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THE INCORPORATION OF  
SHOEMAKERS OF  
STIRLING

By  
DAVID B. MORRIS

*(A Paper read to the Stirling  
Natural History and Archaeological Society,  
28th October, 1924).*

STIRLING:  
A. LEARMONTH & SON, "JOURNAL" OFFICE,  
9 KING STREET.  
1925.

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WITHDRAWN

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## THE INCORPORATION OF SHOEMAKERS IN STIRLING

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### INTRODUCTORY.

Since the earliest times, footwear has been a necessity for the human race. From the primitive sandal to the most elaborate military boot, the form of foot coverings is exceedingly varied, such differences being due, not merely to the caprices of fashion, but in large measure to conditions of climate and the necessities of the daily life and occupation of the wearers. Each community must needs have its quota of shoemakers. In more settled times the farmer reared the cattle, and when these passed into the hands of the butcher the hides went to the tanneries, of which there was sure to be one not far off, and the leather was then made into shoes for the farmer, the butcher, the tanner, and others to wear. Thus each locality was self-centred, and every village had its cobbler.

His work did not occasion so much noise but that the shoemaker could converse freely with his fellow-craftsmen or with a customer. The shoemaker's workshop thus became a recognised centre of gossip, its only rival in this respect being the smithy. But while the smith was a mighty man of his hands, he could never rival the cobbler in sharpness of intellect and quickness of tongue. Shoemakers have always been known for their intelligent interest in affairs, so much so as to give rise to the ancient proverb, "Let the shoemaker stick to his last." The nature of his occupation was such, that while the hands were engaged the mind was free to think of other subjects, and the cobbler generally hammered out a philosophy of life as he wrought at the last. In burghal affairs, and in all that concerned the interests of the craftsmen, the shoemakers could be depended on to take a prominent part. This is borne out by the history of the municipal life of Scotland, and can be illustrated from the story of the Burgh of Stirling.

The shoemaker cuts no great figure in literature. There is the classic instance of Souter Johnnie, but it is only in his convivial hours that we know him, while in the cobbler in Chu-Chin-Chow we see a thoughtful observer of life. The sound of the shoemaker's hammer wielded by the poor Bastille prisoner, Dr. Manette, haunts the reader of Dickens's "Tale of Two Cities," but he was not a real shoemaker. The souter shares with the tailor the satire of William Dunbar, the Scottish maker of the fifteenth century.

Betwixt twelve hours and eleven,  
I dreamed ane angel cam' frae Heaven,  
With pleasant voice, saying on hie,  
"Tailors and Souters, blest be ye.

"In Heaven high ordained is your place  
Above all saints in great solace,  
Next God, greatest in dignitie,  
Tailors and Souters, blest be ye.

"Souters with schone weill-made and meet,  
Ye mend the faults of ill-made feet,  
Wherefore to Heaven your souls will flee,  
Tailors and Souters, blest be ye."

#### EARLY HISTORY.

In the Laws of the Four Burghs, of which Stirling was one, promulgated in the reign of David I. of Scotland (1124-1153), we find various enactments concerning souters. They are not to buy hides "to bark" except such as have the ears and horns of a length (Law 93), a provision against the use of the skins of immature animals, which shows that shoemakers were sometimes tanners also. There is a similar provision in the Laws of the Gild, No. 24. No souter could become a member of the merchant gild unless he foreswore to work with his hands (Law 94). He would then cease to be a craftsman and become a merchant or seller only of shoes. In the Ayr manuscript of the Burgh Laws, it is added that no dyer, flesher, or souter should brew ale except he have two vats, one for his trade and the other for brewing. This means that the ale was not to be made in a vat that was used for a trade purpose, confirming the view that shoemakers sometimes tanned their own leather. So much importance was attached to these provisions that they were set

down to be inquired into by the High Chamberlain on his eyre or circuit throughout the country (Iter. Cam. 28. Art. Inquir. 60). The High Chamberlain's rules (Iter. Cam. 22) contains the points upon which shoemakers are to be challenged. It is so quaint that I give it in full.

"Off the chalance of sowtaris.

In the first that thai both bark, and makis schone otherwais than the law has statute and ordanit, that is to say that the horne and the ear ar in like lang. Item that thai mak schone butis and vther graitht of the lethir or jt be barkit. Item that thai sow witht fals and rottin threid, throu the whilk the schone ar tynt or thai be half worn. Item whair thai suld gif thair lethir gude oyle and taulch, than gif jt bot watter and salt. Item thai wirk jt or jt be courait, in greit hindering and skaith of the kingis liegis."

A free translation of this may be given.

Of the points upon which shoemakers may be challenged.

Whether they tan and make shoes otherwise than the law has statute and ordained, that is to say that the horn and the ear are of like length. Whether they make shoes, boots, and other graith of the leather before it is tanned. Whether they sew with false and rotten thread, by which the shoes are lost before they are half worn. Where they should give their leather good oil and tallow, they give it but water and salt. Whether they work it before it be curried to the great hindering and damage of the king's lieges.

There are several examples of early legislation dealing with the shoemakers, or cordiners as they are frequently called. The name cordiner or cordwainer originally meant a workman in cordwain or Cordovan leather, but was later applied to all shoemakers. In 1493 a Parliament of James IV. passed an Act prohibiting the cordiners from taking a penny from every man of the craft who came to the market on Monday, presumably country shoemakers who came to the market to sell their wares. The reason given was that the practice caused a rise in prices, "quhilk is greit skaith to the commone profit," and that "schone (shoes) was wont to be sauld" for twelve pennies. The enhanced price is not



stated. In 1535, in the reign of James V., Parliament appointed a commission to fix the price of certain goods, including those of "cordonaris, smythis, baxtaris" and others who charged "exhorbitant prices" to the great skaith of the lieges.

THE STIRLING SHOEMAKERS AND REGULATION BY  
THE TOWN COUNCIL.

The Town Council of Stirling, on 6th October, 1527, enacted a number of regulations for the conduct of trade in the town, and among them was a prohibition of any cordiner bringing hides to bark (or tan) or to dispose (or sell) without becoming a gild brother. This was an instance of the principle for which the Guildry fought for years, that no one could buy or sell in the town without joining their Incorporation.

The Town Council, on 27th October, 1564, fixed the prices at which boots and shoes should be sold.

"The prices gevin be the provest and baillies to the cordinaris to be observit and kept undir the pane of escheting of the stuff otherwes sauld; and that the stuff be wele barkit and wele laborit, under the said pane of escheting:—  
doubill solit butis lynit - XXII s.  
singill solit butis - XVI or XVIII s.  
eftir, as thai ar of gudnes.

singill solit mennis schone, the  
best can be maid - III s.  
other secundair schone for men II s, XXVIII d,  
eftir, as thay ar of gudnes. or XXX d.

doubill solit schone for women XXX d.  
singill solit schone for women XVI, XVIII, or  
eftir, as thair gudnes. XX d.  
guide barnis schone for - XII or XIII d.  
eftir, thair gudnes.

This statutis maid in respect the barkitt leddir is sauld for XXIIII s or thairby."

The foregoing prices are in Scots money, and it is difficult to estimate what was the relative purchasing value of money at that date. Apparently men wore boots or shoes, and women and children shoes only. A man paid 22/- for his best boots, and 3/- for his best shoes. A woman's shoes cost half a crown and a child's a shilling.

The shoemakers were in the habit of displaying their wares on flakes or stands on the street on market days, and towards the end of the seventeenth century this caused trouble. On 23rd April, 1681, the Town Council dealt fully with the whole market question, and took steps for the building of the meal market at the top of King Street, where the old burgh buildings now stand. It was appointed that the shoe market should be removed from Broad Street to between Dinovan's house and Lowrie's turnpike (the upper portion of Baker Street). The shoemakers objected and declined to remove. They afterwards sent in a supplication to the Town Council to restore to them their former stance. The Council, on 7th November, ordered them first of all to obey the Council's former resolution and then come back with a fresh petition. Not till 22nd October, 1683, did the Town Council allow them to stand on the "Hie Street" as formerly.

In 1685 a quarrel occurred between the shoemakers and the hammermen as to the making of holsters. The shoemakers, as workers in leather, claimed the right to make such goods, but the Incorporation of Hammermen took up the question keenly, and maintained that as the saddlers in the burgh were members of their craft the making of saddles, holsters, and horse furniture was the privilege of hammermen alone. Inquiry was made as to what was done in Edinburgh, Perth, and Linlithgow, and it was ascertained that the practice there favoured the contention of the hammermen. John Lowrie, the Deacon of the Hammermen, represented their case to the Town Council, who decided, on 1st August, against the shoemakers, and forbade them to make any holsters in time coming.

A dispute arose in 1718 between the shoemakers on the one side and the guildry and gloves, or skimmers, on the other, with reference to the purchase of calf skins. It appears that in 1690 the guildry had passed an act that the buying of calf skins was the joint privilege of the guildry and gloves, and that this and a similar act by the gloves had been ratified by the convener and deacons of the crafts. Notwithstanding the act of their predecessors, the convener and deacons in 1718 passed an act allowing the cordiners to make the purchases complained of. The whole matter came before the Town Council in 1718, and it was decided

that, unless the cordiners could instruct a further and better right than the late act of the Convener Court in their favour, they had no right to buy calf skins within the burgh.

The exclusive right of trading within the burgh was a sine qua non of membership of the crafts, and the records of these bodies are full of the efforts of the tradesmen to maintain that privilege. The struggle against non-burgesses, who came from outside to sell their wares within the burgh, was maintained for centuries. The shoemakers shared in the contest, but they appear at an early date to have compounded with the country shoemakers for a money payment. The method adopted by the Incorporation of Shoemakers to exact this levy was to farm out the right of collection quarterly to one of their number for a rent. One advantage of this plan was to make it worth the collector's while to be diligent. Sometimes the dues were compounded for an annual payment, and we have the record of such an arrangement being entered into in 1659 with shoemakers from Drymen, Balfron, Kippen, Boquhan, Keir, Abbey, Kerse, Alloa, and Kilbagie. The Incorporation also rented out the flakes upon which the members displayed their wares in the street on market day.

Towards the beginning of the eighteenth century the Town Council made an effort to clear up doubtful points regarding the rights of burgesses of different trades, and so we find them on 22nd April, 1718, appointing the deacon of the cordiners to lay before the Town Council any rights they have for exacting the gate penny and fourteen shillings Scots from each country cordiner for being allowed to buy hides in the market. The gate penny was a toll exacted for the privilege of selling on the "gate" or street, and a similar tax was regularly collected by the Fleshers' Incorporation from the country butchers. On 3rd December, 1705, the Town Council, realising that excessive restriction of trade has its drawbacks, and that the town's weekly market was deserted, had agreed to allow country shoemakers and other craftsmen the freedom of the whole day from sun to sun for selling their wares. The two policies, restriction and freedom, were inconsistent, and the Town Council was puzzled.

