



INSCRIPTIONS
FROM THE SHIELDS OR PANELS OF THE
INCORPORATED TRADES
in
GRIFFIN HALL,
ABERDEEN.



BY
ANDREW JERVISE.
ABERDEEN.
LEWIS SMITH, W'COMBIE'S COURT,
1863.

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INSCRIPTIONS

FROM THE

Shields or Panels of the Incorporated Trades,

IN THE

TRINITY HALL, ABERDEEN,

INCLUDING NOTICES OF THE

ANTIQUE CARVED OAK CHAIRS.

ALSO,

HISTORICAL AND TRADITIONARY ACCOUNTS OF THE ORIGIN
AND PROGRESS OF CERTAIN OF THE USEFUL ARTS.

BY

ANDREW JERVISE, COR. MEM. S. A. SCOT.,

Author of "Memorials of Angus and The Mearns," &c.

AN APPENDIX

CONTAINS A LIST OF THE PAINTINGS IN THE TRINITY HALL.

~~~~~  
"VIS UNITA FORTIOR."  
~~~~~

ABERDEEN:

LEWIS SMITH, 3, M'COMBIE'S COURT,

UNION STREET.

1863.

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TO THE
LORD PROVOST, MAGISTRATES, & TOWN COUNCIL,
AND TO THE
CONVENER, MASTER OF HOSPITAL, DEACONS,
AND
MEMBERS, OF THE SEVEN INCORPORATED TRADES
OF THE CITY OF ABERDEEN,

This Pamphlet,

CONTAINING COPIES OF THE CURIOUS INSCRIPTIONS, AND
NOTICES OF THE ANTIQUE CHAIRS, ETC.,
PRESERVED IN THE TRINITY HALL,

IS

MOST RESPECTFULLY INSCRIBED BY

THE PUBLISHER.

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P R E F A C E.

THE object of this Pamphlet is to present the public with copies of the curious Inscriptions which are painted upon the Panels or Shields of the Seven Incorporated Trades of Aberdeen, now within the Trinity Hall of that city. They were copied so far back as the year 1850, and are now printed with all their orthographical peculiarities, except that the capricious distribution of capital letters has not always been adhered to.

Until within the last few years, the Panels and Inscriptions ornamented *the walls* of the fine new Hall. They now hang in *the lobby* of the building; but it is to be hoped that, ere long, "The Trades" will do themselves the honour of restoring their "old friends" to that position which their character and antiquity so well merit. The Panels are all neatly framed—those of the Bakers and the Fleshers being the more handsome.

Nor are the old oak-carved Chairs, which belong to the different crafts, less objects of interest to "the curious," than the Inscriptions. The Chairs are in excellent preservation; and probably a more complete set is not to be met with in Scotland. They vary in date from 1574; and, as noticed in the following pages, are embellished with armorial bearings, initials, and other carvings.

It will be observed that a chronological arrangement of the Trades has been adopted, according to the known dates of their incorporation; but the recognised order of precedency is thus :—1st, The Hammermen; 2nd, The Bakers; 3rd, The Wrights and Coopers; 4th, The Tailors; 5th, The Shoemakers; 6th, The Weavers; and, 7th, The Fleshers. The Frontispiece is framed in accordance with the text; and the first shield in order contains a representation of the Convener's arms.

The Compiler is indebted to Kennedy's *Annals of Aberdeen* for prefatory notices of the various Trades; for more complete accounts of each of which the reader is referred to that valuable work. The notes, regarding the invention and progress of certain of the useful arts, are in most part quotations—in some cases *verbatim*—from works of acknowledged authority.

It ought to be added that the appearance of the Inscriptions, &c., in the present neat form, is owing to the liberality of the Publisher, who has been pleased to consider them worthy companions to the numerous works on local history and antiquities which he has already laid before the public. The Inscriptions are probably unique in their kind; and, although they have no claim to *poetical* merit, it is hoped that they may not be unacceptable to, at least, the descendants and successors in office of those who so nobly fought and fell at Harlaw, in defence of the rights and liberties of their country, under the command of

“THE PROVOST OF BRAIF ABIRDENE.”

INSCRIPTIONS

FROM THE

Shields or Panels of the Incorporated Trades,

IN

TRINITY HALL, ABERDEEN.

INTRODUCTION.

THE CITY OF ABERDEEN was not only one of the first Incorporated Towns in Scotland, but it is also one of the most ancient. Its earliest charter, given by William the Lion, confirming certain privileges which were granted to the town by David I., is still extant, dated about 1179. Its Provosts can be traced from the year 1272.

After incorporation charters were granted to towns in Scotland, the magistrates and craftsmen of Aberdeen had frequent disputes regarding certain real or supposed rights ; and, as the former body, in opposition to the latter, objected to the election of deacon conveners—an office which had been set aside by Act of Parliament soon after its institution, in consequence of the arbitrary and exclusive powers which these officers assumed—matters went on from bad to worse, until

the Corporations withdrew their aid from the Hospital of St. Thomas, which was founded in 1459, for the support of indigent and decayed citizens, and formed an independent association for the relief of their own necessitous members.

But there were other sources of dispute between the magistrates and the craftsmen : one of these was the determination of the latter body to set aside the Act of Parliament which required each craft to deal in the wares of its own manufacture only ; and another, a desire on the part of the artificers to have a representative in the magistracy. The Town Council having interdicted the proceedings of the craftsmen in these particulars, and the case being left to arbitration, it was decided, in 1587, with certain limitations in favour of the burgesses and crafts, and the decision was afterwards ratified by two royal charters.

Soon after this, the Trades of the City of Aberdeen united themselves into a joint body ; and, in 1610, instituted a society for the relief of decayed members. It was in 1633, that the Rev. Dr. William Guild, one of the city ministers, aided this good work by founding an Hospital for poor artificers in the place formerly occupied by the friars of the Holy Trinity : “ Besides buying and building the Hospital, he procured from King Charles I. £100 Scots yearly rent or thereby of annuities, of which Ferryhill pays £20 yearly.”* To

* Dr. Guild was born at Aberdeen in 1586, where his father was a wealthy “sward slippar” or armourer. He was educated at Marischal College, and wrote some theological works, now little known, although one of them, “The New Sacrifice of Christian

this institution, the crafts gave their joint support ; but the original plan of an Hospital is now abandoned, and the objects of relief are treated as out-pensioners, the number of whom is about 125, and the annual revenue arising from the Hospital, and Dr. Guild's Fund, is nearly £1500. Apart from this, the Trades disburse upwards of £5000 annually to superannuated members, widows, and orphans. There are also excellent rudimentary schools at which the children and grandchildren of members are educated at a very moderate rate of payment.

The old Trinity Hall and Schools were situated at the foot of Market Street ; and being sold in 1845 to the Aberdeen Railway Company, the present handsome building was erected in 1856-7, after plans by the late Mr. John Smith, at a cost of about £7000. It stands at the south-east corner of Union Street Bridge ; and has a front of native granite with pinnacle ornaments. The chief entrance to the Hall is from Union Street ; and the flat, upon a level with Union Street, is occupied by handsome shops, below which are the Schools. The Hall, which is immediately over the shops, is a spacious room, measuring about 60 feet by

Insence," was dedicated to the royal family. He was first appointed to the parish of King Edward, and afterwards became a clergyman of his native town. In 1638, he subscribed the covenant "under certain limitations," and again, in 1640, when the Principalship of King's College was offered to him, he subscribed the same document *without* any limitation whatever ! Notwithstanding his inconsistency in these points, and besides his liberality to the crafts, he did much for the various ecclesiastical, as well as secular, institutions of Aberdeen, and died a wealthy citizen in 1657. His tombstone is in the churchyard of St. Nicholas.

30 feet, with open timber roof. In the adjoining Committee-rooms are some portraits of old citizens, and boards inscribed with gifts of "Pious Benefactors" to the Trinity Hospital, and of those to the Supplementary Trades' Widows' Fund (founded by John Leslie, goldsmith, 17th June 1816), together with the names of the respective donors. Among the gifts mentioned upon the earlier of the boards, which date from 16— to 1723, it is stated that a craftsman "glazed the upper rooms of the Hospital," that another gave the "hearse to the Chapel," that a third gave "the bell," that a fourth gave "the King's arms above the gate;" also, that a worthy female, besides a money grant of considerable value, gave "a clock" to Trinity Chapel.

