriff, had newly been called to the bar, but on Circuit at that time neither wig nor gown was worn. The advocate was connected with a well-known and highly-respected family in Glasgow, and in time of Circuit took up his residence with a relative in Carlton Place. The juvenile counsel at the trial appeared for the accused parties, and put the question to the young *gamin*—"At what place was it that you and the prisoners first concocted the plan for the robbery?" The witness, with a seeming desire to give very accurate and particular information on the question, remained silent for a few seconds, meantime scratching his unkempt head, and then, instead of answering the question, *more Scotice* became the interrogator. "Do you ken the High Street?" "Quite well," was the ready response of counsel. "Then you maybe ken Bell Street?" "Yes," was the prompt reply. "Then it is not unlikely you will ken the big wall (well) which stands just fornent Bell Street?" "Yes," was then again gladly repeated, as the point seemed coming the closer. "Then you may at your leisure gang and pump that well-known well, and you will get plenty and grand water frae it; but me ye'll never pump." Judge, jury, and audience could scarcely keep their wonted and becoming gravity.

As population rapidly increased, the ancient wells were found wholly insufficient for a water supply. A private

individual came to the rescue—William Harley, a manufacturer, whose wareroom was in Lower Frederick Street, at the corner of George Square, sank wells in his property at Willow Bank on the Sauchiehall Road. He procured elegantly-built carts, which, morning and evening, perambulated the streets, and at the sound of the bell the citizens came with receptacles and had pure water sold them at so much a pint. Harley was a public benefactor, for, in addition to water, he supplied milk and bread to the citizens. The milk and bread of course were at that time quite distinct and separate from the water supply, and not, as is said in modern practice, combined or assimilated. Mr. Harley also introduced public baths; and Bath Street remains a lasting memorial of that sanitary exertion. He also had the whole of Blythswood Hill laid out in shrubberies and sylvan walks. Tickets were sold for these rural walks, now covered with churches, mansions, and shops of every kind and character. He had two ornamental edifices betokening his water scheme—one at the east end or entry, the other at the top of the hill where Blythswood Square now stands, each surmounted with the figure of a fish, in lieu of a vane or the customary cock or flag. The exertions of this enterprising individual were found unavailing to meet the thirst of the growing population, increasing by thousands every year. First there started a company supplying water from the Clyde at Dalmarnock. Soon after a second company was launched, with their works on Cranstonhill, still drawing the supply from the Clyde, with the advantage of a greater elevation, but with the disadvantage of obtaining the water below the city, which, considering its contributions to the stream, rendered the Cranstonhill water not a favourite. The companies at length combined

their energies and works. But now the fastnesses of the Highlands, to which the Roman legions could not penetrate, are under the omnipotence of legislation invaded by the Glottiani; and the lake of the poet is made to supply the thirsty propensities of the 550,000 inhabitants of St. Mungo with a supply of 33,000,000 gallons in the day, or an average of 60 gallons to each citizen.





No IV.

NELSON'S MONUMENT—ST. GEORGE'S CHURCH.

ONE of the earliest recollections of "Nestor" is the illumination on the occasion of the naval victory at Trafalgar in 1805. The writer was led through the crowds from Jamaica Street, then the extreme limit of the town, to the Cross. He remembers the many devices which best pleased his juvenile fancy. The decorations in front of the Buck's Head Inn at the top of Dunlop Street were peculiarly brilliant. Many subsequent like displays took place in the course of the Peninsular and Continental warfare. But this, the earliest which met his eye, has left more vestiges on his memory than any other, though of more extended sphere. There was a feature in these demonstrations which was not found in those of more modern date. Empty barrels which had once contained tar were bought, got, or stolen from rope-works. When ignited they were put on the heads of the most gigantic of the populace, and carried in flames throughout the streets. The bearers were often exposed to hazard, and not unfrequently life-traces were left on their visages. When the barrels were nearly consumed,

they were collected in a heap at the Cross, or some other public place, and formed a bon-fire along with every inflammable matter within reach, especially the large wooden boxes provided for the night policemen either to watch or sleep in between the half-hours of call. Soon after the Trafalgar illumination "Nestor" was removed to the country for some months. He has a vivid recollection of his returning by coach from Perth, leaving at six o'clock in the morning, getting breakfast at Auchterarder, dinner at Stirling, and arriving at the Black Bull Inn at eight o'clock in the evening. Next afternoon he was taken to see two grand objects which had been completed during his absence—Nelson's Monument on the Green and St. George's Church, beyond George Square.

The Monument had just been finished, and the scaffolding was to be removed next day. A great crowd was gathered to witness the completed work. Several of the public were permitted to ascend the trap stair which reached the top of the edifice. One man after reaching the summit swung himself on the rope which held fast the scaffolding to a large stone some yards removed from the base. He descended like an arrow, until reaching a block he was suddenly doubled up, and a loud cry of agony arose from the populace on account of his perilous position. But he contrived to readjust his position, and slid rapidly the remaining portion of the rope. It was first intended, as a classic inscription, to place no words on the pillar except "Glasgow to Nelson." It is not certain whether these words were actually put on the basement when some wag added in chalk "six miles," or whether this was suggested as an appropriate addition, seeing that such was the distance between Glasgow and the village of Neilston, in Renfrew-

shire, and that the Monument was no bad imitation of a gigantic mile-stone. On a Sabbath some years after the Monument had been erected it was struck by lightning, attracted by a spiral piece of iron used in the scaffolding, and unfortunately left on the very top. The electric fluid penetrated the centre for some yards, and burst out on the south side. The stones were not thrown down, but formed a wondrous piece of honeycombed structure. For several years the Monument remained in this strange picturesque state. At length, with a renewed subscription and the re-erection of scaffolding, the structure was restored to its pristine shape. Victories were generally commemorated not only monumentally but by streets and taverns bearing the names of the sites where, and the heroes by whom, these were achieved. The names given to articles of dress were sometimes enlisted for the same purpose. Wellington and Blucher Boots are examples of this class. The much-loved confection known as "Gibraltar Rock" was the appropriate commemoration of the capture of the rock-fortress of that name. In the same way for many years bakers impressed the memory of Nelson on youthful minds through the medium of their appetites by nice spicy, puny bullets, under the name of "Nelson's Balls." They were for a long time the delight of school-boys, first as an article of play, and when that was over, with some decrease in size but with an equivalent increase of dirt, they found a ready repository in their hungry stomachs.

After beholding the wonderful pillar of victory, the youthful stranger was taken by his Mentor to see the New Church in the west. It was then upon the extreme verge of the city. All beyond was entirely rural. St. Enoch's Burn ran limpidly behind, and the large and beautiful

mansion of St. Enoch's Bank stood on its margin. The authorities of the day certainly were under the impression that the progress of the City to the west was henceforth stayed, for the Church formed the termination of one of the principal streets from the east. The congregation of the New Church was removed from the Wynd Church, in the very centre of the City, situated between the Old and New Wynds. Dr. Porteous was its aged Minister, and his flock were the aristocracy of the city. Most of them had their habitations in the Trongate and Argyll Street, and some in the Wynds, where several self-contained houses stood, but these were afterwards divided and sub-divided to the utmost extent, so much so that it has been reported that some four families were dwelling in one room, and in comfort too, until the family in the centre plot improperly brought in a lodger. The Wynd Church, which was a large square building, became afterwards the site of the Green or Vegetable Market on its removal from the west side of the Candleriggs. Dr. William Mure became first assistant and then successor to Dr. Porteous, and subsequently was removed to St. Stephen's, Edinburgh, of which he was long the eminent minister. The writer once remarked to his aged grandmother, whose memory reached back to the rebellion of 1745 and the rebel Highlanders then in Glasgow, that it was far for any congregation to come to the New Church. The Sibyl replied that she recollected the same remark being made when the Methodist Chapel was first built in what was afterwards called John Street, that it being so far in the country it could not be expected that the inhabitants of the town could venture for worship there in dark nights. The lady quoted some dark sayings of Thomas the Rhymer, with whose prophecies her memory

was stored, that the centre of Glasgow was one day to be on Cranstonhill, and that there would be six bridges on the Clyde in sight of each other, when at the time of the vaticination only one spanned its salmon-fishing waters. At the time of the erection of St. George's Church, there were only a few dwelling-houses on the south side of George Street to the west of the Square, which were then designated as "Camperdown Place," in commemoration of the victory gained by Admiral Duncan, afterwards ennobled under that title. All on the north or upper side consisted of extensive freestone quarries continued almost up to Port-Dundas. From these quarries were obtained the stones which chiefly were used in building the houses in the city in the first decade of the nineteenth century. Several of these quarries nearest the town had been exhausted, and thistles and bramble bushes were plentiful on the surface. This was a favourite playground for youth. The "black bydes"—the fruit of the brambles—was a coveted mess, though often prematurely ate, and, therefore, with less relish, but more colic. There was a stratum of clay around the holes which the quarries had left. With the clay Young Glasgow framed ungainly vessels, with glass coverings, and cushions of thistledown. Bees were then caught while regaling themselves on the flower of the thistle, and encaged in these miniature skeps. The youthful naturalists espied their captive innocents through the glass covering, anxious to discover the mystery of the manufacture of honey, but this never was realised, because the "little busy bee" paid the debt of nature before she had time to develop her energies. One of the first buildings on the north of the street, next the Church, was the Chapel erected for the congregation of Dr. Ralph Wardlaw when they removed from their old and

small Chapel in Upper Albion Street. There is here a curious coincidence of circumstances. This Chapel was subsequently transformed into the offices of the Edinburgh and Glasgow Railway Company. On the opposite side of the river, the Methodist Chapel built in Bridge Street by the zeal of Rev. Valentine Ward, a great planter of Methodist Churches, in like manner became the offices of the Caledonian Railway Company. This apparently was in contradiction to the City motto that Glasgow was to "Flourish by the preaching of the Word," rather than by the progress of Railways.





No. V.

NESTOR'S SCHOOL DAYS.

IT is but as yesterday that, on a fine spring morning, "Nestor" was, from the foot of Glassford Street, with fear and trembling led by the hand of an elder brother and enrolled a scholar in the English School of Mr. Angus. In modern times it is thought undignified to talk of schools to learn English, that being home and street education. Grammar School or Seminary is now the usual denomination of the Elementary School or the Academy of the three R's, meaning Reading, Writing, and Arithmetic. This alliterative saying is not well known to have had its origin in a *post prandial* toast or sentiment, where the speaker had a confused notion that all the three nouns had the same initial letter. The school of Mr. Angus was on the first floor of the corner or westmost tenement on the south-side of Wilson Street. An individual of the name of Gartly was assistant to the Chief Preceptor, and the attendance was numerous, and comprehended the *elite* of Glasgow society. Some years afterwards Mr. Angus erected a school-house on the north side of Ingram Street, between Frederick and Queen Streets. Mr. Angus had a son in the

Medical Profession, whose residence was in Glassford Street, nearly opposite to his father's first Academy. He was a rising man in his profession, but early cut off by fever. Dr. Corkindale, who for many years was the Fiscal's Surgeon, and whose form and features were well known to the Judges on Circuit, had his residence in the same tenement.

Wilson Street was designated by Robert Smith, an architect and builder, and built in the close of last century. The name was given in honour of Wilson, the founder of Wilson's Charity School, which stood at the north-east corner of the street. The ground on which this and neighbouring streets were built had been gardens. Wilson Street was designed to be a continuation of Bell's Wynd, but an ancient mansion on the west of Candleriggs, could not be purchased. The houses were all built according to a uniform plan which was adopted by the celebrated "York Buildings Company." The buildings were very unique in their architecture until recently disturbed by the Municipal Buildings. There still remains sufficient to show the symmetry of the architecture. One peculiarity was, that immediately behind the sections there was entries from one street to the other known as "Through-Gang" Closes. These, in the beginning of the present century, were found so convenient for midnight prowlers that under police regulations iron gates thereon were at night kept locked. On the middle section of Wilson Street for many years there was a curious coincidence. At the two corners of the north side there were the two chief tinsmith's shops—one kept by a gentleman of the name of *Wyllie*, and the other by one *Drew*; while on the south side in the same section each corner boasted of the principal music shop—one kept by *Steven*, and the other by *M'Fadyen*, the father of an

eminent surgeon, who was the first lecturer on Natural History in the Mechanics' Institute, and who became curator of the Royal Botanic Gardens in Jamaica. His book on the "Flora of Jamaica" is still an authority. All the basements of the other buildings in Wilson Street were warehouses, chiefly possessed by dealers in cotton. Two eminent booksellers had their emporiums in the eastern portion next to Candleriggs—the Messrs. Ogle & Sons, and Messrs. Chalmers & Collins, the first-named being a brother of the celebrated Dr. Chalmers. Wilson Street, from its central position and absence of any carriage traffic, was the stand for common carters who, like licensed porters, were there ready at the command of the public. Their position was well marked by the remains of food supplied to their horses scattered on the causeway. One of the carter tribe was well known as "*Rabynation*," because of the wretched figure, not only of himself, but still more of his cart and skeleton horse. He had the monopoly of conveying the bodies of murderers from the gallows, at the Cross or Green, to the old College, in the High Street, for dissection, under the direction of Dr. Jeffrey, the Professor of Anatomy. This barbarous practice was the chief reason of the intense feeling against the medical profession and the guardianship of graveyards, to prevent body snatching.

"Nestor" having from sickness been sent to the North, on his return was transferred to a school in Turner's Court in Argyll Street. This Court was then a quiet corner, inhabited by many respectable families. The head of the police (Captain Mitchell) had his dwelling there. He was highly respected, but had much difficulty, and merit, in organising the first Police Force in Glasgow. Mr. Charles Hamilton, a brother of Mr. David Hamilton, of Gilken-

cleuch, Sheriff-Substitute at Glasgow, had spirit vaults in this Court. He not only held an office connected with taxes, but unprofessional as he was, held a commission as Sheriff-Substitute, so little was that office at that time regarded. This Court had a large park on the west, extending to Maxwell Street, where cows and sheep used to graze. At the foot there was a large brewery. Mr. Waddell, the English Teacher who, from his obesity, was called "Guttie Waddell," had his summer residence at Fineston or Finnieston, beyond Anderston. There was a dispute as to the name of this rural hamlet. Some maintained that it had its name from a person named *Finnie*, a favourite tutor in the family of Mr. Orr, of Barrowfield. Others held that it was given in derision as a check to the westward progress of building, meaning the *end of the town*, or "hitherto may you come, but no farther." Be this as it may, the city has disregarded any such restrictions and over-leaped all such marches, and appears intent to shake hands with Dumbarton—its former participator in sending a fourth part of a Member to Parliament. Mr. Waddell, when the city showed obvious indications of a westward progress, followed the course of his fellow pedagogue and built for himself a school-house on the west side of the top of Miller Street, adorned with some stately poplar trees on the front. "Nestor," after being taught English, as it was then termed, was transferred to the Latin School in the same Court, and on the same flat as the school taught by Mr. Waddell. The Latin School was first taught by a Mr. Shirran, an admirable teacher. After a time he fell into pecuniary difficulties, and, it was said, sold his school to a Mr. Johnstone, who had taught a small school in the north-eastern quarter of the city. The last gentleman was an elegant scholar and

most amiable, but the pupils, or their parents, took umbrage at their being made the subject of sale, and several pupils left. The classes were small but select. Among others, one was distinguished as maintaining the position of dux. This was James Boyd, who afterwards became Rector of the High School of Edinburgh, and editor of a new and enlarged edition of "Adams' Roman Antiquities." Mr. Boyd's father had a hat shop at the foot of Hutcheson Street, and had a monopoly of certain queer leather caps, which were generally worn by boys. The chief Writing School was taught by a Mr. Sanderson, a genteel little gentleman. His school was on the top flat of a tenement near the foot of the west side of Virginia Street. Afterwards the School was removed to a low flat at the top of the same side of the street. Another Writing Seminary was kept by a Mr. M'Gown, assisted by a Mr. Lindsay. Their School was at the corner of Brunswick and Wilson Streets, north side. At this school, Lord Clyde was taught the art of caligraphy. A third was conducted in connection with the High School by two brothers Stevenson. The only other Elementary School (if it can be so called), which closed "Nestor's" curriculum was the Dancing. This was kept by one M'Indoe, who for a long series of years had his Academy in the Trades' Hall in Glassford Street during the winter months, and after the grand and closing fete in March, removed to Ayr to prosecute the same profession during the summer months. This school was most numerously attended by all classes. After the pupils became somewhat proficient, certain Saturday forenoons were set apart for what were termed "practisings," and the session was wound up by a magnificent evening ball, at which the pupils, especially the girls, displayed the

fashions in all their novelties and splendours. Glittering pieces of metal called "spangles" were sewed to their dresses, and from the tremour of the dance the floor toward the conclusion became one brilliant illumination, reflected from the candles which were aloft in elegant candelabra. The girls were carried to the hall in sedan chairs, borne by a couple of porters, and large crowds of the plebeian population surrounded the entry to the Trades' Hall to behold and envy the splendour of their superiors dressed in costly apparel. During the period "Nestor" was at school the practice of Christmas Offerings prevailed, The boy who presented the best sum to his teacher was King, and the girl who did so was Queen of the School for the year. On one occasion, the Boy-Sovereign had five shillings given by his father for the offering. He was the wag of the school, and previous to the school hour, changed the silver coin into an equivalent in copper, even to the lowest denomination, and presented his gift in a sack or pock to the Dominie.





No. VI.

COLLEGE LIFE.

NESTOR entered Glasgow College in 1811. He feels sad when he looks on the relics of his *Alma mater*. Better far, to his mind, had it been swept away in its entirety, and not one stone left on another, rather than that the ancient pile should be desecrated to secular and commercial purposes, and the apartments wherein he studied the classic languages turned into railway offices, and coal and iron substituted for Greek and Latin. One fact, showing the westward extension of the city is that his dwelling-place was then removed to York Street. This was then a rural suburb, with villas and gardens on the west side, where now huge blocks of stores stand. When leaving the dingy courts of the University, dignified by the effigy of Zechariah Boyd in his cage, and two colossal lions on the grand staircase leading to the Faculty Hall, he wended his way along College Street, then through Inkle Factory Lane, where stood the old Church of Dr. Dick before it was appropriated by the earliest Mechanics' Institution in Great Britain. Passing over the then quiet quarters of George Street and Square—being provided with a season ticket—he entered

the Grounds of Willowbank, and amidst sylvan walks reached the top of York Street. Where now stand the busy marts of industry and the mansions of merchant princes, there were then rustic arbours where the pilgrim could rest. Provided with a book from the College Library, his walk was leisurely trod, and he looks back on having derived no little information and mental improvement on these solitary walks and rests by the way over Blythswood Hill and Holm or Haugh.

The chief of the College at that time was Principal Taylor, Minister of the High Church. He was succeeded in 1824 in Church and College by Principal Macfarlane, translated from Drymen, in Dumbartonshire. This last movement excited great interest and opposition on the objection to pluralities. The Presbytery of Glasgow on 1st July, 1823, refused to induct Dr Macfarlane as Minister of the High Church by a majority of 18 to 9. The case was appealed to the Synod, which met in the Tron Church in November, 1823, with a crowded audience, among whom was "Nestor." Patrick Robertson (afterwards Lord Robertson), then a young Advocate, was Counsel for the Presentee, and the Rev. John Muir, of St. James', followed by a most brilliant speech by Dr. Chalmers, was heard in opposition. The Synod affirmed the judgment of the Presbytery, but the General Assembly in 1824 reversed the decision of the Presbytery and Synod, and ordered the induction. There was in the early period of the century another Minister of the same name, as Principal Taylor, of the High, or Inner, Church, as it was frequently called. This was in distinction to the Outer Church, now forming the aisle of the Cathedral. Dr. Balfour was Minister of the Outer Church, and was considered at that time the chief Evangelical Preacher

in the West of Scotland. Absentees from Church on Sabbath were accustomed sarcastically to say they were worshipping in the “*Outer*” Church. The other of the same name as the Principal was Dr. Taylor, of St. Enoch’s. To distinguish the one from the other the prefix of Principal was intoned with no great regard to the exact measure or accent of its final syllable. In accordance with the truly rambling nature of these recollections a story, not without foundation, may be here given. A gentleman from England arrived at the Tontine Inn at the Cross, then the chief and a very quiet hostelry. Discovering that before calling on his genteel friends, residents in Miller, Queen, and Buchanan Streets, he required some addition to his toilette, and desiring to have the best *fit*, he requested the waiter to obtain a visit from the *principal tailor*. Forthwith Boots was despatched to the College with the mandate that a gentleman desired an immediate interview with the College chief at the Tontine Inn. Straightway the Reverend Principal appeared at the hotel, and was ushered into the presence of a respectable stranger. Both gracefully saluted each other. But the interview was brief and unsatisfactory until it was discovered that the matter was one indeed regarding *cloth*, but of the *broad* kind adapted to cover the lower portion of humanity. It is said that both on perceiving the innocent mistake, enjoyed the circumstances mightily, and the Minister obtained for his own Sartor a good job.

In 1811, and for several years thereafter, there was a great influx of Irish students in attendance at Glasgow College. Their brogue in intoning the Classics often excited the risibility of the Professors and Students. It was said that these sons of Erin often paid their class fees by certain portions of pork. It was jocularly said they obtained

instruction in the *dead languages* through the instrumentality of *dead meat*. One peculiarity of these students consisted in their Collegiate Gowns. These gave evidence of having seen long and varied service. It was believed that they had fitted the shoulders of many successive generations. The scarlet hue was sometimes scarcely discoverable. The lads generally were tall and thin, and occasionally the Classic Toga was a sad misfit. One student, reaching nearly the stature of six feet, had obtained the gown of one of much less stature, and was well known as "*Cutty Sark*." The boys of the High Street and Vennels were peculiarly attentive to those foreigners, and more to them than to other students was applied the favourite street ditty—

"Collie, collie dug,
Lift up your lug,
And let the gentry bye ye."

The sons of Erin generally lodged in the High Street and Vennels, but the more aristocratic section possessed small apartments in College Street, where Dr. and Professor Cleghorn, then the chief physician in repute in the city, had his abode on a low floor. These students had a very ingenious mode of intercommunication, the type and germ of telegraph and telephone. They contrived to get pieces of cordage placed athwart the street from one window to another on the opposite sides of the street. In this way they held easy intercourse by drawing and withdrawing the strings. A letter might now be seen swiftly to pass over in mid-air, but oftener were the citizens startled by beholding more solid visions in the atmosphere. Now was seen a ponderous volume rapidly gliding across, and in return a couple of herring, fresh, salt, or red, swiftly following. Salt and

sugar, bread and butter, and all the other condiments which are necessary to bodily and mental life and health had their transit, just as celestial orbs occasionally cross each other. There was no tariff, but perfect free trade in this strange commerce of student life.





No. VII.

COLLEGE LIFE.

THE first class in the curriculum was "Humanity," of which William Richardson was the Professor, who had held the office from 1778. The name of this section of College Education was much misunderstood by the general community. They knew nothing and perhaps cared less for the "Humane Letters." They had some confused notion that the design was to inculcate one of the cardinal virtues, and they dimly associated the class as having some connection with "cruelty to animals." The inhabitants frequently complained of the little progress the juvenile portion of the students had made in the acquisition of gentleness of manners—a complaint which perhaps has descended to other generations. The Professor was a learned pundit, and had been resident in Russia for a time, attached to the Embassy of the Earl of Cathcart. In both the Latin and Greek classes there were two sections. Generally youths who entered the Humanity class were content to abide for a session as juniors, taking the second of the Humanity and the first in the Greek on the next year. He was reckoned a bold youth who aspired to overleap any

step in the ancient curriculum. A gentleman, who, after having for some years devoted his youth to manufactures, became bent from high motives to be a clergyman, in mature years took his seat in the Junior Latin, and was distinguished by his juvenile associates unanimously awarding to him the prize for "the best behaved boy during the session." This gentleman obtained the object of his ambition, and became a respected minister of a parish in the West of Scotland. There was a distinguished scholar in the Latin and Greek classes. He was a son of the venerable and respected minister of the College Church—Dr. Lockhart. He was a brother of John Lockhart, Advocate, the son-in-law and biographer of Sir Walter Scott. He was an excellent scholar, but especially distinguished by great wit. He was accustomed in translating his Latin whenever "Inquit" came in course to translate it "quo' he," and for variety sake occasionally "*quoth he*." These Scotticisms generally raised the laughter and applause of the class. To arrest this annoyance, the Professor issued his decree that on the recurrence of the offence the offender was to be mulct in the penalty of one shilling. Scarcely had the mandate gone forth when Young Yorrick read "*Juno inquit*." Heedless of the threat, the translation was loudly uttered, "*Quoth she*." The fine was instantly imposed; but on an appeal it was mildly cancelled on the plea that the edict was limited to the *male* sex. The decree, however, was then renewed, and extended to both genders. In the Greek class a prize was announced for the best translation of the ode of Anacreon "On Love." It was the practice at the annual distribution of prizes in the Common Hall, on the first day of May, to discover the successful candidates by repeating the first line of a selected couplet, generally taken from a Latin

or Greek poet. The writer, on repeating the second line, was declared the prizeman. On one occasion, the Reverend Principal, Dr. Taylor, with as much solemnity as he could command, announced that of the many translations sent in of this ode "on love," it was unanimously agreed that one was unquestionably the best. But the Principal proceeded to say that the lines outside the envelope, though it could not be said they were altogether inappropriate, were certainly very ridiculous. Then with much pomposity the reverend gentleman, with subdued laughter, read the first lines as

"Green grows the rashes, O !
Green grows the rashes, O !"

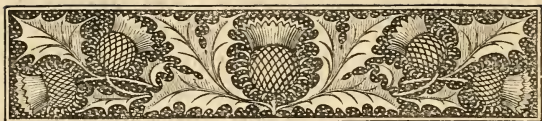
Up sprang young Lockhart, amidst the roaring laughter of professors, pupils, and audience, and declaimed, with stentorian voice—

"And what would be the worth of man,
Were it not for the lasses, O !"

A story is told of the Latin or Greek Professor. On a day when either from the door being lazy on its hinges, or the weather being gusty, or the students being late and in a hurry, the class door was ever and anon left open. A raw Irishman, who for the week filled the office of Censor, proud of his position, on every entry, with door ajar, at the full extent of his lungs bawled "*Claude ostium*" (shut the door). The Professor, annoyed with the interruption to his prelections by this frequent shout, at last chid the impetuosity of the official by addressing him with "*Claude os tuum*" (shut thy mouth).