The incorporating authority of all the crafts proceeded from the Town Council, the document

granted by the Council, which was in effect the Charter to trade, being named a "Seal of Cause." None of the original Seals of Cause of the Seven Incorporated Trades of Stirling is now extant, but various Acts of the Town Council confirming or amending the original grants are preserved in the Council minutes. One of these relates to the cordiners, and as it is of considerable importance it is here given in full. The Incorporation accounts show that much money was spent (mostly in drink) in obtaining this valuable Act and Grant.

"Act and grant in favours of the cordners.

20th August, 1726.

Anent the representation of Patrick Morisone, present deacon of the incorporation of cordners within the said burgh, for himself and in name of the remanent members thereof, formerly given in to the saids magistrats and councill, humbly shewing that where albeit the members of said incorporation, by the constitution of their trade and regulation of the burgh, pay considerably for their entry with both, and bear scot and lot by quartering, watching, &c., proportionally with any other tradesmen incorporate in said burgh, yet their trade and handicraft and privilege thereof is by far most encroached upon by country cordners, and especially these living in that part of the Castlehill pretended to be within the constabulary, and other confines of this burgh, and thereby can and do make the most frequent encroachments in respect of their nighness to the burgh by taking measures therein, or though without the same by conveying the made shoes or other cordiner work to their employers therein in such clandestine way and manner as cannot be easily discovered or found out, and although by the customs of the said trade and unquestionable power of their privilege they have, past memory of man, been in use by any of their members or officer of their trade to seise upon made work belonging to the cordiner craft, when made or done by any unfreemen and brought into and found within this burgh for the use of any of the inhabitants thereof, except upon fair dayes or the weekly mercate day, where such made work has been presented and exposed to sale in the mercate place within the time allowed for that end by the constitution of the burgh, and to confiscate such shoes or other

made work besides payment of a fine; yet as such discoveries are hard to be made and by cunning and shamm frequently evaded, so the representant and his trade humbly conceive that were the saids magistratts and councill their authority specially interposed to the said trades former custome and practice in such particular way and manner as would tend to the disappointment of such evasions and clandestine managements, such indirect practices and encroachments would be more effectually prevented; and therefore craving the saids magistrats and councill might be pleased to take the premisses to their serious consideration, and not only to ratifie [their previous privileges but also make certain statutes for their farther advantage. The council thereupon not only ratified all former acts and grants in favor of the cordiners], but also statute and enact that no cordner not entered with this burgh and said incorporation of cordners therein shall in any time coming have power to take any measures of shoes or other cordner work therein, or carry and use any measuring instruments or worklooms thereto, or to send or bring made work to the same unless to the public fairs or weekly mercate as above, and that under the pain of three pound Scots money to be paid by each country cordner contraveining, toties quoties, as such unfree cordners be apprehended within the said burgh, taken before a magistrat and convict of said transgression; and hereby allow and authorise the masters or officer of the said incorporation of cordners, upon suspicion of cordner made work by unfreemen, their servants, or others, being brought to this burgh for the use of any of the inhabitants thereof, to search for the same upon the publick streets, lanes, or passages thereof, and if found to seise upon and detain the said made work till the person with whom the same beis found be brought before and convict by a magistrat that the same is to or for the behoof of any of the inhabitants of this burgh, and that if so found the councill ordain the made work seised to be confiscate and the maker thereof fined as above, toties quoties, for such encroachment and indirect practice against and to the prejudice of the said incorporation of cordners their priviledge. Providing and declaring alwise not only that the members of the said incorporation of cordiners within this burgh, present and

to come, be bound and oblidged by the councill granting, and the said incorporations accepting hereof, to furnish and provide the burgesses and other inhabitants of this burgh and their servants and families from time to time, as the said cordiners be employed, with as good and sufficient shoes and other cordner work, both as to workmanship and leather, and att as reasonable rates, as the country cordiners can or may do but also, that the touns cordners when desired or employed to make shoes or other cordner work as above to any of the inhabitants thereof or any of their families, that they do it against the precise day they or any of them shall undertake to have them ready, under the pain of two pound money forsaid to be paid by each of the touns cordners so undertaking and failyeing to perform to any of the inhabitants that employs them and complanis to a magistrat for their failye and neglect, unless the said cordner or cordners so undertaking and failyeing can give and instruct a sufficient excuse for the same, that the saids inhabitants be not trysted with such disappointments that way as severalls of them and these in their families have frequently hitherto been. Reserving alwise power and faculty to the saids magistrates and councill and their successors in office at any time hereafter to alter, rescind, or innovate this present act and grant, in hail or part, as they may find necessar cause for."

A corollary on the foregoing is contained in a minute of the Town Council of 18th March, 1738, confirming a contract and agreement between the Incorporation of Cordiners and the country shoemakers.

"The councill had produced and read to them a contract and agreement entered into betwixt the incorporation of cordiners in this burgh and the country shoemakers of the date the tenth day of March last, whereby amongst other things the particular time allowed the country shoemakers to sett and keep up their flakes and stands and to sell and expose their shoes to sale each weekly market day of this burgh is ascertained to be from ten o'clock foirnoon till two o'clock afternoon, and the councill having considered the said contract and agreement they ratifie and approve thereof in the heall heads, articles, and clauses of the same, and interpone their authority



thereto and appoint the same to be inviolably observed in all time coming."

#### LITIGATION WITH A SHOE MANUFACTURER.

Between the years 1761 and 1764 the Incorporation of Shoemakers engaged in an important litigation in the Court of Session against one Robert Campbell, who, although he had joined the Guildry, declined to join the trade, and who had set up a shoe factory in Stirling. The Incorporation took alarm, and no satisfaction being obtained, they raised an Action of Declarator to have it ordained that they had the sole and exclusive right of making shoes and boots within the burgh, and had power to debar Robert Campbell and all other unfreemen from doing so, and that Campbell should be ordained to desist. The advocates employed by the Incorporation were Robert M'Queen, afterwards Lord Braxfield, the famous hanging judge, of whom we read in Stevenson's "Weir of Hermiston," and Mr Walter Stewart, Younger, of Stewarthall, who was one of the counsel for the defence of James Stewart of the Glens for the murder of Campbell of Glenure. He figures in Stevenson's "Catriona." His local connection would seem to have procured him favour in Stirling, for he represented the Incorporation of Tailors in one of their litigations. The Shoemakers were also represented by Mr. Patrick Murray, who afterwards became a Baron of the Court of Exchequer, a Court which was merged in the Court of Session in 1856. Counsel for Robert Campbell were Messrs Alexander Lockhart, James Montgomery, Ilay Campbell, and Colin Campbell. Evidently he favoured the legal members of his clan.

Campbell's defence was that for some years past he had dealt in exporting large quantities of shoes, boots, etc., to the West Indies, a most beneficent trade for this country; that for some time he was in the use of employing the shoemakers in Stirling to make shoes, etc., for such export, but they having done them most insufficiently both in leather and in the making of them, this necessitated the defender to take some other method, and accordingly he had set up a factory by employing about an hundred journeymen. He denied that his goods were sold in the town, they being all for export.

The following documents were specially

founded on by the Shoemakers, in addition to their claim at common law :—

1. Public letters, dated 1682, at the instance of the Lord Advocate, the Magistrates of Stirling, and the Deacon of the Shoemakers, against Duncan Schaw in St. Ninians.
2. Act of the Conveenery of Stirling, dated 21st August, 1682.
3. Three bonds, dated 1687, 1688, and 1691, granted by unfreemen who had infringed the Incorporation privileges.
4. Grant and Liberty by the Cordiners of Stirling, dated January, 1711, allowing for a payment sundry unfreemen to bring in goods.
5. Enactment, dated June, 1729, by Joseph Muir before the Magistrates.
6. Act of the Shoemakers, September, 1707, approved by the Town Council of same date.
7. Act of the Conveenery, dated 13th June, 1724.
8. Act of the Magistrates, dated 17th August, 1726.
9. Agreement between the Incorporation and certain country shoemakers, dated 10th March, 1738.

The following were also founded on :—

10. Agreement between the Town Council and the Deacons of Crafts, upon which a Decreet of Declarator was obtained by the Guildry against the Trades in 1697.
11. Extract from the Town Council Books of Agreement between the Town Council and Deacons of Crafts, dated 29th October, 1616.

The proceedings were protracted, and the record is exceedingly prolix. In the end the Shoemakers won their case, and who can tell whether a promising industry which might have brought much prosperity to Stirling was not nipped in the bud.

#### ADMINISTRATION AND USAGES.

The minute books and accounts of the Incorporation were well kept, and have been preserved. Copious extracts from these are annexed, and they give a good idea of the life which the shoemakers of Stirling lived through.

out a period of well nigh three hundred years. Some points of interest may be noted.

There was always trouble with soldiers in the Castle, who, presumably having been shoemakers before enlistment, utilised their spare time by the exercise of their craft to the detriment of the members of the Incorporation who had paid for their privileges. This trouble went back as far as the time when Cromwell's soldiers were in Stirling. Another source of annoyance, of which frequent mention is made in the minutes, was caused by unfreemen living in the Castlehill, which, being reckoned in the Constabulary of the Castle, was outside the jurisdiction of the Town Council and the Incorporation. Secure from interruption, these men could make boots and shoes, and the clandestine sale of their goods within the burgh was difficult of detection.

Members of the Incorporation were themselves sometimes guilty of evading the rules laid down for the protection of the craft. Hence we have resolutions as to the purchase of tanned leather from landward merchants, and the punishment of members for "packing and peeling" with unfreemen.

The Incorporation were very jealous of the quality of the goods which their members produced, and searchers were appointed to visit the workshops and the market and confiscate "insufficient" work. The right to conduct these searches and to retain badly made boots and shoes was let out for a rent, called the "searchings," the offending party, if aggrieved, always having a right of appeal to the trade as a whole. We must admire the honesty of purpose as well as the practical wisdom of these provisions. Of course, no member was admitted until he had performed his sey piece—that is, had made a specified article in the presence of the two sey masters appointed for the purpose. The proper indenturing of apprentices and recording in the Incorporation's books the names of these and of all journeymen and other assistants were regularly attended to. The process was called "booking." The period of apprenticeship was five years. A curious term applied to a class of assistants was "clubs." They were apparently younger than journeymen, and were perhaps apprentices in their last year, or time-expired

apprentices who were not admitted as journeymen on account of their youth.

Matters of discipline received careful attention. Members were not permitted to absent themselves from meetings of the trade without proper reasons, and offenders were duly fined. The behaviour of members at meetings or in private was a constant source of anxiety. Many of the records in this matter are ludicrous in the extreme, but one cannot help admiring the vigilance with which the Incorporation as a whole strove to maintain the dignity of their institution and the good behaviour of all the members, their motto being that a shoemaker should behave like a gentleman.