The Hall is adorned with upwards of thirty portraits of various merit (as enumerated in APPENDIX), including a half-length of Dr. William Guild, the chief benefactor; and a singular picture, said to represent King William the Lion. In 1715, this last-named "work of art" was ordered by the Trades to be wholly renovated by an itinerant disciple of Apelles, of the name of White, at a sum "as cheap as possible, and not exceeding 50s. sterling"! The picture is half-length size, and the King is represented with a strangely-formed helmet, and a long white beard. He holds a book in one hand, and a rod in the other. There is a chain round the King's waist, indicative (it is said) of his penance for the part which history says he had in the murder of Thomas à Becket. With the view of placing the subject of the piece beyond

dispute, the following inscription is painted along the base of the picture :—

“ST. WILLIAM KING OF SCOTS, SURNAMED THE LYON, THE FIRST FOUNDER OF THE TRINITY FRIERS AT ABERDEEN WHERE HE HAD HIS CHAPPELL THE CHIEF PLACE OF RETIREMENT FOR HIS DEVOTIONS. HE REIGNED 49 YEARS, BEGINNING 1165, DYED AT STRIVILING 1214, AND WAS BURIED AT ABERBROTHICK.”*

It is said that King William granted his own palace at Aberdeen to the Trinity Friars of that place; and, as already stated, it was this building and stance which Dr. Guild afterwards purchased and gave to the Incorporated Trades. It is further asserted that the portrait of the king adorned the convent; but it is much more certain that, along with most of the pictures now preserved in the Hall, it was brought from the old building at the foot of Market Street, as well as the shields or panels, which latter are ornamented with painted representations of the armorial bearings of the different Trades, and the curious inscriptions which are here given: the oak-carved chairs were brought from the same place. The old entrance door of the Hospital was also removed, and built into the new house, where, with certain restorations, it may be seen by the side of the Denburn. It is a massive piece of hewn freestone, embellished, among other carvings, with the Guild arms [“a chevron between three trefoils, slipped,”], the initials D. W. G.,

* This picture is engraved in *Archæologia Scotica*, vol. ii.

and the word "FVNDATOR;" also a quotation from Proverbs, chap. xvii., ver. 19, together with the following :—

"SOLI . DEO . GLORIE

FVNDAVIT . GVLIELM . R . SCOT : 1181.

C. [Representations of the Scots Lion and Crown.] R.

TO . YE . GLORIE . OF . GOD . AND . CONFORTE . OF . YE
POOR . THIS . HOWS . WAS . GIWN . TO . YE . CRAFTS . BY
MR . WILLIAM . GVILD . DOCTOVR . OF . DIVINITIE . MINI-
STER . OF . ABD . . 1633."

Apart from the long dining table, there is another table of less size within the Hall, at which, it is said, the Lion King wont to preside. It is a beautifully-polished slab of artificial stone, set in a handsome oak-carved frame, of modern date, bearing two shields—one charged with the initials D. W. G., the other with Dr. Guild's family badge.

But by far the most interesting objects within the building, apart from the inscribed panels, are the old oak-carved chairs, or "cheers," above referred to. These belong to the different crafts, and bear dates varying from 1574 to 1708. They are twenty in number, and the more conspicuous are those of the Convener and Hospital Master. Both are high-backed : one of them bears curiously-carved male and female heads, pretty much like those upon a cabinet in Fyvie Castle ; and the carving of the other chair is in what may be termed the Perpendicular style—resembling the carvings in the library of King's College. The

rest of the chairs are adorned either with symbols of the trades to which they belong, or with the armorial bearings of the deacons or craftsmen whose names or initials are upon them. These will be found noticed under the heads of the respective crafts.

Before proceeding to give the inscriptions from the shields of the trades of "braif Aberdene" (which, as before said, is the ostensible object of this pamphlet), it ought to be mentioned that the burghers of that town were remarkable for their loyalty and courage. On the memorable 24th of July 1411, when Donald of the Isles threatened the lives and liberties of the people and country, the burghers spontaneously marched under the command of Provost Davidson to the fatal field of Harlaw, and contributed much to turn the tide of battle.

Nor were the Trades less conspicuous in the rebellious movements of the 18th century, it being in the Old Trinity Hall, on the 21st of September 1715, that "Patrick Gray, conviner, with all his deacons and box-masters, entertained Earl Marshall with several of his company, and drank King James' health, and suckses to his armes," after which they left the hall in a body, and proclaimed the Pretender, "as they went through the old town."

It may also be stated that the burgess roll of Aberdeen contains the names of some of the most eminent statesmen and scholars, both of past and present times. Dr. Samuel Johnson, when on his tour through Scotland in 1773, speaks of having been created a

burgess of Aberdeen, "with all the decorations which politeness could afford." Amongst those more recently admitted were his late Royal Highness the Prince Consort, Sir George Grey, Sir Robert Peel, and Lord John, now Earl Russell. But probably the most motley addition to the body took place on the 28th of May 1617, when twenty of King James' retinue, from Sir Thomas Gerard, baronet, down to Archie Armstrang, the King's pleasant or fool, "wer all creatt, maid, and admittit burgesses of gild."* King James was then residing at Kinnaird Castle, in Forfarshire, with his favourite Lord Carnegie, whither he had come to enjoy some days' sport in the royal hunting forest of Montreathmont; and, out of respect to the King, who, it appears, did not then visit Aberdeen

* "The aith of the burgesses of Aberdene (1616) gewin the tyme of their admissioun :—

1. I salbe leall and trew to the King of Scotland, his airis and successors.
2. To the burghe and friedome of Aberdene.
3. Nevir skaith thair wairis.
4. Thair proffit foirsie.
5. I sall obey to the officearis of this burgh, to what estait, that ewir I come.
6. I sall voit na persone to be provest nor baillie of this burghe except burgesses, merchandis, actuall induellaris of the same.
7. I sall giwe leall and trew counsall quhen it is askit.
8. I sall conceall the counsall of this burghe.
9. I sall warne thame of thair skaith, latt it at my powar.
10. I sall governe na vnfriemenis goodis, vnder cullor of my awin.
11. I sall scott, lott, wathe, walk, and waird with the inhabitantis thairrof.
12. Na lordschip purches in contrair the libertie of this burghe. Sua help me God, be my awin hand, and all that God maid."—*Burgh Rec. of Abd. ; Spald. Club.*

in person, the honour of free burgesses was conferred upon those members of his household who went to "the granite city."

In giving the Inscriptions from the shields of the different Trades, as now preserved within the building of Trinity Hall, and the very brief historical and traditional notices of the origin, &c., of the various branches of the useful arts which fall within our limits, it may be observed that the Incorporated Trades of Aberdeen—which were originally composed of the Weavers, Litsters or Dyers, Tailors, Skinners, Cordwainers, or Shoemakers, Fleshers, Barbers, Wrights (including Coopers and Masons), and the Bakers—are now represented by

"THE SEVEN TRADES,"

whose quaintly expressed claims to priority, in the particulars of antiquity and usefulness, appear in the following pages.

INSCRIPTIONS, &c.



The Weavers, or Wabsters,

of Aberdeen, as almost everywhere else, was the first incorporated body. Robert Petit and William Hunter were sworn in 1449 (long after the office of Deacon of Craft was declared illegal by the Scots Parliament), as "deacons of the weavers, and searchers of all the wabster craft." In 1536, having acted independently of the Town Council, they were brought to trial, convicted, and fined.

On one part of the panel is the date of 1734, on another that of 1815. Besides the inscription given below (in which the word "WEAVERS" appears as an acrostic), it also contains a list of craftsmen. There are two other shields belonging to the weavers, with the arms and mantlings boldly carved and coloured.

ARMS—*Azure, three leopards' heads, arg., holding in their mouths a spule, or shuttle, or ; in middle chief, a tower, arg.* CREST—*A crowned lion.* MOTTO—"Spero in Deo et ipse facit."

"As the Weavers' shuttle passeth in its place,
So help us Lord to spend our days in grace,
That so our hearts may still united be,
To Jesus Christ and all Eternity.

When all the arts, crafts, callings, and vocations,
 Even in the world, are censurd in their stations,
 A dvyse & weive ; think weill then altogether,
 With seriusnes then with your selffs consider ;
 Ere our industrius works, beyond all Arts,
 Respected are, most gainfull in all parts ;
 Surly ther with are prince & people clad ;
 Yea, birth day, baptisme, wedlock, buriall, bed
 Of monarchs, princes, Kings & Emperors,
 Ther glorious ensigns, all are works of ours ;
 And that most blessed body of our Lord,
 In lyfe and death was with our works decord.
 Then, the Weavers' Art, it is renouned so,
 That rich nor poor without it can not go."

Upon the back of an old chair, upon which the arms of the craft are also carved, the motto and date :—

“WEAVERS—SPERO IN DEO ET IPSE FACIT—1684.”