At this time a respectable candlemaker, who came from Kilmarnock, opened a shop on the west corner of Stockwell Street where it joined Argyll Street. His name was Andrew Chillis. The space above the door did not admit of the full

name being inscribed thereon, and thus the strange sign was displayed, "A Chillis' Candle Shop." The tyros in Greek, aptly engaged with the prosody of "*longs and shorts*," were much annoyed to be thus informed that their great Grecian hero whom they so much idolised had taken himself to the manufacture of *long and short dips*. The only reconciliation was to be assured that their hero still loved and laboured in *Greece (grease)*. Professor Richardson was succeeded in 1814 by Mr. Walker. It is singular that he should have been removed from being collector of Customs at the small port of Perth to the Chair of Latinity in the ancient College of Glasgow. Nevertheless he was an elegant and accomplished linguist. Somewhat of a precedent was found in the eminent Adam Smith, who was the son of the Contrroller of Customs in Kirkcaldy, and himself resigned in 1778 his Professorship in Glasgow College to undertake the secular duties of Commissioner of Customs for Scotland. It was said that the promotion of Mr. Walker was owing to the powerful influence of John, Duke of Athole. The Collector had previously displayed his poetry and politics in an "Ode on Order." It was designed to decry the French Revolution, and to deter the inhabitants of Great Britain from following Revolutionary measures. It was often remarked that the "Poet of Order" had the most disorderly class then within the walls of the College. The Professor of Greek was John Young, who passed under the strange *sobriquet* of "Cockie Young," for which absurd denomination there existed no apparent cause save the too common practice of students to affix appellatives to the names of their teachers. He too was an accomplished Grecian, but was considered a strict disciplinarian, frequently imposing smart fines for any dereliction or neglect of duty.



No. VIII.

COLLEGE LIFE.

FROM the Latin and Greek classes passing the dreaded Black-stone examination or profession, the student was translated or transferred into the Logic class. It was remarked that it was at that stage that the young student began seriously to exercise thought. No one could be better able to develop the mental faculties than the eminent Professor who long presided over this department, George Jardine, who was famed for his treatment of the subject. It was with him no longer the dry bones of Aristotelian discipline, but logic, adapted to modern science and thought. In addition to the ordinary gown classes, he had a large number of what were termed private or citizen students (among whom "Nestor" was one), who attended his morning lectures in the back seats, or "back woods," as they were jocularly called. These students or *non-togati*, were not examined on the lectures, these being reserved for the forenoon gown students. The Professor was looked up to as much as a father as a preceptor. His bland and kind look secured the fixed attention of his numerous classes, and fines were almost unknown. A circumstance was reported illus-

trative of his complete command of temper and kind deportment. A student thoughtlessly persisted, by means of a small piece of glass, to cast the rays of the sun on the face of the respected Professor. For a time the good man calmly endured the annoyance, but at last catching the culprit in the very act, he, with great coolness, thus announced his censure, "Young man, the *reflection* is on *you*, not on *me*." The whole class with acclamation endorsed the brief sentence, and never again was any such frolic attempted. The Professor had a son at the Bar, who for many years attended the Glasgow Circuits in cases of importance, and who afterwards became Sheriff of a Northern County. Moral Philosophy or Ethics was under charge of Professor John Milne. In addition to his proper Chair, every second year he delivered in the winter evenings a series of excellent lectures on "Political Economy" in his class-room. This course was very numerously attended by the mercantile and commercial community. It had no small influence in indoctrinating them with those advanced Liberal political opinions, of which, it was well known, he was himself an advocate. So little was this science then known that many people conceived that the term "economy" only embraced the *cheapness* of Governmental supervision and *lessening* of taxation. Mr. Milne was a licentiate of the Church of Scotland. He long officiated in the Common Hall on Sabbath forenoons during the College Session. Most of the Professors, in their robes, sat on a bench opposite the pulpit. Their families were seated in the south gallery. There was an excellent choir, an institute which was at that time unknown in Glasgow churches. These sweet singers had an annual concert for their behoof held in the Common Hall, under the patronage of the Senatus. The students were classified

in the hall in appropriate sections, denoted by the names of the classes. A considerable number of the general public, especially of the bachelor tribe, were accommodated in the north gallery, attracted by the sweet music, the short sermon, and the absence of seat rents, offertories, collection plates, or ladles. The preacher was somewhat suspected of expounding certain doctrines not according to the strict rules of orthodoxy. Great offence was given to many when it was announced that he had publicly subscribed to the newly-erected Unitarian Chapel in Union Street. On Sabbath, 26th March, 1815, immediately after the announcement of the escape of the first Napoleon from the Isle of Elba, and his having once more set foot on French soil, the Professorial preacher was keenly watched by itching ears. He announced for praise part of the 26th Paraphrase, beginning with the fifth verse :—

“Behold he comes ! your leader comes,
With might and honour crowned.”

The sermon was thought by some to partake of sentiments alluding to the recent event. It was said that a daughter of a brother Professor who was present, was the informer to the authorities of the supposed seditious sermon. Immediately the preacher was called on to deliver up his manuscript sermon, which he did with alacrity, remarking that, as could be seen by endorsements thereon, he had often delivered the same discourse without exciting any suspicion either of sedition or heresy. It is needless to add that the charge was speedily departed from, but the affair made no small noise throughout the city and the country, and the Professor was presented with a memorial of sympathy numerously subscribed.

At this time James Millar filled the Chair of Mathematics. Well versed in exact science, like many others in that walk, he was subject to mental abstraction, and had little command over his students. The worthy Professor had a strange fashion when describing geometrical symbols on the blackboard of also portraying them by contortions of the face, which, it is needless to say, excited no little amusement among his pupils. When he turned his back to place demonstrations on the blackboard, a volley of pease was spouted from tin tubes, and rudely rattled on the wooden erection. On such occasions when the pellets chanced to hit his head, he used mildly to remonstrate by the remark, "I like fun as well as any of you, lads, but this is somewhat sair." The selection of this species of artillery appears to boast of ancient usage in college strife, amounting to "use and wont" even to this day. At this time, Dr. William Taylor, of the High Church, was Principal; and Dr. Robert Findlay was Professor of Divinity. He was an aged and a little white-headed man, the very type of pious and antique orthodoxy. William Meikleham filled with great credit the Chair of Natural Philosophy; Dr. Robert Cleghorn was Professor of Chemistry, Dr. J. Towers of Midwifery, and James Jeffray held the strange double Chair of Anatomy and Botany. To his charge were consigned the bodies of executed murderers to be dissected, according to the then absurd sentence of the law, for the benefit of science. There was no small difficulty in getting the corpse conveyed from the foot of the High Street to the College. Only one carter would undertake the ignominious task. He was known by the name of "Rabination," and his spectral horse as well as himself were apt types of famine. Both were looked on with superstitious awe and shunned by the profane

vulgar. Dr. Jeffray's house was next to the High Street, and an outhouse intervened between it and the Havannah. The Professor, who was thought somewhat avaricious, fitted up this house as a shop. It was let to one Peter Cook, as a provision shop. Many letters appeared in the newspapers complaining of this non-academic use of a university building, and at length the shop was shut. The following squib was affixed to the door:—

“This once was Dr. Jeffray's shop,
The famous raw-bone cutter,
But now it is let to Peter Cook
For selling bread and butter!”—*Blind Alec.*

Robert Davidson was Professor of Civil and Scotch Law. He divided arbitrations with Mr. James Reddie, then first town-clerk. Commercial law being then in an infant state, the Court of Session, which was distant and expensive, was greatly shunned. In this way these eminent jurists had much and profitable work in References and Opinions. The Professor had as his clerks Messrs. Hill and Davidson, whose chambers were then in Frederick Street. Mr. Reddie had Mr. Joseph Reid, and afterwards Mr. Angus Turner as his clerk. At this early period it is remarkable that with other Chairs still in existence, there were two which are not now recognised. Mr. James Chapman was Professor of Elocution. He published a collection of select readings under the name of the “Elocutionist.” He afterwards removed to Edinburgh, where a son was called to the Bar, but died in early life, and was more celebrated as a violinist than a barrister. Another remarkable college class was one for drawing and painting, under the charge of James Denholm. He had his citizen classes numerously attended at the head of Dunlop Street. He published a brief history of Glasgow, and started a

magazine in the early part of the century, which, for a time, was conducted with no small ability, and its volumes may still be found in some of the ancient households of St. Mungo. But it was remarked that all attempts at periodical literature in the western city soon lapsed. Once every session each class, accompanied by its Professor, was allowed for a day to visit the curiosities of the "Hunterian Museum," whose elegant Grecian portico was considered one of the architectural gems of the city, now, alas! destroyed under the reign of destructive improvement.





No. IX.

THE UNIVERSITY FORUM.

DURING the second decade of the nineteenth century there existed in Glasgow College a famous debating society for several successive winters. It was called the "University Forum." It was largely attended, not only by students but by citizens, so that tickets were issued by its members to limit the attendance. "Nestor" was a constant attender at the meetings, though too young to be admitted a member. The meetings were held weekly in the Moral Philosophy Class-room, on the east side of the second Court. The members were numerous but select. The chosen themes were important, and embraced the whole field of disputed topics, with the exception of theology. Among the principal speakers several may be mentioned who were distinguished in after-life. One who generally and eloquently spoke on almost every question, and a great favourite with the audience, was Archibald Bennie. He resided with a widowed mother in an humble home in Main Street, Anderston. He might be seen twice in the day trudging along Anderston Walk, generally carrying one or two bulky folio volumes underneath his arm. Mr. Bennie

became a preacher. He first was assistant to Mr. John M'Leod, minister of the only Chapel of Ease in Albion Street, then the largest church in Glasgow. Afterwards he was appointed to the chief church in Stirling, and lastly to Lady Yester's Church in Edinburgh. He was esteemed among the most eloquent preachers of the time, and several sermons of his (of great excellence) were published. A second orator of the Forum was Mr. James Rennie, who was a keen debater and bitter satirist, and who frequently introduced severe criticisms on passing events. On one occasion he made an attack on a recent appointment to a Professorial Chair in the University which produced a great commotion in the meeting, and the use of the class-room was for a while forbidden to the conclave. However, he must have made his peace with the Senatus, as under their auspices, during the summer mornings of 1817, he delivered a course of lectures, with examinations, on English composition, largely attended. "Nestor" attended Mr. Rennie's class. Mr. Rennie subsequently left for England. A third orator was Mr. Alexander M'Neil. His widowed mother kept a small grocery shop in Argyll Street, opposite Queen Street. He passed advocate in 1822. He possessed great fluency of speech, and was very courteous in his manners. The legal profession in Glasgow gave him their support, and no counsel of his standing had for many years greater practice. He married into a county family. He subsequently essayed the English Bar, and afterwards returned to that of Scotland, but never regained the standing he once held. A fourth leader of the Forum was James Miller. He was the son of a hosier whose shop was on the east side of St. Andrew Street. He became a licentiate of the church, and held for many years the office of chaplain of Edinburgh

Castle. At the meetings of the General Assembly he was to be seen in the Throne Gallery in the costume appropriate to his semi-military position. One other gentleman spoke rarely, but always with much fluency and to the very point, and so became a great favourite, the more especially as it was understood that he did not intend to follow any of the learned professions, but was designed for a commercial life. This was Mr. Walter Buchanan, who subsequently became one of the members of Parliament for Glasgow.

In great and sad contrast with this concentrated literary and forensic display may be set a strange perversion of another suite of college apartments. In some of these years, whether or not it was that the students required refreshments or stimulants for their dry studies, it is certain that the rooms of the janitor on the lower floor of this grand building fronting the High Street were for some time appropriated as a public-house. At that period taverns were not restricted as they have been by subsequent legislation, and required merely to have an excise license. Whether or not this desecration was sanctioned by, or known to, the Professors was never discovered. But certainly the citizens were not slow in patronising this new establishment. The spirits were esteemed very superior and the attendance good, and it was something to boast that young Glasgow could quench their thirst, not only for knowledge but for what, right or wrong, was considered one of the enjoyments of life, and so quietly partake of a tumbler of toddy within the classic halls of Glasgow College.





No. X.

THE LITERARY AND COMMERCIAL SOCIETY OF GLASGOW.

AN appropriate sequel to the rambling sketches of Glasgow College is an outline of an old society originating within its cloisters. It is understood to have long existed within the College walls, and its membership was then limited to the professions in the city. The commercial and mercantile classes were not admissible even although they were *alumni* of the University. Tradition states that with this unfortunate restriction the society was in rapid progress of decay and collapse when an overture was made to the citizens that the restriction should be removed. It is reported that the proud merchants made a stipulation that the name "*literary*," which it alone had hitherto borne, should be extended so as to embrace "*commercial*," and that the meetings should no longer be confined to the College halls, but might be held in some other convenient place. The new combined society had its origin in the early years of the 19th century. Its first meetings were held in the large hall of Miller's School on the south side of George Street, afterwards appropriated to the Glasgow Public Library. It next held its sessions in the Prince of Wales

Tavern, on the west side of Brunswick Street, now the site of the Sheriff Court Buildings. In this place for many years meetings of creditors and other associations used to be held. Latterly the meetings of this society were held on Thursday nights during the months of winter in a large room in the Black Bull Inn, fronting the then quiet Virginia Street. In the early years of this association, perhaps before it left the High Street, it could boast the names of Adam Smith and Edmund Burke, and other illustrious men, as members. In latter years, and when located in the busy city, it had as members nearly all the professors, ministers, surgeons, lawyers, and the more eminent merchants and manufacturers in Glasgow and its vicinity. The variety of subjects on which essays were read and discussions raised testifies to the starting of questions and theories which have now become facts. The subjects attached to the names of the essayists show how they took the opportunity of launching their projects and testing their theories before men competent to judge and advise. Take, for example, Dr. Chalmers, then minister of the Tron Church, who in the session of 1815-16 read a paper "On the way in which the claims of certain public charities are affected by the speculations of Malthus." In the following winter the Doctor read an essay "On Pauperism." Samuel Hunter, long the editor of the *Glasgow Herald*, then a small sheet published twice in the week, in the session of 1806 read a paper "On the degree of security which foreign property ought to possess in the British funds." Mr. Oswald, afterwards member of Parliament for Glasgow, read an essay "On the Law of Primogeniture," and next session another paper "On the expediency of relinquishing the British Colonies in the West Indies." Mr. Thomas Graham, afterwards Lord Provost of

Glasgow, read a paper on the important subject "Of the means of defending Great Britain in case of invasion." Mr. James Ewing, who also afterwards represented the city in Parliament, contributed a paper "On the present state and improvement of Ireland." Mr. Kirkman Finlay, who subsequently obtained a seat in the Legislature, read a paper "On the present posture of public affairs;" and another "On the late Order of Council"—a subject which made no small stir for years in the political arena. The Rev. Dr. Wardlaw held the office of secretary to the society for some years, and contributed many important papers, such as "On Revenge," "On Divorce," "On the nature and effects of political party spirit," and another paper "On the propriety of giving a more liberal education to the female sex." Professor Milne was a prolific contributor of important papers on subjects of political economy, such as "On the law of fixing the rate of interest," "On the doctrine of the French economists," "On the common theoretical account of the early history of mankind and the origin of civil society," "Some observations on Adam Smith's doctrines about productive and unproductive labour." One gentleman, who for years was a constant attender of the meetings, and for whom a chair near the fire was kept as if sacred, was John Douglas of Barloch. He was a writer, and had chambers in company with Mr. Hugh Ferguson, on the west side of Hutcheson Street, opposite what is now the City Chambers. He was the so-called *Gander* of Blackwood's *Noctes*, but assuredly he never could be known as the *female* of the species. In the session of 1809 he read a paper "On the best means of doing honour to the memory of Sir John Moore," which resulted in the monument erected in George Square, the *first* and perhaps the *best* of its forestry of statues. In the session

of 1812 he read an essay "On the probability of a counter-revolution in France." In 1813 he contributed a paper "On the state of Europe in 1793 and 1813." In 1816 his contributions were "On the nature and uses of political party." Mr. Owen of New Lanark read a paper in the winter of 1817 "On the effects of the manufacturing system, and hints for the improvement of the parts of it which are injurious to health and morals." "Nestor" read a paper "On Duelling," and another "On the authenticity of Ossian's poems." It must be of some interest to record the names of some others who were members in the early years of this century, and who contributed papers of great and varied importance, distinguishing their peculiar lines of thought and action. Amongst others the society included in its membership Dr. James Watt, an eminent physiologist; Mr. Dougald Bannatyne, of the Post Office, father of two eminent legalists; Andrew Mitchell, writer, whose chambers were in Miller Street. Amongst the clerical profession, in addition to those already mentioned, the list contained the Rev. Greville Ewing, Dr. Lockhart, Rev. Dr. Muir (then of St. George's, afterwards of Edinburgh); Dr. Dewar (who succeeded Dr. Chalmers in the Tron Church); Michael Willis (who left for a professorship in Canada); Dr. Smith, of St. George's; Mr. Napier, of the College Church; Mr. Brash, Mr. (afterwards Dr.) Candlish. From the medical ranks the society reckoned James Corkindale, the criminal surgeon; Andrew Ure, the then only lecturer in the Andersonian Institution, and author of a chemical dictionary; Dr. James Watson, Dr. James Candlish (a brother of Dr. Candlish), William Auchinclose, J. Balmano, Andrew Buchanan, A. J. Hannay, J. A. Lawrie, John Nimmo, John Leitch, John Macfarlane, William M'Tyer, John

Spittal, William Weir, William Young, James M'Connechy, afterwards editor of the *Glasgow Courier*. A distinguished member was Mr. Graham Hutchison, manufacturer, whose warehouse was in Hutcheson Street. In 1838 he published a curious work on "Unexplained Phenomena," which is still worthy of notice. The legal profession was well represented, amongst whom was Mr. George Baillie, who long stood senior member of the Faculty of Procurators, became a Sheriff-Substitute, and left his fortune in trust to the Faculty to found free schools and libraries. Some gentlemen who did not belong to what are termed the learned professions may be mentioned as members who contributed much to the interest of the meetings. Among others were Mr. James Sheridan Knowles, then teacher of elocution, afterwards tragedian, and latterly preacher and author of several literary works ; Mr. Northhouse, editor of a newly-started paper, under the name of the *Free Press*. One well-known gentleman was a zealous member of the society, Mr. Thomas (Tom) Atkinson, bookseller in Trongate. He was author of several works, and started as candidate for member of the Stirling District of Burghs. He left his means to found an institution for the Fine Arts. The list included Drs. Loraine, Chrystal, Dymock, and Dowie, of the Grammar School ; Dr. Davie, Town Clerk ; and Dr. John Strang, City Chamberlain, with many others well known in their day. Some of the subjects treated in the meetings have been already stated attached to the essayists' names, but some of the other topics may be here mentioned as showing the subjects which had become interesting and were coming rapidly to the front. Education in all its phases was of frequent recurrence, so, too, the Corn Laws, Free Trade, Catholic Emancipation, Law Reform, especially

with reference to the Court of Session and Bankruptcy, Slavery and the Slave Trade, the Colonies, the Law of Usury and Exchanges, and many similar topics connected with trade, commerce, and agriculture. One or two subjects seemed then almost out of place, except from the fact of history repeating itself. In the session of 1808 Mr. Glen read a paper "On the Present State of the Turkish Empire." In the winter of 1809 Dr. Watt read a paper "On the Construction of a Tunnel under the River Thames for facilitating the commercial intercourse of the City of London." Glasgow was thus far in advance of the great metropolis. In the session of 1811 Mr. Kirkman Finlay contributed a paper "On the opening of the East India Charter," long before that event had even been mooted in political circles. The records of the society are replete with such references, and passing events were all improved by practical and intelligent men, and it may be supposed that this quiet Association tended not a little to diffuse information and prepare for great improvements in our social and political systems.





No. XI.

LITERARY SOCIETIES IN GLASGOW.

THE "Literary and Commercial Society" being strictly of a private character, some of its more enthusiastic members formed themselves into a society of a more public description. This society assumed the somewhat ambitious title of the "Glasgow Speculative Society." A very tasteful ticket of admission was designed by one of its members—Mr. William Brown, son of the accountant of C. Tennant & Co. of St. Rollox, and who afterwards became drawing master in the Academy of Perth. He published a beautiful volume containing sketches of the Royal Palaces of Scotland. The card was engraved by Mr. Swan, Tron-gate, also a member of the society. The design was Minerva holding in her right hand a tablet bearing the city arms, beautifully entwined with roses. On another tablet was engraved a quotation from Lord Bacon—"Not to contradict and confute, nor to believe and take for granted, nor to find talk and discourse, but to weigh and consider." The card was subscribed by Thomas Clark, the secretary, who first became a lecturer on chemistry in the Mechanics' Institution, and subsequently professor of the same science in

the University of Aberdeen. Mr. Hugh M'Lean was treasurer, who afterwards became a minister in Ayrshire, and subsequently left the Church because of certain peculiar opinions, and latterly was a distinguished clergyman in London. Mr. Sheridan Knowles, Mr. Northhouse, Peter Mackenzie, Thomas Atkinson, and several other members of the Literary and Commercial were also members of the Speculative, among whom was "Nestor." The meetings were held in the Black Bull or Highland Society Hall, on the east side of Virginia Street. For two winters its meetings were numerously attended, but some of its principal members having left town it ceased to exist. One important debate was on "The Truth of Phrenology" Dr. James Brown, a native of Paisley, whose surgery was in Argyll Street, at the top of York Street, opened the debate with an admirable speech, illustrated with diagrams and models. Another very animated debate was on "Catholic Emancipation." A third was on the question whether Queen Mary had any concern with the murder of Darnley.

Another society had its origin in the last century, "The Philosophical Society of Glasgow." During the early years of the present century the meetings were held in a small apartment, the property of the society, in Annuity Court, in Argyll Street, at the top of Maxwell Street. A diploma bearing date 28th February, 1825 (in favour of "Nestor") bears the signatures of Robert Hastie, president; John Hart, vice-president; James Lumsden, treasurer; and James Boaz, secretary—all gentlemen more or less known in public life. The diploma is written on vellum, and has the seal of the society appended. There were two brothers, Harts, pastry bakers, who had their place of business in Mitchell Street, and were long known for their many discoveries in

science. They latterly became residents at Cathcart. For a time the society was in decadence. Mr. Andrew Liddell, gas-fitter, was long its secretary. His place of business was in Argyle Street, in front of the Arcade (and he, indeed, was the originator of that erection). He used zealously to attend the stated meetings, but often all alone sitting snugly at the fireside he *sotto voce* read to himself some philosophical article from a recent magazine, and then recorded in the minute-book that such an article had been read. Thus he ingeniously gave continuity to the society, which was one of great importance, and possessing some property, it was essential to keep up its identity. About the year 1817 Mr. Sheridan Knowles came from Belfast to Glasgow. His aged father, who came with him, attempted a reading school, but with little success. The distinguished son opened an academy for elocution in the summer mornings of 1819, in a hall on the east side of Nelson Street, above the printing office of the *Chronicle* newspaper, then edited by Mr. David Prentice. These classes were numerous attended, and among others by "Nestor." Some fifty grown-up gentlemen were drawn up in military array. Mr. Knowles, like a fugleman, stood in front, repeating line after line with appropriate gestures, which the rank and file had implicitly to imitate, sometimes from man to man, and at other times, with one voice and volume. The pupils in platoon often repeated the verses on the "Battle of Linden" or "Lord Ullin's Daughter." One especial favourite was a piece from the pen of Mr. Knowles, published in pamphlet form of sixty-seven pages in 1815. This was a debate in the elocution class of the Belfast Academical Institution. The subject debated was a strange question, "Was Cæsar a great man?" This work was one of the earliest of the many which in more

mature years flowed from the fertile pen of Knowles. But for ingenuity of arrangement, accuracy in historical references, and for true bursts of eloquence it has been by many thought to be one of the very best literary efforts of the author. It would be well that a reprint of this interesting pamphlet could be obtained. The report does not announce what decision the young men of Belfast arrived at as to the greatness of the Roman Emperor, but undoubtedly never was question more thoroughly sifted and completely exhausted. The phalanx which spouted oratory in Nelson Street in the mornings of 1819 comprehended some who in afterlife made their mark in Church and State, and subsequently often expressed their sense of the value of these oratorical matins. Among others may be mentioned the brothers Campbell, whose newly-opened general warehouse, being the first of the kind in Glasgow, was on the west side of the Saltmarket, and who, from their intelligence and industry, not only raised themselves to affluence, but tended in no small degree to elevate the character of the mercantile community of the West. Mr. Knowles was a man of warm heart. He frequently raised contributions from his class for some wandering Jew or expatriated Pole. At this time there was a man, Hamilton, who at one time had been a schoolmaster, and was of commanding aspect. Knowles declared that this man was the best orator and elocutionist he had ever met with. He was unfortunately a confirmed drunkard, and consequently in great poverty. Mr. Knowles projected an elocution display for his benefit, and obtained a great sale of tickets for the meeting. Knowing the frailty of the man, he took him some days before the meeting to his own house, but, unfortunately, he made his escape in the afternoon of the day of meeting. The Trades' Hall in

Glassford Street was crowded with a highly respectable audience. Soon after the hour, Mr. Knowles, who had captured Hamilton, introduced him to the audience. It was soon apparent that the man was wholly unable for the duty, and in the first piece he fell prostrate to the ground, and was removed from the hall. Mr. Knowles then offered to go through the whole programme. He gave "Satan's Address to the Sun" in a manner above all praise; but the audience interfered, and kindly forbade him proceeding farther. Mr. Knowles used to direct his pupils to hear some preachers whom he recommended as models of oratory. Mr. Stark, a Secession minister at Dennyloanhead, was frequently mentioned, and when he preached in Glasgow, Mr Knowles found the time and place and himself and his pupils were accustomed to be present.





No. XII.

POPULAR MUSIC.