The attendance of members at the burial of their fellow-craftsmen or relatives was strictly enforced. If a journey to the country were involved, the members went by turns to such funerals. The provision of mortcloths of different qualities and the regulation of their use, not to speak of the periodical "airing" of the mortcloth with its attendant expenditure, took up much time at meetings of the craft.

The shoemakers took a deep concern in the election of the parish minister every time there was a vacancy, and the due payment of the stipend always commanded their sympathetic interest.

#### SAINT CRISPIN.

The influence of the Church is clearly manifested in the story of the Crafts Guilds. Even prior to their incorporation by Seals of Cause granted by the Town Council, such guilds existed as Crafts Fraternities for religious purposes in pre-Reformation times. The craftsmen combined for the maintenance of altars—that is to say, each member contributed a weekly sum which was paid to a priest to say mass at the altar which was dedicated to the patron saint of the craft. Among the old papers belonging to the Shoemakers are two Instruments of Sasine, both dated 17th February, 1503, executed by Thomas Kirkcaldy, Priest of St. Andrews Diocese, Notary Public, narrating gifts by John Robisone, Shoemaker, Burgess, and Patrick Litlejohn, Burgess, to the Incorporation of Shoemakers. The purpose of these gifts is not stated, but there can be little doubt that it was religious. The Parish Church of Stirling was full of such altars, and the members of the trades, here as else-

where, were strongly imbued with the spirit of piety which such associations invoked. We know the altars of several of the Stirling Incorporations, but, unfortunately, information as to that of the shoemakers is wanting. In London the cordwainers formed themselves into the Fraternity of Saint Mary, and as there was an altar of Saint Mary in Stirling Parish Church, it is possible that the Stirling shoemakers worshipped there.

In many places, however, the patron saints of the shoemakers, were Saint Crispin and Saint Crispinianus, but there is no evidence that there ever was an altar in Stirling dedicated to these saints. The shoemakers of Edinburgh, for instance, maintained the altar to these saints in St. Giles' Cathedral. In course of time this association became so well known that shoemakers came to be referred to occasionally as "Crispins."

The legend is that two brothers named Crispin and Crispinianus, or Crispin the greater and Crispin the less, born in Rome of high degree, became converted to Christianity about the middle of the third century. This took place at Soissons in Northern France, an ancient city where much fierce fighting took place during the recent war. Desirous of earning their living, the pious pilgrims learned the trade of shoemaker. They suffered many persecutions, being thrown into the River Aisne with stones about their necks, to escape by swimming, and being tortured with boiling oil. At length they were beheaded, but their martyrdom brought honour to their memory and to the craft which they followed, and henceforth shoemakers were proud to call themselves followers of Saint Crispin. To-day there are three churches in Soissons dedicated to the brothers. They were slain on 25th October, which has ever since been remembered as Saint Crispin Day in the Roman Catholic calendar. Agincourt was fought on that day, and Shakespeare makes Henry V., in his speech before the battle, say:—

"This is called the feast of Crispian;  
He that outlives this day, and comes safe home,  
Will stand a tiptoe when this day is named,  
And rouse him at the name of Crispian  
He that shall see this day, and live to old age,  
Will yearly on the vigil feast his neighbours,  
And say, To-morrow is Saint Crispian."

The shoemakers of Edinburgh long made an annual procession on Saint Crispin's Day to their altar in St. Giles'. Later, however, the procession degenerated into a kind of mummers' pageant, Saint Crispin becoming popularly known as "King Crispin," a mock monarch, who marched through the town on 25th October, attended by his subjects, in all manner of fantastic attire. Similar processions took place in Stirling also, although, apparently, the saint's day was ignored. In the accounts of the Incorporation of Shoemakers for 1726 occurs an entry of the expenditure of eighteen shillings for airing the "Crispeanes" and the mortcloths. The money was no doubt spent on conviviality, for which the airing of the mortcloth was a frequent, if lugubrious, excuse. The "Crispeanes" were probably the emblems (flags, aprons, sashes, and such like) carried in the Crispin processions.

On 12th April, 1813, the Incorporation formally resolved to form themselves into the Stirling Incorporation of Shoemakers' Friendly Society, and contributed £50 of the Incorporation's funds thereto. The new Society was evidently keenly attached to the Crispin cult. In the Stirling Antiquary (vol. iv., page 66) is preserved a copy of the order of one of the Society's processions on 2nd January, 1815, with annotations and remarks by a spectator, also the order of procession on 4th January, 1819, and in a copy of the London "Star" for 13th January, 1815, in my possession, there is an account of the proceedings in the latter year. These processions of modern times were an imitation of the earlier pageants, which were themselves a survival of the old Miracle Plays of pre-Reformation times. In these plays the leading parts had been taken by the craftsmen, and they consisted of representations of some portion of Scripture history or of an allegory of the Vices and Virtues. A favourite play was that of King Herod, and it occurs to me that the changing of Saint Crispin into King Crispin was due to a confusion of the two originally separate pageants of the Christian saint and the Hebrew king.

I am old enough to remember the last of the shoemakers' processions in Stirling, when "King Crispin" was personated by the late Mr. John Page. In the end, the processions were utilised in the interests of the Saint Crispin Benefit Society, which over thirty years ago was

amalgamated with the Royal Free Gardeners. The accounts of the proceedings in 1815 and 1819 are so quaint that I give them in full.

"Order of Procession of the  
Stirling Boot and Shoemakers,  
On Monday, 2nd January, 1815.

1. Three men in front, with broad swords drawn.
2. The Champion, on horseback, armed; and supported by his two Aides-de-Camp, also on horseback, with swords drawn. (A lad from Cowane Street.)
3. The head Colonel, with a silver-hilted sword drawn; sash and gorget. (Taylor.)
4. Stand of Colours; Ensign with sash, gorget, and silver-hilted sword, supported by two Captains, with silver-hilted swords, drawn.
5. Band of Music.
6. Lord Mayor, supported by two Aldermen, and colours. (Old Tom M'Nie.)
7. The Ushers, with green batons, two and two, hats off.
8. The King, in his royal robes, with a large green baton, supported by his right and left hand secretaries, their hats off; his train borne by his pages. (Lowe.)
9. Prime Minister, hat off. (Gibb.)
10. Fifteen Lords, with stars on their left breasts, hats off, three and three.
11. Two Captains, with silver-hilted swords, drawn.
12. The Corporation Colours, borne by two Ensigns, supported by two Captains, with silver-hilted swords, drawn.
13. Commons, two and two.
14. Two stand of Colours, borne by Ensigns, supported by two Lieutenants, with silver-hilted swords, drawn.
15. Fifes and drums.
16. Two Captains, with silver-hilted swords, drawn.
17. The Indian Prince in his robes, armed with battle axe and bow and arrows, supported by his two secretaries, in character, also armed, and all on horseback. (Lad from Cowane Street on Steir's hack.)
18. Two Captains, silver-hilted swords, drawn.
19. Lieutenant Colonel, with sash and gorget, silver-hilted sword, drawn (or pike).
20. Two Captains, silver-hilted swords, drawn. (Deacon Campbell and Morrison.)

21. Three broad-sword men.

22. Two Majors, on horseback. (Game-legged Robertson was one.)

The Procession, guarded by military, to proceed from the Parliament-house, in the Castle, at twelve o'clock."

"Remarks on the Shoemakers' Procession by a Spectator.

The Champion was in mail, but most untastefully had a long coat under it, like the French Cuirasseurs. The mail was too tight at his neck, and as his horse started at the drawbridge of the Castle the shaking throatled him so much that he almost fainted—but he got on. The Major was in a full-bottomed wig and red gown, and was quite characteristic. His Aldermen were in black gowns, and hats off. The King had a Crown, a crimson velvet coat with gold lace and a red robe, with red shoes. Kept his left hand firm on his side, and carried his baton projecting from his right hand inching upwards, and really had some majesty in his air. His Prime Minister was powdered, in a black gown, with an opera hat under his arm, and looked very well. The Lords were all in black, with large batons. The Pages were little boys powdered. The Ushers, young lads with broad sashes. They, with the Lords and Commons, were all powdered. The Indian Prince was in red. His Secretaries in deer skin with hats of the same, but unluckily they did not blacken their faces. This was all well, but the Colours were very old and ugly. The Ensigns and Officers had in general nothing of the character about them, but a sash, gorget, and any sword they could find—all the local Militia ones being in requisition. Game-legged Robertson had a cock't hat and two gold epaulets upon a blue coat with Wellington inexpressibles and spurs, and was quite like an artillery officer. Morrison had coloured cloths, with a saber, sash, and gorget—a levee staff hat and long feather—you never saw such a figure. Two Town Officers, in full dress, with their arms, preceded the whole. A guard from the 21st Regt. of 20 men, commanded by a serjeant, kept the crowd off at the sides, but they had much to do. At the Foot of the Town, the press was so great that the Major with his Secretaries were almost thrown into Craise's shop, and had to be rescued by the Guard. There was a ball

in the evening. The town was quite crowded, and all the windows were full."

The account in the "Star" of these proceedings is as follows:—

"King Crispin.

Among the various innocent amusements that taste and fancy enable good folks to indulge in during Christmas festivals, nothing could exceed the elegant novelty with which the beautiful antique city of Stirling was delighted on Monday, the 2d instant, with consent of both civil and military authorities, by the magnificent procession of King Crispin, who moved from the Chapel Royal of Stirling Castle, through the grand streets of Stirling, in the following order:

(The order of procession is here given.)

The procession coming out of the gates of the Castle, along the esplanade in front, where not less than 6000 people awaited their arrival, displayed, with the fineness of the day, and the beauty of the country, a scene truly unique. As the procession advanced through the town, the mass of spectators was swelled to above 10,000, and every window displayed beauty and smiling approbation—and concord and harmony joined the ranks. At five o'clock his Majesty, in council, entertained his loyal subjects with a sumptuous dinner at Mr Mason's hotel. After which, by his Majesty's desire, the following toasts were drank:

His gracious Majesty King George III.

On this toast being given, plates went round for a collection for the poor, which were liberally supplied.

Her Majesty the Queen of Great Britain.

His Royal Highness the Prince Regent, with all the honours of enthusiastic applause.

His Royal Highness the Duke of York and the Army.

His Royal Highness the Duke of Kent, and all the other branches of the Royal Family.

Lord Melville and the Navy.

The Magistrates and gude Town of Stirling.

May the peace of the world be maintained by the principles of justice and equity.

May the Scots have the blessing of a trial by jury in civil cases.

Our own great and noble King's health, and

may the dignity of his crown never be worse supported than it has been this day.