Weaving was introduced into England, about 1331, by two Barbant weavers, who settled at York. “This trade,” said Edward III., “may prove of great benefit to us and our subjects.” The fly shuttle was invented by John Kay, who had to escape to France for safety ; and in 1776, Hargrave’s invention of the *spinning jenny* superseded the hand-spinning wheels. It first consisted of eight spindles, and having permitted one Peel, of Blackburn, to view it as a curiosity, under an engagement of secrecy, Peel availed himself of Hargrave’s invention, while Hargrave, on the report of the invention, had his cottage pulled down by a mob. Hargrave was obliged to remove to Nottingham, where he assisted Arkwright, and died in poverty. His last

surviving daughter, the very one who worked the first jenny, was living in 1829 at Manchester, on a charitable stipend of 3s. a-week, while the families of Peel and Arkwright had become the most wealthy in Europe.—*Phillips' Facts.*

The Bakers,

although not incorporated before 1532, were recognized as a company so early as 1398. In 1458, eleven of their craft were allowed to exercise their trade, and to mark their bread with their own initials, or other peculiar device. In 1532, they were enjoined by an act of the Town Council to elect deacons. In 1603-4, owing, probably, to deficiency in weight, or inferiority in quality, the records of the Town Council of Aberdeen bear that a payment was made for bringing a load of "quhyt breid" from Brechin to "try the baxteris witht."

ARMS—*Or, two peels in saltire, gules; in chief, a tower, arg.; in base, a mill rind, or a scraper (?) arg.* MOTTOES—"Panis nil saturat, Deus ne benedicat." "*Floreat Pistorum.*"

"When from the shades of Night and Chaos came,
This vast round Globe, and Heav'n's all beauteous frame,
The same dread Word that stretch'd the ample sky,
And bad bright Orbs in myriads rowl on high,
Commanded from the fertile womb of Earth,
The vegetable kinds to take their Birth;

Each various fruit : and chief the gen'rous grain,
 The favour'd race of Mankind to sustain,
 Obedient at his call each springing field,
 Verdant with Life abundant Harvests yield,
 Which, ev'n tho' ripe, were crude in some degree,
 For Heav'n provides, but man the cook must be :
 By careful art, and all-correcting fire,
 Refin'd and Bak'd, they answer'd each desire ;
 Diffusing strength thro' all the human frame,
 And aiding, with glad-warmth, the vital flame.
 Hence comes the swain's brisk mein and healthful air,
 And that gay bloom that crowns the sprightly fair ;
 Then, let the BAKER with due praise be crown'd,
 And Floreant Pistores echo round—
 So old, so universal is our Trade,
 So useful, that the staff of life is Bread ;
 And, what immediately does life sustain,
 Of ev'ry art the precedence should gain.
 In various forms we work the yielding paste,
 To strength adapt it, and to curious taste :
 And while we rev'rence Heav'n's Omnific Pow'r,
 We imitate his works in miniature ;
 As from the formless chaos of the paste,
 Which, with fermenting fluids we conjest,
 Loaves rise, like worlds, from our creating hand :
 And various figures rise at our command,
 O'er our fair Labours, artful we diffuse,
 Choice cordial sweets, and rich ambrosial dews,
 Consign'd to the deep oven's glowing cell,
 They, in their mimic Purgatory, dwell,
 Till time suffice, then forth they come releas'd,
 Fragrant to smell, and grateful to the taste.
 In mathematick form, the pye we rear,
 Which, like some sumptuous castle does appear,
 Beasts, fowls, and fruits, the Magazines supply,
 Which round the crusted walls we fortify.

Magnificently roof'd, it stands in state,
Till scal'd and plunder'd by some potentate.
Without our aid, what regal table's spread ?
What Hero fights without the strength of Bread ?
Round the wide world, our labour still is dear,
To soldier, sailer, peasant, prince, and peer.
The priest and lawyer's vocal lungs we aid,
And help the merchant to pursue his trade.
What Nymph so lovely, or of birth so high,
But will to pastry her soft hands apply ;
And who the occupation shall despise,
Which ev'n the fair disdain not to practise.
But higher yet, our honours we pursue,
Angels ate bread, and angels bak'd it too ;
Abra'm, the friend of God, in Mamre's plain,
Three angels once did kindly entertain.
Fine flow'r his princely spouse did knead and bake,
And social they, of human food partake.
And once Elijah, wand'ring in the wild,
By haughty Iezabel's proud threats exil'd,
As stretch'd beneath a juniper he lay,
Slumbring and faint, and far from human way,
An angel, Heav'n-descended, form'd a cake,
And to divine refreshment bid him wake.
Tho' we have angels' sanction, yet our cause
Fresh lawrels from the prince of angels draws ;
When, here on earth, he taught us how to pray,
Give us our daily Bread, he bid us say :
Nor is it foreign to our honour'd trade,
That with five loaves, five thousand souls He fed.
He too, the mystick presence did consign
Of his own flesh and blood, to bread and wine,
Ev'n He, by whom the numerous worlds were made,
Partook on Earth, the sustenance of Bread ;
And after his ascention from the grave ;
When to the twelve He his third presence gave,

Them fishing on Tiberian waves, He call'd,
 + And to the shore, their loaded nets they haul'd;
 When to a fire, and bread thereon prepar'd
 By His own hands, which He amongst them shar'd.
 While thus with noblest Trades we boast our part,
 Nor yield to any in the sphere of Art,
 May He, the Sun of Righteousness, display,
 On all our actions his celestial ray;
 May we in peace, our daily bread possess,
 And smiling Providence our labours bless;
 Contented may we live, and die resign'd,
 And, in the skies, a crown of glory find."

Upon the back of a chair belonging to the Bakers, is the figure of a peel, in pale, charged with two roundels, or biscuits (?), also the Middleton arms ["a lion rampant"], together with the following:—

"MY SOVL PRAIS THOV THE LORD

I. M.

JOHN MIDILTON DEACON 1634."

The learned are in great doubt about the time when baking first became a particular profession, and bakers were introduced. It is, however, generally agreed that they had their rise in the East, and passed from Greece to Italy after the war with Pyrrhus, about the year 200 B.C. Till that time every housewife was her own baker; for the word *pistor*, which we find in Roman authors before this period, signified, as Varro justly observes, a person who ground or pounded the grain in a mill or mortar to prepare it for baking.* According to Athenæus, the Cappa-

* A number of these ancient mortars, commonly called *querns*, or handmills, have been found in most parts of Scotland, among others, in the *wombs* or caves at Auchindoir and Kildrummy, in Aberdeenshire.

docians were the most approved bakers ; after them the Lydians ; and then the Phœnicians. To the foreign bakers brought into Rome were added a number of freedmen, who were incorporated into a body, or, as they termed it, a college, from which neither they nor their children were ever allowed to withdraw. They held their effects in common, and could not dispose of any part of them. Every bakehouse had a patronus intrusted with the superintendence of it ; and these patroni again elected one of their number every year, who had superintendence over all the rest, and the care of the college. Out of the body of the bakers one was every now and then admitted among the senators ; and to preserve honour and honesty in the college, they were expressly prohibited all alliance with comedians and gladiators. Every one had his own shop or bakehouse, and they were distributed into fourteen regions or wards of the city. They were excused from guardianships and other offices which might divert them from their employment. By British statutes, bakers are declared not to be handicraftsmen. No man for using the mysteries or sciences of baking, brewing, surgery, or writing, shall be interpreted a handicraftsmen. * * * * *

About thirty years ago loaf bread was rare in the country places and villages of Scotland, *barley bannocks* and *oaten cakes* constituting the universal substitutes in almost every rank. But the case is wonderfully altered at present. At that time no wheat was raised in the fertile valley of Strathearn ; and the village of

Crieff, the largest in that valley, with a population of nearly 3000 persons, contained only two bakers, who could scarcely find employment. At present it contains five or six; and each has a brisk trade. In many parts of England it is the custom for private families to bake their own bread. This is particularly the case in Kent, and in some parts of Lancashire. In the year 1804, the town of Manchester, with a population of 90,000 persons, did not contain a single public baker. The bakers in Great Britain at present are restricted by Act of Parliament to bake only three kinds of bread, namely, *wheaten*, *standard wheaten*, and *household*. The first must be marked with the letter W., the second with S. W., and the third with H.; and the baker who neglects to mark them in this manner is liable to a penalty.