FOR some years in the early stages of the nineteenth century, there was for a time something like a musical mania amongst the young men of the age. It was not deemed that education was completed without a period more or less devoted to music, however deficient in the organ of tune the young men might be. The violin was considered rather vulgar, and not so much respected as were wind instruments. The flute, the flageolet (single and double), the pandian reed, and even the Jews' (jaws?) harp were all great favourites, and some even boasted of the whole range, though, in the opinion of their friends, they were novices in all and each. The flute was the most popular, and there were several teachers, with many pupils. Mr. Goold, who at one time was a Regimental bandmaster, and then an aged and reverend grey-haired gentleman, had his academy in Wilson Street, while a younger man, Mr. Nicol, was in great repute, and visited the homes of his pupils to impart instruction to them. When a youth was asked as to his knowledge of modern languages, it was no uncommon answer to hear that he was receiving instruction in, or had

acquired the knowledge of the *German* flute. It was not unusual for a young gentleman, when asked to parties, to carry with him his instruments, and on being pressed to perform (as ladies in modern days to sit at the piano), with many excuses, he at length complied, and to his own satisfaction, though perhaps not so much to that of the assemblage, discoursed discord instead of sweet melody. Sometimes two or more were called simultaneously to perform in concord, or discord, at all events with sufficient amount of noise. Throughout the ancient city there was heard, from early dawn to dewy eve, the echo of the patient and diligent flute or flageolet player learning his lessons, not much, however, to the pleasure of the vicinage. On one occasion a performer, when delighting his party with a piece on the double flageolet, called the attention of his auditory to the fact of his wondrous instrument as being *singular*, a wit present thereon remarked that so far from it having that character it was decidedly *plural*, however *singular* might be the performer. At the same time that Young Glasgow were warbling their dulcet notes throughout its streets, then limited by Jamaica Street and George Square, a still more noisy educational military demonstration in music was daily heard on the Green. At a shady, sylvan spot, opposite to the foot of Charlotte Street, the young drummers, fifers, and trumpeters were assembled under that potentate, the *drum* (or *ursa*) *major*. The noisy discord was much louder in the open expanse than the more sparse, though perhaps not much less accurate, rendering of music in the neighbouring town. This wide-spread contagion for music concentrated in several coteries for its cultivation, more or less aristocratic or plebeian. The chief association was known as the "*Philharmonic*," and comprehended the best performers.

Their arrangement was every winter to meet successively in each other's houses. The instruments in cases (very similar to infant coffins), with music standards, were forwarded to the place of assembly in the forenoon. The host for the evening had the privilege of settling the programme, both for instrumental and vocal music. Meeting at six or seven o'clock, the first section of the evening was devoted to orchestral performances. At nine o'clock supper was announced, and then over a bowl of rum punch (for the epoch of tumblers had not been reached), glees and catches, sometimes diversified with solos, were enjoyed until late in the night. This society had one or two public performances in the Assembly-Rooms, in Ingram Street, which were known as the "Subscription Concerts." On these occasions, one or two celebrities in the musical world were procured from Edinburgh, and sometimes from London. On one such occasion, a Signor Yanawitch, a celebrated violinist, was secured as the leader. This foreigner was somewhat displeased with the *furor* of some of the gentlemen performers. One especially, John (known better as Johnnie) Brown, who was *facile princeps* in the manufacture of the famous Glasgowerum-punch, and also an enthusiastic fiddler. He, however, when he wielded the bow, became, as it were, galvanised, and so drowned his fellows in their strains. Once and again did the leader, in the course of the night, beseech him to play somewhat more softly. At length his neighbour, who played at the same stand, silently and unobserved drew the bow of the *strong* man across the tallow or composite candle—gas being then a thing of the future. After the next piece had been played out, our hero remarked that surely His Excellence must now be gratified, for he never before knew himself playing so softly, and so much to his own

delight. It is needless to say that not one note was raised, notwithstanding his energetic endeavours to take the chief part in the common effort. In midst of this musical fray, the kindred dance was not omitted. The family of the Lows, who for generations had been instructors of the disciples of the light fantastic toe, had their rooms on the east side of Miller Street, where in the evenings of winter might be seen grown-up men with great avidity learning, or threading the mazes of the waltz, the quadrille, and galop.





No. XIII.

SCIENTIFIC AND PHILOSOPHICAL LECTURES.

FOR many years during the early part of the present century the only popular scientific lectures delivered in Glasgow were by Dr. Andrew Ure, in the Andersonian Institution. The place was a large circular hall, admirably adapted for the purpose, on the west side of lower John Street. The under portion of the building was tenanted by a painting establishment, the odours of whose pigments often were made subjects of complaint by the frequenters of the Hall of Science. Dr. Ure was a son of a worthy cheesemonger, whose shop and house were one on the west side close to the Flesh Market, in what is now known as King Street, but at that time it was called New Street, having, along with Candleriggs, been recently opened. The Doctor commenced private medical practice, but, unfortunately, as was said, his father having been displeased at his not following the family business, showed his hostility in his will in favour of a younger son, who subsequently was a writer in Glasgow. The Doctor called on Mr. Anderson, a well-known writer, and getting his father's testament into his hands, consigned it to the flames. This

much injured the Doctor in his profession, but set him still more keenly to scientific pursuits. He had a series of popular lectures on natural philosophy on the Tuesdays and Thursdays during the winter months. The original subscribers to the institution had a life-ticket, whilst the small fee of one guinea secured a ticket for the season. Fortunately "Nestor" had possession of a life ticket, and for many years was constant in his attendance. Astronomy one session began, and on the following closed the course. But chemistry was the forte of the lecturer, and the chief delight of his class. Now that many years have intervened, these lectures still hold distinct possession of memory, and of many series since heard, none can surpass, in the writer's estimation, those of this talented lecturer. As an experimenter Dr. Ure was eminently successful. Whenever the experiment proved otherwise, with the greatest coolness he would observe that he was glad it so happened, because it taught him wherein the error consisted, and so next evening he promised that the experiment would be repeated with undoubted success. But the expectation was sometimes disappointed. The lecturer chiefly delighted in electric experiments, in all their different phases. A bladder fixed in the upper part of the hall was exploded by a wire connected with a Leyden jar on the table. The Doctor would then speculate on the future; and the writer distinctly recollects his prophetic sayings that messages might be instantaneously sent by some such medium from distant places. He also said that the day might come when by the magnetic spark all the lamps in a town might be simultaneously lighted. Gas was sometimes made use of to light the hall, but frequently it either danced in tremulous movements or altogether disappeared, leaving the audience in total darkness. The Doctor

got gas introduced into the shop of Mr. James Lumsden stationer, in Argyle Street, some few doors west of Virginia, Street. Shortly after its introduction, a fire occurred in that shop, and had the effect of greatly retarding the general introduction of gas into dwellings and shops. A circular rail was occasionally placed round the lecture table, and a toy locomotive was set in motion, which often leaped from the mimic rail, and took up its position on the lap of some fair disciple of science. The lecturer often astonished his audience by venturing his opinion that travelling might in the future be obtained at the speed of some twenty miles in the hour, a prediction which at that time met with the laugh of incredulity. The telephone was not entirely unknown. One illustration was called the "*invisible girl*." A tin globe was suspended on a standard, with large auditory horns on each side. A gentleman or lady was placed in another portion of the building, and a hollow tube communicated between his position and the orb. The invisible person was then interrogated, and responded in suitable terms, and sang ditties as desired. A mirror adroitly placed enabled the unknown to answer questions which required vision. The speaking and melody appeared to proceed from the ball. Dr. Ure dwelt in South Wellington Place, opposite Nelson's Monument. He latterly retired to and died in London. He was author of a "Chemical Dictionary," which at the time was considered no mean authority in that science. Somewhat later in the century Dr. M'Kenzie, the celebrated oculist, gave lectures in the same hall on popular anatomy, which Nestor attended. A celebrated and eccentric preacher, Neil Douglas, discoursed in the hall on Sabbath nights. He was greatly in advance in political opinions, and in the year 1817 brought himself under criminal prosecution for seditious

preaching. He was tried before the High Court of Justiciary in Edinburgh, was defended by Francis Jeffrey, and acquitted.

The most numerous class at that time in the Andersonian Institution, taught by Dr. Ure, was on Saturday nights, on Mechanics. As this class led to some important and not well-known events, which resulted in the formation of the Mechanics' Institution, the first in Great Britain, the particulars may be reserved to a future paper.





No. XIV.

THE ANDERSONIAN AND MECHANICS' INSTITUTIONS.

AR. ANDERSON was for 41 years Professor of Natural Philosophy in the University of Glasgow. For many years he gave lectures in the forenoons on Mechanics to a class whom he designated the *Nontogati*. By his Will he bequeathed his apparatus and fortune for the foundation of a University. It was supposed that he designed it to be a rival to the College; and now, by good management and the amazing increase of population, it has become indeed such. His Will was somewhat curious and fanciful. The design or object was "for the improvement of human nature, of science, and of the country where we live"; and especially "the ladies of Glasgow were to be admitted, and thereby to be made the most accomplished ladies in Europe." The trustees were to be 81, with nine visitors, and a staff of 30 professors, "who were not to be allowed to be drones or triflers, or negligent of their duty in any way"; and as to the students, "no men were to be admitted who were disorderly, talkative, ill-bred, or intoxicated, and no women who were giddy or uncivil in their manners." The trustees erected a small hall and apartments on the west

side of lower John Street. Dr. Garnet was the first lecturer, who left after four years for the Royal Institution in London. Dr. Birkbeck succeeded in 1799. In 1800 he was waited on by Alexander Robertson, a patternmaker in Gorbals, and Daniel Black, teacher of mathematics, at 76 Hutcheson Street. Their object was to solve an odd question—whether the year 1800 was the completion of the eighteenth or the commencement of the nineteenth century. This question being discussed, Dr. Birkbeck proposed a separate class, to meet on Saturday evenings, especially for mechanics and artizans, on payment of a small fee. This was entered on with great spirit and success. Dr. Birkbeck removed to London, and was succeeded by Dr. Andrew Ure. This gentleman gave lectures on Tuesday and Thursday evenings, and, with still greater encouragement and success, on Saturday evenings. This last became the chief attraction of the artizans and general public, and a large library was gradually accumulated. In 1821 a movement was made to present Dr. Birkbeck with an address, and to ask him to sit for his portrait. The members of the Saturday Evening Class, or Mechanics' Class as it was called, desired a recognition of their *status* as an independent body, and that the library should be declared the property of the mechanics. This led to a controversy somewhat acrimonious, in which it was contended by one party that the origin of mechanics' classes belonged to Dr. Anderson, and not to Dr. Birkbeck. Mr. Walter Ferguson, clothier, was then President of the Anderson's Institution, and John Douglas the Secretary. The correspondence between the directors of the Institution and the committee of the class will be found in the first volume of the Glasgow "Mechanics' Magazine," published by W. R. M'Phun, whose shop was then opposite the Tron Church.

This controversy in 1822 resulted in the disruption of the parent Institution, and the formation of the Mechanics' Institute, the first in date in the kingdom. Lord Brougham took considerable interest in the origin of the Institution, and Dr. Birkbeck gave a loan of money for its formation. Its first *habitat* was an old Secession meeting-house in Inklefactory Lane, leading from College Street to North Albion Street. Dr. Dick was long the pastor of this church, and removed with his flock to the new building in Albion Street. The upper portion or gallery of the church was made the lecture hall, and the area below was let for stores. It was often in joke said that the newly-launched Institute had at once become *High Church*. Mr. James Watson, then a clerk in the Thistle Bank in Virginia Street (now worthily Sir James) was the President in the year 1824, and, with the exception of perhaps one other, the whole fifteen members of the original directory are now dead. The first course of lectures on Chemistry and Mechanics was delivered by Mr. Steel, and attended by 1,000 students. Dr. James Macfadyen delivered a course on Natural History, numerous attended. Dr. Macfadyen was son of Mr. Macfadyen, music-seller, whose shop was in Wilson Street. He had his surgery in Ingram Street, and afterwards received the appointment of Curator of the Royal Botanic Gardens in Jamaica, where he died. He published the "Flora Jamaica." Dr. James Brown gave a series of lectures on Popular Anatomy and Physiology. Dr. Brown was a native of Paisley. He had his surgery on Anderston Walk, at the top of York Street. A library of 2,000 volumes was speedily acquired. Among the donors was Dr. Chalmers, who presented a superbly-bound volume of his astronomical discourses, with this holograph note on the blank page:—"To the Mechanics' Insti-

tution of Glasgow, from one who wishes well to its prosperity, and heartily rejoices in every design that is creditable to the working classes, and that is fitted to advance them in the scale of moral and intellectual cultivation.—Thomas Chalmers.” As mention has been made of Mr. John Douglas, it may be noticed that he is the “Gander,” who is made to assume a prominent position in the “Noctes Ambrosianæ” of Blackwood. His chambers, in company with Mr. Hugh Ferguson, were on the south side of Hutcheson Street. He was well known as a wit, and considered the best punster in Glasgow. On visiting one day the Mechanics’ Library, his eye rested on the volume of Tom Moore, “The Love of the *Angels*.” The “‘Love of the *Angles*’ surely must have been meant for this place,” quoth the humourist. He was very handsome, for which reason he received the name of “Adonis,” but in respect of a fault in his lower extremities, always wore very broad cloth pantaloons, and he used to remark it was his “*loose habits*.” One day, on entering the Tontine Reading-Room, at the Cross, he was followed by a little cur. “Is this your dog?” inquired the keeper. “No,” answered the wit, “you should know I am *Dogless* (Douglas).” He took great interest in furthering the agitation preceding the Reform Act (still called the Reform Bill) in 1832. He was the foremost in the many processions to, and orator at mass meetings held on, the Public Green. He had a stentorian voice, and his usual exordium was in the words of Brutus—“Britons, countrymen, and lovers, hear me for my cause, and be silent that you may better hear.” Mr. Douglas was subsequently appointed Clerk of the Peace for Lanarkshire.



No. XV.

THE COMMISSARY COURTS.

THERE was an ancient, ugly building abutting on the south wall of the Cathedral, which was removed in the early part of this century. This was the Commissary, Consistorial, or Bishop's Court-House. There were two such jurisdictions—the one the “Commissariat of Glasgow,” and the other that of “Hamilton and Campsie.” These Courts had jurisdiction in all matters of Testaments, Executry, and Scandal. Under the last class of cases there was the ancient form of *Palinode*, when, with the white sheet on shoulders and candle in hand, a recantation and apology was made. In the present century this was modified to an increase in the award of damages, failing the ordeal not being satisfied. There was also a sort of small-debt jurisdiction in these Courts (though conducted in the ordinary form of process), to the extent of £40 Scots (£3, 6s. 8d.). The territories of these Courts were very extensive, and were made up of parishes and parts of parishes. Glasgow north of the Clyde was within the Glasgow tribunal, whilst Gorbals and all south of the river was in the other judicatory. Even parts of the counties of Ayr, Renfrew,

Stirling, and Dumbarton were within the limits of the Commissaries. There were instances of actions for small accounts being brought against the dwellers of these remote counties to answer at Glasgow Cathedral. The Glasgow Court had an Edinburgh advocate as principal, and that of Hamilton had a writer in Hamilton. Archibald M'Donald, advocate, was principal Commissary of Glasgow, afterwards William Erskine. The Hamilton and Campsie Court had William Hamilton, writer in Hamilton, as the principal. In the commencement of the century the Deputeship of both Courts was combined with the office of Sheriff Substitute, then held by Mr. Robert Graeme. Afterwards the office was held by Mr. Falconer, whose house and chambers were in the tenement in Trongate at the top of Stockwell. Mr. Falconer had a large conveyancing business. In his old age he wrote a most distinct and even elegant hand, which he attributed to the fact of his occasionally extending some deed in his office. On Mr. Falconer's death the Deputeship was disunited. The Depute as such became a member of the Faculty of Procurators, which was then the closest of all close incorporations. A gentleman was reported to have purchased the appointment from the Hamilton judge, and thereby leaped the barrier. In 1826 the inferior Commissariats were abolished and merged in the Sheriffdoms. In the New Court-House at the foot of the Green the Commissary-Depute bade farewell to the bar in the words of the Speaker of the Scotch Parliament at its last session—"There goes the end of an auld sang, God save the King." The Sheriff Court was little known in these days. The judicial business was divided between the Commissaries and the Court of the Magistrates. Mr. James Reddie (whom Lord Brougham worthily designated as Lord Chancellor of Scotland)

became senior assessor of the Burgh Court, which then became the chief judicatory for Glasgow. Last century the profession who practised in the Cathedral Court were very select and of a very primitive order. Their houses and chambers were centred about the Cross, the Saltmarket, the Gallowgate, and High Street. One aged and respectable gentleman, long blind, had his residence in Stirling Street, South Side, in the same tenement wherein the Sheriff-Clerk's office in the beginning of this century was located, presided over by Mr. James M'Hardy, then a young, raw, but civil lad from Aberdeenshire. The ancient scribe gave many racy anecdotes of the consistory bar. On the Court day, which was Thursday, the professional brethren moved upwards, and were to be found by their several clients in the respective taverns which surrounded the Cathedral. The profession were said thus to be found in the "Inns of Court," if not to *eat* their commons at least to *drink* them—the drink then being home-brewed ale, but somewhat potent. One of these worthies had a stereotyped form of defence, at once a sample of brevity, and its essence—wit. It briefly ran thus:—" *The defender denies the libel in toto* (these last words being in capitals). To this was appended, as a plea in law, "Truth is as bold as a lion." This was not far removed from the modern pleas in law when first introduced. It was not then uncommon to read the pursuer's plea thus:—"The debt being due, the pursuer is entitled to decree, *with costs*;" or for a defender the conclusive plea was:—"There being no debt, the defender is entitled to absolvitor, *with costs*" (the addenda being always emphasised). It was said of this scribe who thus lionised truth, or some brother equally honest and true, that he often hinted ingeniously but not ingenuously that it was a wise thing to show the Commissary it was not for lack

of money or to gain time that the defence was offered, that a pound note of the Ship Bank should be appended to the defence. The simpleton who swallowed the bait might experimentally see Bob Carrick's "promise to pay" attached by a pin or wafer, which it may be conjectured was not left to the Commissary to unloose. The bench to the last was surmounted by the Royal arms and the initials C. R. II. (Carolus Rex Secundus). The Faculty of Law sat at a round table, wearing gowns often the worse of the wear, and with an inkhorn attached to a button and a goosequill behind the ear. The general conduct of the bar and the practice of the Cathedral Courts may be guessed by some of their rules. Amongst the fines and penalties enacted in 1668 there are enumerated :—"Every pror. who reflects one against another by word or writt or saying, yea ar impertinent, to pay to the box before he be hard 12s. *Item*—That everie one who interrupts their brother in pleading whill (until) he have done, and the pursuer to begin, then the defender, 6s. *Item*—That neither pror. nor servant be clattering within the bar, under the paine of 6s. *Item*—That no pror. spake in any mane's caus except he be employed, under the paine of 6s. *Item*—That no man swear or bane *within the Court*, under the paine of 6s. *Item*—"That every pror. be silent after the Commissar's command, under the paine of 6s." A key to some of these somewhat harsh rules may be found in an addenda to the table of the Clerk's fees :—"There ar lykwyse the Clerke's mane's *drink money*." A curious remnant of the ecclesiastical formula, up to the time of the abolition of these Courts in 1826, was that no decree could be given at the first calling of a case, all cases being with "continuation of days." On presenting the libel, or summons, to the Clerk, the Procurator was presented with a printed slip, some

ten inches in length, called a "long summons," on which merely the names of the parties were entered. This being called by the Clerk, if no appearance was made, it was endorsed "called and continued," and decree could not be obtained until a second calling. This unnecessary formula was adopted into the first Justice of Peace Small-Debt Act, and a citation *de novo* was made essential to obtaining a decree in absence where there was not a personal citation. For non-observance of the continuation, recourse in one case became necessary to the Supreme Court, and the Depute-Clerk of the Commissary Court (Mr. Couper) was found liable in the expenses. For some time in the present century, to mark the connection with the Cathedral, when the Courts had been removed to the foot of the High Street, it was customary to commence and terminate each session by the Commissary on these days sitting in the old or Consistorial Court-House. Indeed, until the transference of the Commissary Courts to the Sheriff the initiate of admission to the ancient Faculty of Procurators was completed in the former Court. The old Court-House contained a confused mass of manuscripts of more or less value and importance. They were frequently pillaged by archaeologists for their lore, and as often by others for baser purposes. It has been reported that a quantity of these valuable papers were intentionally burned. The remainder, under the care of Mr. Colin Dunlop Donald, who became their custodier, were transmitted to the Register House, where some *Monkbarns* may yet disentomb many valuable documents connected with ancient Glasgow. The following is a summons found in this pile of legal lore, which may throw some light on the small strifes which then often deluged the Courts of Justice:—The summons sets forth "that James Fergus, leather currier in Glasgow (the com-

plainer), about six weeks ago, at least within the last six months, had a pair of fine canarie birds : That the hen of these pair laid four fine eggs, and after laying of them the hen turned sicklie : That the complainer communicated this circumstance to John Macindoe, tinsmith (the defender), who at this time had a pair of canarie birds, and his hen had three eggs : That the defender bargained and agreed with the complainer to take his four eggs and lay them below his (the defender's) hen, and she would bring out the whole *seven* eggs, and whatever young ones were produced from the whole *seven* eggs, the complainer was to have the *half thereof* : That *five* birds were brought out from the seven eggs, but one of them died, and there still remains four birds, said to be fine cocks, in perfect good health, and able to pick seed for their own preservation : That the said defender now refuses to give the complainer any of the said four birds : Therefore, the said defender should be decerned either to deliver to the complainer the one just and equal half of the said four birds after drawing cuts for the first choice, or to make payment to him of £1, 1s. sterling as the value thereof, or the value of his four eggs, together with 15s. of expenses of process, or such other sum as shall be modified at sentence." The summons is dated the 21st July, 1768. It will be observed how providential it was that the issue of the *seven* eggs did not come to their full time, as two miscarried, and again how one of the *five* coming into existence died. Had there been an odd number the judgment of Solomon could scarcely have obviated the legal difficulty. But recourse to the lot might perhaps have cut, if not untied, the Gordian knot.



No. XVI.

COURTS OF JUSTICE.

THE highest tribunal was the Spring and Autumn Justiciary Circuits. "The Lords," as they were termed, generally arrived in town on the evening preceding the day of the opening of the Court. They frequently were guests of Sir Islay Campbell (formerly President of the Court of Session) at Garscube House. The Magistrates in carriages met them on the road some miles from town, and preceded their carriages to the city. The bells rang a peal so soon as the pageant entered the town. The Judges alternately took up their abode in the Black Bull Inn (kept by Mr. Burns), in Argyll Street, between Glassford and Virginia Streets, and at the Star Inn, top of Glassford Street (kept by Mr. Younghusband). Great crowds were assembled to see the arrival of their Lordships, and the vulgar often wondered that they appeared so like to bare humanity. It was often remarked how, when the arrival should have been marked with so much pomp, their departure should be wholly unnoticed. The Judges walked in procession to the Court House with an escort of infantry, but no music save the occasional shriek of the Court trumpeters, which at

that time was far from being musical. The Magistrates walked foremost with cocked hats and golden chains, preceded by some dozen javelin men dressed in red coats. The three Sheriffs, with Court swords, were preceded by half-a-dozen old Sheriff-officers carrying long staves or batons. These men wore the livery of the Duke of Hamilton, the Lord-Lieutenant of Lanarkshire, which consequently made them have a servile or flunkey-like appearance. The Court-House was in a building behind the Old Jail at the foot of the High Street. It entered from Trongate by a stair abutting on the prison. During the sitting of the Justiciary Court, the High Street, for some distance, was covered with bark. This antidote of noise at that time was almost a general mark of sickness in the mansions of the citizens in Trongate and Argyle Street. Large crowds continued to loiter around the Court-House, and look upwards to a large window which opened to the High Street. There was a very small space for the accommodation of the public, who gained admission by a gratuity to the Cerberus of the door. Whenever a person was seen to come from the Court, he was surrounded by the motley crowd with the question, "Who is their Lordships now *sitting on*?" The informant had to satisfy the earnest and ardent outsiders with full details of the proceedings going on within the sacred precincts. The same question as to the session of the minister of justice is now applied to the minister of the Gospel. "What minister do you *sit under*?" The ministers of the *Broad Church*, of course, behove to be the most *weighty* if not the most *orthodox*. Seldom did a circuit pass that one or more criminals were not condemned to death. The condemned cell was in the upper storey of the Jail in the High Street range behind the Steeple. Idle

crowds continued daily to look up to the iron-grated window with wild speculation of what might be transacted within. The crowds increased as the day of doom drew nearer. The crowd occasionally turned their eyes to the windows of a house in the High Street, opposite Bell's Wynd, where a man, James M'Kean, had murdered the Lanark carrier by cutting his throat. The man was afterwards hanged in 1797. But the memory of that event long lingered in Glasgow, and often was made the subject of story around the fireside. Before 1826, the verdicts of a jury were in writing, and, from mistakes in the writs, frequently the criminal escaped from sentence. To secure accuracy, a writer, or law agent, was uniformly selected as one of their number. The envelope was sealed, and if the verdict was one of guilty the seal was in black, otherwise in red wax. So the culprit and audience thus learned the result before the seal was broken. The period between the sentence of death and its execution was generally a month or six weeks. During that interval, prayers were always offered in the churches in accordance with a request read by the precentor—"A man—or woman—under sentence of death." Generally great exertions were made to obtain a respite or commutation of the sentence. Frequently a respite for 14 days was the prelude to a commutation of the sentence to one of transportation for life. In the early portion of the century, a young lad, Grindlay by name, and whose father was a respectable baker, was condemned to death for housebreaking and theft. The lad had been educated in the Grammar School, and great excitement prevailed among those who had been his school companions. Vast exertions were made to save his life, and after much hesitation and difficulty, these were crowned with success. It is worthy of notice that the last death

sentence inflicted by a Sheriff, and carried into execution, was at Glasgow, on 8th December, 1788, on a man William Scott, for the crime of housebreaking and theft. Occasionally a trial for murder occurred at the Circuit. Sometimes the criminal was defended by Mr Jardine, son of the Professor of Logic. On one occasion Mr Francis Jeffrey, in his early days, successfully performed the duty. The populace had their feelings excited in the issue, and on one occasion an acquitted murderer narrowly escaped Lynch law. Placards were posted up with the couplet:—

“ Fifteen geese, along with an ass,
Who hang the thief, and let the murderer pass.”