After this toast, by desire of his Majesty, his secretary read the following speech. After which his majesty, lords, commons, and loyal subjects adjourned to the ball-room, where the merry dance on the light fantastic toe, displayed the taste, elegance, and envied beauty of King Crispin's empire. Nothing could excel the politeness of conduct and demeanour with which both dinner and ball were conducted—doing honour to themselves and the glorious country they so virtuously inhabit.

His Majesty's Speech, January 2, 1815.

Gentlemen, and Loyal Subjects,—It is with the greatest pleasure imaginable that I have to communicate to you how much I feel myself gratified in the manner in which you have conducted yourselves this day. It has been such as I wished; and, I am happy to say, I have not been in the smallest degree disappointed.

Gentlemen,—It is upwards of half a century since a procession was performed here; and those who attended that procession, for the most part, are now no more. This may probably be the case with us before another shall take place. I therefore hope, Gentlemen, that your conduct, during the remainder of this evening, will be such, as I have reason to expect from what is past; so that the memorable events of this day may be transmitted to posterity, and there be found worthy of imitation.

Gentlemen,—Be assured that your happiness at all times, will be to me a source of the greatest pleasure. Please to accept of my highest esteem and respect.

King Crispin."

"Order of Procession of King Crispin,

To March from the Chapel Royal,

Stirling Castle,

On Monday the 4th January, 1819, at 12 o'clock.

Herald.

Champion.

Supported by two Aides-de-camp,

all on horseback.

Two Captains, silver-hilted swords, sash, and gorget.

Standard-Bearer, supported by two Lieutenants.

Music.



Head-Colonel on Horseback.  
 Two Lord Lieutenants.  
 Eighteen Ushers.  
 Two Captains, sash and gorget, silver-hilted swords.  
 Standard Bearer, supported by two Lieutenants, silver-hilted swords, sash, and gorget.  
 Band of Music.  
 Secretary of State.  
 Privy Counsellor.  
 Lord Chancellor.  
 The King, in Royal Robes, supported by two Dukes.  
 The Train, borne by nine Pages, and protected by four Life Guards.  
 Prime Minister.  
 Standard-Bearer, supported by two Captains, silver-hilted swords, drawn.  
 Fifteen Lords, hats off, with stars on their left breasts.  
 Two Captains.  
 Standard-Bearer, supported by two Lieutenants, Music.  
 The Late King, supported by two Dukes.  
 Two Captains.  
 Two Lieutenants.  
 Don Cossack.  
 A Party of Caledonians with two Pipers.  
 Two Captains.  
 The Indian King in his Robes, supported by two Bashaws, in character, all on horseback.  
 Page.  
 Two Captains.  
 Standard-Bearer, supported by two Lieutenants, silver-hilted swords.  
 Music.  
 Two Sheriffs.  
 Macer.  
 Lord Mayor, supported by two Aldermen.  
 Ten White Apron Boys.  
 Two Captains.  
 The British Prince, supported by two Aides-de-camp.  
 Page.  
 Standard-Bearer, supported by two Captains.  
 Lieutenant-Colonel.  
 Commons, two and two.  
 Standard-Bearer, supported by Captains.  
 Two Majors.  
 Two Adjutants.

Route of the procession is to be as follows:—  
 From the Chapel Royal, down Castle Wynd, Broad Street, down St. Mary's Wynd, to the head of Queen's Street; to return by St. Mary's Wynd, down the Bow, Bakers' Wynd, Quality Street, and out to Melville Place; then return to the Golden Lion Hotel, and partake of a refreshment, after which, proceed up Bakers' Wynd, Broad Street, Castle Wynd, and again into the Castle.

These Bills are printed for the Benefit of the Poor of Stirling.

J. Fraser, Printer, Stirling."

# EXTRACTS FROM THE RECORDS OF THE SHOEMAKERS' INCORPORATION OF STIRLING.

Restes to ye Decone upon ye sevint day of November, 1642, the soun of cii. lb. as lounes fittit and lousit.

Item on ye aucht of November, Patreik Robesone his foremane for ye fleikis and fenis (flakes and fines) to ye craft ..... v. lb. viii. s.

Jone Nicoll, 16 November, 1642.

Item for Patrick Houstonnes prenteis xiii. s. iii. d.  
 More for Michall Houestones prenteis xiii. s. iii. d.  
 Item for ye first quarter ..... xii. lb.  
 Item for ye second quarter ..... viii. lb. vi. s.  
 Item for ye feirst quarter ... v. lb. xvii. s. iii. d.  
 xvi. lb. viii. s. iii. d.

Item for Finley Kars sons ..... xiii. s.  
 Item for Robert Gastons prenteis ..... xiii. s.  
 Item for William Don ..... iii. lb.  
 Item for Jone Nucols prenteis ..... xiii. s. iii. d.  
 Item from Gorg Walles ..... x. s.  
 For James Grames man ..... x. s.  
 For James Allins man ..... x. s.  
 For Jone Houstouns man ..... x. s.  
 Summa is xxi. lb. (torn) payit.

At Stirling, ye elevnt day of November, the yeir of God 1644 yeirs. The quhilk day ye Decone and hoill craft hes wt ane hoill vois consentit that gin any man sall go to lanwart and by barkit lether they sal pay to ye craft 8d for ye peis of euzit hyd and siklyk ye craft hes ordaind that ilk brother that byis no landwart leder sall pay to the craft xiii. s. iii. d.

At Martinmas, 1644, ye quhilk day Robert Gourlay hes tekin ye set of ye fleikis and fenis to ye craft v. lb. vi. s. 8d. Eduart Robesone, casioner.

8 November (1646). All comptes being fitted and rekeoned in the yeares of god 1646 and the craft is due to the Deacone 24s 4d payt.

The foresaid day Patrick Howstone hes agreed and taken from the Deacone and the craft the searching and costome for the yeare to come 1647 and Robert Gastone is cawitioner.

Edward Robertstone, Deacone.

threttein pownd sex shilling and aught pennies payet.

At Striviling, the seaventeine day of November, 1646, the Deacone and remanent brethern being conveyed in the hilles statuts and ordaines that no freman shall tak ane prentise within five yeares except he content Deacone and craft hawing taken on befor except 2 yeares expyre.

Edward Robertstone, Deacone.

And farder it is ordained that no new entered man shall take ane prentise untill he serve his officershye except he content Deacone and craft.

Edward Robertstone, Deacone.

22 August, 1650. It is ordained by the voce and consent of ye calling that no freman shall give vork or service to ane inglyseman unless he be ane qualified vorkman and make ane pies of vork and hes master to be answeral for any offence he shall give to aney brother of the calling.

Receavit fro Robert Gastone present Deacone for the yeare of God 1651 from Patrick Houstoun and James Robesone searcherers of the second quarter the soume of nyne pund Scottes in the monenth of Apryll last day.

(Many similar entries.)

1 May, 1654. All prentises and servants that shall absent themselves and leave ther maisteres service and brek ther termes or identeres shall not be receaved in to the libertie or enjoy nothing therof untill they content ther said maister and com in vill to ye wholl calling.

1st August, 1656. All compts being hard and considered betwixt James Houstoun, Deacone, and John Robeson, boxmaster, rests in ther hands the soume of eleaven pown and eleaven shilling in the box and a band of Patrick Houstoun containing fortie pound Scots money.

(Numerous similar entries.)

At Stirling, the twentie threedye day of December, 1656, the quhillk day all the wholl calling being conveyed in the hills statuts and ordains that no freman shall tak ane prentise under fowr yeares and ane for meat and fie as they and ther masters can agree.

Robert Dassone, Deacone.  
James Robertstone, Clark.

Servants.

At Striviling, the second of Februar, 1657. David Vaker, a servant to John Lyone, and given contentment to the calling.

10 July, 1658. John Beane, servant to Edward Luckisone.

2 August, 1658. James Dempersone, servant to James Houstoun.

2 August, 1658. William Morisone, servant to Duncane Christie.

5 February. James Willisone, servant to John Lyone.

5 February. Williame Browne, servant to Edward Luckisone.

1 May, 1659. Tomas Andersone, servant to Edward Luckiesone.

1 May, 1661. Robert Teatis, servant to David Vaker.

the same day, Thomas Michell, servant to Edward Lukiesone.

the same day, James Mestoun, servant to James Robesone.

24 August, 1662. Patrick Stinne, servant to Robert Gastane.

24 August, 1662. John Eiwen, servant to David Wacker.

1 August, 1663. John Cranne, servant to David Vaker.

4 April, 1664. Thomas Glaine, servant to Edward Luckiesone.

1 May, 1664. John Sime, servant to Edward Rotsone.

6 March, 1665. John Forman, servant to James Houstoun.

6 March, 1665. Thomas Drysdaill, servant to James Houstoun.

25 December, 1664. William Broune, servant to David Walker.

2 August, 1665. John Ure, servant to John Mathison.

2 August, 1666. Robert Sharpe, servant to James Houstoun.

that same day, Alexr. Strahane, servant to Edward Gastone.

Hallowday, 1667. John Robertstone, son to John Robertstone in Allowy, servant to John Mathiesone.

15 February, 1668. Duncane Magregor, servant to James Vaeker.

3 August, 1668. James Finlasone, servant to Edward Lukiesone.

the same day, Androw Howiesone, servant to John Mathiesone.

3 May, 1669. Duncane Taisse, servant to Edward Lukiesone.

3 August, 1669. Alexander Harve, servant to James Waker.

8 August, 1674. John Demperston, in Allowy, servant to John Matheson.

Not of thos persons that is obliesit to pay to the shoemakers ther yerlie peney in the yer of god ane thousand sax houndreth fiftie nyne.

Johne Thomes in Bafrone, threutine shilling fourepens.

Johne Kar in Kir, threutine shilling foure pens.

	lb.	s.	d.
John Mackellarist in Drumand .....	00	13	4
Patick Macgoivine in Kipine .....	00	13	4
David Robesone in Kipine .....	00	13	4
Andrew Finlasone in Brochwane .....	00	13	4
Walter Dewre in Abay .....	00	13	4
David Andersone in Cars .....		pt.	
Roben Andersone in Cars .....		pt.	
Johne Millar younger in Kilbeige, 1651, threttaine s. 4 pennes.			

4 February, 1650. Donald Mackktyre, Alloa, twentie shilling Scottes money yearlie.

1 August, 1660. Receivit from David Vaker twentie sh. for ye booking his brother James Vaker his servant.

1 November, 1660. Patrick Wright, cordiner, hes taken the searching of all unlawfull work repairing the the calsay on the mercat day for this yeare to come, and is bound for the soume of foure score pundes and aleaven pund, and also a mark, and John Robesone elder is become cationer for the soume and also for the right and peacable uptaken of the same, and also they geave the fleckes (dues for the use of flakes or stands upon which goods were displayed) vt the same tak and to pay the same quarterlie for the

use of the calling subscribit vt ther handes the said day and please.