The addition of the yeast of beer to make the dough swell, is an improvement of the original practice, and although not introduced into England until about the year 1650, Pliny informs us that yeast in his time was employed in Spain and Gaul as a *ferment* of bread: "Galliæ et Hispaniæ frumento in potum resoluto, quibus diximus generibus, *spuma ita concreta pro fermento utuntur*. Qua de causa levior illis quam cæteris panis est."—(Hist. Nat., lib. xviii., c. 7.) From this passage we see that the Romans employed leaven to raise their bread, but that they were sensible of the superiority of yeast. Leaven, however, made its way both into France and Spain, and was universally employed in the manufacture of bread till towards the

end of the seventeenth century, when the bakers of Paris began to import yeast from Flanders, and to employ it pretty generally as a substitute for leaven. *

* * * The bread by this substitution was manifestly improved, both in appearance and in flavour. This variation excited attention ; the cause was discovered ; the faculty of medicine in Paris declared it prejudicial to health ; the French Government interfered, and the bakers were prohibited, under a severe penalty, from employing yeast in the manufacture of bread. The superiority of yeast bread became gradually visible to all ; the decisions of the medical faculty were forgotten ; and the prohibition laws were allowed tacitly to sink into oblivion. The new mode of baking by degrees extended itself to other countries, and is now, we believe, practised everywhere.

In the period of English history between the Norman Conquest and the reign of Edward I., the price of wheat fluctuated enormously. Thus, in the 43d year of Henry III., it was sold for twenty or sixty shillings of our money a-quarter. Multitudes of poor people were forced to live upon the bark of trees, and upon horse flesh, and above 20,000 died in London of famine. In the same reign, as appears from the statutes, the price of wheat was as low as one shilling a-quarter. These prodigious fluctuations show the little communication at that time existing between the different countries of Europe. Farming must then have been in a very low state in England. When wheat was

very cheap, the farmer could not dispose of his crop, which lay rotting on his hands. When it was dear, there was such a scarcity that he could hardly procure seed for sowing his fields, or was unable to afford money to purchase it.—*Ency. Brit.*, 7th edit.

Acts were passed at a pretty early date, by the Parliaments of England and Scotland, for regulating the weight of bread; but, from the numerous complaints which were made to municipal rulers in both kingdoms, it appears that the requirements were but little attended to, and that "light bread" was no uncommon occurrence. Two pounds of wheat should make about three pounds of bread; and four pounds is now the standard, or imperial weight, of the quarter-loaf in Great Britain. In regard to the lightness of bread, and the punishment of its venders, an old poet quaintly but justly remarks:—

"Thus bread should weigh, if justly it be made,
(For so the law ordains it should be weigh'd),
But cozening bakers, who the law do slight,
Abuse the poor, and make their bread too light,
But may such bakers, as is their just due,
Loose all such bread, and gain the pillory too!"



The Cordwainers, or Shoemakers.

were incorporated sometime before 1484, as in that year the powers and privileges were annulled, which had formerly been granted to their deacons, and the

fraternity were subjected to the correction of the magistrates and town council. In 1495, they founded an altar in the Church of St. Nicholas, dedicated to their patron Saints, Crispin and Crispinian, the officiating priest of which had £2 annually, and his meals provided every alternate day by one of the wealthiest of the craft.

This panel contains a list of the members of the shoemaker trade. It will be noticed that the last ten lines of the motto quoted below is in the form of an acrostic, exhibiting the word "SHOOMAKERS."

ARMS—*Gules, a cutting knife in pale, proper, handle, or ; in chief, a ducal crown, or ; in sinister chief, a tower, arg.* MOTTO—*"Lord, crown us with glory."*

"As we make SHOES for others feet,
Lord grant we may be shoed,
With gospel peace, which is most meet,
While here we make abode.

Since Israel thro' the wilderness all past,
Heavens made them shoes for 40 years did last ;
Of all that number none did stand in need,
Of a mean latchet, or a sewing thread.
Moses, said Ashur, dipt his feet in oil,
And underneath his shoes put brass for toil.
Kings daughters feet by shoes are beautiful ;
Edom's strong shoes were made of Egypt's bull ;
Remember still to shoe your feet with peace,
So shall we live, with concord in this place."

An old chair is embellished with the carvings of a ducal crown, a cutting knife, and these words :—

"A. IDLE DEACON CONVINCER 30 of Nov. 1679."

In old statutes the Shoemakers are called Cordwainers, apparently a corruption of the French *cor-donnier*, which means a worker of Cordova leather. The companies of shoemakers in our ancient towns were incorporated under this name; and where some of these companies still exist, they go by the same name. As a legal term Cordwainer is still in use.

The streets of Rome, in the reign of Domitian, were at one time so filled with cobblers' stalls, that the Emperor had to issue an order to clear them away. St. Anianus, a contemporary of St. Mark, Butler tells us, was a shoemaker; and Crispin and Crispinian, brothers and martyrs, have the well-known repute of belonging to the trade. They are its patrons: they have their fête-days in all Roman Catholic countries; and though there is no longer any religious observance of the day in this kingdom, the name of Crispin is still placed in the calendar against the 25th of October; and the shoemaker has still his traditions and his usages connected with the saint-day.—*Penny Cyc.* Butler calls these saints "two glorious martyrs that came from Rome to preach at Soissons, in France, towards the middle of the third century; and, in imitation of St. Paul, worked with their hands in the night, making shoes, though they were said to have been nobly born. Their Christian converts were numerous, until the heartless Varus (one of Maximian Hercules governors), had them slaughtered about the year 287." Probably owing to the noble birth of these brothers, and the proverbial "merry mood" of the cobbler, an old poet has sung:—

“Our shoes were sew’d with merry notes,
And by our mirth expell’d all moan,
Like nightingales, from whose sweet throats,
Most pleasing tunes are nightly blown :
The Gentle Craft is fittest then,
For poor distressed gentlemen !”

Apart from the antiquity of “the gentle craft,” few of the other trades can number so many brethren who have “risen from the ranks,” and became illustrious members of society. From earliest time shoemakers have been of a reflective cast, by reason, probably, of the sedative nature of their profession. John Pounds, of Portsmouth, the *real founder* of Ragged Schools in Great Britain ; Lackington, the famed bookseller ; Bloomfield, author of “The Farmer’s Boy ;” Gifford, editor of the *Quarterly Review* ; Dr. Worcester, of the United States ; Holcroft, the actor, and author of “The Crisis,” and many other eminent men, were, for a time at least, employed in the humble capacity of hoot or shoemakers. The reader of ancient story will also remember that it was one of “the gentle craft” who gave rise to the common proverb, “Ne sutor ultra crepidam !” This originated from Apelles (the celebrated painter of the picture of Alexander and Bucephalus), being in the practice of exposing his pictures to public criticism, during which he secreted himself behind the canvas. On one occasion, a shoemaker stepped forward, and, amidst the admiring audience, pointed out some fault in the delineation of a sandal, a suggestion which the great artist improved

upon. But *the sutor*, proud of his discovery, began to question the anatomical accuracy of the drawing of the *leg* of the king, when Apelles silenced him with the above appropriate remark.

Shoes among the Jews were made of leather, linen, rushes, or wood ; those of soldiers were sometimes of brass or iron. They were tied with thongs, which passed under the soles of the feet. To put off the shoes was an act of veneration ; it was also a sign of mourning and humiliation. To bear one's shoes, or to untie the latchets of them, was considered as the meanest kind of service.

Among the Greeks, shoes of various kinds were used. Sandals were worn by women of distinction. The Lacedæmonians wore red shoes. The Grecian shoes generally reached to the middle of the leg. The Romans used two kinds of shoes ; the *calceus*, which covered the whole foot, somewhat like our shoes, and was tied above with latchets or strings ; and the *solea* or slipper, which covered only the sole of the foot, and was fastened with leathern thongs. The *calceus* was also worn along with the toga when a person went abroad ; slippers were put on during a journey and at feasts, but it was reckoned effeminate to appear in public with them. Black shoes were worn by citizens of ordinary rank, and white ones by women. Red shoes were sometimes worn by ladies, and purple ones by coxcombs of the other sex. Red shoes were put on by the chief magistrates of Rome on days of ceremony and triumphs. The shoes of senators, patricians, and

their children, had a crescent upon them, which served for a buckle ; and these were called *calcei lunati*. Slaves wore no shoes ; and hence they were called *cretati*, from their dusty feet. Phocion and Cato of Utica went without shoes. The toes of the Roman shoes were turned up in the point ; and hence they were called *calcei rostrati*.