The executioner, or hangman, at one time had his house near the Cathedral, where the gallows was at that time planted. Latterly his dwelling was at the foot of Montrose Street, adjacent to the Meal Market. When the new jail was erected at the foot of the Green, this capital functionary was accommodated there. On the birthday of King George III. (4th June), the roughs of the town, to show their sense of the impolicy of capital punishments, were wont to wreck the hangman's dwelling, before he took refuge in prison. His few moveables were often made into a bonfire, augmented by the boxes of the night policemen, which were most ponderous articles fitted up for the public guardians to rest or sleep in during the intervals, when they were called on to wake the slumbers of the citizens, by loudly proclaiming the hours and the state of the fitful weather. One Thomas or Tam Young long held the office of headsman. He was to be seen every day taking his solitary walk in the public Green, escorted by one or two ugly bull dogs. The gallows-tree at the Cross was a strange erection,

fixed with many ropes upright to the Steeple. Afterwards, when death was inflicted in front of the Jail, at the foot of the Green, a large box or chest was formed as the gallows. It was erected in a wright's yard then in Buchanan Street. It was frequently visited during its erection by morbidly curious people. It could be separated, and each board was numbered, and so could be easily put together. There were four or five who were at the time of its construction under sentence of death. Tamas having been taken to see the machine, and to give his opinion as to its accommodation, naively replied that "four could be *comfortably* hanged on the beam, but not more." That number did, in 1819, expiate their crimes on this ill-fated machine. When there was one criminal, he was made to signal his readiness for death by dropping a white handkerchief. When more than one the signal was given by one of their number. In some instances, where there was a deadly suspense and silence, it was not uncommon for the executioner to hint to the culprit that he was delaying the fatal signal too long. The box at one time was so constructed that the bodies of the culprits dropped down, and were hidden all but their heads covered with white caps. Letters of remonstrance appeared in the newspapers, and in consequence, the outer wall of the box was cut and lowered so that the struggles of the victims might be better seen. From the position of the field of death, it was no uncommon saying among the vulgar to vow revenge, adding, "I'll do it, though I die with *my face to the Monument*." It was said of one lad, regarding whom, from his precocity in crime, some aged sybel had predicted he would die with his shoes on his feet, so to falsify the prophecy, he kicked off his shoes on mounting the scaffold. Instantly on the men being cast off there resounded in the

crowd and throughout the city the sale of the last "dying speech and behaviour of the unfortunate men who this day were executed." One of the earliest literary attempts of "Nestor" was a portion of a bill of this melancholy character. He thought that some admonition might be given to the assembled multitude. He therefore penned a short grandiloquent paragraph, which he placed in the letter box of one Muir, who was wont to be the printer in Princes Street or Gibson's Wynd. It was with proud heart he found his contribution accepted, and his production of youthful efforts thus receiving so wide, though somewhat melancholy, circulation. On one occasion, when three suffered the extreme penalty of the law, one had a white garment made, at his request, for his last appearance in public, which gave him an unusual aspect. In the early part of the century, the Magistrates attended executions wearing white gloves and carrying white peeled rods, or wands—a curious custom which archæologists might solve. It may have reference to the rods of the Roman lictors. The sentence at that time was carried out between two and three o'clock in the afternoon, and the Magistrates afterwards dined together at a hotel. Whilst the place of execution was at the Cross, and the drop very unartfully constructed, a victim, when the drop fell, had his heels on the permanent part of the scaffold, and so was swaggering in a most harrowing manner. A Town-officer, named Calder, sprang forward and gently touching the man made him swing forward; for this act he received credit from some and censure from others. It was the custom, at one time, to have a public religious service on the day of the execution in the court-hall. There was a great demand for admission. The doomed were brought from their cells to the hall—the

Magistrates were seated on the bench—prayer was offered by a clergyman—wine was tendered to the condemned—and all then proceeded to the platform for the last act of the drama of death. Frequently small birds, attracted, perhaps, by the white head-dress, took their place on the cross-beam, and even on the heads of the doomed. This was considered by the gazing mob ominous of innocence, or in some way connected with the passage of the spirit to another state of existence. One anecdote, out of many, may be related of Young, the hangman, who was considered to be somewhat of weak mind. An execution was to take place at Dumfries. Such operators were then few. A correspondence was opened between the Magistrates of the southern burgh with those of Glasgow for the loan of Tamas. Richard (or Dick) Henderson, one of the city clerks, conducted the correspondence. Tam was rather exorbitant in his fee for the delicate duty, knowing that there was little competition. The southern Bailies scrupled at the amount of the demand. Every morning Tamas appeared at the clerk's chambers to learn if there were any tidings of agreement. At length Dick, who was a wit of no small degree, cautioned the applicant for employment with the very quaint remark, "Weel, Tam, I suspect you will find it true in yours as in all trades and professions, you must *just live and let live.*"





XVII.

JUSTICIARY CIRCUITS.

HERE were only two circuits, spring and autumn, and only one court-room, with the two Judges taking the trials in rotation. The accommodation for the public was so circumscribed in the new Court-House as to render it necessary to admit by tickets. This was made a great theme of grievance in the public papers. A score of passports were daily sent to the Dean of Faculty, then Mr. John Lang, for distribution among the law apprentices. So great was the pressure that the outer gates were kept by military guards. On one morning whilst the soldiery were keeping back the crowd a bayonet slipped from its musket and hit a stranger, one Mr. Smith from Alyth. The weapon wounded and bled him on the head, and the crowd, conceiving that the injury was intentional, raised a very considerable riot. The Judge then used tediously to read over to the jury his whole notes of evidence, and it was not uncommon for a juror to correct the Judge in some of the details. The newspapers usually stated the charge as being impartial, but in fact it was more a second address for conviction. In a trial for assault occurring in a village in the Upper Ward of Lanarkshire,

there was a question of identity raised by Mr. Erl Monteith, the counsel for the accused. The affair took place after sunset. But the Judge in his charge remarked that there may have been moonlight. The counsel interrupted by saying that he had proved that there was no moonlight that night. The Judge still continued that there may have been gaslight. The counsel again checked the Judge by bringing to his recollection that he had proved there was no gas in the village. Still the Judge, nowise disconcerted, calmly remarked, "that there might be starlight, and other circumstances," and the accused was convicted. The jury were not balloted, but were picked out by the presiding Judge from the lists which were prepared by the Sheriff-Clerks of the three counties. The jury were kept standing whilst the Judge read over to them his notes of evidence. Lord Cockburn was the first who abolished this servile position of juries. At a Glasgow Circuit he addressed the jury—"Gentlemen, you will just stand or sit as you find it most convenient for yourselves." A paper which Henry Cockburn, whilst at the bar, wrote in the *Edinburgh Review* led to much of the improvement in criminal trials. Lord Cockburn disliked all pedantry. A medical witness, in a trial for assault, read his report that the injury resulted "in a facial abrasion of the cuticle." His Lordship remarked, I suppose in plain language you mean a "scart on the face." It was usual, especially with one Judge, when the verdicts were not in accordance with the views of the Bench, to receive it with the implied censure—"Gentlemen, the verdict is *yours* not *ours*." A Glasgow merchant at last did away with this by indignantly retorting, "My Lord, the jury do not require to be told that the verdict is *theirs*." The jury were supplied with paper for note-taking, which

was not always used. On one occasion, when retiring to their room, a ready writer, who had taken copious notes, was asked by a fellow-jnrer who had left his sheets wholly blank if he would spare him a sheet or two of his material ! On another occasion a juryman left his paper in the box, and on examination it was found written in large text from top to bottom, with one uniform line, "*John struck James first.*"

At a Circuit in 1817 there was a trial noted for three young counsel appearing in defence of the prisoners. Three men were arraigned for a highway robbery on the road to Tollcross. The amount of money was small, but the panels were notorious characters, and one at least was designed for the gallows. Each culprit had his separate counsel, much against the remonstrance of the judges. Every advocate took a separate line of defence. The first who spoke was William Menzies, who afterwards became 'judge at the Cape of Good Hope ; the second was E. D. Sandford, who afterwards became sheriff of a southern county ; the last who spoke was Duncan M'Neill, who became Sheriff of Perth, Lord-Advocate, Lord Colonsay of the Court of Session, and latterly in the House of Lords. His line of defence was that the robbery had not been proved. No money was found on the culprits on their apprehension, and he argued that there was no evidence that the men, who were drunk, had any money to lose. He calculated their progress through many public-houses, and showed that they had spent much more than they recollected. The issue was that the young advocate succeeded in getting a verdict only of assault but not of robbery. Thus the capital sentence was avoided. About this time a celebrated trial took place. A regiment in the Barracks had frequently got into discord with the

citizens. One night, in the Trongate, opposite the Tron Church, a serious conflict ensued. A young officer in passing drew his sword and called on the soldiers "*to fall in,*" with the intent to lead them back to the Barracks in the Gallowgate. A Mr. Scott, foreman to Mr. William Buchanan, house painter, whose premises were in Hutcheson Street, on the site now occupied by the City Chambers, happened to pass. Thinking that the officer was about to take part with his men against the townsmen, he sprung out and seized and broke his sword. He was brought to the bar of the Circuit. The Judge (Lord Hermand) in charging the jury, became almost frantic at the daring act of the painter. "Gentlemen," he bawled, "the sword was given to this officer by His Majesty, and none dared to take it from him except him who gave it. Had it been I that had the sword, and the painter had sought to have deprived me of my weapon, I would—I would—I do not know what the consequences would have been." His Lordship at this stage almost lost the power of speech, and his colleague (Lord Justice-Clerk Boyle) brought to him a tumbler of water from the closet behind. The man was acquitted, and the audience applauded, on which the Judge ordered the court to be cleared, which was done by a party of soldiery with fixed bayonets. At this time it was usual for the Judges, in inflicting sentences of any kind, to address the convicted at very great length, and the sentences were read by the clerk in certain adjusted forms, especially in sentences of transportation, which were generally for 7, 14, and 21 years, with the express certification that if they returned they would suffer death. Their Lordships indulged at great length on the rigid nature of the law in the penal colony. In one of these long addresses a young girl got tired, and interrupted his Lordship with the exclamation,

“Never mind, my Lord, I’ll get a black man there.” His Lordship nowise disconcerted, merely interjected, “Then, deeply sympathising, as I certainly do, with the black man, I was going on to say, before you interrupted me, that if you ever again be found swerving from the paths of honesty you will find a severer law in that region than you have found in this.”





No. XVIII.

COURTS OF JUSTICE.

THE Sheriff Court was held on Wednesdays, the Commissary Courts on Thursdays, the ordinary Burgh Court on Fridays, and the Justice of Peace Courts for debts not exceeding £5 were held on Mondays. The Magistrates had a weekly Court for sums under 40s. called the "Court of Conscience." The Magistrates there officiated without an assessor. Often the conscience of the litigants was much exercised, and legal principles were often set at nought by the judges. The same easy course of justice was observed in the Court of the Justices, though Mr. Glen, their clerk, was in attendance to advise, but his advice was not always regarded. Mr. Glen was the first writer in Scotland who treated at length of the important subject of bills. Mr. William Forbes, advocate, was the only author who in Scotland had previously treated this subject in 1703, when these documents were little known. Mr. Richard Varry, father and son, succeeded Mr. Glen in office. The Sheriff Court being much disliked, the Justice of Peace Court was had recourse to on many matters not now permitted. Wherever it was alleged that the dispute might lead to a breach of the

peace (and that admitted of indefinite extension), the jurisdiction was uniformly entertained. "Nestor" recollects a dispute decided by the Justices as to the right of a shopkeeper to place his sign-board on his neighbour's wall. The clerk's office was first in Brunswick Lane and afterwards in St. Andrew's Square, where also the Sheriff-Clerk for a time had his office. All the Courts except that of the Magistrates were held first in the Justiciary Court-House at the Cross, afterwards in the new hall at the Green. The Magistrates' Court was held in what was designated "the *Laigh* Council Chamber," but where the *high* chamber was seemed unknown. It was supposed to mean the Town Hall in the Tontine, now little known and never used, where proofs at that time were conducted on the Tuesdays under the conduct of Mr. Robert Thomson, the second Town-Clerk. The Sheriff Court was long a mockery of justice. The Sheriff-Substitute, Mr. Daniel Hamilton of Gilcurscleuch, a retired officer of the army, whose dwelling was in Queen Street, sat on the bench reading the *London Courier* three days old. The whole business was transacted at the table by Mr. James M'Hardy, the depute-clerk. He read the interlocutors, which were generally in a couple of lines, very properly despising all *rationes*, and dispensing with notes. Next came the roll of appointments. The bar then consisted of apprentices, as the masters disdained such appearances, though the table of fees had its appropriate charge for "attending Court when interlocutor was pronounced." When the roll was called one juvenile voice exclaimed "*circumduce*" or "*hold as confessed*." But another equally puerile was heard to yelp "*continue*." These cries were oft and again repeated. The clerk was at a loss to decide on the question thus vociferously argued, but at length was induced to give way to the

strength of lungs and circumduce, unless he took the more lenient mode of continuing the case for the same interesting scene and passage of arms to be enacted on the next Wednesday. The proceedings in the Laigh Council Chamber were somewhat more decorous. As it was the favourite Court, occasionally the seniors of the bar did attend, but were discreetly reticent and decorously quiet. A Bailie was seated at the head of the table reading the *London Courier* of the Wednesday, which had just arrived in town, and the contents of which, if there was any battle fought and won, had been already spread throughout the town by the violin strains of Blind Alec. On the Magisterial right hand was seated Mr. James Reddie, first Town-Clerk, whose house was then in Gordon Street, afterwards in Blytheswood Square. He read most elaborate interlocutors, with copious notes, illustrative of mercantile law. The interlocutor was then handed to the presiding Bailie, who affixed his signature to a judgment of which he knew nothing, and was incapable of appreciating. Mr Robert Thomson sat on the left of the Magistrate, and, listening to his senior, he caught the terms of the judgment, and briefly noted the result in the "Act Book." It was a matter of great secrecy what was the judgment until thus publicly announced. The short notice of an interlocutor in the "Book of Acts," as it was often sacreligiously termed, led to many mistakes. A raw lad; caught from the Grampians, had been newly imported into a writer's office. He had read in this record that the client was ordered to state something in "*a minute*." He entered his master's office in Miller Street, gasping and breathless, exclaiming, "We are ordered to do something *in a minute*, but I have with great speed taken ten minutes to bring the tidings." Mr. John Fisher, the Extractor of Courts, had

his seat at the table to receive new cases, and publicly to call them. Mr. John Hamilton, Collector of the Faculty, sat with a tin cannister called the "poor's box," and received one shilling for every new summons, and 5s. for every service of an heir. Mr. Hamilton's house and office were in the High Street, in the first tenement above Stirling Street. Mr. Hamilton had the privilege for many years to be unanimously elected Chancellor of the Juries, which were held for the service of heirs on the absurd writs of Chancery, written in Latin, and retoured or returned in the same language. When the Courts were removed in 1816 to the new Court-Houses nearly the same arrangements as to the Courts were continued. The apartments in the new buildings were large and commodious, and far superior to later arrangements. The Magistrates had their own Court-Room, where the Dean of Guild Court was also held on the Thursdays. This, with the extension of the city, became an important Court. The pleadings were read from the bar. Mr. Reddie advised on matters of law, and the Dean, with his council, gave opinion on points of fact, examined the plans and specifications, and visited the subjects in question. One strange and ridiculous matter was observed. All burgh infestments behoved to be performed by a bailie and a town-clerk. Mr. Robert Thomson had this peripatetic duty to perform. On the morning of the marching day a programme was drawn out for the journey of the day. At a specified hour, the agents assembled at the City Chambers. The bailie, accompanied with the clerk and a couple of red-coated officers, proceeded from street to street. It was the duty of the agent to point out the particular site or building which was mystically to be transferred to the new owner. He put the deed of transfer into the hands of

the city clerk, who afterwards solemnly certified on parchment that it had been publicly read, which it was not. The officers had their pockets plentifully supplied with sandstone, one officer nimbly strode across to the wall of the fated house, and, rubbing its walls, made-belief that he had abstracted a bit of its substance, and placed the fiction in the hands of the agent or agent's apprentice, who repaid the compliment by placing a shilling into the hands of the clerk-notary. Often a knot of citizens mutely gathered around, astounded at the strange melodrama. In some cases it was discovered that the wrong subject had been taken as the object of seizure, but neither the house nor the proprietor ever suffered the least detriment by reason of the error. But actually in one case, an irrate proprietor sued an action against some one for a pretended transfer of his property, which injured his credit, as he alleged. The cavalcade having perpetrated symbols on one subject, strode onward to another victim, but losing one of the suite at every stage. A Bailie was thus ignominiously dragged for many hours up and down the streets. This ridiculous farce was enacted up to the year 1845, when it was abolished by the Act 16 and 17 Vic., cap. 80.





No. XIX.

THE LOCAL COURTS OF JUSTICE.

IN Sheriff Courts, the form of process was not regulated by Acts of Parliament or sederunt. Every Sherifffdom had its own rules and practice, very varied and conflicting. In the Sheriff Court at Glasgow it was not unusual to frame a prophetic outline of the different stages of the process. Defences were followed by Replies; these often by Duplies, not unfrequently by Triplies and Quadriplies, and even Quintiplies were not unknown—in short, as a wag once observed, a ganging process consisted of “moniplies.”

A frequent appointment was for the judicial examination of the pursuer or the defender. On failure on either side, decree or absolvitor was given, but on a petition, the party was once and again reponed. A case was not put in shape until it went by appeal to the Sheriff-Depute. This was Robert Hamilton, who was brother of the Substitute at Glasgow, and who afterwards became one of the principal clerks of session. An honorary Substitute was another brother who kept a wine and spirit store in Turner’s Court. The principal agents had their offices, and some their dwellings, in the lower part of the High Street, Stirling Street,

Saltmarket, Gallowgate, and Trongate. One startling grievance was the stamp duty on law pleadings. Justice was taxed as a luxury in the same way as hair-powder, armorial bearings, the dog tax or game licenses. The original papers, summons, and defences had to be impressed with 2s. 6d. stamps, all other papers with 1s. 3d., and proofs required the latter rate for each sheet. The deposition of an important witness then dead was rejected in a jury trial because of want of stamp (5 Murray Reports, 52). The most anomalous stamp was one for a mandate, which was no mandate. Each procurator had, under a heavy penalty, to write on a slip of paper bearing a 5s. stamp, "A B is the agent for pur. (or def.) in X against Z." This formula was subscribed by no person. The agent had an equal fee for the perfunctory duty of thus "*filing* stamp mandate," as it was termed—a most suitable epithet for soiling a piece of paper. The Stamp Office was then upstairs in the Old Post Office Court on the north side of the Trongate, next to Candleriggs. It had the nominal superintendence of Colonel Mure of Caldwell, and under the charge of Mr Thomas Graham, writer. The distributor, or office-keeper, was Mr Stevenson. It can scarcely be believed that our ancestors would have thus tamely submitted to a tax on the administration of justice, which amounted in many cases to its absolute denial. In consequence of the multitude of stamped papers, there were frequent occasions of spoiled stamps; but no return could be obtained except on affidavit taken before one holding an Exchequer commission. The collectors of Excise and Customs were the only privileged jurats, and it was with difficulty they could be reached. Another heavy impost on the administration of justice was the clerk's dues of extract. This document, in ancient times, comprehended the whole

written pleadings. The clerk was paid so much a sheet. When short extracts came to be the rule, the officials then in office had their rights reserved, and which they modified to half fees. The clerk of Lanarkshire, Mr John Drysdale, was the last survivor of the olden dynasty. It was not unfrequent that £5, £10, and even £20 were paid in lieu of the long extracts. Mr. Drysdale carried on the business of a manufacturer, and had his wareroom for a time adjacent to the clerk's office in Albion Street, above the Lyceum. He succeeded his father as town-clerk of Kirkcaldy, where he died at an advanced age. The Sheriff-Clerkship was practically devolved on the depute, Mr. James M'Hardy, and from the addition of the Small-Debt jurisdiction in 1824, and the great increase of legal business, the court gradually assumed the importance it has attained in modern times.

In the early years of this century the jurisdiction of the one Police Court, held in a dingy apartment in Albion Street, was limited, and all cases of grave import were removed to what was vulgarly called the "*Chamer*" (Chamber). These were dealt with in a more formal manner by written complaints, the evidence being recorded in writing. There was an exclusion of the public, except the few parties interested, by reason of the limited space. The fiscal was Mr. John Bennet, who was succeeded by Mr. Simpson. The criminal assessor was Mr Richard Henderson, afterwards Dr. Davie, a gentleman much and deservedly respected. The punishments inflicted in this (Star) Chamber were a longer term of imprisonment, often coupled with banishment from the burgh, under penalty of whipping or imprisonment if the offender was found again within the sacred precincts of the burgh. This was a very favourite, but unmeaning, form of punishment which burghs and

counties greatly delighted to inflict. It might, in some instances, be matter of grave doubt whether the punishment was not rather of the nature of reward. Every burgh took revenge on its neighbour by sending its vagabonds outwith themselves and into their neighbouring burghs, rendering them truly "*outcasts*." Banishment from *Scotland* was also a common sentence in the Justiciary Courts. Indeed, for one offence—solemnising irregular marriages—it was the only punishment that could be inflicted (Act 1661), as if to uphold the peculiarity of a Scotch marriage. Our English friends used to make merry at the notion of exile from Scotland being any punishment to be dreaded, so as "to deter all others from committing the like crimes in time to come." Baron Hume, in his "*Commentary on Crimes*," indulged in a piece of humour very foreign to his grave manner by remarking, "Happily they have not thought in England of taking their ample and severe revenge on us which they have in their power, if they were disposed to retaliation." (Vol. 2, p. 485.) In the Chamber, a shoemaker, deaf, dumb, and drunk, was often dealt with for repeated offences arising from intoxication. Dick Henderson used to communicate the sentence of the Court by sign and symbol. He placed his digits across each other to signal the jail window, and then counting them out in fives, he announced the number of days the cobbler was to be held "in durance vile." The culprit had, however, his revenge by triumphantly marching from the bar in mockery of the assessor, who had a timber leg, imitating him to the life, and departed to jail with repeated thuds on the floor. At this time a Bailie often astonished the audience in the Police Court by his use or abuse of the English language. All persons, where cases required more attention, he ordered to

be "*reprimanded*" (remanded) until next day, or some future day. It was the same worthy Magistrate who occasionally addressed abandoned offenders by solemnly telling them that henceforth "the eye of the Almighty and the Glasgow Police would be on them, so to be henceforth careful of their conduct." After the sitting of a Circuit Court, it was said that the same Bailie, in sentencing a man to sixty days' imprisonment, put on his cocked hat, and solemnly uncovering his head, implored a blessing on the culprit's soul. One punishment was the pillory. Early in the century there were three men exalted on this strange machine in the sight of "Nestor." It was stationed at the Cross, and the culprits were placed for an hour in a beam with heads and arms transfixed. Each quarter of an hour the machine was moved around, so as to face the four quarters of the compass and the four streets. Rotten eggs and all sorts of missiles were thrown at the men, whose names and crimes were emblazoned on large placards under their heads. One of the three, who seemed to receive the greatest share of vulgar attention when facing the High Street, drew himself out of the wooden frame and vehemently addressed the mob, but without effect, and had to restore himself to his state of bondage. The last victim of the pillory in Glasgow not only received the oblations of the crowd, but when relieved from the crib, was violently assailed, tossed and torn about, and at length was cast headlong into the police manure waggon. This was the last display of this punishment in Scotland, which was abolished in 1816, except for the crime of perjury, and in 1837 it was wholly abolished by 1st Vic., cap. 23. There was a stone platform in front of the old jail at the Cross. This formed the basement of the gallows. On the King's birthday (George III., 4th June) it was annually used for a

more honourable purpose. At seven o'clock the Magistrates and Councillors assembled on this very questionable platform, and as loyal and patriotic authorities, drank the health of the King. A small company of infantry, often a volunteer corps in front, fired a *feu-de-joie*, and the bells were set ringing for an hour. After this all manner of rowdyisms, with squibs and crackers, were allowed to run riot in the Trongate for the remainder of the night. An open window was sure to receive the intrusion of a firework. The special constables were called on to patrol the Trongate, and often met with rough usage. One peculiarity was observed in this civic demonstration of loyalty. The glasses which had done honour to the King, when emptied of their contents, were destined for no further use, but by the dignities were cast down on the mob. Here a conflict for the *vitreous* prizes ensued, and generally the vessel was fractured in the affray, and it was not uncommon that a denizen of the wynds had his blood shed in honour of his sovereign. In a similar way a stripling from Glasgow cut his finger when cutting a twig from a tree on a celebrated field of battle, and used henceforth to assert he was wounded and bled at Waterloo ! The platform above noticed had another appropriation less honourable. The sentence of the Magistrates when sitting in Chambers, as it was termed, to try serious offences beyond the Police jurisdiction, was occasionally that the offender should stand for an hour on the platform. The culprit stood within the railing for the allotted time with a placard on his breast, denoting his name and offence. There was superadded a symbol of his offence. Thus a man who had stolen sacks had his head projected through one, and thus was exhibited as the subject of a sack. Another might be seen between two bars of yellow soap

which he had furtively appropriated. An unfortunate hen-stealer had two cocks as armorial supporters, and, from their unaccustomed position, they took to strife, and in their endeavours to release themselves gave an example of the *lex talionis*, by inflicting sundry scars on the face of the offender, to the amusement and delight of the gaping multitude.





No. XX

GLASGOW PRISON



HE old prison at the Cross was noted for the very appropriate motto on its walls, taken from the prison at Delft, in Holland :—

HÆC DOMUS

ODIT. AMAT. PUNIT. CONSERVAT. HONORAT.

NEQUITIAM. PACEM. CRIMINA. JURA. PROBOS.

It is somewhat remarkable that nearly a similar inscription existed on the old prison in Perth in the following words in English :—

THIS. HOUSE. LOVES. PEACE. HATES. KNAVES. PUNISHETH.
CRIMES. PRESERVES. THE. LAWS. AND, GOOD. MEN.
HONOURETH.