Patrick Wright.

John Robesone, casoner.

18 February, 1665. Whatsomever brother of our calling being warned to the hills and does not com to the court shal not be warned heirafter without they com and aske leive of the deccan.

6 March, 1665. Itsomever brother of the caling being put in ane onlay and will not pay it they shall have no benefit of our calling nethir mort cloth nor prentis booking nor woyt at the election of the deccan and this is don with consent of the wholl calling.

(Fourteen signatures.)

8 November, 1665. No free man wtin the said calling shall except of any serwant, nethir upon tryall nor upon feall, wntill he aquaint his zounge or old decon, and that wnder the pain of fourtie shilling according to the order of craft.

4 August, 1666. Anent ane complaint of Edward Lukiesone being warned to the gild cowrt be band full powr and assistance to defend ovr libertie accordind to the lawes of the nation upon what perrell soever and what shall be carred thereupon.

James Houstone, Conveiner.

Ja. Robertstone, Clark.

John Houie.

Patrick Wright.

John Lyon.

Eduard Luckisone.

John Mathison.

Eduard Robertstone.

Eduard Gastone.

John Robertson.

James Waker.

D. C.

R. M.

I. V.

At Stirling, at hallouday, 1666, the quhilck day the calling being conveyed elects and (torn) four masters to vit Patrick Wright J (torn), Eduard Ro'sone, Jo. Mathiesone, for (torn) to come.

16 May, 1667. The wholl calling being met together and treatting in matters about hollsters whilk the saidlers alledges to be ther libertie, the calling ordaines John Lowrie to go to Edinbr. and try at the Deacone of the shomakeres and

the convener of the treads to get perfynt intelligence whither it be our libertie yea or not or iff it be neutrall, and ordaines him to get from the boxmaster five shilling sterling.

Lambes day, 1667. Pa. Vright hes taken the searching of the markit for the soume of twentie three lib. Scotts money for unsficient work and Jo. Lyon cationer, and oblidges them selves for the peacable uptaken of it.

2 Novr., 1667. Ordines Patrik Wright, Deccan, to persew thes persons contined in Christian Andersons compt befor the provyst and bailyes or any ather judg within the toun.

1 December, 1667. Ordained Johne Lyone to mack ane accompt of the common good of the calling everie marcat day.

2 June (1668). Complaint being giveine in agenst John Mathisone and Edward Gastoune for reveiling the secrets of the calling, ordains the Deacone (and others) to go to the Magistrats upon thes tuo persons and to get themsells inacted in the trades book under the lossing of ther libertie and for satissfacione of ther unles.

28 September, 1668. Finds Edward Gastoune in ane fault for disobedience to the Deacone. Fined forty shillings Scots. The same day the whooll tred ordins Jo. Lourie, present Deacone, to kip not Rot. Jamisone his band of same dete resting to poollmoiss.

27 June, 1670. Condisendit to the Deacon to lowes the letters of horning and gave charges of horning to such persones as the Deacone and calling shall find expedient, and ordaines the said Deacone Edward Luckison present Deacone, and Ja. Hustoune, old conveyner, Jo. Lyon, boxmaster, and Pa. Vright, and transact and agree vt them for the behow of the calling.

2 of Julie. Gives warrant to the Deacone and above mentionet persones to give ane charge of horning to Thomas Bruce, soldier in the castell, and to prosecut the law against him in regard he prejudges our libertie.

1 April, 1672. The calling heaving no money to pay the dacone and boxmaster, the calling ordines them to borrow the soume of seivinteen pund Scotas and fyfteine shilling to pay the callines deat I say 17-15.

6 July, 1673. John Mathysone his not kipit

condicion to them as they agrieit with him and finding that the said John Mathison his tacken threatie pound from John Angas for to quyt his sones service and in a mayner his cheatit the calling, the said callinge with ane unanims mood his onllout the said John Mathisone for doeing the lyck that it may be ane exampell to all members of ower callinge in tyme cominge in fyftine poundes Scotas and till hie pays the same that hie sall not heave no benifit of his callinge whatsomever.

17 February, 1673. All fremens childrene both meall and feameall shall pay no mor to ther entrie to the libertie bot onlie tuentie pund Scotts money at ther admission and ten grotts for ther fastraings ewens hen (Fastern evening's hen), and this act is not to be broken.

(Signed by 21 names.)

At May day, 1673, the quhilk day the calling hes ordained tuo men quarterlie to vit Jo. Lyon and Jo. Mathieson for ye sumer quarter, and for the hervest quarter Edvard Robesone and Daird Vaker, and for the vinter quarter Ja. Vright and Ja. Robesone, and (torn) quarter Edvard Robesone and (torn) for this present year (torn) veuklie to ye (torn) shilling Scotts.

8 August, 1674. Finds Edward Gaston to transgras in the libertie of his calling bey packeng and pulleng wit onfrie men. Unlaw thre pounds.

1 July, 1676. No frieman shall buy nor sell, borow nor lenn wt Hectur M'Chine, for the causes following yt the said Hectur M'Chine was found upon the penult day of June to bring in mad work into the toune prejudgial to our traid, and thefor we wt on consent fynes, and onlys every brother in ten markes who shall be found giltie of the forsaied.

29 of July. Ordained the mark of the boll of malt to be layd on.

Lambos, 1676. Ordned that no frie man shall give any mor but a grott to any journyman under the pain of fourtie shilling Scotts, and that John Ferguson, John Nikall, John Bowie, is onlayd in merks.

22 March, 1677. Every brother of the calling to give in every weik to the box the soum of tuellve pennies Scotas and to begin on Fryday nyxt.

At May Day, 1678. Ordained that every free-man is to go to landward burrials tym aboutt, on ther owen charges except ther hors hyr the decans charges is to be born.

29 Jun, 1678. Every man to pay his pairt of the minester's stipend out of his owen purs, and to be colected and given in to the boxmaster.

Candellmis, 1682. David Vaker is authorized by the calling to use all lawfull doings to obtane the markit to its old statione wher it wes formerlie.

13 May, 1682. David Vaker, Deacone, and severall others, is allowit to atend the bussines about Duncan Kear, he being in prison about ane abusse don by him to the calling.

5 November, 1683. Non of the crafts comon good to be spent whill ther det be peyed.

(Twenty-three signatures.)

19 January, 1687. Complaint given in be William Houston to the Conveiner and Deacons, the whole calling doth unanimously condescend to coruborat the old act in the book wher it dischairges every freeman that hes any complaint agt his brother to complain to the conveiner and deacons befor he complain to his owen tread, and that under the paine of fortie shilling.

10 December, 1687. No man shall enter to the priviledge and freedom of the tread unless he be found to be ane quallified workman by giving in such ane say as is ordained this day, to witt, tuo pair of leather heeld shoes for men an pair timber heeld shoes and a pair double heeld shoes for weemen with ane pair of weemens slippers and there is also fouer say masters ordained this day to watch ye jorneyen till ye sd say be made, to witt, Edward Luckison, John Lowrie, leat Deacons William Lyon and William Houston, and also he is to pay by and atour his entrie and other deues tuo pound aughteen shilling for ye mentouning of ye mortcloath and also twintie shilling Scots to the trads.

1 November, 1689. Ordanis the deacon to give Mairen Lennex saven pound Scots.

Halloymiss, 1691. It is to be remembered that ye whol dainner is resting to ye deccon.

12 December, 1692. In the complaint given in be John Lyone and others agt. Deacon Wright

and others anent the missmannadgeing and embezelling of the comone good of the cordiners, The Deacone Conveiner and remanent Deacones new and old for preventing the lyke abuse and missmannadgement for the future appoints Edward Luckisone cordr. to be clerk to the sed cordrs. till Michalmes next, at least whill another with consent of the conveiner and deacones be chosen, and to keep accounts, &c.

[Following the above entry the Accounts of the Incorporation are set forth in great detail in the Minute Book, from 1694 to 1738, after which separate Account Books were kept. Typical entries are appended.]

5th August, 1695. The "Long Act" by the Town Council engrossed in the Minutes in full, and signed by the Town Clerk.

12 March, 1697. Appoint leather to be bought for ye publick usse of ye tread, and that every man may be served upon ye acompt of paying in ready mony for ye samen, and that ye persone employed shall bring hom ye merchants leine of ye prices of every leynd and ye prices shall be laid on be ye masters of ye tread ye chairges and expences shall be laid on therewith.

19 October, 1697. John Lyon did not only deny to oby his decon bot sed that he wold not give on plack for his decon. Fined fortie shilling Scotts.

2 August, 1698. The comppleant geivene in be John Robertson against Wallter Paterson the wholl tread heis found the sd Wallter in the sowm of two pond and that for vaunteing himself and sayeing befor he war a deacon to such a deisgracefull pak he reather los his intrest in the earth.

6 August, 1698. William Sherar, son to Willam Sherar in ye Hill of Row, servant to William Lyon, Burges, in Stirling, and hath given satisfaxion to Decon and treed ffor his boocking mony of an jurnay man.

14th December, 1698. Taking to consideration the great missmanadgements and embazelments of the comone good and revenues thereof that hes fallen out for some tyme bygone, and which if not tymesuslie prevented wold undoubtedly terminat in the total ruine of the trade; to the dishonor and scandal of the same, For preventing whereof it is . . . appointed to be ane part of the sett and constitutione of



the said trade. . . . That no spendings aither for meat or drinke or otherways dilapidating of the comone good of the said trade . . . be allowed, excepting only their proportione of the yearly denner with the conveyaner and deacones and the ordinar expences at the goeing of the tounes marches, and otherwayes necessarlie with the said conveyaner and remanent deacones, and qlk the sd conveyaner and deacones shall approve of allenarlie, So that it shall not be in the power of the deacon or boxmrs. present or to come, even albeit the haill or plural parte of the trade should concurre with him and consent thereto, to spend . . . the said common good . . . excepting the causes above speid [specified] . . . contraveineis to be personallie lyeable . . . and to be requit and holden as infamous persones, put of the trade, and hereby declared incapable to bear office or charge therein for ever thereafter [arrangements for uplifting the gate pennie follow]

19 signatures.

13 November, 1702. Agreement (in full) between Alexander Condie, Corkmaker, in the Abayrie of Cambothskinall to serve the Incorporation in hills and lasts at twealf penis for etch pear of hills and the lasts us esul.

10 February, 1704. Complaint against John Gilfillan for ye breitch of his oath of admitione in packing and pealing with unfreeman. Fined fortie shilling Scots.

27 May, 1704. Complaints given in by William Houston and James Chrystie.—James Christie being present.—Wherefor I begge pardon which I sing [sign] for with my hand

James Christie.