In the ninth and tenth centuries, the greatest princes in Europe wore wooden shoes, or shoes having the upper part of leather and the sole of wood. In the reign of William Rufus, a great beau, Robert, surnamed "the horned," used shoes with long sharp points, stuffed with tow, and twisted like a ram's horn. It is said that the clergy, being highly offended, declaimed with great vehemence against the long-pointed shoes. The points, however, continued to increase till, in the reign of Richard II., they were of so enormous a length that they were tied to the knees with chains, sometimes of gold, sometimes of silver. The upper part of these shoes were, in Chaucer's time, cut in imitation of a church window. The long-pointed shoes were called crackowes, and continued in fashion for three centuries, in spite of the bulls of popes, the decrees of councils, and the declamations of the clergy. At length the Parliament of England interposed by an Act passed in the year 1463, prohibiting the use of shoes or boots with pikes exceeding two inches in length, and forbade all shoemakers from making shoes or boots with longer pikes, under severe penalties. But even this was not sufficient. It was necessary to denounce the dreadful

sentence of excommunication against all who wore shoes or boots with points longer than two inches. The present fashion of shoes was introduced in 1633, but the buckle was not used till 1670.—*Ency. Brit.*

A kind of shoes called “brogues,” made of horse instead of neat leather, was in common use during the seventeenth century, and Forfar, the county town of Angus, was one of the chief places for the manufacture of brogues in the north-east of Scotland. There was another sort of shoes which differed so far from the *brogues*, that the hair was allowed to remain upon them. They were called in Scotland, “rough rullions,” in Ireland, “ravelins.” Brogues and rough rullions were worn in the Highland districts of Scotland within the memory of old inhabitants, and being light and coarse, were well adapted for travelling among the mountains.

The Hammermen

were incorporated in 1519. In 1557, their deacon so far overstept his powers, by holding courts and deciding in actions of debt, that he was convicted by a jury and fined. The date of 1690 is upon this panel. It is ornamented with a variety of warlike and musical instruments, to which gilded oval figures are attached, bearing respectively the following names and appropriate emblems, viz. :—CUTLER, a razor with expanded

blade, argent, handle, proper (1471); PEWTERER, a plate, argent (1474); GLOVER, a glove, proper (1556); GOLD-SMITH, a ring, proper (1327); BLACKSMITH, anvil and hammer, proper (1570); GUNSMITH, a pistol, proper (1638); SADDLER, saddle and stirrups, proper (1280); ARMOURER, two swords in saltire, one in pale (1423); HOOKMAKER, a piece of fishing line, and two hooks saltireways, proper (—); GLAZIER, two diamonds, saltireways, argent, handles, argent (1637).^{*} This panel contains also a list of acting members.

ARMS—*Gules, an anvil, arg., and a hand, proper, holding a hammer, in pale; in sinister chief, a tower, arg.; in dexter, a royal crown, or.* MOTTO—“*Finis Coronat Opus.*”

“ Our Art over all Mechanics hath renown,
Our Arms the Hammer and the Royal Crown.

Around this shield ten ovals you behold,
Wherein ten several emblems stand in gold,
Deceiphering ten distinct trades to be
All comprehended in our Deaconrie.
And yet the ten have but on general name—
The generous, ingenious HAMMER-MEN,
Whose profound skill in their renowned Art,
Doeth to each corner of the worlde impart
Profite and pleasure both; for every man,
From the greatest monarch to the country swaine,
Is to their art obleged lesse or more :

^{*} The dates within parentheses are not upon the shield, and are here given simply to show the years in which the same trades were incorporated in London. For the satisfaction of those who are curious in the way of comparing dates, the following note is given of the dates of the incorporation in London of such of the other metropolitan corporations as exist in Aberdeen, viz. :—Bakers, 1407; Coopers, 1501; Merchant Tailors, 1532; Cordwainers, or Shoemakers, 1410; Weavers, 1164; and Fleshers, 1604.

By them, crowns doe the heads of kings decore
 By them, each warlick instrument is made ;
 By them, the ploughman labure for our bread ;
 It's by their art we calculat our tyme ;
 By them, vast armies in their armor shine.
 Without their art, no comonwealth could stand—
 Without them traffic fails by sea and land,
 All handicrafts no doubt acknouledge will,
 Their livelyhoods depends upon their skill.
 There non but knows from whenc they had their spring—
 Their art did with the infant world begin ;
 That every age hath bettered ever since ;
 It first with Tubal Cain did commence,
 Which cunning men desing'd in Scripture phrase,
 That doth import a high and lofty praise.
 The anvill and the hammer you behold,
 Above the which is plact a crown of gold,
 The badges of their honour let's us see,
 All other trades to their's are pedantrie :
 But in the least on no trade to reflect,
 Let every on to them pay that respect
 They doe deserve, since their ingenions art
 By words can never have its due deseart,
 And so let God, who doeth infuse all skill,
 Within men's breasts protect them ever still."

Four chairs belong to the Hammermen. One bears two swords in saltire, and one in pale, between the arms of the craft, and is inscribed—

"A P—ALEX. PATERSON, ARMORER, DEACON CONUINER, 1685."

"REVISED BY SHOEMAKERS—1816."

Another bears the initials W. P., and the Paterson arms ["a fess ; in base, three pelicans vulning ; three mullets in chief."]

A third chair has a shield charged with the Hammermen arms ; also, two fishing hooks, in saltire, and one in pale, with the initials P. W., in monogram, and inscribed—

“PATRIK WHYT, HOOKMAKER, DEACON CONR. 1690.”

A fourth chair bears the word “HAMMERMEN,” with the arms of the craft, the initials L. M. and the Mercer arms, [“on a fess, three bezants ; a mullet in base, and three crosses, potent (? pattee), in chief,”] inscribed—

“CRUX CHRISTI MEA CORONA.”

As it will be seen that *ten distinct trades* fall to be noticed under the head of Hammermen, a few remarks are given regarding the origin and history of each craft :—

1. “GOLDSMITHS are, strictly speaking, all those who make it their business to work up, and deal in, all sorts of wrought gold and silver plate ; but, of late years (1747), the title of Goldsmith has been generally taken to signify one who banks or receives, and pays running cash for others, as well as a dealer in plate ; but he whose business is altogether cash-keeping is properly a Banker, who seldom takes apprentices, but has his business done chiefly by clerks. The others who keep to plate only, and do not bank, are distinguished by the name of Silversmiths ; who are two-fold—the working silversmiths, who make up as well as sell (though some of them do not sell at all)—and the shopkeepers, many of whom do nothing at the

working part.”* The distinction here mentioned as having been made between the Goldsmiths and the Silversmiths (which, we believe, is now obsolete), can only have been a popular mode of expression, by which the principal persons in the trade were marked out from the rest. It was the former only, we may suppose, who acted as bankers ; but it is certain that this custom was not, as the writer seems to intimate, one of recent introduction, though perhaps it might have been revived about the time to which he refers after having fallen into disuse. In England the mystery of working in gold and silver has not, perhaps, been usually considered to be so closely allied to the fine arts as it is or was wont to be in Italy and some other foreign countries. Some of the most eminent of the Italian painters and sculptors, Benvenuto Cellini, for instance, for one, were originally goldsmiths ; and acquired their first acquaintance with the arts of design in chasing the precious metals.—*Penny Mag.*

Goldsmiths are frequently spoken of in the Old Testament as makers of golden utensils, and are of the greatest antiquity, gold and silver coins having been executed by them, and used in the East from the earliest record. Coin of the latter metal was first made at Argos, 869 B.C., and at Rome about 600 years later. Coins of both metals were introduced into South Britain by the Romans, about 25 B.C. ; and into North Britain, or Scotland, by the same conquerors, about

* See General Description of Trades, London, 1747.

220 A.C. The circular form of coin was not introduced into England until 1100 ; and, although silver halfpence, pence, and farthings, had been long coined here, the coinage of gold was only introduced in the year 1257, during the time of the greatest of Henry's pecuniary embarrassments. This curious coin, known as Henry the Third's Penny, of which three specimens only are supposed to exist, was of about the size of a shilling, and equal in value to twenty pennies of silver. It was petitioned against by the citizens of London, and withdrawn ; from which period, until Edward the Third's reign, gold coin ceased to be made in England. But from this date, gold coins, of various name and value, have continued to be made and recognised as current.

Scots coins are supposed to have been first issued by Alexander the First. They were merely pennies, made of silver, but his successors added others of the same metal, and of the same form, weight, and fineness, as those of England, down to the reign of David II., a monarch who debased our coinage to such an extent that the English forbade its circulation within their bounds. Robert II. introduced gold pieces, but none of David's successors amended the proscribed coinage ; on the contrary, it continued more and more to deteriorate, and about the year 1600 Scots coin was only one-twelfth the value of English. At the period of the Union this state of affairs was changed, and the whole specie called in and recoinced, uniform with the English standard. The following is a list of some of

the old Scots coins, and their comparative value with those now in circulation :—

£1 Scots	= 1s. 8d. sterlg.	1 bodle = 1-6th of a penny st.
1 merk	= 1s. 1½d. „	1 plack = ⅓ of a penny „
1 shilling	= 1 penny „	1 doit = 1-12th of a penny „

St. Dunstan, whose feast is on the 19th May, is the patron saint of the Goldsmiths. He died (says Butler), Archbishop of Canterbury, in 988 ; and among the more popular of his miracles was that which he wrought upon the devil. While engaged making a golden chalice one day, he felt so much annoyed at the presence of his Satanic majesty, that

“ ————— as the story goes,
 He pull'd the devil by the nose
 With red-hot tongs, which made him roar,
 Till he was heard three miles or more !”