The new prison at the foot of the Green was, as it still is, in the form of a quadrangle, with two separate courtyards. The prisoners had no access to these, and, with the exception of the lobbies, they had no space for air or exercise. The north and south sides were appropriated to civil prisoners. The back section formed the felon wards. The governor's house and chapel separated the two yards, the condemned cells being underneath, and an underground passage

connected the prison with the Court-house. There was an apartment entering from the west in which a party of soldiers was daily stationed, who patrolled during the night. The debtors' apartments had windows toward the street, and often conversations were carried on between the inmates and their friends outside. The criminal cells had no windows, but were lighted within from the passages. A conspiracy was once entered into among the inmates of a gallery to effect an escape. By great industry the wall on the west was perforated by a couple of inmates who had been masons. By connecting blankets together a rope ladder was prepared. During the night an opening was secretly effected on the back wall. But the falling of a stone attracted the notice of the sentinel, who fired his musket in the direction of the aperture, and the escape was defeated. The hole in the wall remained for some days. The number of civil prisoners was great. Previous to the year 1835 there was no limit in amount to imprisonment for civil debts. By the Act 5 and 6, Wm. IV., c. 70, debts under £8 6s. 8d. (£100 Scots) were, with some few exceptions, exempted from incarceration. It was previously not uncommon for debtors of a few pounds, or even shillings, to be imprisoned. Where the debtors resided within burgh, the warrant, called an "Act of warding," cost only 1s., whereas without burgh the expensive and ridiculous procedure by horn-ing and caption from Edinburgh cost several pounds. There were certain hours for visiting civil debtors. The visitors were numerous, and for a good reason were rather encouraged. A door transfixed with spikes was on the passages, and kept by a sturdy and sulky Cerberus, who kept strict watch on all the exits of strangers in case a debtor might escape, whose debts would then fall on the magistrates or the burgh

The keeper of the prison sold good strong porter, and visitors were expected to cheer their less happy friends within, by one or more bottles of malt liquor. It was reported that a keeper who had been long in office realised a fortune by this addition to his ordinary salary. Outside, during the visiting hours, might be heard from the inside the oft-repeated sound of cork extraction, and the hilarious laugh consequent on the elevating draught. The tenants of the civil wards generally remained for a long time. The process of cessio was then confined to the Court of Session, which only sat about eight months in the twelve, and the cost was very considerable, especially if the creditors were numerous. All the creditors had to be summoned to Edinburgh. These citations got the name of "white horses." Creditors were provoked at the tables being thus turned, and their debtors becoming prosecutors, and instances were known where creditors travelled to Edinburgh to answer to the insolent call of their debtors. To obtain the cessio (the amentable remedy of the Romans), thirty days' imprisonment, was then necessary to qualify for its initiation. Meantime the poor debtor had no resource except the old Act of Grace, 1696, c. 32. At that time no consignment of aliment was required on incarceration, and this and a more summary mode of procedure was not introduced until 1825, by the Act 6, Geo. IV., c. 62. The obtaining of the benefit of the old law, was intended only to relieve the magistrates from alimentering the civil prisoner, and not as now, to impose on the creditor the support of his incarcerated debtor. To obtain the benefit of the Act the mere oath of poverty was not all that was requisite. A regular process at law was necessary. It originated in a petition in humility called a "*Supplication*." The creditor was called on to lodge objections, and after many pleadings and examinations,

proofs were often allowed. The objections extended to the whole life and actions of the debtor, and entered into what is now confined to the process of *cessio*, wisely confined to the Court of the Sheriff. It was the great object of the creditor and the agent to postpone the period of aliment, which then only commenced at the date of award. The object was punishment in the lengthened suffering of the *squalor* (stench) *carceris* upon the ancient and barbarous rule that "*qui non habet in cere, luat in corpore.*" During this interval the poor debtor was supported by friends outside or his more fortunate fellow-prisoners, and occasionally he had to be placed by the governor on prison fare to prevent starvation. There was a legal exaction on the debtors of jail fees, according to the amount of debt, but this was seldom exacted because of no funds. In this curious state of affairs one redeeming feature must be mentioned, to the honour of a citizen, as good a Samaritan as ever existed in Christendom. A Mr. William Sandeman, a retired merchant, long acted as a sort of mercantile missionary to debtors. His whole time was spent in daily visiting the debtors. He kept a regular roll of their cases. After procuring from them a statement of their affairs, he called on the creditors, and reasoned and expostulated with them. Often he was successful in carrying out some judicious arrangement, whereby the debtor was liberated, and the creditor so far satisfied. If he did not succeed, it was generally set down that either creditor or debtor was unreasonable. The good that this philanthropic, single-handed Christian, without associates, was able to achieve for many years was great. The successful exertions of this individual, in a path so singular, is evidence what one individual with earnest zeal may accomplish in any path, however uninviting.



No. XXI.

CHURCHES AND CLERGY.

THERE was a system in the early years of this century in the conduct of public worship which has now fallen much into disuse. In the forenoons of the Sabbath the minister lectured on a portion of Scripture, and in the afternoon he preached generally from a text selected from the forenoon's lecture. Thus the forenoon was devoted to the expository and the afternoon to the doctrinal and practical application of a portion of Scripture. There was in this way a connection between the whole services which does not now exist, when the whole work of the pulpit is merely sermonising from detached texts "at random strung." Not only did the ministers lecture in the forenoon, but they often did so consecutively through a book of sacred Scripture. A Glasgow minister, long an incumbent of the same church, announced to his congregation that, besides having lectured to them on sundry books of the Old Testament, he had lectured consecutively through the whole New Testament with the exception of the last book—that of Revelation—on which he prudently recommended his flock to read for themselves the ponderous volume of "Durham on the

Revelations," an author who was once the minister of the High Church, Glasgow. This systematic series of lectures and discourses was attended with much advantage. There were few half-day hearers in those days—nay, there was great disappointment if a member of a congregation by sickness or other cause, lost his lecture in the forenoon, and he made anxious inquiry of those who had the privilege of audience to learn what the minister had brought forth on that portion of Sacred Scripture he had not heard. It should be observed that lecturing or expounding of Scripture is the peculiar characteristic of Presbytery. In the Popish Church, the pulpit forms no portion of its furniture, but is made a sort of by-piece or episode, being drawn in from the side scene. In Episcopacy, there are two pulpits, the principal one being appropriated to worship. The pulpit in Presbytery is the centre of the system. A relic of this may be noticed at this day. The ministers who are appointed to officiate before his Grace the High Commissioner on the two Sabbaths which occur during the meetings of General Assembly, are called on to *lecture* as well as to preach on each forenoon. Much is said as to the lost power of the pulpit. If the system of our forefathers were adopted, no small advantage would be acquired, and the peculiar Scotch mind would greatly rejoice in having the more solid food of Scripture expositions presented to them, rather than mere general and abstract themes from Sabbath to Sabbath.

"Nestor" was baptised in the Old Gorbals Kirk in Buchan Street. That humble building, with its lofts (*lafts*) or galleries, supported by large cross beams, was the first church impressed on his memory, and its outlines still vividly linger there. There was the socket beside the pulpit, where once stood the sand-glass, alike symbol of the swiftness of

passing life, and monitor to be held up to the officiating minister by the precentor, when he exceeded moderation in length, and the congregation, in consequence, showed symptoms of drowsiness. Mr James M'Lean, afterwards Dr. M'Lean, was minister. The congregation were partly Gorbalonians and partly drawn from different portions of the neighbouring great city. One of the most aristocratic spots was Carlton Place; the eastern portion of which was then only built. The western portion had vaults underneath the pavement made ready for the houses. This was considered to have been folly, and at that time many forebodings existed that the houses were never likely to be built where grain fields and gardens were then in cultivation. The street before Carlton Place was private and enclosed, with a large white gate padlocked, at the end of the Old Broomielaw Bridge, and a row of old trees on the south bank of the river. This street, with its gate, in 1828 formed the subject of an action in the Jury Court—*Oswald v. Laurie*, 5 Murray Reports, 6. Mr James Laurie possessed the centre house in Carlton Place, and the chief seat of the gallery in the Gorbals Church. His name was associated with the portion of the Gorbals which became Laurieston. Mr John Strang, well known as Chamberlain of the City, and an author of some celebrity, then a young man, sat with his father in the Old Church of Gorbals. One day a severe thunderstorm occurred during the lecture or sermon, on which the minister stopped his discourse and gave out, and the congregation sang, an appropriate psalm. On the occasion of the jubilee of George III., in 1810, there was worship in all the churches. "Nestor" was present in the Old Gorbals Church. After service, there was a grand review in the Green of all the troops, including several

regiments of volunteers. In the evening there was a display of fireworks from a scaffold erected in front of the Tron Steeple. Medals in silver and bronze were sold commemorative of the event. "Nestor" has good cause to remember the opening of the New Gorbals Church. The steeple was not entirely finished on the opening day. A temporary gangway passed from the gallery to the stair crossing the front porch. A stone had found rest on the gangway, which a passenger had disturbed in passing, and which, in its fall, cut "Nestor's" bonnet, and seriously injured and bled his head. He was carried into the neighbouring house of one of the elders—a Mr Shaw—and there had his head dressed. The old church, for a time afterwards, was used as a Gaelic church, under the ministry of a Mr Mackenzie. There was a peculiar restriction on the surrounding area, called the "church lands." The feuars were prohibited from alienating without consent of the superior—a Mr Hozie. A year's rent was exacted at every sale, which was an embargo on all improvements. There was consequently a great difficulty in arranging the purchase of the site for the new church, which was covered with very ancient buildings, seemingly granaries or barns, from the existence of which, it is said, the name Gorbals is derived. The feu-duty was very heavy, and in progress of time it accumulated so much that the church was adjudicated and sold by vendue. It was purchased for the Free Church, and the Established Church was ejected, and for a time assembled in a school-room. But before the legal term of redemption was expired, the Established Church once more acquired possession of its former temple. For many years in the commencement of the nineteenth century, there was only one other church on the south side of the river. It belonged to the Relief body,

and was in Hutchesontown. The minister was Mr Thomson. During one winter, on the Sabbath evenings, this clergyman gave a series of lectures on the Witch of Endor, in which he introduced the subject of witchcraft, sorcery, and spiritualism. These drew large audiences from all parts of the city. A second church was afterwards erected in Bridge Street by the Methodist connection. A jolly Englishman of this connection, the Rev. Valentine Ward, took a fancy for church extension. He built this church and another in Great Hamilton Street, which afterwards was purchased by the city, and became St. James's Church, in which the Rev. James Muir long officiated. It was somewhat remarkable that the church in Bridge Street was transmuted into the office for the Greenock Railway; so, too, was Dr. Wardlaw's church in George Street acquired for the Edinburgh and Glasgow Railway, and finally, the ancient College buildings, in the High Street, were appropriated for mineral railways. *Sic transit gloria mundi.* In another town, a church became a cattle-mart. It was remarked that where formerly sat a flock of hearers, a flock of sheep now occupied their place; and instead of the words "*come, come, come,*" there sounded the cry, "*going, going, gone,*" and the drum ecclesiastic was succeeded by the hammer of the auctioneer.

Dr. M'Lean was distinguished, before Dr. Chalmers had entered the lists, for his great care of the poor of Gorbals. With a poor-roll of no small dimensions, he contrived, by economy, to meet their necessities from the poor's plate without having recourse to assessment. In an article in the *Edinburgh Review*, understood to be from the pen of Dr. Chalmers, the minister of Gorbals was held up as a pattern minister in parish economy. Dr. M'Lean had a misunderstanding with the managers of the Gorbals Barony. One

great (because small) dispute was who should have the election of kirk-officer, or beadle, or bethral, as he was termed. This was considered of so great importance as to become the subject of a process in the Court of Session. Both bodies had appointed an official. Mutual interdicts were obtained to prevent the two nominees entering into office. Dr. M'Lean managed to avoid all breach of interdict by dispensing with the important services of both aspirants, and for a long time walked from the little vestry with the large Bible and psalm-book under his oxtail, mounted the stairs, opened the door of the tub; and after service, extricated himself in like manner, and deposited the volumes in the vestry until required next Sabbath. When a stranger officiated, who was less bold and more nervous, the Doctor very kindly deposited the documents on the book-board before the time of worship.





No. XXII.

CHURCHES AND CLERGY.

IN Thursday forenoon there was a weekly diet of worship conducted in rotation by the city clergy in the Tron Church. This diet was intended for the administration of baptism for such parents as had no proper provision for the rite being done in their dwellings, or who were unwilling to face the congregation on Sabbaths. There was generally a considerable phalanx of parents, but a very small congregation. There was one distinguished exception. Dr. Chalmers, on the Thursdays, delivered his brilliant astronomical discourses, when the church was crowded by the *elite* of the city. On Sabbath evening there was service by the same roll of ministers in the same church. These services were termed the *weekly exercise*. These were generally well attended, but especially when it was known that it was the turn of a popular minister to officiate. One remarkable display was exhibited for some months each year. The church was illuminated with candles arranged in wooden brackets projecting from the front gallery. Before the service commenced, a dapper little fellow of a beadle lit the tallows with a lucifer match, or what was then termed a

spunk. In doing this he nimbly trod on his stockings on the top of the thin partition which divided the pews. It was a performance which few gymnasts at an Olympic could have excelled, and it excited the admiration of the assembled congregation. The seats under the *dips* were eschewed. But strangers sitting there received *weighty* tokens that they had been worshippers in the *Tron* Church.

The Town Council, who had the sole patronage of the churches, and had an interest to have a good revenue from seat rents, were said to have exercised considerable discretion in the exercise of ecclesiastical patronage. They brought in many eminent men to fill the city pulpits. They used to send a deputation of their number to ascertain the preaching qualities of an aspirant for a city church. On one occasion it was reported that the Provost and a Bailie were sent on this important mission. At the Council table they united in repeating in very eulogistic terms the preaching powers of the minister on whom they had sat in judgment. Some wicked member, from the foot of the table, asked the Provost to give the text of the sermon. The Provost, caught at the moment, rubbed his capacious brow, but memory was at fault. The Provost called in the aid of the Bailie, but he was equally oblivious. A cruel laugh went round the circle. At last, the Provost, ashamed of the unfortunate circumstance, and desirous to excuse himself from this awkward dilemma, proudly and loudly exclaimed—"I have got it, gentlemen; it was, indeed, a beautiful text; it was 'Now's the day and now's the hour.'" That he was correct in his textual quotation was corroborated by his colleague. Their united testimony was received with the hearty laugh of the Council. It is needless to say that the text which had so puzzled and muddled the dual deputa-

tion was the well-known text, "Now is the accepted time, now is the day of salvation." It was a mistake to render it as from Burns' address to the army at Bannockburn.

In the early years of this century, Principal Taylor was minister of the High Church, whose dwelling was in the High Street, in part of the College buildings. In speaking of him, the prefix was emphasised to distinguish him from Dr. Taylor of St. Enoch's. He was succeeded in the High Church by Dr. Macfarlane, who was translated from Drymen, and whose translation was opposed on the ground of his holding a plurality of offices. Dr. Balfour was minister of the outer High Church, now thrown into the aisle of the Cathedral. This minister was very popular, as being one of the few evangelical preachers in the city, and he commanded large audiences. When any person fancied to wander on Sabbaths among the fields, it was usual for him to equivocate by stating he was worshipping in the *outer* church. Dr. Balfour was succeeded by Mr. Marshall, who married a daughter of Leigh Richmond, the elegant tract writer. He afterwards took orders in the English Church. The outer High Church was removed to Frederick Street, and took the name of St. Paul's, in which Dr. Jamieson has so long and ably officiated. After the College Chapel was given up, the students, during the session, worshipped in St. Paul's. The Barony Church, that strange abortion of architecture, stood as a foil, or in mockery, beside the classic Cathedral. Dr. Burns was long the esteemed minister of the Barony. He is well represented by Mr. John Clelland Burns, also representing another well-known citizen, Dr. James Clelland, long the Master of Works to the city, and who was the first to formulate and tabulate its statistics, when its population was not more than a fourth of its present mass.



No. XXIII.

CHURCHES AND CLERGY.

DR. LOCKHART was the respected minister of the College, or Blackfriars' Church, in the High Street, which, with its ancient graveyard, is swept away by the inroads of the age of railways. Some of the oldest families of Glasgow had proprietary seats in this church, and the professors and their families worshipped there during the vacation of the College. Dr. Lockhart dwelt in one of the houses on the east side of Charlotte Street, which was then a private street, with a locked gate at its connection with the Green. This street was formed out of a market garden, the rent of which was 365 merks Scots annually, and for which cause the street, for a long time, obtained the name of "*Merk Daily Street*." It was afterwards assigned to Queen Charlotte; and at the same time New Street was changed into King Street, in honour of her spouse. The Doctor was extremely charitable, and was often imposed on. It is said that occasionally when a suppliant met him at the door, he would take the mat or carpet from the floor and cover the shoulders of the beggar, remarking that the floor would feel no cold for its deprivation. The Doctor was

a most desultory preacher, but possessed a wonderful store of Scripture quotations. An old woman for years had attended the Sabbath evening exercises (as they were called) in the Tron Church. After her death, there was found a memorandum-book giving the heads of the various discourses she had heard on these evenings, with an outline of the sermons. But when the minister of the College Church came in his turn, the whole memorandum under his name was the simple words "*a beautiful text.*" The Ramsborn Church stood at the top of the Candleriggs, surrounded with an extensive graveyard. There was a controversy as to the meaning of its name. It admitted of two modes of pronunciation. It was said that the edifice was erected on a bught or fank where sheep used to be shorn, and so the church received the name of Ram-shorn. Others alleged that when digging its foundations, a huge horn of a ram or elk was found, and so as a gigantic skull of a horse, said to have been found in laying the foundation of the Eternal City was held prophetic of its future greatness, the church received its name from the Rams-horn. A third theory was that the name was derived from the instruments which laid flat the walls of Jericho, more especially as the church took the place of an old monastery. Be that as it may, the Magistrates, when building a new church on the ancient site, got quit of the difficulty by canonising David either the King of Judea or of Scotland, the latter having been already held by one of his Royal successors, "a Sair Saint for the Crown," and assigning the new edifice to him. In the beginning of the century, Dr. Rankin was incumbent of this church. His house was at the top of Montrose Street. He wrote and published a history of France, a book of some authority, but which was severely criticised in the *Edinburgh Review*. A

son of his subsequently became one of the Magistrates of the City under the old system. Dr. David Welsh, the biographer of Dr. Brown, and well known in the walks of philosophy, succeeded Dr. Rankine. The Tron Church in Trongate Street had Dr. M'Gill as its minister. On the Doctor being appointed to the Theological Chair in the University, Dr. Chalmers succeeded him. On his removal to St. John's Church, which was built for him, Dr. Dewar came in his room, who afterwards became Principal of the old University of Aberdeen. It was during the incumbency of Dr. Chalmers in St. John's that Edward Irving became his assistant. At that time, the assistant had not reached his fame, and at the diet at which he officiated, the congregation was scanty in comparison to that which crowded the other diet in St. John's. There was no fixed rotation of duty, so that often there was much disappointment felt, if not expressed, by those who came to hear Dr. Chalmers and found the assistant in the pulpit. This gave rise to the story that the assistant, when he saw a stampede arising, used to ask the congregation to sing some verses of a Psalm, as he said, "to allow the chaff to blow away." Whilst Dr. Chalmers was minister of St. John's, a chapel was built, which, perhaps in his honour, obtained the name of St. Thomas. To pay the cost of the erection, Dr. Chalmers gave a brief series of doctrinal discourses in the new chapel. The admission was by tickets, sold at 10s. each, and which drew a number of stated worshippers from other churches, and this formed the ground of serious complaints. The Wynd Church was on the site now occupied by the vegetable market, between the New and Back Wynds. This church, notwithstanding its locality, had a most aristocratic congregation. Dr. Porteous was the minister; and while under his ministrations, the

congregation was removed to St. George's Church, which was built on the extreme verge of the town. The Rev. William Muir was first assistant and then successor of Dr. Porteous, until his removal to St. Stephen's, Edinburgh. He married a daughter of Provost Black. Dr. Smyth succeeded Dr. Muir. During his incumbency, a chapel was erected in the landward portion of the parish, very properly designated "*St. George's-in-the-Fields.*" It was erected on what had been a quarry, from which many of the more ancient buildings had been built, and had the name of the *Black Quarry*, from the dusky hue of its stones. A small village lay to the north, and all around, as the name denoted, were fields under cultivation. Mr. Smyth made choice of deacons (of whom "*Nestor*" was one) whose duty it was to attend in rotation and collect the offerings of the congregation of this suburban chapel. Mr. Napier was for some time the minister of this chapel, and was translated to the College Church in the city.





No. XXIV.

CHURCHES AND CLERGY.

ST. Andrew's Church was built in 1756, after the model of "St. Martin's-in-the-Fields," London. Both were, at the time of erection, truly rural, but are now in the very midst of large cities. Shortly before the erection of St. Andrew's Church and Square, Lunardi, an Italian aeronaut made two balloon ascents from the yard. These novel feats were often made the theme of popular discourse in the early years of the century. The balloons alighted in the neighbourhood of Hawick. In 1817, a small balloon was set up from the Barrack Square, in the Gallowgate, with a couple of cats in the car, and, singularly enough, the feline travellers alighted near Hawick, where fifty years before the great Italian had met the ground. Mungo Naismith, a mason, and a self-taught architect, was the builder of St. Andrew's Church. He was the grandfather of David Naismith, the originator of city missions. This church was the first instance of the flat arch introduced in Glasgow. After the building was complete, the builders refused to remove the scaffolding of the portico, and a party of recruits, enlivened with ale, was got to perform the


perilous task. Dr. Ritchie was the first minister of this church, and had a large and influential congregation. The houses in the square were inhabited by wealthy citizens. The Royal Bank had its office on the south-east corner, and several of the chief merchants of the city had their counting-houses in the square, amongst others that of Robert Thomson & Son, whose cotton mills were in Hutchesontown. Dr. Ritchie, with the consent of his congregation, introduced a small organ in the worship of praise. The instrument was the workmanship of James Watt, who resided in the Salt-market, and worshipped in St. Andrew's Church. The Presbytery took up the subject keenly, and many pamphlets and letters in the newspapers discussed the subject. It was said that Mr. James Reddie, the senior Town-Clerk, advised the Magistrates that according to the law such innovation could not be introduced into a Presbyterian church. The matter was terminated in 1808 by the Dr. removing to St. Andrew's Church, Edinburgh. Caricatures were published in which the reverend gentleman was represented with a barrel-organ on his back playing the tunes, "Within a mile o' Edinburgh toun," and "We'll gang nae mair tae yon toun." Strange, after the removal of the minister the organ was not introduced by him in his new congregation, nor was it further encouraged in his former church. For many years the "kist o' whistles," as it was then called, was unknown in Presbyterian worship. It was alone to be found in the only Episcopal chapel then in the city, behind St. Andrew's Square, near the Green. The next erected was in the Unitarian chapel, in Union Street. Dr. Ritchie was succeeded by Dr. Gibb. Robert Smith Candlish was his assistant, who subsequently was Dr. Candlish, of St. George's, Edinburgh. In spring-time all the charity children, deco-

rated with flowers, and headed by the magistrates, walked in procession and heard sermons in St. Andrew's Church. St. Enoch's Church was, in 1827, rebuilt and extended, but leaving the spire untouched. The square was a very quiet corner of the city in the early years of the century, with a grassy enclosure in front, on which the Volunteers had their parade, and where sheep were allowed to graze. The Surgeons' Hall was on the east side, and the Custom-House had its office on the opposite side. The mansions were occupied by the merchant princes of the day. When the new church was erected, undeterred by the result of the organ controversy, on a window behind the pulpit there was painted a "burning bush," the emblem of the Scotch Church. The Presbytery were called on to interfere, and they visited the *locus delicti*. It is reported one of the reverend gentlemen became so impassioned at the prelatie design, notwithstanding its obvious anti-Episcopal tendency, that it was with some difficulty that he was restrained from at once making an end of the controversy by breaking the window with his staff. Dr. Taylor was the clergyman, who was much admired for the elegance of his diction. The sermon which he preached on the occasion of the jubilee of King George III. was published. One very extraordinary part in public worship was observed in this church. Mr. M'Dougall was the precentor, and an exquisite "master of song." He had no choir, and none of the congregation dared to interrupt his melody in chanting the psalms of the sweet singer of Israel. This practice was defended on the plea that as the minister alone spoke the prayers, and the congregation only mentally followed his utterances, so in praise the precentor should alone audibly sing the praise, and the flock mentally follow the words and sentiment, instead of their minds being distracted with the right reading of the music.



No. XXV.

CHURCHES AND CLERGY.

 T. James's Church, in Great Hamilton Street, was built, amongst the many, by the exertions of Valentine Ward for the Methodist connection. It was purchased by the Magistrates for the erection of another city church. The first minister was Mr. John Muir. He was translated from the parish of Lecroft, in Perthshire. The old church there was a long, narrow building, so that Dr. Muir used to say that he had been long preaching the Gospel in a *trance* (corridor). The doctor was especially celebrated for his lecturing, which he always did in the forenoons, and drew large congregations from all parts of the city. It was more in the form of Bible readings than critical expositions, but was accompanied with many quaint observations. He lectured through the Book of the Acts of the Apostles, and those who heard these lectures could scarcely ever forget them. "Nestor" had that privilege, and cannot read that book without recollecting the Doctor's remarks. In discoursing on the 20th chapter of that Book of Eutychus, he observed that when sleeping in church "*he fell down dead,*" remarking that this would serve him as a

lesson *in future* not to repeat the same offence ; but observing the blunder, he immediately added, “ at least it was a warning to others to avoid so flagrant an offence.” Then fixing his eyes on a front gallery seat, the occupants of which were notorious for somnolency, he enlarged on the heinousness of the offence. In lecturing on the 28th chapter of the Acts, he observed that it was remarkable that it was particularly mentioned that the sign of a ship in which the Apostles sailed was Castor and Pollux. He observed that nothing in Scripture was given without use. He then gave an outline of those divinities, and how they became the favoured divinities of sailors, and said that their effigies or signs would be on the prow of the vessel just as was seen at the Broomielaw any day. He observed that the Apostle did not scruple to sail in a vessel carrying such heathen emblems. Some squeamish modern Christians would have first insisted that the figure-heads should be removed before they put foot on deck. The Apostle, he said, would make the figures a text for illustration, showing how they were but dumb idols, and their celestial namesakes no better than they were, and so he would extol the only true and loving God. The doctor’s sermons in the afternoons were very highly Calvinistic, but discursive. He preached without notes, but had several divisions always very textual. It was alleged that he marked the heads of his discourse in short-hand on his finger nails. At all events, he certainly had the custom of looking intensely at his hands, which led to the joke that he had his sermons “ *on his finger ends.*” He was a strict disciplinarian. On the occasion of a pew-opener being chosen, he was most scrupulous as to Christian character and conduct. One of his elders (Mr. Peter Ewing) remarked that the man was only to be a *pew-opener!* What of that,

the doctor replied, we read in the Bible that in the Temple the very *snuffers* behoved to be of *pure gold*. Dr. Muir was an extreme non-intrusionist, and went to the very verge of the Secession, but joined the party of compromise, headed by Dr. Leishman, of Govan. They were known from their number as the “forty thieves.” Doctor Muir afterwards became a keen Churchman, and it is reported that on the Sabbath next after the great Secession, he preached from the text 2d Samuel, xv. 11—“And with Absalom went two hundred men out of Jerusalem, that were called ; *and they went in their simplicity, and they knew not anything.*” Nearly opposite to St. James’s Church there was a small chapel erected by a body of Christians. From its singular architectural figure, similar to the vehicles which were then only known in the streets, it acquired the name of the *Noddy* Church or Chapel. It was purchased by the Church of Scotland, and converted into a Chapel of Ease, of which the first minister was Mr. Sommerville.





No. XXVI.