3 June, 1704. The calling condisend to defend William Houston and all his procedors in any action persewed be him agt ye tread and that he shall heave no other doubells of acts then he hes gottene.

12 May, 1705. Walter Paterson fined in four pound Scots for his miscaving to his deacon and to teak his deacon be the hand and when he pays his fine he is to be adjoined again to his tread.

15 June, 1706. The Cordenars being met in their ordenarie meiting place to treating on their affairs and especialle anent ane compllaint

givin in be Edward Gaston against Walter Paterson the sd Walter being legellie warned be the oficer and farder being send for and the sd Walter contienueuslle refuses to com and so the tread for his refusing to com fins him in six shilling eight pennies Scots according to the us and custom of our book and accordingllie ordains him to be warnd against the next court day under the pain of doubell onlaw.

John Hert, Cllerk.

Conform to the formor act the sd Walter Paterson being lauffullie warnd be the oficer he absents himsellf from the court so the tread for his maniefast contemp and disobedience fins him in doubell onlaw conform to the use and custom of the tread.

John Heart, Cllerk.

22 June, 1706. Give commission to Archibald Paterson, Thomas Gaston, William Houstoun, to go and pershew Walter Paterson at the comiser Court for ane scandell comited be his wife and his daughter and also they allow them to pershew him for fiftie pound Scots which the tread paid out for him when he was deacon for ane pair of useficient shoes that was taken from him all expences shall be allowed.

12 August, 1709. Whereas their is a chairg given upon ane decret obtained at the instanc of Johnne Millear as assignie constuit be William Houstoun appoints Walter Paterson present decon and John Robertson, John Mushet, David Waker, Edward Gaston to go to the conviner and the proctors and take their advice for the reasing of ane suspension.

24 January, 1711. Considering that a yearly ground annual of eight merks payable furth of two ruinous tenements on the east side of the Mary Wynd sometime to John Burn in Cambuskenneth and Janet Alexr., his spouse, and to which the trade have right by progress has hitherto been ineffectual, agreed to accept any small sum that may be agreed with Michael Douny.

3 March, 1716. John Glen in the village of Cambosh allowed to bring in shoes and lay out ane stand.

19 May, 1716. Complaint entered be William Houston against Thomas Baird, the said William Houston goes to the said Thomas Baird sivalay desaren him to aquant his father and brother in

lawe and the said Thomas said he wold not give no obedience nor anser the tread upon no acompt and hie did alow nather Deckon nor tread and that he was as good a fellow as anie of them and they wer all ane pack of raskeles. Fined forte shilon Skots monie, &c.

9 April, 1718. Agreed to defend the plea betwixt the cordiners and the skinners.

10 May, 1718. Anent the above plea, the cutting of leather and skins for the merchants is altogether denied.

2 September, 1718. The Convener and Deacons order the whole Deacons to stand by the Convener and support him in all things reasonable conform to law and that no Deacon in time of election affront the Convener.

30 April, 1720. The Convener and Deacons being convind it was represented that David Gilaspy aboused John Lourie, Deakon Convener and quarter master of this brough by beteng him and otherwies by baes expresons and comiteing him prisoner—agreed to see the Convener redressed—nemine contradicente excep Deakon Gillfilon and Deakon Beard.

Thereafter it was moved that Deakon Gilfilon and Deakon Baierd be extrouded as members of this Court—being put to the vote it was cared in the affirmative and they being caled in went of when it should bein red to them they were extrouded.

1 August, 1722. A mortcloth to be provided. The Deacon so go to the Deacon of the Taylors and inquire the expence.

25 August, 1722. Allows Archibald M'Nabe to buy the best valuet of the two suaches that was presented for the gentelman docters.

2 September, 1723. The Town Council declared the present and past Deacons of the Cordiners incapable of office on account of their scandalous behaviour.

28 September, 1722. Peyed out be Archibald M'Nabe bay order of the tred for ane mortcloth for the ouse of the tred.

Nin ells of black velvat at 19	
shilon per ell comes to ... ..	102 : 12 : 00
for carige comen from Glasgou	00 : 06 : 00
eght ells of black searg for linen	
and pock 16 per ell ... ..	06 : 08 : 00
&c., &c.	

Suma	... ..	164 : 05 : 6
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7 September, 1723. No member to be elected Deacon who is not in case to defray the common charges to the Convener Court.

2 May, 1724. All counts shall be booked in longam hereafter.

2 May, 1724. Thomas Beard, Cordiner in this burgh albeit living in the Abie, charged with selling country people's work on his stand or flake, and that he sold to several country people rough hides and neither lime them nor bark them. Stated that the people he sold the leather to is guilty of more leather lying in the Backraw than what he sold them.

4 May, 1724. Long minute enacting that no member be admitted unless he have served an apprenticeship to the trade.

9 November, 1725. Agreed to defray part of the expense of defending Process of Reduction and Declarator of the last election of the Convener Court raised at the instance of some few members of the incorporate trades.

9 August, 1726. Complaint against Charles Lyon by Deacon Morison for abousen him in the publeck merkat pleas on the publeck merkat day, and desaierd the Deckon to put on his spektakals and morover had god dam him for ane Deckon and curst him severall tims to his feas. Fined 40s for "banen before the tred" and 40s for "abousesen the Deckon" and craves the deckon pardon in the publack merkat wher hie aboused him.

11 November, 1727. Patrick Dewar in Abie, a country shoemaker, defies the Deacon, the Dean of Gild, and a Bailie as to the buying of new leather.

10th February, 1728. Concernon ther servants especelay for clubs and jurnamen, the tred ordered the clubes to pay as formerly and the Deckon to visit their work with the masters to sie iff hie be qualified to be ane jurnaman or not and if the Deckon and Masters two or mo shall find him not qualified hie or all shuck shall be booked as ane clube.

7 June, 1729. George Paterson, couldor in his Magestay's Castell off Stirlen agreed to pay the tread fortay shilon per year.

20 June, 1730.—William Lyon fined for cursing and swearing slighteing the Deacon and tread by very deriding expressions and rappeing rudely upon the table contrair to the order of all Courts.

13 January, 1731. Full minute agreeing to the appointment of a third minister.

8 March, 1731. Approve of a call to the Rev. Mr Ebenezer Erskine, Minister of the Gospel at Portmoak, to be Third Minister.

8 April, 1732. The Cordiners object to a resolution of the Revd. Synod of Perth and Stirling prohibiting the dispensing of the sacrament of the Lord's supper in both churches at one and the same time.

22 April, 1732. The bocking money of journeymen to be passed from as it prevents them coming from other towns. Clubs shall pay as they were wont to do.

19 August, 1732. Archibald M'Nabb fined in ten groats for cursing, swearing, and rapping upon the table.

19 August, 1732. Complaint by James Hartley, apprentice to Archibald M'Nabb, that he had frequently beat him, rapped his head to the wall, and put him to carry his stone barrow when he was repairing his house in the Mary Wynd. Both parties agreed to defer the determination of the matter to the Deacon, etc., who declared the said apprentice to be free from his said master's service.

19 October, 1732. William Lyon fined ten a parcell of roges. Fined other ten groats for saying they were nothing eles but refusing to pay. Likways at the same time he giving some mokes and abusive affronts to the Deacon before the face of his trade siting in Court they therefore fine him in ten groats more.

25 October, 1732. Archd. M'Nab convicted of haysing of a jurnayman from off Archd. Paterson and of calling the Deacon and Master Court a parcell of hounds.

26 October, 1732. John Hill convicted of hyseing of a jurnayman from off John M'Euen's seat.

16 January, 1733. Indentures given up to two apprentices whose master had absconded.

19 February, 1733. Trade officer dismissed for refusing to go an ordinarily erand for the Deacon.

13 October, 1733. James Whyte found guilty of hyseing John M'Ewen's jurnayman.

13 October, 1733. James Whyte convicted of having clandestinely vilepended the Deacon by saying he was a roag together with several abousive expressions insufferable to be born with

especially in face of the trade by any ordinar member much less the present Deacon.

9 February, 1734. Minute of Convener Court dated 19 January, 1734, engrossed.

11 May, 1734. John Hill found guilty of the crime of abusing Patrick Morison by saying after a deriding manre that he was ane infamous man and ought not to carry no charge in the tread. Fine ten groats.

William Lyon found guilty of calling the Deacon and the whole tread a parcell of roags.

6 September, 1735. In a complaint against him by Deacon Charles Lyon, William Lyon utterly refused to submit to his own tread's determination of the affair.

6 June, 1737. William Miller and William Lyon charged with going through the shops to inspect who were jurnaymen or clubs in said shops, on the morrow after the fair day, the Deacon not thinking them very fit for discharging of that duty. Some clubs were reported jurnaymen.

14 March, 1738. The cordners approve of an agreement made with the country shoemakers upon the third instant relating to the country shoemakers standing in the market upon the Fridays, and ordain that the same be extended more fully by the Town Clerk.

21 July, 1738. John Aungus, lately jurnayman, fined for leaving his service and teaching of countrie cordiners in the arts of shoemaker treid.

16 October, 1738. William Lyon would not sit in peace and allow the Deacon and his Court to proceed in their affairs, wherefor the Deacon ordered the said William Lyon to go to the door.

14 November, 1738. John Lyon charged with failing to give up two pair of broags taken from a stranger in the market place.

14 November, 1738. The second William Lyon complained against for not paying sixteen shillings Scots as his Masters Cann when first elected master.

17 May, 1739. No master to employ any soldier until such time as they have cleared and paid the former master that they wrought with.

3 November, 1759. David Lishman, shoemaker at Blair, allowed to stand in the shoemarket on paying one shilling Scots each market day and

two shillings Scots each fair day during his life time, as his eye sight had greatly failed him.

9 February, 1740. Apprentices on satisfactory completion of their Indentures to be admitted for sixty pounds Scots. Strangers of good reputation two hundred merks Scots. No member to take a new apprentice until the last has served two years.

(13 names.)

18 August, 1740. Discussion as to the meaning of the Town Councils Act of Relief, dated 16th January, 1831, giving each Trade a voice in calling the Second and Third Ministers, whether each person votes or whether each Community has only one vote by a delegate.

20 August, 1740. Discussion continued. Agreed to subscribe a call to ye Reverend Mr Thomas Tunrner, minister of ye Gospell at Tully-allan, and Mr Daniel M'Queen, minister of ye Gospell at Dallziell, to be first and second ministers of Stirling.

2 February, 1744. Deacon James Heartley complained again Robert Morison, jurnayman to John Hill, for offering to fecht him and bragging him that he would throw off his coat to do so.

4 May, 1745. William Morrison, only lawful son to Patrick Morrison, late Deacon, to get ten shillings to put him to ane apprenticeship, and to get the same allowance that shall be given to our widows quarterly.