Of this fabled rencounter there was a magnificent model made in gold and silver, &c., in 1687, by the Company of Goldsmiths in London, when one of their number, Sir John Shorter, was elected Lord Mayor.

2. BLACKSMITHS.—Iron is said to have been discovered by the burning of Mount Ida, about the year 1406 B.C. The period of its discovery in England is not exactly known, but it is believed to have formed one of the few articles of export in the time of the Anglo-Saxons, whose warlike and agricultural implements were mostly made of that metal. Blacksmiths are understood to have existed in London from the

period of its foundation. St. Clement, whose feast is on the 23rd November, is their patron. Some say he died a natural death, others that he was martyred, by being cast into the sea with an anchor about his neck ; and when his friends or admirers went in search of his body, the sea retired three miles, and discovered a beautiful little church, of angelic erection, in which was a stone chest containing his body, and the fatal anchor.*

The following "Ode on Smithery," which is at least as old as 1610,† may not be deemed, by the "cunning workers in iron," an unacceptable addition to the above eulogy of the Aberdeen craftsmen :—

“ By reading of old authors we do find
 The smiths have been a trade time out of mind ;
 And it's believed they may be bold to say,
 There's not the like to them now at this day.
 For was it not for smiths what could we do,
 We soon should lose our lives and money too ;
 The miser would be stript of all his store,
 And lose the golden god he doth adore :
 No tradesmen could be safe, or take his rest,
 But thieves and rogues would nightly him molest ;
 It's by our cunning art, and ancient skill,
 That we are saved from those who would work ill.
 The smith at night, and soon as he doth rise,
 Doth always cleanse and wash his face and eyes ;
 Kindles his fire, and the bellows blows,
 Tucks up his shirt sleeves, and to work he goes :
 Then makes the hammer and the anvil sing,
 And thus he lives as merry as a king.

* Ribadeneira : also Butler's Lives.

† Hone, vol. 1, p. 1499.

A working smith all other trades excels,
 In useful labour wheresoe'er he dwells ;
 Toss up your caps ye sons of Vulcan then,
 For there are none of all the sons of men,
 That can with the brave working smiths compare,
 Their work is hard, and jolly lads they are.
 What though a smith looks sometimes very black,
 And sometimes gets but one shirt to his back,
 And that is out at elbows, and so thin
 That you through twenty holes may see his skin ;
 Yet when he's drest and clean, you all will say,
 That smiths are men not made of common clay.
 They serve the living, and they serve the dead,
 They serve the mitre, and the crowned head ;
 They all are men of honour and renown,
 Honest, and just, and loyal to the crown.
 The many worthy deeds that they have done,
 Have spread their fame beyond the rising sun
 So if we have offended rich or poor,
 We will be good boys, and do so no more."

The most extraordinary smithy we have seen, and certainly the one which, of all others, bears the greatest resemblance to the descriptions of the forge of the classical Cyclops, is that of the late George Paterson, at Gilmerton, near Edinburgh. Paterson finished this work in 1724, after a labour of five years, and lived in it with his family until his death in 1735. It consists of a smithy, kitchen, parlour, and bed-room, with a well, &c., all cut out of the solid work. No adequate conception can be had of the extraordinary nature of the place, but from a personal visit, and thither, in the summer months, many resort. Pennicuik, a provincial

poet of some celebrity, composed the following lines, with the view of their being carved over the entrance to Paterson's dormitory :—

“ Upon the earth thrives villainy and woe,
But happiness and I do dwell below ;
My hands hewed out this rock into a cell,
Wherein, from din of life I safely dwell—
On Jacob's pillow nightly lies my head ;
My house when living, and my grave when dead :
Inscribe upon it, when I'm dead and gone—
I liv'd and died within my mother's womb.”

In Scotland the office of blacksmith was hereditary in some families. A branch of the Lindsays of Edzell were long hereditary blacksmiths of the lordship of Brechin, and for the making and mending of agricultural implements, such as ploughs and sheep shears, &c. they had certain payments from the tenants of the lordship, and had grazings for cattle and horses in the neighbourhood of the city.

The oldest tombstones in churchyards are not unfrequently those of blacksmiths. They are commonly embellished with carvings of “the hammer and the royal crown,” and often record the names of several generations from father to son who have been blacksmiths in the same locality. An interesting instance of this sort occurs at Botriphnie in Banffshire ; and there, as at Inverkeillor in Angus, and many other churchyards, both in Scotland and England, may be seen the following quaint epitaph :—

“ My sledge and hammer lie declined ;
My bellows, too, have lost their wind ;
My fire's extinct, my forge decayed ;
My shovel in the dust is laid ;
My coal is spent, my iron gone ;
My nails are drove, my work is done ;
My fire-dried corpse lies here at rest,
My soul, smoke-like, soars to be blest.”

3. GUNSMITH.—Of the word *gun* there is no satisfactory etymon. Some derive it from the French word *mangon* (omitting the first syllable), which was the name of a warlike instrument used before the invention of the gun now employed ; and the use would seem to justify the derivation, for it was employed in discharging arrows and other missiles, before the invention of gunpowder. Others derive it from *gyn*, an engine employed for similar purposes. Selden says, “ the word gun was in use in England for an engine to cast a thing from a man, long before there was any gunpowder found out.” The instrument called a gun, used for war or sport, has, in the progress of time, and the changes it has undergone, received various names. We find it called harquebuss, haque-but or hag-but, handgun, matchlock, musket, firelock, carabine, fowlingpiece, rifle, besides several other denominations.

Fire-arms, under one or other of the above-mentioned names, were introduced into this country about the year 1471, and we find them used at the different sieges which were carried on in Europe about the year 1521. In the time of Henry the Eighth, and his successor

Elizabeth, the size and shape of fire-arms were regulated by Act of Parliament. With respect to the mode of firing the guns then in use, this was done either by a match, or by means of a lock which revolved upon a wheel; in the one case, the priming was fired by means of a burning match, and in the other, by means of sparks generated by the revolution of a notched wheel of steel, placed right above the pan containing the priming. Specimens of these guns are to be seen in the cabinets of the curious, or in the national armories. The firing of guns by means of flints is comparatively a modern invention. The balls at first were not, as in modern times, made up along with the powder, but were carried in a separate purse or bag, and the powder by itself in a horn or flask. To insure certainty of firing, a finer kind of powder was used for priming than for the ordinary charge of the gun, and the priming powder was carried by itself in what was called a touch-box. Most of the guns, when first used as warlike instruments, were so heavy that they could not be held out and fired from the shoulder, as in modern times. The soldier, therefore, was provided with a rest, which he stuck into the ground, and upon which he laid his gun, and took a deliberate and steady aim. The rests were shod with iron, to preserve them from decay, and that they might the more easily penetrate the ground; and were of different lengths, according to the height of the man using them. The addition of the bayonet to the gun was not made earlier than 1671, being first used by

the French about that time. It derives its name of bayonet from Bayonne, a town in the south of France, where that instrument was first made. Few practical arts have made more rapid advancement than that of gun-making. The competition among the gun-makers has been very great, and they have arrived at a degree of perfection which it is almost impossible to surpass. Almost every great town in England, Scotland, and Ireland, as well as on the Continent, has large establishments for carrying on this beautiful and ingenious branch of manufacture. Judging of the perfection of the art by the expense of the article, we would think that gun-making had reached the very acme of perfection. It is no uncommon thing to pay fifty, sixty, seventy, or eighty guineas for the best London-made gun. The Continent has even gone before us in this respect. When Napoleon was in the plenitude of his grandeur, he established a gun manufactory at Versailles; and we are informed that pistols were there made at ten thousand livres, £400 sterling each, and guns at fifty thousand livres, £2000 sterling. Of these, he often made presents to foreign princes or general officers. The Marquis of Rockingham presented Colonel Thornton with a fowling-piece which cost £400; and Messrs. Robert and John Wheeler, gunmakers, Birmingham, presented George the Fourth with a gun of the most exquisite workmanship, which cost 300 guineas.—*Ency. Brit.*

Some authors say that gunpowder was first known to the Indians, and that it was employed by the

Arabians, in a battle near Mecca, about the year 690. It is also averred that Roger Bacon, who died in 1298, was acquainted with it. Others say that it was invented by a monk about the year 1300. In 1340, cannon were employed by the Scots at the siege of Stirling.