CHURCHES AND CLERGY.

IN addition to the City Churches there was an old Chapel of Ease in Albion Street. The minister was Mr. John M'Leod. It was the largest church in the city, and in consequence, services of more public character were observed there. On the 2d October, 1827, being a week day, Dr. Chalmers preached a sermon there on behalf of the City Mission, when £79 18s. was collected. Mr. M'Leod had his house on the north side of George Street, and in consequence of three other clergymen having their dwellings in the same tenement, it was known by the name of the "*Holy Land.*" Another chapel was the Gaelic Church, a plain building at the north-west end of Ingram Street, enclosed within a wall. A large sum was obtained for the site when the city progressed to the West. Mr. M'Laren was the minister of this church. A strange peculiarity was characteristic of this clergyman. Wherever there was a public roup, not merely of books, but of any sort of goods, he was to be found as one of the audience, never purchasing, but taking a keen interest in the purchases. In the extensive Barony adjacent to the city, there were several

Chapels of Ease. In the Calton there was one ministered to by Mr. Graham. Another, the name of whose minister was long a household word in the religious world—Dr. John Love of Clyde Street, Anderston. Dr. Love was, in his youth, a clergyman in London. In the first year of the century he was one of six who formed the London Missionary Society. To his memory one of the society's principal stations in Africa is called *Love-dale*. The Doctor was a profound theologian, as the two volumes of skeleton sermons published after his death very fully establish. His sermons were, however, far from being what is called popular. They were very slowly and monotonously delivered, and required fixed attention from the congregation. Nevertheless, he had a large, but very select, congregation, who were attracted from all quarters of the town. It is related that an old woman who travelled a great distance every Sabbath to his church, after extolling his ministry, was asked, "But do you understand the Doctor?" She replied with great simplicity, "Where is the man that understands Dr. Love?" He was a strict Sabbatarian. His house was in Robertson Street, then partially built on the east side, with a pasture field on the opposite side. In going to and from his church he admonished all stragglers whom he suspected to be desecrating the Sabbath. In the year 1819, during the so-called "Radical Rebellion," on a Sabbath, a large concourse surrounded and were reading a large seditious placard posted on a tavern at the foot of York Street. The Doctor solemnly moved into the midst of the crowd, put on his spectacles, and earnestly began to read the poster, when he suddenly exclaimed:—"You, like me, are all wrong. This is not, as we had thought, a Bible lesson, but something very different." It is needless to add that the people speedily skedaddled.

On another Sabbath he met with a little boy amusing himself on the water-side grass, where now the harbour exists. The Doctor inquiringly asked, "Laddie, can you tell me where all the boys go who play on the Sabbath?" The smart boy archly replied, "Maist o' them go to the Green, but as for me, I like better the water side." Dr. Love was succeeded in the chapel by Mr. Duncan Macfarlane, a native of Renton, on the Water of Leven. He was a most energetic clergyman. He succeeded to his predecessor's ardour and exertions for the protection of the Sabbath. He organised a band of young men who, on alternate Sabbaths, during the forenoon and afternoon services, patrolled the river side, and discoursed with persons sauntering. They distributed religious tracts and invited them to the adjacent churches. His chapel was accidentally burned, but was rebuilt. Mr. Macfarlane afterwards became minister of Renfrew, and published an excellent volume on the authority and sanctification of the Sabbath. He joined the secession of 1843.





No. XXVII.

CHURCHES AND CLERGY.

IN the commencement of this century the chief Dissenting churches were located in the east and west extremities of the city. The principal Dissenting bodies were the Secession, divided into Burgher and Anti-Burgher, which, when they latterly combined, assumed the anomalous and seemingly contradictory denomination of the "United Secession." The distinction between these bodies was not so much theological as political, having reference to a clause in the Burghers' oath which, it was thought, countenanced religious persecution. But it was strange that the Anti-Burgher churches were chiefly in rural districts, where no such test was known. The oath was at length abolished by statute, and the union thus completed. Another ecclesiastical body was the "Relief," who assumed the name as being relieved from the yoke of lay patronage. When united with the larger churches, the corporate body took the name of "United Presbyterians." There was another, rather a shadowy, distinction between the "Old Lights" and the "New Lights," and still a more critical division between the "Lifters" and "Anti-Lifters." Some clergy-

men deemed it decent to lift the sacramental bread before distribution, which by certain others was deemed an approach to the Popish mass. This microscopical dispute has been somewhat revived in latter days in the conflict between fermented and unfermented wine. The disputants forget that the same contest might arise between leavened and unleavened bread, and that the Standards of all Protestant Churches declare that the efficacy of the Sacraments depend "not upon any virtue in them or in him that doth administer them." The Methodist Chapel is now in a central position, but when built, it was in the country, beyond the "back Cow Loan," afterwards called Ingram Street. The inhabitants complained of the distance to travel to the meeting house in the winter nights. This was the first place of worship where there were economically introduced stores underneath the church, which became a great source of revenue, and was followed in more modern erections. It is stated that the earliest instance of a chapel being incorporated with a secular calling was at Bristol, where a Methodist Chapel was erected above a tavern, which gave rise to the following epigram :—

" There's a spirit above and a spirit below,
A spirit of joy and a spirit of woe ;
The spirit above is the spirit divine,
But the spirit below is the spirit of wine."

In John Street, in later years, a Secession Church was erected. Mr. Watson, and afterwards Dr. Anderson, were the ministers. At one time, almost all the city fleshers were sitters in this church. They vied with each other in ornamental pews along the walls. The lower portion of the church had more the aspect of a theatre than a place of divine worship. It was somewhat remarkable that a flesh market was opened in John Street,

adjacent to the church. The great flesh markets were on each side of the New Street, afterwards called King Street. Another smaller market was in Bell Street, adjacent to the Police Office. No shops were at that time used in this trade, and when first applied in this way, no small prejudice and opposition were offered. Housewives argued there could be little to choose, and inferior to the public markets. There was only one Secession church south of the river—in Hutchesontown—of which Mr. Thomson was the minister. He excited considerable notice one winter by a series of discourses on the story of the Witch of Endor. He entered very learnedly into the history of witchcraft, and appeared rather to favour the idea of spiritualism long before such had become a prominent subject of belief and practice. There was a Relief chapel in Bridgeton, where Mr. Macfarlane was minister, whose son became minister of Duddingstone, and Moderator of the General Assembly. But the chief locality of dissent was in the Dow or Dove Hill, in the east of Gallowgate. There were three dissenting churches there close together, and the neighbouring large church in Campbell Street, of which Mr. Kidston was the very popular minister. One of the Dow Hill churches had long a very celebrated clergyman named Thomas Bell. He published a volume of sermons with the strange title, “The Standard of the Spirit lifted up against the enemy coming in like a flood.” The discourses were directed against Popery, and very appropriately were dedicated to Lord George Gordon, the champion of Protestantism, and whose name is associated with the Popish or Gordon riots. This volume, as “Bell’s Sermons,” was to be seen in all the old families of Glasgow. It is remarkable for its scholarship and the historical accuracy and forethought of the author. When looked at

in the light of modern events, it almost warranted him to rank as one of the Prophets. It is well worth being noticed by those interested in recent controversy. Two clergymen named Brodie, father and son, were incumbents of one of these churches. Mr. Barr succeeded, and was the author of an excellent catechism for young communicants. He was lame, and a vestry was accordingly erected for him behind the pulpit, that he might enter therein without being obliged to mount the exposed stairs in the church.





No. XXVIII.

CHURCHES AND CLERGY.

IN the Greyfriars' Wynd, leading from Canon Street to the High Street, on the east side there was a small chapel. From the fact that a Mr. Paterson, who mainly contributed to its erection, was a candlemaker, it got the strange appellation of the "Candle Kirk." Mr. David Dale, founder of the Lanark Mills, was for a time its pastor. A body of Bereans had their meeting-house on the north side of George Street, with a grass plot between it and the street. From the circumstance that the members took dinner together on Sabbaths, during the interval of service, the meeting-house obtained the somewhat unclerical and culinary appellation of the "Kail Kirk." The Society of Friends, or Quakers, had their little chapel at the foot of Balmano Brae, off George Street. There was an Anti-Burgher Chapel on the south side of Duke Street, the minister of which was Mr. Mutter. Another Secession Chapel was in Blackfriars' Street, newly opened through the College Green, or Garden, as it was called. The opening of this street, as an inroad on the College property, excited great opposition among the students. Mr. Hugh Heugh,

a highly popular minister brought from Stirling, was the first minister of this church, his house being in Richmond Street. In Albion Street, Mr. Ralph Wardlaw had his Independent or Congregational Chapel. It was removed to West George Street, and was afterwards acquired by the Edinburgh and Glasgow Railway Company, and became their offices. Dr. Wardlaw had a large and influential congregation. The vacated chapel in Albion Street was for a time occupied as a Baptist meeting-house, under the ministry of Mr. Shirra, who was once minister of St. Ninians, but left when adopting Baptist views. Grevile Ewing was minister of another congregation of Independents. He commenced his ministry in what had been a circus and riding school in Jamaica Street. "Nestor" remembers well a sermon preached, on a week-day evening, by the reverend gentleman in 1804, to children in this old meeting-house. Afterwards, the congregation removed to Nile Street, and then farther west, and as a memorial of the worth of this eminent clergyman, the church bears his name. His residence was in Carlton Place. The principal congregation of Seceders was in a large square building in Inkle Factory Lane, leading from College Street to Albion Street. The ministers were Mr. Pirrie and Dr. Dick. A new church for this congregation was built close by in Albion Street. In digging its foundation, great quantities of human bones were found, the place being the graveyard of an ancient monastery. The old church was leased by the Mechanics' Institution. The galleries were transformed into a spacious hall, and the area was sub-let for stores. Dr. Dick was one of the Professors of the Secession Church, and was author of theological works much admired. "Nestor" may avail himself of his title in these erratic sketches, by

noticing that about the year 1820 Glasgow boasted of a galaxy of female beauties. One lady, not merely for her beauty, but from her diminutive stature, was known as the "Pocket Venus." Three sisters were termed the "Three Graces." One Miss enthralled the heir-apparent to a dukedom, who purchased his freedom by a ransom and handsome sum of money. Another lady, a native of the Highlands, when she visited her friends in Glasgow, and went shopping in Trongate, required the guardianship of the police to save her from the vulgar stare of the populace in wending her way homewards to Queen Street.





XXIX.

CHURCHES AND CLERGY.

IN Anderston there were, in addition to the chapel of Dr. Love, two dissenting churches. Dr. Mitchell had one congregation, which was subsequently removed to their new and elegant church in Wellington Street, with sepulchral vaults underneath. This last was a novelty, the only other instance being that in St. David's Church, formerly known as the Ramshorn. Dr. Mitchell was one of the Professors of Divinity in the Secession Church. Mr. Struthers was the clergyman of the Relief Church in Main Street, Anderston, and was the author of a history of that branch of the Secession. At the top of Union Street there was a cluster of churches. The Unitarian meeting-house was the oldest in this locality. There followed the Gaelic Church, the church of Dr. Ewing, and that of Dr. Willis, who afterwards became a professor in Canada, and the Secession Church of Dr. A. O. Beattie. This clergyman was translated from Kincardine-on-the-Forth. His successor in that church was in after time also removed to Glasgow, and latterly to London, and was a distinguished religious author. Whilst Mr. Macfarlane was in his Perthshire

church it was the first dissenting meeting-house which erected a bell to call the worshippers at the hour of prayer. Mr. Bullock, the parish minister of Tulliallan, sought an interdict against this innovation in the Sheriff Court at Dunblane, but it never came to an issue, and his example was soon widely followed. The following piece of doggerel was circulated as to this dispute, and appeared in the *Edinburgh Evening Chronicle*, Saturday, 13th December, 1831—

THE KINCARDINE CASE.

“Who'll pull the bell?
I, says the bull,
Because I can pull,
And I'll pull.”

So quoth old Mr. Bull, but his day has gone past,
And an end's to be put to his pulling at last;
Or at least, if he's not to be laid on the shelf,
He's no longer to have all the pull to himself.

Says Macfarlane, I fear the Secession is falling,
For the Parish Church beats us to sticks at the bawling;
And I see from our station we'll quickly be hurled,
Unless we can make a noise in the world.

So he brings him a bell, and prepares for a pull,
But stop, reverend brother, I charge you, cries Bull;
It's all my eye, Betty, while you keep to your jaw,
But if you try ringing, I will take you to law.

The more Bull tried to shake him, the more Mac grew steady
The one shouted “lawful,” the other “expedient”; [at it,
And at last being tired with their quirks and their crows,
They've adjourned the debate to the Parliament House.

Now I'm a plain man, and have no hesitation,
If Bull's motive is “love,” or Mac's “edification,”
For in pulling each other to pieces I've fears,
They're but helping to pull the right Church 'bout our ears.

But this much is certain, the Parliament folks
Will slice Mr. Bullock as butcher an ox,
And Macfarlane will find when he comes to his senses,
His bell melted in an account of expenses.

Dr. Beattie had a most sonorous but not unmusical voice,

and was a perfect Boanerges. He was wont to relate a very amusing story in his life. The Secession Church at one time encouraged their students to attend the medical classes, and to qualify themselves to take degrees in medicine as well as in theology. Being located in rural districts, this was found very useful. Several of their ministers who were recognised as doctors were not D.D., but M.D. The profane used to style them, not Doctors of *Divinity*, but Doctors of *Drugs*. Dr. Beattie, when he applied for his diploma, was told plainly, but seemingly in earnest, as in kindness by one of the Medical College, that it was resolved to be as severe with the ecclesiastical aspirants to degrees as with those who intended to prosecute the medical profession, as hitherto they had been too much favoured. His friend advised Mr. Beattie to read well up, which he accordingly did for many nights. When the solemn day of examination arrived, one of the examiners, with grave visage, put to the young clerical some such question as the following:—"Suppose you are in some remote district, and a man is brought to the manse who was found lying on the highway in a state of almost unconsciousness. You find that his symptoms have been of long duration. His chief symptoms, when brought to you, were excessive bulæmia, the cutaneous surface is cool, there is no polydipsia, but that he has lapsed into a somewhat apathetic condition on account of the attenuated state of the liquor sanguinis transuding the capillaries of the cerebral hemispheres." The examiner continued to describe the pathology in still more involved terms, and then suddenly asked what treatment he would, as a medical man, propose for instant relief. Mr. Beattie, after pondering the question proposed, but still perplexed and perspiring in a state of bewilderment, suggested bleeding and powerful purging.

The examiners in one voice exclaimed, in apparent indignation, "Oh, young man, your patient would die in your hands!" Mr. Beattie begged that the question would be repeated, which was done, but in still more involved and technical terms. At length he perceived the joke, and at once replied, "I rather think, gentlemen, that the symptoms are those of extreme hunger and consequent exhaustion, and the best mode of treatment should be to replace the *vacuum* with the *plenum*, and I would therefore prescribe a good dinner." The examiners at once exclaimed the answer was most satisfactory, and they would equally at once enjoy the remedy. The dinner had already been prepared, in the Buck's Head Inn, and only waited the result of the examination, and was therefore partaken of with much enjoyment, no less of the practical joke which had been perpetrated on the young doctor, who well earned his diploma.





No. XXX.

GLASGOW FAIR.

THIS ancient gathering had always the character of being the annual Saturnalia of Glasgow. One feature now in observance was then entirely unknown. The various channels now open for an exodus to distant places were then in non-existence, so that the inhabitants had then to find their festive enjoyments within the city. The Fair week proved an epoch in the chronology of Glasgow. The vacation (or vacance as it was termed) of all the schools commenced on the 4th of June, being the birthday of George III. The schools were resumed on the Monday after the Fair. The Royal birthday was celebrated by green branches and floral decorations displayed at every loyal window. A proclamation was issued by the Magistrates some days previous to the natal day, prohibiting the loyal spoliation of the trees on the Green, and watchmen were stationed for their protection. Soon after the natal day, young Glasgow were to be seen seated in carts, covered with an awning composed of blankets supported by hoops, early in the mornings on their journey to Helensburgh, where they arrived late in the evening. This was the *Brighton* of

the aristocratic families. When the city extended somewhat to the west, Henry Bell, of the Helensburgh Baths started a coach from the Black Bull Inn in Argyll Street, named the "*Princess Charlotte*." Large crowds assembled to witness the departure of this new vehicle of transport. The plebeian population chose Gourock as their resort for summer sea bathing. The conveyance thither was either by the fly-boats, which in very favourable circumstances made their passage to Greenock in somewhat less than twenty-four hours. A long coach, similar to a modern tram-car was put on the road, but at much higher cost than by river, and did the journey to Greenock in about six hours. This and all other coaching was secured by the purchase of a ticket, which in some seasons was difficult to procure, and had to be secured some days before the despatch. The rumbling long coach started in the morning from the Buck's Head Inn, in Argyll Street, top of Dunlop Street, and was named the "*Royal Oak*." The Fair was held for a whole week and was proclaimed on the Monday by the Magistrates from the platform at the Cross, hence the term a "*cried Fair*." The principal fair or market days were Wednesday and Friday. The former day was chiefly assigned to the country, when horses were displayed. The latter day was allotted chiefly to the urban population, when cows were bought and sold. The afternoon of the Friday domestic servants claimed as their right of "*getting out*" with their lads to see the shows. The bestial were exhibited from the Auld Brig, along Stockwell, and up for a considerable portion of Glassford Street. The pace and wind of the horses were tested by running on the Trongate and Argyll Streets. Stands and stalls for sweeties and other "*fairings*" extended on both sides of the Stockwell and the lower portion of Glassford Street. The

pavilions or "shows" were mobilised on a space of ground to the east of the Bridge along the river side. Behind these were the public manure depot and the old slaughter house or shambles, a conjunction which, in the heat of the dog days, emitted no savoury odour. The shows generally appeared the week previous to the Fair, and for the advantage of young Glasgow, returning salted for the winter, they remained a week or more, so long as they received patronage and encouragement. For many years the same names surmounted the tabernacles. On one occasion great excitement prevailed, caused by a daring act of climbing. A chimney-sweeper was announced to ascend outside the Briggate Steeple. He was well known by his queer sign-board in the Stockwell, at the corner of the Goosedubs, which announced his trade as "*Sweep and Pig-Putter-on.*" Pig was the well-known synonym for chimney can or pot. At the hour named a large crowd assembled. Sooty appeared at a window on the west side of the spire, and then from point to point he nimbly ascended to the ship which surmounts the edifice, and there he thrice loaded and discharged a pistol, receiving the acclamations of the throng. He was much more tardy in his descent, and often caused great apprehension to the people for his safety. After he accomplished this feat, to the consternation of the athletes of the circus, the hat was sent around, and Blackie was rewarded for his foolhardy adventure.

For several summers parties of the higher classes were made up to visit the penny shows, and greatly enjoyed the fun. Gentlemen (who were then nicknamed "dandies," and ladies termed "dandyzets") were seen flocking night after night to the shows at the Stockwell. On one occasion a practical but lucrative trick was perpetrated. An Irishman obtained the use of a cellar at the foot and on the west side

of the Stockwell. A dirty canvas was exhibited, with the strange announcement—"A Worsar to be seen here, 1d." Such an animal being unknown in Natural History, large crowds were attracted. After the audience were seated on planks placed over herring barrels, Paddy raising an old sack, which served the purpose of a curtain, straightway introduced into the small space a large, well-fed sow. He discoursed on its parentage, age, feeding, and history. He exhibited the various points of its excellence, and in answer to his request, and anxious to get their curiosity satisfied by a view of the real monster, all agreed that the animal was good, excellent, and not to be surpassed. Grumphy was then withdrawn behind the curtain, and another of the tribe was introduced. The showman again discoursed largely and learnedly on the history of the second specimen, but all were compelled to admit that No. 2 in the programme was not so good as its precursor, but worse. Having got this unanimous verdict from his audience, who by this time had become somewhat restless, the second was removed, and the plot was wound up by the introduction of a third in every way answering to the lean kine seen in the dream of the Egyptian Monarch. It was a perfect skeleton-pig, scarcely able to stand on its legs. "Now," exclaimed the son of Erin, "you have seen a good sow, a worse sow, but all must now admit that this is a *worsar*." Some grinned, and others used angry words, yet in the end they agreed they had been cheated, but the fraud was only to the extent of one penny, so instead of proclaiming their folly they sought rather to extend the field of imposture. Thus they violated the strict principles of truth, and so successive swarms added to the exchequer of the Irishman in his attempts at orthography, grammar, and biology, until at last his lectures on swine culture were arrested by the police.



No. XXXI.

GLASGOW GREEN.

IN the beginning of the nineteenth century the Green was the only public park for pasturage of cows, military exercise, washing and drying of clothes, golfing, and promenade. In the last century the citizens possessed a common or moor to the north-west of the city. Ancient Glasgow claimed two gallaxies or "milky ways" by which the kine were brought to their byres. Queen Street was long known as the "Cow Loan," and Ingram Street as the "Back Cow Loan." While these names are now obsolete, the district of *Cowcadence* still remains as evidence of its bovine locality. A dispute has occurred as to the origin of this singular name. Some argue that the lowing of the herd travelling homeward gave young Glasgow a joyful sound that the time of porridge was nigh, and hence the district from which the accents were first heard got the name of *cow cadence*. But others, less poetical and more natural, imagined that the bestial at that spot rested awhile to masticate their food or chew their *cud*. This last opinion derives some support by the populace generally to this day pronouncing the name as *Cowcudance*.

When the cows were pastured in the Green by the banks of the river, they were milked in summer evenings at the entrance near the foot of the Saltmarket. Here there was a regular assembly of nurserymaids with children and tin jugs to receive the lacteal supply. The Green consisted of several sections. The one next the town was termed the Laigh or Low Green, and was in 1810 considerably encroached on by the erection of the Court-House and Jail. This section in winter was frequently flooded, and was raised by earth obtained from the foundations of houses rapidly extending to the west. There was a considerable ascent near to Nelson's Monument, leading to the High Green, which again was separated from the Calton Green by the Camlachie Burn, then open, and which filled a large dam or reservoir for the supply of the washing-house, then near the Monument. Beyond the High Green there was the "King's Park," divided by an avenue of large trees, and to the south lay the "Fleshers' Haugh," often in flood in winter. From the foot of the Saltmarket there was a large and broad wall, on the top of which it was the delight of boyhood to run along. This wall surrounded the Green, and inside there was a row of large trees, one, from its dimensions, being known as the "big tree." The trees formed an avenue all round the public parks, and were denominated the Serpentine walk. One large portion of this walk and green was in 1819 taken to form Great Hamilton Street and Monteith Row, which met with great popular remonstrance. Besides the supply of water from the Calton Burn, the washing-house had a pump erected in the river, where an aged man for years was at work sending water by rhones up to the old washing-house. Above the wooden bridge which then spanned the Clyde, where Hutcheson Bridge now stands,

there was a wall with recesses where families placed boilers for the washing of linen, without having recourse to the public washing-house. There was a herds' house near Nelson's Monument. The Humane Society Lodge was also the receptacle for the implements of the golfers, who then wore red coats. There was the "Arns Well," surrounded by trees of that species. The water was much prized for its quality for tea and toddy. On the bank between the King's Park and the Fleshers' Haugh there was a well called the "Eye Well," being famed for its curative benefit to the organs of sight. In the mornings there were to be seen many persons seeking its benefit. There were not a few well-known gentlemen who were regular Green walkers in the mornings for many years. The "Arns Well" is remarkable from the fact that James Watt related that it was on a morning stroll when at the Arns Well the idea of the double condenser of the steam engine first dawned on his brain. He might be supposed to have exclaimed "Eureka! Eureka!" Considering what benefits to the world have ensued from this great discovery, it might not be amiss to commemorate the spot by a suitable tablet. Beyond the Humane Society Lodge there were steep and wet banks, and the river there was deep and dangerous, and got the appropriate name of the Peat-bog. One pool was considered to be extremely dangerous for bathers, and had the ominous name of the "Dominie's Hole," from some tradition that a teacher had been drowned there, whether by accident or otherwise it was not exactly known. The various regiments of volunteers, afterwards transformed into local militia, were drilled on the High Green. The corps of rifles which was embodied under Samuel Hunter during the time of the Radical rebellion commencing in 1818, used to hold their

morning parades on the Green. In their quick movements, they sometimes interfered with the outspread of linen. On one occasion in departing, when in front of the washing-house, the maidens, in revenge for inroads on their drying operations, cast from their washing-tubs a volley of soapsuds, which, attaching to the green jackets, made the martial array to have a very piebald appearance. The gallant and humorous colonel on observing the strange aspect of the warriors, exclaimed—"What, lads, is the meaning of all this?" and received from one of the rank and file the answer that they had just come from the "*Battle of the Boyne*." A tub in the dialect of the West of Scotland is known as a boyne, or rather that describing a minor or juvenile tub. The colonel and the corps enjoyed the scene with much equanimity.





No. XXXII.

MONEY CIRCULATION.