3 August, 1745. No work to be given to George Heartley, soldier in Capt. Cocheran's Company, until he pays his debt.

2 November, 1745. John Murray, son to Lodovick Murray, soldier in the Castle of Stirling, has broken his apprenticeship, serving only three instead of five years, he shall not have the privelege of the trade.

4 January, 1746. Complaint against James Heartley, Cordiner. When Sergt. Morton called to give evidence the said James Heartley being that night on guard drew out his baynot and would have run the said Morton through the body had not some of the members of the master court laid hold of the baynot and restrained him. Fined forty shillings Scots.

17 February, 1747. The Town Council being petitioned by some of both Merchants and Trades that there might be a community of trade introduced, two of each trade, being asked to meet in committee, the Corporation agreed to

send no member for that purpose, but they shall remain as they are.

February, 1751. Agreed to contribute Five Pounds to build another meeting house in the south west corner of the yard now the possession of the Nether or Trade Hospital.

5 July, 1751. Account of the Shoemakers' present stock, viz. :—

The Convener Court Bond, 600	
merks ... ..	£400 : 0 : 0
Interest ... ..	18 : 0 : 0
Due by Bailie William Danskine ...	133 : 6 : 8
Interest ... ..	6 : 13 : 4
Due by John Forrester, Weaver in Stirling, William Gilchrist, and John Smith, both Weavers, cautioners ... ..	133 : 6 : 8
Interest ... ..	6 : 13 : 4
Due by the Shoemakers to Robert Napier, Glover in Stirling ...	66 : 13 : 4
Interest ... ..	3 : 6 : 8

5 July, 1751. Proceedings against William M'Lauchlan, servant to George Norey. As he was vanging in the Back Brea of Stirling he fell in company with Alexr. Condie, servant to William Lyon, complainer, and said he was a fool if he the said Condie stayed any longer with his said master, and he would rather go anywhere, even to Virginia, than work with such a master that could not make a shoe more than a four footed stool. Fined forty shillings Scots.

7 July, 1752. William Crystie, apprentice, charged with damning and cursing his mistress and master and wilfully dashing his work against the walls of his master's shop to the real detriment thereof.

12 February, 1760. The case against Robert Campble, Merchant, Master of a Shoe Factory, taken up.

(There are many subsequent minutes with reference to this case, and to the prolonged litigation which ensued.)

24 January, 1764. Minute with reference to the Campbell case.

(Signed by 26 members.)

2 June, 1769. Resolved to have a new mort-cloth.

11 December, 1771. Anent the fire ingen, agreed to give one ginie as our stock is low at present.

18 January, 1772. Protest against the Magistrates' purchase of lands in Cornton.

1 September, 1772. David Lyon not allowed to vote, as he is not of full age.

22 February, 1773. The use of the mortcloth to be given to—

- (1) Members of each family belonging to our Corporation, such as journeymen and apprentices, "cloabs" and servant maids, also journeymen's families.
- (2) Fathers, mothers, brothers, and sisters of a member. If it go out of town, the officer to go with it.
- (3) No neutral person, unless they pay 3 shillings for the big mortcloth and one shilling for the little one and sixpence to the officer for each.

31 August, 1773. Agreed to give Ten Pounds to the fund for bringing the water to the town.

22 July, 1774. Alexander Hutton, shoemaker in St. Ninians, fined twenty pence for making shoes to the inhabitants of Stirling.

8 August, 1774. The Shoemakers object to a Tack of the Cow Parks by the Patrons of Spittal's Hospital to the Town Council.

22 August, 1775. Resolution against fighting, swearing, and other misdemeanours at meetings of the Trade.

5 September, 1775. As the Magistrates' appeal will be discussed immediately on sitting down of Parliament, being the first private cause that will be heard, to prevent divisions amongst the trades who have hitherto behaved with the steadiness and resolution for which they are justly esteemed, it will be proper that a leet of four steady friends be returned to Council. Every trade ought to enter a protest that by their voting at present they do not mean to acknowledge the present Council as legal or having any constitutional existence.

16 August, 1776. Object to the Managers of the town taking gravel from the south field belonging to Spittal's Hospital.

10 September, 1776. To make choice of a preses of the Trade for a twelve month, the vote between John Wilson and Moses M'Farlin was pares, upon which was appealed to the Convener Court, and the dice being thrown betwixt parties, it was carried by John Wilson as their preses for this year.

22 October, 1777. Concerning the restoration of the burgh, Alexr. Miller chosen as delegate to meet with the Committee of the Gildry.

5 July, 1779. Gavin Ralston chosen delegate to meet with the other delegates to give the Return to the King's Solicitor General for Scotland.

18 November, 1779. The Trade met relative to the Papish Bill.

12 August, 1780. In obedience to a representation from the Managers of the Burgh, a delegate appointed to vote in the election of a second minister to be a helper to the Rev. Mr John Muchat.

17 November, 1781. On the giving of Cowane's Year'd to make a flesh market, the trade were of opinion that the year'd should be set to a gardner and retained as usual.

29 January, 1782. Seven complaints against the Town Council considered. The Trade disapproved of (1) the taking down of the gardner's house and cutting down the growing trees at Cowane's Yard; (2) paying £65 from Spittal's and Allan's Hospitals towards the expense of restoring the burgh; (3) spending Hospital money without the Convener's consent; (4) breaking open the Sandy Hole Park at the back of the Hospital's barn at the South Field; (5) letting St. Ninians Well and Green at an undervalue; (6) the town taking without payment that piece of ground belonging to St. Ninians Well commonly called the Tongue, and likewise a house on Allan's Hospital ground employed for a Custom House; (7) growing trees on Spittal's Hospital cut down for repairing the Back Walk.

4 December, 1784. Complaint by Alexander Morrison, shoemaker, in Paithfoot.

15 February, 1787. Two pounds paid to defray part of the expense of the plea now depending before the Court of Session anent the fishery.

15 February, 1787. Andrew Lyon found to be a Sabbath breaker and breaking bottles in public houses and calling for liquor and not paying the same. Excluded for seven years unless there be a reformation.

27 August, 1787. Anent the stands or flakes in the market, agreed that the King's freemen should stand uppermost, the town's freemen middlemost, and the country freemen at the foot of the market.



3 December, 1787. Duncan Drummond, having entered a Guild Brother in right of his wife, renounced his trade of shoemaker, unless by permission of the Incorporation.

24 December, 1787. Say masters appointed to see an entrant cut and make a pair of men's and women's shoes.

5 March, 1789. Delegate appointed to choose a minister in place of the Rev. Mr Walter Buchanan now the present Incumbent to the parish of Cannongate.

10 November, 1795. Considering the dearth of meal, agreed to search for a place for holding meal.

7 November, 1796. Considered the want of accommodation in the East Church, and resolved to apply to the Presbytery to have the vacancy of a third minister supplied and the West Church repaired for his officiation therein.

1 Nov., 1798. A scale of wages for journeymen issued by the Society of Master Shoemakers in Edinburgh approved.

7 January, 1799. Two shoemakers in Abbey and one in Raploch sign an obligation not to work to any inhabitant of the town.

18 Oct., 1799. Delegate appointed to choose a Second Minister to the High Church.

23 Dec., 1799. Five pounds five shillings contributed to purchase meal for the inhabitants in this needful time.

10 Feb., 1800. The Trade disapprove of a proposal to provide for the poor by a kitchen and not with meal.

6 April, 1800. For meal members to pay 3/-, and the poor 2/10 per peck for one peck only. If more required they are to pay prime cost, 3/2<sup>1</sup>/<sub>2</sub>. Salmon, 3d and grilse 2d per pound.

19 June, 1800. Fifty pounds contributed to the meal fund.

26 June, 1800. Agreed not to send for Indian corn till farther consideration.

4 Sep., 1800. Declined to admit a rope maker who wished to join the Incorporation.

12 Dec., 1800. Declined to allow the pulpit to be removed.

22 March, 1802. Considered the conduct of the Old Light as they are called in pulling down a part of the Trades garden wall.

15 Dec., 1806. Entry of neutral persons fixed at fourteen pounds and the dues.

(Signed by twelve members.)

9 Dec., 1811. John Ralston and George Law, having entered as Guild Brothers, renounce their trade as shoemaker and their rights to the Incorporation, but to exercise their trade agreeable to their Bonds.

12 April, 1813. Agreed to form the Stirling Incorporation of Shoemakers' Friendly Society, and to contribute Fifty Pounds.

(Signed by twenty members.)

24 May, 1813. Agreed to allow Daniel Ferguson, on payment of £1 a year, to work for the inhabitants of Stirling, but not to employ any journeymen or apprentices.

9 Oct., 1815.—Thomas M'Nie Junior, merchant shoemaker, admitted to the privilege of measuring and serving during his life on payment of £7, he not to pack nor peal with unfreemen, and his wife and children to get no benefit.

4 March, 1816. Three similar admissions.

4 April, 1817. Petition to the Town Council against contributions from the Hospital funds for the stipend of a Third Minister.

25 January, 1819. Object to the Crown restoring the Old Council of Aberdeen without a poll warrant.

15 March, 1819. Approve of the delegate voting for the Honble. Francis Ward Primrose as Member of Parliament.

5 April, 1819. Members who have entered with the Guildry to have no right to the privileges of this Incorporation.

5 April, 1819. Object to the building of hot and cold baths at St. Ninians Well at the expense of Spittal's Hospital.

7 June, 1819. Committee appointed to consider Borough Reform.

29 December, 1819. Approve of the Town Council providing work for the unemployed in improving the street leading towards the bridge, called the Whins.

21 Feby., 1820. Answers for House of Commons. Return with reference to the Incorporation.

13 March, 1821. Decline to admit a brewer who is son-in-law of a member.

15 April, 1822. Allow two guineas to William Napier to fit himself and family for their passage to North America.

24 Decr., 1822. Considering the alarm in the country that there exists a practice of lifting new buried dead, a palpable instance of which

has lately happened in the churchyard of Stirling, approve of a scheme for a permanent watch of the churchyard.

5 June, 1824. The hundredth anniversary of John Allan's Deed of Mortification celebrated by a procession of school children and members of the Trades, a church service, entertainment of the children, and a dinner in the Guild Hall.

5 Oct., 1826. New mortcloths purchased.

16 March, 1829. Decline to assist the Hammermen, Bakers, and Tailors in prosecuting unfreemen exercising these trades in the west side of Port Street outside of the Boroughsgate.

21 July, 1830. Agreed to join the other trades in a procession to celebrate the three hundredth anniversary of the foundation of Spittal's Hospital.

20 May, 1831. Agreed to join in procession approving of the Parliamentary Reform Bill.

2 July, 1832. Agreed to take part in the national festival for the triumph of reform. (Meeting held in Mr Rae's school house, the cholera prevailing so much in the town, and the Board of Health having occupied the Trades Hall as a quarantine ward.)