4 ARMOURERS.—The trade of Armourers, or the manufacturers of instruments of war, either in wood, stone, bronze, or iron, has existed from the first records of hostilities; and those defensive weapons, as used in the early ages, are thus briefly described by Phillips. “The shield, the breast-plate or gorget, was extended to the body and limbs, as armour, and the helmet protected the head. The most savage tribes use shields, and often helmets. Shields were usually made of leather, but often of wood or metal. The Grecian was round, the Roman square. The helmet was provided with a vizor, to raise above the eye, and a beaver, to lower for eating. The vizor, with grated bars, is used in the arms of nobility; the elevation, without bars, of a knight; and the vizor closed, of an esquire. The armour, for the arms and shoulders, was called the *vambrace* and pouldron; for the thighs and legs, *cuisses* and greaves; and, for the hands, *gauntlets*. Knights wore golden spurs; squires, silver ones. The habergeon, or coat of mail, was called *chain*, if made of scales or net-work; or *plate*, if in small metal pieces. The Saxons and Normans used long spears. The Greeks threw theirs. Spears were six yards long

and pikes fourteen or fifteen feet. Maces were originally clubs, used by cavalry, and fixed in their saddles. The Roman swords were sixteen to twenty inches. The broad-sword and scymitar have lately been adopted."

5. GLOVERS.—The first law relating to gloves is dated 790, when Charlemagne granted a right of hunting to the abbot and monks of Sithin, for the purpose of procuring skins for making gloves and girdles. Abbots and monks having generally adopted the use of gloves about this period, the bishops interfered, claiming the exclusive privilege for themselves; and by the Council of Aix, in the reign of Louis le Debonnaire, about the year 820, the inferior clergy were ordered to refrain from deer-skin gloves, and to wear only those made of sheep-skin, as being of humbler quality. It has been deemed not improbable that at this period, monks made their own gloves, as they made many other articles for their own use.

So far as England is concerned, the first commercial notice of the glove-trade is dated about the year 1462, though gloves had been worn in England for centuries before. By a law or edict of this date, gloves were prohibited from being imported into this country by reason of the protection which it was deemed proper to give to this branch of home manufacture. Two years afterwards armorial bearings were granted to the glovers by Edward the Fourth. At what prices gloves were valued in that reign does not appear; but in the

‘Privy Expenses of Henry the Eighth’ appears the following two items :—

- Item. Paied the same daye to Jacson for certeyne
gloves fetched by the serjeant apoticary, iiijs. xd.
Item. Paid Jacson for a douzin and halfe of
Spanysshe gloves, vijs. vjd.

In many of the customs relative to the glove, the *gauntlet* is often spoken of as being of equivalent meaning, but the two are sufficiently different. The gauntlet introduced into England by the Conqueror was a mailed-glove, that is, a stout glove made of deer or sheep skin, having jointed plates of metal affixed to the back and fingers, allowing the perfect use of the hand ; sometimes there was attached to the top of it a circular defensive plate, protecting the wrist and meeting the armour which covered the arm. The metal of which these plates were composed varied according to the rank or fancy of the wearer ; some were of gold or silver inlaid, others of brass, and some of steel. The gauntlet or buff-glove of the days of the Commonwealth, such as we see in representations of the troopers of the seventeenth century, consisted of a sheep-skin glove, with a stout handsome buffalo-hide top coming half-way up the arm, contributing much to a military appearance, and serving as a protection to the arm. Such gauntlets are worn by several regiments of cavalry in our own day.

The practice of presenting gloves at weddings and funerals is of remote antiquity ; and royal and other

noble personages were often buried with gloves on. Upon opening the tombs of kings and abbots, gloves have frequently been found either on the hands or loose in the coffins ; and it was stated, as an unusual circumstance, that when the tomb of King Edward the First was opened, *no gloves* were found on his hands. In Philip the First's monument, he is represented in a recumbent position, holding a glove in his hand ; and many other cases are recorded, in which gloves are either buried with a royal or military personage, or hung up in effigy over his tomb.—*Penny Mag.*

In addition to those instances, it is well known that gloves have been used from earliest times as pledges of friendship, love, and safety ; as symbols of hatred and defiance ; of degradation and honour ; as tokens of loyalty ; and as the tenures by which estates have been, and are still held, all of which early customs the reader will find preserved, and taken advantage of, in some of the most admired of Shakspeare, Ben Jonson, and Sir Walter Scott's writings. Instances of the employment of gloves as tenures for the holding of estates occur in our own district. Among these is that of Robert de Camera, or Chalmers (ancestor of the present Chalmers of Aldbar), who, in the fourteenth century, obtained the lands of Balnacraig, in the parish of Lumphanan, from Andrew de Garvieaugh (Garioch), which he was to hold of the Earl of Moray, for *a pair of white gloves*, to be rendered yearly at the Manor of Caskieben, the residence of de Garvieaugh.

6. SADDLER.—There is no appearance of saddles upon any of the Elgin marbles, nor are saddles supposed to have been in use before the year 340 B.C.; they are believed to have been of Turkish origin. But the ancient Greeks were well acquainted with the use of reins and spurs; and that the Romans had spurs, also, at least as early as the Augustan age, is proved by the testimony of several writers, such as Virgil, Livy, Plautus, and others, and Cicero uses the word *calcar* to signify a spur. It has been considered remarkable that, among the many equestrian figures of the ancient Romans that have been preserved, none of the riders are represented with spurs; but it has been explained that the Romans did not use boots similar to ours, but rode as the Asiatics usually do at this time, in a kind of sandals and pantaloons, on the former of which spurs could not be conveniently fixed. The stirrup used by the natives of Asia is of a very different form from the European one, being oblong and nearly the length of the foot, with a ridge on each side. From the resemblance to some of their dishes, it is called by the same name, “Ruckâb.” On the hinder part of this stirrup, which comes under the heel, a spike is often fixed, which answers the purpose of our spur. The equestrian figures on the great seals of most of our kings and ancient barons from the Conquest to the time of Edward III., are represented with spurs consisting of only one point, somewhat resembling the gaffe with which fighting cocks are armed. Montfaucon says that the ancient spurs were

small points of iron fastened to a little plate of metal fixed to the shoe in the side of the heel, and that in his time the peasants of France wore such.—*Penny Mag.*

The largest spur that we have heard of is one that is said to have been used at the battle, which took place in the year 1445-6, near Arbroath, between the Lindsays and Ogilvies, and is thus noticed :—"In memory of the battle, a *spur* and boot, which belonged to one of the slain chieftains, were hung up in the south aisle of Kinnell Church. After the aisle was unroofed, and excluded from the church in 1766, the boot speedily fell to decay ; but the *spur* still exists, measuring 8 inches in length, and $4\frac{1}{2}$ in breadth, and having a rowel as large as a crown piece." The tradition of the "Feast of Spurs" is celebrated in Marriot's Ballad, also in the introduction to Scott's *Border Minstrelsy*, from which it would appear that when the Lady of the House of Harden was anxious to get rid of a dinner party, she had a pair of clean spurs served up in a dish, which was considered a sufficient warning for those present to seek their next meal in another quarter. Saddles and croppers are represented upon the sculptured stone at St. Madoes, in Perthshire ; and the Lorimers' croft, or piece of land, which was set aside for the use of the makers of bridles, and other pieces of horse furniture, is to be found in the neighbourhood of old royal and baronial residences in Scotland.

7. GLAZIER.—It is common to assert that, with the

exception of some glass vessels of great price, glass was little known and used till the time of Augustus, and never in windows till after the fall of the Roman Empire. The fact of pieces of glass, of good manufacture, having been found at Pompeii, ought to have thrown doubt upon this allegation, derived from an ambiguous assertion of Pliny. The fact is, that glass and porcelain, of equally fine quality as the modern, were made in Egypt 1800 years B.C., under the eighteenth dynasty. They were, moreover, made in perfection. This is a startling allegation supported by good proof, but a still more startling one must be added. *The glass-blowers of Thebes were far greater proficient in the art than we are.* They possessed the art of staining glass, which is now comparatively but little known, and practised. Among the relics in the British Museum there is a piece of stained glass of considerable taste of design and beauty of colour, in which the colour is struck through the whole vitrified structure; and there are instances of the design being equally struck through pieces of glass half an inch thick, perfectly incorporated with the structure, and appearing the same on the obverse as on the reverse side. In Mr. Salt's Collection (in the British Museum) of the time of Thothmos III., 1500 B.C., a piece is beautifully stained throughout, and skilfully engraved with his emblazonment. The profusion of glass in Egypt is easily proved. Fragments have been found of granite which are covered with a coating of stained glass, through which the hieroglyphics of the stone appear. The relation

that the bodies of Alexander and Cyrus were deposited in glass coffins, which had been considered as a fable, is thus analogically proved.—*Egypt. Antiq.*, vol. ii.