IN the early years of the nineteenth century, the circulating medium was somewhat peculiar. The paper currency was limited to a few Scotch banks, who issued notes of value £20, £10, £5, and £1. The Royal Bank alone had notes of the value of one guinea. These often led to mistakes by being interchanged for the 20s. note. The note chiefly in circulation was that of the Ship Bank, or Robert Carrick's note. The simple and rude engraving on its top of a vessel in full sail was said to be its principal identification and recommendation in the West Highlands by those who could not read the promissory words underneath. A case recently arose in the Court of Session of a £10 note of the Ship Bank, which was found in the repository of an ancient mariner in a Western island, dated upwards of sixty years before its discovery. The interest had by far surpassed the capital, and the nice question arose whether, as a promissory note, it had fallen under the sexennial prescription, or was wholly extinguished under the negative prescription of forty years. The latter prevailed. The artless design of the note led to many

forgeries being perpetrated, and few Circuit Courts were held in Glasgow without parties being on trial for uttering forged notes of this bank. It was not unusual for some years that the proprietors of public works issued 5s. paper notes to their workmen in payment of wages, and which were freely recognised in the locality. The gold circulation was in guineas, half-guineas, and seven shilling pieces. The guinea was established as the honorarium fee for advocates, physicians, and gratuities. This mode of recompense still prevails, though the equivalent coin has long ceased to exist, and now requires a clumsy addition of silver coin, or postage stamps, to make up the necessary amount. The silver coinage was in crown pieces—somewhat larger than their more modern successors—half-crowns, shillings, sixpences, and, for a brief period, tenpenny pieces—an instalment of decimal numeration. The florin, fourpenny, and threepenny pieces were then unknown. The smaller coinage had for many years not been adequately replenished. The shillings and sixpenny pieces were generally worn to wafer thinness, and had seldom a feature of the die left, and often they were crooked. A coin in its pristine integrity was considered a rarity and a gem. Base coins were then plentiful. Shopkeepers had a small bottle at hand containing a chemical solution to test the silver, and the coins which did not pass muster were nailed to the shop counter. It was customary to see an array of base coins along the counter to deter offenders, just as delinquent crows are still suspended in potato fields to deter others of the tribe “from the like offence in all time coming.” One summer afternoon the public were rejoiced by the arrival of two waggon loads of new coin sent from Edinburgh, escorted by a party of dragoons. They wended their course to the Royal Bank in

Queen Street, the building of which now forms part of the Royal Exchange, where the chests were deposited. Much dissatisfaction was felt and expressed as to the mode in which the old coinage was exchanged for the new. It was at first insisted that some fragment of the die, however small, should appear on the old coin before it was taken in exchange. This rule was not very rigidly observed, as, indeed, it would have led to almost a wholesale rejection, and where the silver appeared to be pure, it was accepted, however much worn and thin. The large silver coinage had on a corner somewhere indistinctly the name of the Italian designer, which led to considerable controversy as to its legality on the Royal coinage. The copper coinage was also scarce, but of the same denomination as in later times. The pennies were somewhat larger, and few appeared without some lettering or figures put on by mechanical hands. For a brief period there was a twopenny piece, but this was found of little use. The farthings were very numerous, as snuff and some other articles were sold by fractions. It was observed that this lowest denomination of value was more frequently supplied from the Mint than those of higher value. Frequent mistakes were made between the farthing and the half-guinea or seven-shilling piece, which, when the former were newly issued, they strongly resembled. One old but penurious citizen was reported to have kept a store of these glittering coins in his pocket, and used to bestow them in charitable deeds. When this deceit was detected, and the recipient of the bounty remarked in irony, "Really, this is too much," the ready response was, "I never give *less*." The paucity of bronze or brass coinage led to dealers having their own private mint, whose issue were generally received, especially in the locality. "Nestor" has a private collection

of such non-Government coinage, amounting to upwards of a hundred. All principal towns, both in England and Scotland, had thus species of money. These coins had engraven on them the particular trade of the place, or with some public edifice, and frequently this was done in no mean degree of art, and readily received as a legal tender. One penny piece was greatly in circulation in the beginning of the century in Glasgow. It bears date 1813, and is marked, "One penny token." On the reverse are the words, "Phoenix Iron Works, Glasgow," with a neat elevation of these works near Port-Dundas, then occupied by Edington & Sons.





No. XXXIII.

THE MILITARY.

DURING the years of the French war there was generally a regiment of the line in the Gallowgate Barracks, together with one or two regiments of militia, though sometimes partially billeted on the inhabitants. These were mostly from the English counties. The Lancashire, Wiltshire, and Yorkshire Militia Regiments, were for seasons stationed in Glasgow. These militia corps had superior musical bands, which often delighted the citizens. Numbers of the militia were induced to volunteer their services to the regiments of the line. The 71st was sent home a perfect skeleton corps, and were recruited and re-embodied in Glasgow by very youthful aspirants. The 71st was long the favourite regiment for the youth of the wynds and vennels. It was said that a lad having enlisted in this Glasgow regiment, a brother, not being able to get into its ranks, got into the file of the 72d, as, to his mind, it was the nearest to his brother and the city regiment. The 71st assumed the name of the "Glasgow Highlanders," but for long were nicknamed the "Glasgow Blackguards." Colonel Cadogan, whose monument is in the

Cathedral, commanded the 71st Regiment in many a hot-contested field. It is recorded of him that when in a conflict in a town in Spain, and when his men began to give way before a superior force, he observed the strong resemblance of the place in which they then were to a well-known locality in Glasgow. He shouted to the regiment, "Boys, charge down the Gallowgate." The recollections of home life inspired his followers, and a triumphant victory was gained, the enemy being totally routed. On Sabbath mornings the troops marched from the Gallowgate Barracks to Hutchesons' Hospital for divine service. They used to march slowly along the Trongate, with their flute and fife bands playing Psalm tunes. The effect was startling and solemn to the inhabitants in the early mornings. In the beginning of the century the nearest cavalry barracks were at Hamilton. The distance proved too great for emergencies, and new horse barracks were erected at the top of Eglinton Street, which subsequently were appropriated to the Govan Poor-house. There was a constant infantry sentinel posted on public buildings. A sergeant's party for the week were despatched every Monday to the powder magazine, which was then situated in the Cowcaddens, on the rising ground near to where the Normal Seminaries are now situated. There was an adjacent house for the abode of the soldiers during the week. One sentinel night and day paced around the high walls which surrounded the magazine, whilst throughout the day the rest of the band were to be seen seated on benches in front of the small barracks. Notwithstanding this guardianship, there existed great hesitation and timidity in many inhabitants, especially the young, to pass near the place of danger, though it was surmounted by a lightning protector. Another smaller body of military were

daily marched to the jail, where a dark and dingy room in the back was provided for their reception. A sentry day and night patrolled the narrow pavement behind the prison. A sentinel was stationed on the Royal Bank, which was then at the south-east corner of St. Andrew's Square, where the cashier, Mr. John Moore, had his residence. Another military guardian was posted at the Excise Office, which for some time was in a room under the Assembly Rooms, now the Athenæum. The Excise Office was subsequently removed to the west side of Miller Street. A soldier was also posted on the Custom-House, which was in the centre house on the west side of St. Enoch Square. These sentinels were changed at stated periods by a sergeant accompanying the necessary privates. The one to be relieved communicated the instructions to his successor. An officer occasionally visited all the stations to observe that every one was properly at his duty. When noticing the officer of Excise and Customs, one strange rule may be mentioned as then existing. To obtain the exchange of a spoiled stamp, however small in value, an affidavit had to be taken, but only before a Crown officer. The collectors of Customs and Excise were the only officers who had this qualification. Their offices were often crowded in obedience to this most absurd regulation, which was grievously complained of by professional gentlemen, who were often long detained before being admitted to an audience.



No. XXXIV.

THE VOLUNTEERS.

AT the commencement of this century there was a military force known as the "Glasgow Sharpshooters." Their place of drill was on the grass plot in St. Enoch Square. They had swords affixed to their rifles. Cunningham Corbet was their colonel. Subsequently they were superseded by several Volunteer regiments. The first was known under the strange appellation of the "Ewes." Kirkman Findlay was their colonel, whose house was on the west side of Queen Street. He was afterwards Lord Provost, and member of Parliament for the Western Burghs. The second corps was the "Trades," of which Mr. Graham was colonel, whose house was on the east side of Miller Street, which contained elegant mansions, some of which still remain. A third Volunteer body was the "Grocers," which was in mockery termed the "Sugaraloe" corps. Charles (or Charlie) Walker was their colonel. His large shop was at the Gallowgate Bridge. Some curious anecdotes were told of this corps and its colonel. It was said that when he put a raw apprentice to work in the store underneath his shop, he set him first to clean raisins and currants.

He used kindly to tell the noviciate to use his liberty with the stuff, as the Scriptures "forbade the ox to be muzzled which treadeth out the corn." The precept was readily obeyed, and in consequence, the youth soon required leave of absence, and was put under medical treatment, so that peculation by him, of that character was ever afterwards eschewed. The Highlanders were a kilted corps, commanded by Samuel Hunter, the editor of the *Herald*, whose house was in Madeira Court, on Anderston Walk. The publishing office of the paper was at the junction of Bell's Wynd and Candleriggs. The suburbs were not behind in martial ardour. Anderston had a body of Volunteers, commanded by Colonel Geddes, proprietor of the Verriville Glass Works and Pottery, on the Finnieston Road, the large show house of which was on the south side of Argyll Street, near Dunlop Street. This corps had the degrading appellation of the "*Anderston Sweeps*." The men of the large foundry at the old basin of the Forth and Clyde Canal enrolled themselves into a regiment called "Baird's Men." They formed two companies, with the addition of two small pieces of artillery, which were much in use on all public demonstrations. On the occasion of the first excavation of the projected canal to Ardrossan, their cannon did service at Port-Eglington. This undertaking was under the patronage of Lord Eglinton, and was designed to connect Glasgow with the sea. It was then thought impracticable to bring large vessels to Glasgow by the river Clyde. A large harbour was designed to be erected at Ardrossan, and the cargoes to be brought hence by canal to Glasgow. Begun at Glasgow, it never got beyond Johnstone. The track boats were greatly patronised, and formed the only cheap mode of transit between the two great manufacturing towns

of the west. The boats were inconveniently loaded, and the waterway being very shallow, their keels not unfrequently were heard to scrape the earth. At this sound it was not uncommon to hear the exclamation from some timid wife, "Oh, dear, we are all going to *the bottom*." A distressing occurrence happened at Paisley, when an overloaded boat capsized, and many lives were lost. The several volunteer regiments had occasional drills throughout the year, but in summer they had three weeks' continuous drill, which was named the *permanent duty*. During this period, the musical bands, in the evenings, discoursed music in front of the residences of their colonels, which drew around them large crowds of the citizens. The *permanent duty*, however, came to *an end* by a grand review in the Green, and the officers, placed in carriages, were drawn by the privates through the public streets, which did not then extend to the west farther than Jamaica Street. At a later date (1812) the Volunteer bodies were embodied into battalions, under the name of "Local Militia," not being obliged to serve beyond their localities. After the peace of 1815, there was a cessation of Volunteer movements until the Radical disturbances in 1819, when there was embodied a regiment of gentlemen cavalry, and a body of rifles amounting to 1000, commanded by Samuel Hunter. This regiment continued to exist until 1824. They formed part of the grand procession in opening London Street in 1822. William Smith was captain in the regiment, also Lord Provost, and, as representing the Grand Lodge, laid the foundation-stone of the first house in the new street. The pageant started from the Cathedral, where a sermon was preached, and proceeded by the High Street, George, Argyle, Trongate Streets, and the Saltmarket. The Volunteer

rifles lined the streets, and the centre company guarded the Grand Lodge. In 1819 another body was attempted under the name of the Armed Association, or the Ancients. They were generally middle-aged men, and had a most grotesque grey uniform, but, luckily, they never were called to perform any duty. An elderly and very corpulent man kept a hosiery shop in Argyll Street, and he patriotically joined the band. A gentleman seeing his musket in his shop, expressed astonishment at his becoming a soldier at his time of life, as unfit for action. He received the cool reply that in case of a rising he could close up his window and shoot from a half-closed door with perfect safety. The Volunteer Rifles performed considerable and irksome duties both by night and day, during several months of political agitation. St. George's Church, for some time, was made their barracks. When the resuscitation of the military movement took place in 1859, an attempt was made to revive the rifles of 1824. This movement was chiefly promoted by the well-known Peter Mackenzie, the proprietor of the *Loyal Reformers' Gazette*, the publishing office of which was in Argyll Street, opposite the Buck's Head Inn. A meeting of about 100 surviving members assembled in the Queen's Hotel, in George Square, presided over by Wm. Smith, Esq. Mr. Reid (Senex) who had been a member of the Light Horse of Glasgow in the last century, was present at this meeting. Looking round the assembly, he endeavoured to dissuade them from the movement, as most of them, he said, were now unable to run as riflemen. But he was told that it was so far rather a recommendation, seeing that none could "*run away*." The offer was made to Government by way of a highly emblazoned parchment, subscribed by the members willing again to serve their country

The offer was accepted on highly complimentary terms, and the body was on paper established as "The Old Guards of Glasgow." Andrew Buchanan, M.P., was appointed their captain, and George Crawford, Writer, lieutenant. But, as might have been expected, their services were never required. Few ever expected that the movement of 1858 would have such permanent results, and that the Volunteer force should have become an established institution as the reserve forces of the country.





No. XXXV.

LOTTERIES.

STATE lotteries in the early years of the century were an object of great public attraction. These were followed with a train of all kinds of private gambling. The advertisements of these national games were conspicuous on all the walls. They were mixed with the advertisements of "Day & Martin's Japan Blacking," and of "Solomon's Balm of Gilead." The drawings of the State lotteries were generally fixed on some saint's day or public festival. The advertisements were embellished by diverse pictures of Hope with illustrations of fortune leaping into the lap of the poor. The blacking manufacturers rivalled the State with pictorial illustrations of the excellency of their products, generally of a cat fighting with another of its species mirrored in a gentleman's polished boots. These articles were generally of the Wellington or Blucher kind, as tributes to these military heroes, and were worn by all who had pretensions to patrician rank, and frequently the wearers of these had white hats surmounting their heads. These rival advertisements, besides embellishments, had frequently appropriate pieces of poetry. The greatest lottery agent was one "Bish," but

strange to say, another agent had his name "Hazard," and another "Goodluck." It was surmised that these significant names were fictitious, or that from their ominous appellations they had adopted this particular agency as an appropriate and inviting profession. It was some time before the result of the drawings was known in Glasgow. Railway and telegraph were unknown in those days, so the painful suspense had to be endured for three days until the arrival of the mail coach. On the day of the announcement, the offices of the booksellers who received orders for tickets, were besieged by crowds of expectants to receive glad, or, as was more frequently the case, sad tidings of their fortune. It was remarked that those who were unfortunate generally risked again, but that a prize, however small, generally satisfied the craving to hasten to be enriched. It was reported that a plebeian of the Gallowgate had gained a 16th of some of the minor prizes, and received his share, which entailed only a loss of some shillings on his investment. He was heard illogically to moralize that it was well that the prize was not a thousand pounds, because, from the ratio of gain, he presumed he must have been ruined. There were few prizes came to the citizens of Glasgow, and the amount was generally, as in the foregoing instance, not sufficient to cover the full price of the ticket. One considerable sum, however, once came to Glasgow. It so happened that the lucky man had the same Christian name and surname as another citizen. The other was understood to draw considerably on his imagination. For long the two were distinguished as "Lottery" and "Veracity." A curious question once arose in the Court of Session where a particular ticket had been ordered and marked down to a certain gentleman, but by mistake had been resold to, and paid for by,

another. Strangely the number turned out the gainer of a large prize. A competition arose between the two gentlemen and the seller who had resold the ticket. After State and all other lotteries were abolished by statute, the promoters of London Street secretly, in 1822, obtained a special Act for the disposal of the sites by way of lottery, which excited much animadversion and discussion.





No. XXXVI.

THE RESURRECTIONISTS, OR BODY SNATCHERS.

DURING the early portion of this century the body-snatchers, or resurrectionists, as they were called, created great alarm. The medical students were much demoralised by their nightly raids. The young of both sexes were reluctant at night to walk alone in some of the streets, then silent, but now crowded. Their dread was that doctors might clap a plaster on their mouths, and carry them bodily to the College, to be dissected for the benefit of science. Another scare was entertained by boys that the press-gang would make a foray from Greenock, and seize on any able-bodied boy for His Majesty's naval service. For this reason boys were cautioned to avoid such naval harbours as the Broomielaw and Port-Dundas ! Parents and nurses encouraged these fears by threatening to send for the doctor or the press-gang. The panic as to the grave-violators was widespread. The graves were protected by what were termed iron safes or cages. In addition, the graveyards in town, and even in remote districts, were guarded by an armed band, who patrolled all night. Often a guardhouse was erected as a resting place for the sentinels,

and few weeks passed without reports of shots exchanged between the guardians of the dead and the violators of the graves, who also came armed. Frequent trials took place of medical students and others when taken captive. The offence had the name of *Crimen violati sepulcri*. Many convictions were obtained in the criminal Courts, and followed by various terms of imprisonment. Two medical students at Aberdeen Circuit, in 1815 were imprisoned, and were fined in £100, appropriately, to the Infirmary! In other cases there were trials for shooting and maiming between the resurrectionists and watchers. A great sensation was one winter excited by two medical students being found dead in bed in a lodging in Anderston Walk. Their death was announced as the result of suffocation, from the damper having fallen over the fire-place. But as a skirmish had the previous night taken place in the High Churchyard, and shots had been exchanged, their sudden deaths were attributed to a more sudden and violent cause. One startling event attracted much attention. In 1814, there was a private anatomy class on the north side of College Street. The lecturers were Dr. Andrew Russell and Dr Granvill Sharp Pattison. The former had his dwelling in Garthland Street, the latter in Carlton Place. One night the grave, in the Ramshorn Yard, of the wife of a respectable haberdasher in Hutcheson Street had been disturbed, and her body removed. It was afterwards understood that the wrong grave had been opened instead of an adjacent one, where a corpse of an humbler citizen had been deposited. The body of the lady was, on a search warrant, found in the dissecting-room in College Street, indentified by some curious marks. The two lecturers were tried before the High Court of Justiciary in Edinburgh, but acquitted because the identification did

not completely satisfy the jury, nor were the lecturers proved to have been parties to the opening of the grave. These two eminent physicians emigrated to America, where Dr. Pattison became a famous professor of anatomy in one of the State colleges. Another remarkable event was followed by a strange riot. There was a notable character of the last century known as Bob Dreghorn. He was a man of great wealth, but of most eccentric character. He dwelt in a splendid house in Clyde Street, near the Old Bridge. He committed suicide, and for a long time his house remained untenanted. The young people were prone to run swiftly at night past the haunted mansion, as the ghost of the old man was alleged to be of a most malicious and sanguinary temperament. At length, one George Provan, a house painter, became tenant, and used part of the tenement as his workshop. The furor as to the desecration of the tomb was then at the highest pitch. The painting business was considered a feint or disguise for a dissection theatre. Idle people peered through windows in Ropework Lane and thought in the balls of colours they had discovered the skulls of children, and red paint was mistaken for human blood. At last, on Sunday, the 17th February, 1822, there assembled as if by concert an infuriated mob, who broke the windows and doors and then invaded the house, and speedily threw the furniture and effects out of the windows. Some were thrown into the river, but others were abstracted. Nestor, when coming out of the Gorbals church about four o'clock, was witness of the astounding scene. The magistrates were soon on the spot. Laurence Craigie, the Senior Bailie, read the Riot Act, and parties of infantry from the Gallowgate Barracks, and cavalry from the Eglinton Barracks speedily arrived, and with no small difficulty the mob at length was

dispersed. It is strange that "Senex" (Mr. Reid), who is generally so accurate, should in his notes blame the Magistrates, and add that no proceedings were taken to punish the rioters. In this other writers have followed him. So far from this being the fact, several persons were convicted at the Circuit Court held in April following. They had sentences of transportation, and one John Campbell, who seemed to be the ringleader, was on the 8th May following, publicly whipped through the town. This was the last instance of this ancient punishment of whipping at the cart tail. Lord Meadowbank (the second of the name), at the trial took occasion to praise the Magistrates, and especially Mr. Craigie, for their prompt and vigorous action. Soon thereafter the notorious case of Burke and Hare occurred in Edinburgh, where living persons were slain and made subjects for the anatomist. This was followed by the Anatomy Act, 2 and 3 William IV., c. 75, and this strange crime of body-snatching ceased to exist. The disposal of the bodies of murderers sentenced to death being at that period consigned to the anatomist, had great influence in exciting the feeling of the populace as to their relatives and friends being allowed to remain in their silent graves.





No. XXXVII.

A WALK ON ANDERSTON WALK.

DURING the early years of the present century, Leith Walk and Anderston Walk had much similarity, and really formed interurban roads more rural than civic. Argyll Street terminated on the west at Jamaica Street. Anderston was then a separate village. There was a daily carrier between Glasgow and this manufacturing suburb. The conductor was an old, little man, with a large blue bonnet. He was accompanied by an imbecile sister, who carried the parcels to and from the warehouses. The imports to the city were webs already woven, and the exports were the materials for their manufacture, occasionally diversified by groceries and other furnishings for the few shops in Main Street, Anderston. The road between was a quiet rural walk, greatly patronised by civic nurserymaids with their charges. On Saturdays, school boys and girls, more daring, used to venture the length of Partick, where by a few pence they had the luxury of purchasing birstled peas or wheaten groats from the mills of the Bakers' Incorporation. The Riding School at the top of York Street was built in the last century, having the

advantage of the country road between Glasgow and Anderston for the display of juvenile horsemanship, without fear of any interruptions save the solitary carrier. A traveller from Glasgow had to pass two villages before reaching his journey's end. There was first, Grahamston, immediately beyond Jamaica Street with Alston Street, where once was situated the only theatre, denied a place in more central streets, and which met the fate so often that of such places—being consumed by fire. Passing Grahamston there was the only horse establishment in the city, kept by Hannah & Hibbert, whose breaking machines used, undisturbed, to run their daily course along the quiet Walk. On the south side was Madeira Court, containing two elegant mansions—one possessed by the well-known Samuel Hunter, Editor of the *Herald* newspaper, and the other tenanted by Mr. Yule of Darleith, then a wood merchant in Glasgow. On the north of the Walk there were large granaries and stores. After this there were no houses for a long interval. On the north there were orchards on Blythwood Holme, with fruit trees and bushes well watched in the autumn. A wooden hut stood opposite the head of York Street, where pedestrians had the opportunity of refreshing themselves with all varieties of fruits in their seasons. These gardens extended almost the length of Anderston. On the south side of the Walk, then unpaved, was a brick wall enclosing a field in which Hibbert's horses were kept, with one or two large hay stacks provided for their food. Robertson Street had one or two country villas, with gardens on the east side, and between it and York Street there was a park in which cows were pastured. York Street, beside the Riding School, which latterly became a store, had on the same side a series of villas with beautiful gardens in

front, possessed by merchants of the city. The gardens are now occupied by large and unseemly stores. At the top of York Street there was a small public-house opposite the fruiterer's stall, where travellers had the opportunity of obtaining refreshments of a more elevating description. A woodyard and sawpit possessed by Mr. Kay were on part of the field. The sawpit on Sabbaths was used as a preaching station for the few sailors then frequenting the Broomielaw. This was the germ of the Seaman's Friend Society, with its Chapel and Home. Passing York Street on the same side there were grass fields, enlivened with a ropework, and a road leading to the Delphfield Works, which long manufactured all kinds of pottery. Next came the village of Brownfield, so called from its founder, Mr. Brown, a manufacturer who, at the first, used the ground as his bleach-field. His mansion was on the south side of the walk. In the beginning of the century it was tenanted by Mr. Knox, a teacher of drawing, who was famous for painting a series of panoramas of battles and foreign cities, which were exhibited in a large wooden pavilion on the west side of Buchanan Street. The traveller at length reached Anderston, so called from the name of the then proprietor of Stobcross. The Gushet-House, so termed from a portion of dress well known to the seamstress, divided the roads leading towards Cranstonhill and Partick from another to Finnieston, so called, not as was sometimes supposed from being the end of the town, but from a reverend gentleman who was chaplain to the Barrowfield family. This suburb was the favourite retreat of invalids who sought summer quarters. After leaving Grahamston, few lamps were to be seen, and those who had to travel at night to their suburban homes were provided with hand lanterns, called "bowats." Having

named Mr. Samuel Hunter as having his dwelling on the Walk, an anecdote or two may be ventured of that worthy, which are still unrecorded. He had a faithful servant, who was famous for her art of cookery, but, like many of the culinary tribe, indulged somewhat too much in strong waters, which bronzed her face and made her hands unsteady. Mr. Hunter was celebrated for his hospitality. On Wednesdays, being the market day, he generally had a dinner party of bachelor friends from city and country. On one such occasion the dinner hour, which generally was four o'clock, or on some rare occasions, an hour later, had arrived and passed, but there was no appearance of food. The host looked at his large watch, and often rung the bell. The guests were assembled in the dining room, as in bachelor parties the drawing room was unknown. At length the door burst open, and the old lady appeared carrying a large tureen of hotch-potch. She, however, tripped at the entrance, and the soup was spread over the carpet. Samuel, with the utmost gravity, coolly remarked—"Gentlemen, you have long been waiting for your dinner; you will all be glad to perceive that it is now *on the road*." The cook was rather celebrated for introducing rarities in her art. Pea-soup was amongst the novelties of the time. A bachelor, who resided with a maiden aunt, in a large mansion on the east side of Jamaica Street, was delighted with that delicate dish he had just tasted at Madeira Court. He graphically described it to his housekeeper, but the difficulty was how to reproduce the soup. "Nothing more simple," said the gentleman; "Nothing, surely, but peasemeal." The recipe was hastily adopted, and a party invited and assembled to enjoy this new soup. As might have been expected, the attempt proved a failure. The guests were astonished in having

served up to them nothing but hot water, instead of soup. Our host, somewhat annoyed, blamed his aunt for her unskilful handling of the ladle. "Stir it up; stir it up from the very bottom, Ephie. Stir it up." But all in vain. The stirring process failed to make the dish more savoury. One other story of the Editor. A Highland military gentleman having obtained a colonial appointment, his friends resolved to give him the usual farewell dinner. Mr. Hunter was chairman. In returning thanks for the compliment paid to him, the guest favoured the company with a lecture on the genealogy of his clan, and more than once used the expression that he blessed the Almighty that he had not one drop of lowland blood in his veins." The assembly were somewhat wearied by the long clan history, but were soon relieved by the cool remark of the chairman that their guest was indeed an example to them of Christian humility, and desired them to imitate him in his expression of great gratitude for "*very small mercies*." The son of Mars alone seemed not fully to understand the chairman's remark, and took it as another compliment paid to him, amongst the many, perhaps, equally deserved.





No. XXXVIII.

THE CLYDE WITHIN THE CITY.