#### EXTRACTS FROM THE ACCOUNTS OF THE SHOEMAKERS' INCORPORATION OF STIRLING.

Note.—From 1694 onwards the accounts are well kept. There are numerous entries in the minutes of meetings held to "fit" the accounts, in which details are given of the balances due, of sums borrowed, money invested, etc. The charge side of the accounts is generally a record of sums received from members. The discharge shows the disbursements in detail. The largest number of payments are to poor members of the trade or to widows, besides casual charities. The largest item of expenditure is, undoubtedly, on drink on all sorts of occasions, but this was in keeping with the custom of the times.

The following is the earliest complete quarter's account of which we have the record. It is given as being typical of the succeeding accounts, the expenditure only being included.

Discharge Edward Luckisone, Deacon off the Cordiners, from Hallowmass, 1694, till Candellmess, 1695 yeirs, being a quarter.

Imprimis the deacone grants the receipt of the ballance due to him at the last fitted account ...	14 : 16 : 08
It. spent with the conveyar and deacons upon the 4 and 5 dayes of November, being solemnity dayes ...	00 : 14 : 00
It. given to ane poor woman by order ...	00 : 04 : 00
It. given to the officer for his shoes yeirly ...	02 : 00 : 00
It. to Agnes Ker per order of the trade ...	01 : 10 : 00
It. spent and out given in corresponding with Henry Dow by letters and otherways anent Duncan Shaw ...	04 : 10 : 00
It. spent at the counts making ...	00 : 06 : 00
It. to the officer for collecting the coustems ...	00 : 02 : 00
Summa ...	24 : 02 : 08

The following are typical entries:—

1695.

For airing the mort cloath ...	0 : 6 : 0
For lock and key to the conviner's box ...	0 : 14 : 0
At the marches going ...	4 : 0 : 0
At Conviner Graham's dregy ...	0 : 8 : 0
to a poor man ...	0 : 4 : 0
Given to a poor woman ...	0 : 5 : 0
spent with the conviner ...	0 : 9 : 0
Glentirin his buriall ...	0 : 12 : 0
when John Morison was payed ...	0 : 4 : 0

1696.

at the magistrats choysing ...	4 : 8 : 0
the conviner and Deacons fairweel ...	0 : 18 : 0
given for boocking of the Acts ...	0 : 12 : 0
for horss hyr to my Ld. Lyveson's burl ...	1 : 1 : 0
for boocking of William Lyon's prentiss ...	5 : 6 : 0
for ane cobbler ...	0 : 13 : 0
spent with ye dein of guilld ...	0 : 14 : 0
given to Agness Keir to buy hir shoes ...	1 : 4 : 0
for going ye mairches ...	2 : 2 : 0
spent at ye seiking of shouldiers for ye toun ...	0 : 7 : 0

spent concerning Duncan Shawe for  
consulting and other expenses  
and prockitor fie ... 18: 18: 0  
Resting to the Decan for aill before  
and after denar at Michelmis ... 7: 12: 0

## 1697.

spent about Watt in Falkirk ... 2: 0: 0  
spent at Duncan Christie's drigie ... 6: 12: 0  
Item for burying James Maknair ... 5: 0: 0  
Item at his dregy ... 1: 1: 0  
to thrie widows ... 3: 0: 0  
Given to Mr John Alan ... 0: 7: 0  
Given to a poor smith ... 0: 3: 4  
For our denare at the fair ... 15: 12: 0  
When the decane was chosen our  
denar ... 14: 10: 0  
for tuo lances ... 1: 4: 0  
for ribons ... 1: 16: 0

## 1698.

wt. ye conveyinar anent ye tollbioth  
to ye town ofisars for atending ye  
market ... 0: 10: 0  
... 1: 8: 0

## 1699.

to Grizell Himpisid ... 12: 0: 0  
to John Heart clerik fie ... 2: 18: 0

## 1700.

Given to Ballindalloch's man ... 1: 9: 0  
Spent with Ballindalloch and the  
conveneir in Mare Johnsens ... 1: 8: 6

## 1701.

Ballie Morieson for anwell rent ... 5: 10: 0  
Mor at the paying of it ... 0: 10: 0  
Givin to the Deacon at West-  
quarter's buriell ... 0: 4: 0  
for mending the morcloath ... 0: 4: 0  
at the counts meaking ... 0: 6: 0

## 1702.

When the Decon went to give Mr  
John Wordie his ansers ... 0: 6: 0  
Spent with Mr John Wordie ... 1: 4: 0  
Spent be William Houston and the  
Deacon and Edward Luckison  
concerneing Ballie Lisk shoes  
and Ballie Burd's decrit ... 6: 12: 0

## 1703.

at the going of the marches ... 3: 2: 0  
spent at the solleminenetie ... 0: 6: 0

paying a visit to the conviner's wife  
mor at the airing of the morcloaths  
given to the Deacon at the con-  
viner's denar ... 3: 0: 0  
spent in the conviner's ... 0: 14: 0  
spent when I went down to the con-  
viner's to desire him to forber  
seiking his money ... 0: 6: 0  
spent when the fleshers abusd us  
... 0: 14: 0

## 1704.

spent with ye clark in Alexr. Burd's  
at ye borrowing of ye money ... 0: 18: 0  
spent in the conviners when we cam  
of the hills ... 0: 16: 0  
spent in Ballie Stivenston's for his  
treat ... 3: 3: 0  
givin to John Robertson when he  
was burned ... 3: 0: 0  
given to John Robertson, toun ofecer  
... 0: 14: 0

## 1705.

John Mushet, for ane pair of shoos  
to James Richerdson ... 1: 16: 0  
in the Deacon's hand of light money  
at our denar ... 3: 4: 0  
givin to the lads ... 8: 0: 0  
mor at the conviner's denar ... 1: 11: 0  
spent with the deirmad ... 2: 14: 0  
spent up and doun the toun in  
several places ... 0: 12: 0  
... 0: 14: 0

## 1706.

givin for ane leter sending to  
fallkirk ... 0: 5: 0  
spent with Bochlive and others ... 3: 18: 0  
spent with the Laird of Ava ... 0: 14: 0  
givin for sending ane leter to Eden-  
burgh and speaking to Cornall  
Erskine ... 1: 0: 0  
Payd to James Richerdson in Bad  
spent at the paying of it ... 7: 13: 0  
givin to William Houstoun and John  
Robertson to speik to the Laird  
of Pous ... 0: 14: 0

## 1724.

Peyed for Mr John Allin his  
mortificacion ... 3: 0: 0  
to Colon M'Lourie for the partsan  
to William Houston for flours to ye  
morcloth ... 0: 3: 0  
... 1: 0: 0

## 1725.

the convinar's denar ... ..	3: 0: 0
coming hom with the convenar ...	0: 6: 0
paying an visit to the convinar's wife ... ..	0: 6: 0

## 1726.

eran (airing) Crispeanes and the morecloths ... ..	0: 18: 0
spent at persuet of the shoornmakers in Castlhills ... ..	7: 3: 0
spent suplicating ye counsel of Stirling for ane Act ... ..	6: 7: 6
bespeaking ye ribans ... ..	0: 6: 0
for ribans at ye fair riding ... ..	8: 0: 0
for ye horse for ye fair riding ... ..	3: 0: 0
when James Lyon took ye shows (shoes) ... ..	0: 8: 0
for cleaning ye lances ... ..	0: 6: 0
To the clerk for drawing the representation being a sheet of paper and to his servants ... ..	3: 12: 0
to three botles ale by some of ye Cordinars and ye Deacon 7 aquit and 15 do by the Deacon and others when speaking about the representation three gills brandie and a botle 10s 6d Inde ... ..	0: 15: 0
spent perusing of the scroll of the Act and grant ... ..	0: 6: 0
spent befor the Council with some of the Council ... ..	0: 12: 0
spent with the Mag'rats and Council after passing the Act and Grant ... ..	4: 0: 0
spent with the Clerk and others at geting out the extract yrof ...	2: 3: 0
Given to the Clerk and his servts for ye extract and for the skine of parchment on which the Act was extracted ... ..	12: 2: 0

## 1727.

Payed to a Turkish slave ... ..	0: 2: 0
to a poor sclater ... ..	0: 3: 0
burieing John Robertson's child ...	3: 0: 0

## 1729.

for reapeiring both ye mortcloaths ...	5: 0: 0
spent with the trade at Hallowmess	0: 16: 0
spent at Mr John Allan his founerall	3: 5: 0

payed out be the boxmaster in neglecke ... ..	0: 10: 0
for a complaint seeking ye fourteens (the quarterly contribution of 14s per member) ... ..	1: 4: 0
spent by ye Deacon ye first day in ye Backraw ... ..	0: 14: 0

## 1730.

for mending the haige at ye hills ...	1: 14: 0
Given William Houstane for a punchen to make ye bark saye spent with the workmen making the saye ... ..	1: 10: 0
Given Mrs Napier for iron for girds and hands yrto ... ..	0: 16: 0
Given David Livingstoun for couper work ... ..	2: 0: 0
Payed Laurance Grazer for making the girths and hands ... ..	2: 0: 0
spent with workmen qn they were payed ... ..	1: 10: 0
spent in the Theasurer's when the saye was burnt and scalled ...	0: 6: 0
	1: 18: 0

## 1731.

for a suplication for a third minister at meiting for resisting ye tanadge	1: 5: 0
When the Deacon and boxmasters went through the shire about the tanadge bill ... ..	0: 14: 0
for mending the conveyeing house at the hills ... ..	6: 6: 0
	0: 18: 0

## 1732.

Hiring horse to meet the Lords ...	1: 4: 0
Visiting the Convenor's wife ... ..	1: 16: 0
Visiting the chops ... ..	0: 16: 0

## 1733.

Will Sorlie for mending the trades loft by the Convener's order	0: 10: 0
David Nappier for writing a suplication to the Council anent Mr Ebenezer Erskine in drink and money ... ..	1: 9: 0
Visiten the shops ... ..	0: 6: 0

## 1736.

To the widdows ... ..	27: 0: 0
at the acompts making ... ..	2: 0: 0
a mistake at May Day ... ..	5: 11: 6
to two men to cary them to Glasgow	0: 6: 0

a new book by the trade order ... 4: 4: 0  
 at paying the book ... 0: 8: 0

1738.

spent with Clerk Nicolle seeing the  
 Scheme of Agreement ... 0: 12: 0

1767.

Borrowed from Peter Belch ... 5: 0: 0  
 spent borrowing the five pound ... 0: 1: 0  
 spent at Provost Rind dradgie ... 0: 3: 0  
 the Decon for the Magistrats dinner 0: 5: 0

1772.

Lent on Bill to Peter Belch ... 2: 0: 0

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