IN olden times the overflows or spates of the Clyde were of frequent occurrence. Whether it be from the thorough drainage of the lands in the upper districts, or whether it arises from the deepening of the river below the city, they are now less frequent and heavy. In former years the lower portions of the city were almost every season under water. On these occasions the Low Green—then of lower level than now—was for days a lake of water. A bridge which spanned the river between the Low Green and Hutchesontown was, in 1795, carried away with a flood, and the foundations of its arches remained during the earlier part of this century. The Bridgegate and the lower portions of the Stockwell and Saltmarket, and a part of Main Street, Gorbals, were under water. Carts and boats were used to convey parties out and in from their houses. A subscription was generally organised for the sufferers. On a house in Saltmarket, opposite Bridgegate, there was an inscription denoting the height of the river in March, 1782. It was reported that a citizen dwelling in the “Rattanraw,” one winter went to bed in a somewhat

confused state of mind. He was oblivious of his having washed his feet the previous night, and in the morning accidentally placed his feet in the tub which had been carelessly left. With great sympathy he exclaimed, "What will have become of the poor people who dwell in the Brigade and Goosedubs this morning, when the Clyde has come up even our length!" The river was often frozen over, and the few coasting vessels which then resorted to the Broomielaw were kept captives for some weeks. When the ice broke up, the scene from the banks was very grand, and great fears were felt for the stability of the three bridges, which were then shunned by the timid. This was especially the case with regard to the wooden bridge which took the place of the Hutcheson Bridge, which had been destroyed by a flood. This bridge was only used for foot passengers, and for the passage, a pontage of one halfpenny was exacted. It was very frail. On one occasion a crowd had collected around a huge bonfire, opposite the Court-house, to celebrate the acquittal of Queen Caroline. On the appearance of the police and military, a portion of the crowd sought to escape by the bridge, which broke down under the pressure, and some lives were lost and many persons injured. On one occasion of a great frost the flood threw large blocks of ice over the meadow, now forming the south line of harbour, and which was known as the Windmill Haugh. These blocks wore the aspect of a graveyard, and remained for months, until they gave way to the summer sun. Boys used to wade across the river, both above and below the new or Broomielaw Bridge. A stream of hot water was poured into the river from the Gorbals, where the first cotton mill was erected. This spot was much frequented by youths, who were thus indulged with a hot bath free of charge. The street from

which the stream issued was called Muirhead Street, but was better known as "Hot or Warm Water" Street. Youthful Waltons were frequently to be seen between the bridges engaged in their piscatorial pursuits. Where the Molindinar and St. Enoch burns emptied themselves into the river were favourite resorts for anglers. Shoals of brazes disported themselves in search of food brought down in the streams, and were seen turning their bright sides to the light. These were captured, as also eels, sometimes of great size. But the chief source of gain was the flounders or flukes, which abounded, especially below the harbour, where the jetties advanced into the channel, afforded great advantage to young Glasgow on Saturday adventures. A fishers' hut was situated opposite Finnieston, where the inhabitants used on summer evenings to congregate and see the salmon caught in the fishers' nets.





No. XXXIX.

THE BROOMIELAW.

IN the commencement of the present century some remains of the bush which conferred its name on the harbour of Glasgow, were still to be found in its neighbourhood. On a rocky elevation at the foot of Robertson Street were several broom bushes testifying to the ancient name of the "Broomy-law-knol," or knowe. A large field, enclosed with a brick wall, on which was afterwards formed Oswald Street, had many specimens of the plant, which once was the insignia and gave the name to a royal race. Strange that the *plantegenta*, the "*plant of the nations*," should have given place to a harbour of the "*Ships of the nations*." The quay, as it was then modestly called, on the north side, at first extended only to Robertson Street, next to York Street, and gradually the harbour was increased to its present great extent. On the south side was a green over which the proprietors of Clyde Buildings had a servitude that no erection was ever to be permitted thereon. The feuars of Clyde Street, Anderston, had in their charters a right to the "*waterside grass*," now the site of the sheds alongside the harbour. This right formed the subject of a

lawsuit, terminating in the House of Lords. The question was whether the feuars had a right to the *solum* or merely a servitude of *pasturage*. The vessels which frequented the quay were chiefly gabbarts, with square sails, used for transferring cargoes from vessels which could proceed no farther up the river, but had taken their berths in the harbours of Greenock and Port-Glasgow. There were a species of "scows," carrying coals, sand, and manure, which were moved by a couple of men walking from prow to stern with poles reaching to the bottom of the channel, and thus in the reverse order slowly moving the vessel. There was also a towing-path, on the south side of the river, reaching to Renfrew, where the river Cart intercepted its course. Vessels were thus towed up and down by horse-power. This path, below York Street and opposite to Todd's cotton-mill, intersected a large portion or bay of the river. The water to the south was known as the "hem-in," and was the favourite resort of youth to learn the useful art of swimming. On a summer afternoon, numbers of juveniles might be seen disporting their limbs without risk or danger. The west wind filled the harbour, whilst that from the east emptied it. Thus there was often a great void in the quay, succeeded by such a number as choked its small space. Two or three tiers of shipping lay alongside each other. One week, Nestor recollects one vessel being the sole tenant of the harbour. When the tide fell low, the vessels canted over, and frequently occasioned damage to those in the vicinity. The Broomielaw Bridge, then called the "New Bridge," was a narrow but an elegant structure, with wide spaces on each pier, to allow the water to pass through in cases of floods. Immediately below the bridge was a high weir, which, when the tide was low, made much noise, as of a water-fall.

The Magistrates of the burgh of Rutherglen every year inserted an advertisement in the Glasgow newspapers protesting against this weir, as occasioning an interruption to the upper navigation, and especially injurious to that of the ancient burgh of "Ruglen." At the top of the harbour there were a series of broad steps at which the herring boats were located. It was the favourite resort of *paterfamilias* to purchase Lochfyne herrings. In the season, the respectable citizens were to be seen thronging up the then very quiet Jamaica Street, with strings of herrings artistically attached by their gills to birch rods or branches—a plentiful supply of which was provided by the Highland skippers. On the arrival of these boats "Bell Geordie" was forthwith engaged to perambulate the streets, proclaiming "fresh herrings, Lochfyne herrings, just arrived at the Broomielaw." This announcement was followed by crowds flocking to "the steps," and the finny cargoes received a ready sale. The usual price was sixpence a dozen, and such was the number that best suited the birch branch. The navigation of the Clyde up to Glasgow was, in the early years of the century, very limited. We quote the following passage from Chapman's "Picture of Glasgow," published in 1806:—"The Commissioners of the Clyde have been so assiduous in deepening the river, that vessels of considerable burden are able to come to the Broomielaw. So very attentive have they been of late, that a schooner of 150 tons burden, direct from Lisbon, loaded with oranges, almonds, figs, &c., arrived this present year, 1806. This vessel, which belongs to James Dunlop, Esquire, of Montreal, was lately built at Quebec, and is the first vessel that ever crossed the Atlantic to the Broomielaw. The advantage of the improvements will appear obvious, as a few years since it was difficult for

one of 40 tons to reach it." It is not to be wondered that thousands of the inhabitants flocked to the Broomielaw to see this monster of the deep. In a summer day, in 1812, Nestor had the pleasure of seeing the first steamboat leave the Broomielaw. It was named the Comet, a vessel of 30 tons burden and three horse-power, yet it was the germ of the mighty armada which now fill the ocean. Few considered the experiment as one likely to prove a success. Many wise, but sensitive people held it to be of use in canal or quiet river, but wholly unfitted for the rough storms of the sea. The owner of this little craft was Henry Bell, originally a carpenter, but then tenant of the baths at Helensburgh. The following was his modest advertisement:—“Steam-passage boat.—The Comet, between Glasgow, Greenock, and Helensburgh, for passengers only.—The subscriber having, at much expense, fitted up a handsome vessel to ply upon the river Clyde, between Glasgow and Greenock, to sail by the power of wind, air, and steam. He intends that the vessel shall leave the Broomielaw on Tuesdays, Thursdays, and Saturdays, about mid-day, or such hour thereafter as may answer from the state of the tide; and to leave Greenock on Mondays, Wednesdays, and Fridays, in the morning, to suit the tide. The elegance, comfort, safety, and speed of this vessel require only to be proved to meet the approbation of the public; and the proprietor is determined to do everything in his power to merit public encouragement. The terms are for the present fixed at 4s. for the best cabin, and 3s. for the second, but beyond these rates nothing is to be allowed to servants or any other person employed about the vessel.

“HENRY BELL.

“Helensburgh, 5th August, 1812.”

A second vessel was built soon after, called the Albion. Then rapidly larger and more elegant vessels were placed on the passage. One steamer, the Duke of Wellington, plied between Glasgow and Dumbarton. As this destroyed the business of the land carrier (Peter M'Kinlay), the directors kindly made him captain of the steamer. But he had not forgot the equine language, so that the passengers were amused in hearing him call out, not the usual words "Turn her," "go-a-head," "stop her," but using his wonted command to his horse of hip, wind, wo, gee-hup. Before the introduction of steam navigation, the water passage to Greenock was accomplished by boats called—as in derision, or from the principle of *lucus a non lucendo*—fly-boats. In compliance with the designation they were respectively called the "Swift" and the "Rapid." Their structure were much alike to the Noah's Ark of youthful play. They were to be found at the steps in company with the herring boats. They had a square sail when the wind suited, but were frequently towed down to Renfrew by horse-power. They were manned by a captain or master, with two stalwart Highlanders, who often had to take to the oars. The passage to Greenock, in favourable circumstances, was accomplished in about ten or twelve hours. As much depended on the flow of the tidal wave, not unfrequently the passage was interrupted for a night at Bowling. It was surmised that the "*flies*" were intercepted there by a net or web in the shape of a tavern. The passengers had frequently to remain in their ark, or get quarters in the "public," until the morning's tide called them to resume their voyage. A story was told, and vouched, that when a fly had been thus arrested for the night, and the crew were called in the early and dusky morn to avail themselves of the favourable tide,

the two boatmen, who had been meantime indulging in strong drink, set to work with their oars. With the dawn the passengers had a dreamy notion that they were making little or no progress, as the outline of the castellated rock still phantom-like appeared in the mist. Calling the attention of the rowers to their apprehension, the fact was painfully realised by the following colloquy between the ancient mariners—"Tonald, did you lift t'anchor?" and the discouraging reply, "Na, Tougal, not me, but 'twas your tudy." Many such romantic circumstances were incident to the fly-boats, which were all dispelled by the progress of steam.





No. XL.

THE POLICE.

IN the very early years of the century, two policemen were all who were generally recognised during the day. One was a jolly fat fellow, whom the boys termed the "honey bee." He might be seen in the then quiet Glassford Street, and others to the west still more quiet, taking his turn with young Glasgow at the hand-ball. The other officer of the law was a tall, skranky lad, who was yclept "the wasp," and at whose dread appearance boys fast abandoned play and fled. The night watchers were more numerous; and that the citizens might be assured that they were always in performance of stern duty, and might sleep in safety, every half-hour they patrolled their beats proclaiming each hour and half-hour. This was accomplished with a great drawl, prolonging the final word *o'clock* in no melodious accent, and obliterating the actual state of time. These proclamations of the progress of the night were annoying to the sleepless inhabitants, and an invitation to the burglar to watch the opportunity of the guardians of the night when absent from the *locus delicti*. In the mornings, the cry of time was supplemented by proclamation of the state of the

weather as being fine, wet, or frosty. From the then infancy of meteorology, when the citizens arose for the duties of the day the watchers were often found to have misinformed the lieges as to the actual state of the weather, that never-ending staple of conversation. At every hour the night watchmen of the city in streets adjacent to the Trongate and Argyll Street drew up in line in the centre of the grand civic artery, and raised their lamps on high, so that a sergeant might see from east to west that every man was at his post. When the clocks sounded the time, each went their way bawling the hour that had just struck. There was a separate Commission of Police. One respectable grocer, Mr. James Hamilton, was for many years the Chief Commissioner. His shop was on the north side of Trongate, opposite the Wynds. He was the only dealer in Strathaven (called Straven) gingerbread. This was a great favourite with juveniles, being of a brittle texture, and well spiced. This old gentleman was the channel through which police appointments in every grade were obtained. His valuable services were appreciated, and so far recognised by placing his portrait in the hall of the Commission. Captain Mitchell was long the chief of police, and was succeeded by Mr. Graham, a little, genteel, powdered gentleman. During his official reign, with the rapid and great increase of the city, so did the police increase, in number and efficiency.



No. XLI.

THE COMMUNION SEASONS.

AS public attention has been recently much directed to the season of holy Communion, especially with reference to the existence of Fast-days, a statement of the manner in which this season was conducted in the early years of the century may be of some advantage. The spring and autumn Communions were announced four weeks before the appointed day. This announcement was made with a lengthy address by the ministers, and meetings were fixed for persons desirous to become members, and who were termed young communicants. In the intervening Sabbaths, the discourses were more or less directed to the approaching ordinance. The Sabbath immediately preceding the Communion was truly a "Preparation Sabbath," and the churches were well filled. The Fast-day was Thursday, and the churches were generally as well attended as on the previous Sabbath. There was no escape by rail or river steamers—no such means of transit then existing. Some few non-church-goers hired vehicles or walked in the country, but certainly those who were communicants were regular in their attendance. The tokens of

admission to the Communion tables were distributed at the close of the afternoon service. The services were the same as on the Sabbaths, but the two sermons, which were preached by stranger ministers, were suited to the occasion, bearing on confession of, and humiliation for, sin. The 51st Psalm was usually sung, and formed the text of the sermons, or some similar passage. It is feared that this is much forgotten, and a sermon fitted for any Sabbath is delivered in modern days. This, in no small degree, has occasioned the abuse of the so-called Fast-day. One peculiarity was observed, that the opening prayer was always offered up by the pastor of the congregation, who then vacated the pulpit for the forenoon preacher. It may here be mentioned that there was an annual Fast-day throughout the whole United Kingdom during the time of war, called the "King's Fast." On these occasions, the whole services were conducted by the pastors. As on the Sacramental Fasts, the shops were shut and business suspended. Two Quakers, who kept confectioner shops in Hutcheson Street, on the occurrence of the national Fast, kept their shops open, and the roughs in their loyalty broke their windows because of the non-compliance of the shopkeepers with the royal edict. On Friday evening there was frequently a meeting in church, when the pastor addressed the young communicants, and admitted them as members of the church by furnishing them with their tokens. This was a very interesting meeting, and had some resemblance to the confirmation of a bishop. Two facts may be here mentioned. There was a controversy as to the form of the communion-tables. Mr. Begg, the minister of Old Monkland, and father of Dr. Begg, of Edinburgh, was the distinguished leader of a party who, by Presbyterian action, argued that all the communicants should sit face to face, and

none have their backs turned on their fellows. Another still more trivial, but not less acrimonious dispute arose as to the mode of handling the Sacramental bread. Some, before breaking the bread, lifted it in sight of the congregation. This was by some held to be in imitation of the elevation of the Host, and thus savouring of Popery. This controversy was chiefly amongst the Burghers and Anti-Burghers, and at one time appeared to rend that Church into a new phase of lifters and anti-lifters. On Saturday, the congregations assembled at two o'clock, when two successive sermons were preached, and the congregation was dismissed between four and five o'clock. After the two sermons had been delivered, the pastor ascended the pulpit and gave a lengthy address. He mentioned the arrangements for the morrow, but especially he gave a resumé of the sermons which had been preached on the Thursday and that day. This was considered a very important and critical ceremony, which got the strange name of *pirlicueing*. On the Sabbath, there was the "action sermon," preached by the pastor, introductory to the table services, which were several, according to the number of the congregation. The fencing of the tables formed an important part of the services often absurdly harsh, and in other hands extremely lax. The pastor addressed (or served) the first table, and generally a separate minister took each subsequent address. In the evening, at six or half-past six o'clock, a sermon was preached by the minister who had addressed the second table. The evening discourse was usually devoted to a discourse on the future state. On the Monday, again, the congregation assembled at eleven o'clock, and had two sermons, preached by different ministers. Their themes were generally the law and moral duties. After one or two o'clock the congrega-

tions were dismissed, and the ladies promenaded Trongate and Argyll Street with their new spring or winter dresses. From this the day obtained the name of "bonnet Monday." On the following Sabbath, the whole services were of the character of thanksgiving. From the number of sermons delivered on these seasons, the Sacrament of the Supper obtained the name of "the preachings," and this one Sacrament was always known as *the* Sacrament, as if there were not two Sacraments in the Christian Church. A curious custom was observed by old citizens, that not only was the dress adapted for the season on the occurrence of the Communion, but what was still more singular, whatever was the state of the season or weather, the winter fires were statedly extinguished at the Spring Sacrament, and relighted at the Deacons' choosing in September. One or two chapels commenced to have quarterly Communion, but these were much disliked by the general public, and held to be inconsistent with Presbyterian order. As no Fast-day preceded these sectional Communion, but merely a congregational service on the evening of some day on the previous week, they obtained the name of *low* mass by those who adhered to the half-yearly occasion.





No. XLII.

SOCIAL CUSTOMS.

WHILST the dinner hour of the operative class was two o'clock, the usual prandial hour of the middle class was four o'clock. The hour for tea was six. For many years that diet was better known as the "four hours," indicative of a different hour in former times. The higher circles, resident in what was then the West End, observed five o'clock for invited parties. Half-an-hour after that hour was considered to be the extreme of fashion. Bachelor dinner parties were frequent. On these occasions the guests assembled in the drawing-room, where brandy and whisky were displayed on a table or side-board. Each visitor was expected to swallow one glass of either liquor under pretence of giving an edge to his appetite. Physiology, however, does not sanction the expediency of the application. Tea and supper parties were common. The supper was generally a hand-round, and consumed from trenchers placed upon the knees of the assembly. In select parties a dance was sometimes continued to a late hour. The town lamps, lighted with oil, were then few and far between, and always dim, and on a gusty night many were

extinguished. One uniform practice, therefore, prevailed. On the breaking up of the parties, at whatever hour of the night, each separate household had a maid-servant in attendance with a large square or triangular lamp. The girls, nicely dressed, preceded the party escorted, carrying their lamps sufficiently low to enable the followers to regulate their steps. The bearers of these lights were scrupulous in having the wax or tallow candles surrounded with fancy coloured papers. As these assemblages generally happened about the same season of the year, it was not unusual to observe several dozens of lamps wending their diverse ways along the streets. In dinner parties, or tea and supper meetings, the punch-bowl was introduced. The proper manufacture of the concoction was deemed of no small importance. Several gentlemen were celebrated for their scientific skill in this art. Not unfrequently the artist, to ensure freedom of his arms, divested himself of his coat. The mixing of the proper quantities of rum and sugar, with cold water, seasoned with the juice of lemon or limes, was looked on with somewhat of veneration, and the operator became the object of envy amongst the uninitiated. The bowl was generally of large dimensions, and it was considered of great importance that it was of *real China*—or, as it was often said, “*real cheena from China*.” It was not unusual that the vessel had received a compound fracture, and the golden bandages which held the whole together were considered evidence at once of antiquity and of having seen much service. Sometimes the bowl was of some valuable wood, and in rare cases of silver—in that case often a presentation. A crown piece or dollar frequently formed the centre of the laddle. According to the rule of the bowl each member had to drink according to the measure of his

neighbours. The glasses were sent spinning towards the bowl to be replenished. The glasses were, with much cunning, sent sliding up the table, as in the game of curling—the bowl forming, as it were, the tee of the rink. Severe censure was expressed on the defaulter whose glass was not sent in fully drained. The remark was that “no heel-taps” were allowed. Notwithstanding this caution, however, it was impossible but that some of the liquor was spilt. It thus happened that, notwithstanding, all the care of housewife and Abigails, few dining tables were to be seen which did not bear indelible marks that they had been subjected to the “*reign of punch*.” This drink was very subtle in its operation. The sugar and acid hid for a time the potency of the spirit. So it was that many a citizen, famed for strict sobriety, so soon as he breathed the open air, was startled by finding that he had unwittingly lost command of his limbs. In ordinary dinner and supper parties filling and emptying the glasses were regularly introduced by toast and sentiment. Songs also were given. It was of no small importance to invite a young lady or gentleman who were known for their vocal attainments. The host or hostess generally called on the first songster to perform. An impartial custom existed that he or she who had last sung was entitled to call on the next to perform. It was considered rude if the call was not promptly obeyed, though generally prefaced by the usual apology of a severe cold. Occasionally the routine was diversified by one of the guests giving a tune on the violin, flute, or flageolet. A recitation or story was accepted instead of a song. Frequently there were a series of toasts given all round. Ladies were called on to name a gentleman, and gentlemen to nominate a lady. This was looked on as a hint of affection. There was a round of

favourite ministers, a round of distinguished politicians, which frequently disclosed the party feelings of the individual ; then there was a round of sentiments, and a very edifying curriculum was a round of Scotch proverbs. The series of sentiment and proverb exercised no small effect towards edification. The party who had not ready the sentiment or proverb was looked upon as deficient in knowledge, though perhaps his favourite one had been forestalled by a previous member. Sometimes an amusing game was enacted, called "cross purposes." Each person asked the neighbour seated in the next chair a question and received an answer. In the end, the question given to the right was announced with the answer received from the left. Thus a person would announce that he had been asked "What was the use of coals?" and was answered "To eat." In many households, after the night's entertainment was about to terminate, the whisky bottle was introduced, and the guests were invited to partake of a glass called the "deoch-andeora" or "stirrup-cup." These customs appear rude to modern tastes, but perhaps they may have had no small influence in inculcating friendly intercourse.





No. XLIII.

THE TRADES AND SHOPS.

IN the commencement of this century trades and shops were generally concentrated in particular localities. On the west side of the Saltmarket, nearly down to Gibson's Wynd, were found cutlers and hardware dealers. On the opposite or east side were several book shops. On the south side of the Trongate were to be found shoe shops. Brash & Reid's shop on the north side was the chief book-stall in the city. There Mr. Thomas Atkinson, afterwards so well known in literature, served his apprenticeship. When he commenced business, his shop was opposite the Tron Steeple, and was the resort of the literati. Mr. M'Phun, so well known for Bible publication, was his next neighbour. The chief jeweller's and watchmaker's establishment was at the top of the south side of the Gallowgate, kept by Messrs. Mitchell & Russell. Within their large windows were displayed all the newest articles of taste, which attracted crowds of gazers. On the east side of the High Street, so far as the Blackfriars' Wynd, were hosiery shops. In the tenement at the foot was a famous mart for flannels and blankets. On the opposite or west side was the

drysalting establishment of Mr. Henderson, whose sons became so well known for their munificence. This dingy shop was under the last vestige of the arcades or vestibules which once pervaded the city. This place was famous for what was termed *button blue*, and was often crowded by housewives in search of this purifying element. Opposite this shop on market days there was displayed a great variety of cooper work of every variety. The New, subsequently called King Street, was the resort of grocers and provision shops. There was a well known shop ascended by a flight of protruding steps on the south of Trongate, near the foot of Hutcheson Street. This was the great, if not the only, nursery and seed mart kept by Messrs. Austin & M'Aslan. Their nursery ground was on the south side of the Clyde, and forms now a cemetery. No further shops were to be found after passing Queen Street. At its foot there were on each side large groceries. All between and Jamaica Street were then dwelling-houses. At the top of Jamaica Street and in Grahame's town were a few shops, chiefly grocers and bakers. Thereafter the signs of traffic ceased. Between orchards and pasture fields the traveller saw no marts. After passing Brownsfield he reached the Gushet House, which ushered him into the suburban town of Anderston, where a few signs of business manifested themselves.





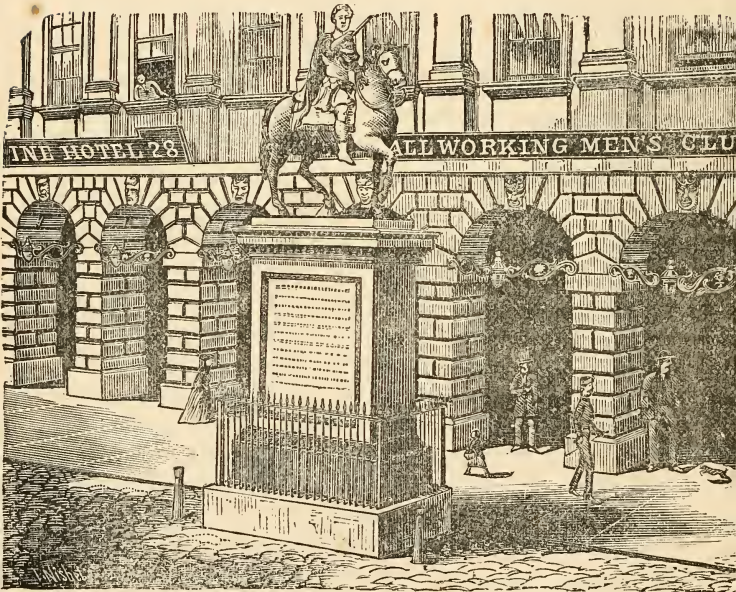
No. XLIV.

OLD HOUSES.

HERE stood at the north-east corner of Gibson's Wynd (dignified often by the name of Prince's Street) a lofty tenement known as "Orr's Land." In this tenement existed at one time the principal book and picture shop kept by Mr. Orr, one of whose sons became Provost of Glasgow. The large windows were filled with the newest periodicals and prints. The pavement was crowded with gazers. One day the front wall, towards Gibson's Wynd, fell down on a sudden, and exposed the whole interior of the dwellings. Singularly enough, no lives were lost. This accident created a great sensation in the public. For some years a crusade existed throughout the city against old houses. The Court of the Dean of Guild for upwards of a year was occupied with the destruction of tenements. Some of the finest specimens of ancient architecture fell under the Edict—"Ne urbs ruinis." It was often suspected that many of these time-honoured edifices, often the dwellings of aristocracy, obtained scant justice. The condemning architects were said to have had the benefit of builders in their view. Be that as it may, many houses

in the High Street stretching up to the Cathedral, and the Trongate, Gallowgate, Bridgegate, and especially in the Saltmarket, fell victims to the panic. Many of these were in their upper storeys formed of wood, and projected over the street in Dutch fashion. Mentioning Gibson's Wynd, it may be noticed that two of the chief taverns in town were situated therein—one kept by Mr. Gardner and the other by Mr. Gibson. Club and small society dinners used to be held in one or other of these taverns. In the Bridgegate at the same time were two famous houses for the sale and consumption of “tripe and cowheel.” Supper parties were usually held there, especially during the festive season of the year. One was kept by Mrs. Veitch, who was of gigantic stature ; and the other by Mr. Clarke. These two worthies for many years had a monopoly in this special provisional department. In the beginning of the century there were still some remains of the vestibule or arcade which was in front of the shops around the Cross, and under which cover the citizens walked without the aid of umbrellas, which indeed were then unknown. The ample space under the Tontine and in front of the Coffee or News Reading Room was crowded with business men, and the rural population on market days congregated in front on what was termed the “*plane stanes*.” Each arch of the vestibule was surmounted by effigies of grinning satyrs. It was usual when a person became sulky to say he was putting on a “Tontine face.” When the Trongate had this vista of corridors it must have had a splendid appearance. It is said that Edmund Burke declared it to be the finest street in Europe. He was asked whether the abutment of the Tron steeple did not mar the symmetry, and should therefore be removed. He deprecated the notion as aiding, by its intervention, the

toute ensemble. Within a few years, one by one, the shops were brought out to the front of the street. During this process, the superincumbent mass was sustained by wooden props. This was said to have occasioned the weakening of the structure, and this added to the rage for the destruction of such remodelled edifices. The latest of this renovation was the Tontine itself, which was amongst the last relics of ancient Glasgow, and the celebrated Tontine faces, long the admiration of the adult and the terror of the juvenile population, have departed.



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