8. THE CUTLER is one whose occupation is to make knives and forks. The former have existed throughout the universe, in various forms, and have been made of various materials, from remote antiquity. But the latter is an Italian invention of so recent date as the sixteenth century, a circumstance which by no means invalidates the truth of the vulgar proverb, that “fingers were made before forks!” Before the above era, forks were quite unknown even at the table of sovereigns; and the guest who sat nearest to a joint held one part with his fingers, while he carved the other with his knife. Among early Danish and other antiquities, knives are found to have been made of flint; and among some French curiosities in the Louvre, there is an exquisite piece of manufacture called the musical knife. The blade is of steel, and inscribed:—“Quæ sumpturi sumus benedicat Trinus et Unus Amen.” This *blessing* is accompanied by the musical notes of the *bass* part only, so that it is supposed there had been other four or five of the set. The handle is of ivory, contains some floral carvings, and is believed to have been manufactured about the end of the sixteenth century.

9. HOOKMAKERS.—This name is not solely confined to the making of *fishing-hooks*, but to the manufacture

of all sorts of curved instruments, made of iron or other metal, for the purpose of holding or sustaining anything. In reference to fishing-hooks, however, it may be noticed, that although they were once manufactured in various parts of the kingdom, they are now chiefly made at Kendal in Westmoreland, and Limerick in Ireland. The Kendal circular bend are reckoned the best hooks of a small size, while the Limerick hook is preferable for salmon. Hooks are of various sizes, from an inch and a-half to a quarter of an inch; those used for fly-fishing should be thinner in the shank than those used for bait.*

10. PEWTERERS are manufacturers of vessels composed of tin and lead, and used for domestic and other purposes. The best pewter consists of 80 parts tin to 20 lead. English pewterers have always made a mystery of their art, and their caution was so far encouraged by the Legislature that an Act of Parliament was passed, rendering it unlawful to any master pewterer to take an apprentice, or employ a journeyman, who was a foreigner. This, of course, only refers to times long since past, when the noble science of chemistry was but partially cultivated.—*Partington's British Cyclopædia*.

* See Universal Dictionary, and Walton.

The Wrights and Coopers,

obtained their seal of incorporation in 1527, with power to elect a deacon and some other privileges. The masons were at one time united with the wrights and coopers, but separated from them at an early date. St. John the Evangelist was patron of this craft.

The panel from which the following inscription is copied, bears the date of 1696. Another dated 1713, has the arms of the craft boldly carved in wood with elegant mantlings.

ARMS—1, and 4, gules, a compass expanded, or ; 2, az., an axe or, edge, proper, handle, or ; 3, az., a square, or ; over all, an escutcheon, within a double tressure flowered, and counter flowered, gules, three towers, arg. CREST—An annulet. MOTTO—"Our Redeemer liveth for ever."

" Our trade is renown'd by sea & land,
By timber work compleated by our hand,
Which trades practised by us, are holden rare,
As witness our Compass, Adze & Square.

The Carpenter & Hooper makes one trade,
In great esteem these men ought to be had,
Their trade should be the first in place by right,
For Mary was betrothed to a Wright ;
And Justin Martyr, he down right awoues,
That Jesus Christ himself made yokes and plows.
Great families deryves their pedigree,
From persons matcht with them, as wee may see,

Assume their honores, & themselvs sett forth,
 By reckoning deserved worth.*
 Shall not the Virgin, who was matcht with one
 Of this high trade, Honor reflect theron?
 If Christ, both God & man, this trade did try,
 Let non compute with it: let all stand by,
 From the first Adam some their trade commence,
 The second Adam will speak better sence.
 Did not just Noah, at command of God,
 Build the life saveng ark of goopher wood,†
 Which did hold man, beast, fowl, & creeping thing,
 Till the great deludge should asswadge again:
 By which, the seed of each kynd sav'd should be
 To yield the earth a new posteritie.
 God also did Bezaleel's heart inspire,‡
 Who was the son of Uri, the son of Hur,
 With Aholiab Ahisamach's son,
 The first of Judah's tribe, the last of Dan,
 With his ouen sprit in Wisdom & in Art,
 And all whom he had blist with a wise heart
 To carve in wood, and in all kynd of work,
 The tabernacle, the mercy-seat, & ark.
 Which they all wrought in gold & shittim wood,
 In which were kept God's laws, & holy word.
 When Ahab§ & his father's hous had gon
 From God's commands, & to Baalim ran,
 Did not Elijah, sent by th' word of God,
 Convert that people, & their king Ahab?
 To do this mighty work, this prophet thought
 It needful that four barrells should be brought

* As here represented, this line was partially illegible in 1850.
 Since then the blank has been filled up, and other parts of the
 inscription touched, but with what amount of propriety may be
 safely questioned, since the word "Virgin," (in the next line), has
 been transformed into *Origin*!

† Gen. ch. 6, v. 14. ‡ Exod. ch. 31. § 1 Kings, ch. 18.

Of water fill'd, which, on the sacrifice,
 And wood, he ordred to be poured thrice,
 Which round the Altar ran, & then he cry'd—
 'O Lord God hear me, that your people stray'd,
 May turne their hearts again, yea & admire,
 The God of Israel :—then straight down fell fire,
 Which did consume all the burnt offering
 And wood, & lick't the water up again.
 'Twas by our art, you see, the Lord did save
 Poor mankynd, & all breathing kynd that live,
 Our art should be then honor'd by all men,
 Since it hath alwayes helpfull to them been.
 Then may all know our art proceeds from none
 But the wise, great, & glorious God alone
 To whom let us give praises, thanks, & honour
 And glorie this day forth for now & ever Amen."

Three chairs belong to this incorporation. One of them bears the oldest date of any in the Hall. It is ornamented with a carving of the Black arms ["arg., a saltire, az., between a crescent, in base, or; a mullet, in chief: for crest, a hand holding an axe or, adze, in dexter, proper,"] and the name and date—

"J Cromie Blak—1574."

A second chair bears the Robertson arms ["parted per a chevron, three wolves' heads, erased, two in chief, and one in base,"] the initials T. R., and this inscription:—

**"THOMAS ROBERTSON DECON CONVNER
 GRACE ME GYD 1633."**

Another chair, with the rudely incised figures of a compass, a square, and an adze, bears the arms ["a chevron between a demi-otter (?) rampant, naissant out of a bar, wavy, in base; in chief, a crescent between two mullets,"] also these words and date:—

"IN DOMINUS CONFIDO—W. ORD DE CONVNER—1635."

It would appear that the art of the Cooper is of great antiquity, and that it soon attained all the perfection which it at present possesses. But although this art is very ancient, there are some countries in which it is as yet unknown; and in others, from the scarcity of wood, or from different causes, earthen vessels, and skins lined with pitch, are used for containing liquors. The Latin word *dolium* is usually translated a cask; but it was employed by the Romans to denote earthen vessels used for the same purposes. The word *dolare*, to plane or smooth, from which *dolium* is derived, and the word *dolarius*, a cooper, may naturally enough be applied, the former to the construction of casks, which are made of several pieces of the same tree planed and fitted for joining together, and the latter to the artificer himself.

Pliny ascribes the invention of casks to the people who lived at the foot of the Alps. In his time they lined them with pitch. From the year 70 of the Christian era, in the time of Tiberius and Vespasian, the art of constructing vessels of different pieces of wood seems to have been well known. Indeed, previous to this period, Varro and Columella, in detailing the precepts of rural economy, speak distinctly of vessels formed of different pieces, and bound together with circles of wood or hoops. The description which they have given accords exactly with the construction of casks. The fabrication of casks, on account of the great abundance of wood, was probably very early introduced into France. It is uncertain when this art

was first practised in Britain ; but it seems not improbable that it was derived from the French.

Carpentry is the art of framing timber for the purposes of architecture, machinery, and, in general, for all considerable structures. The word Carpenter is formed from the French *charpentier*, formed from *charpente*, which denotes timber ; or rather from the Latin *carpentarius*, a maker of *carpenta*, or carriages.* —*Ency. Brit.*

It will be seen that coach-builders fall within the range of these crafts. It is certain that carriages were used by the Romans at an early period, and their use increased so much, that it was thought necessary to pass a law, more than 200 years before the Christian era, prohibiting females from using them within a mile of Rome. The absurd prohibition was however repealed within twenty years, and the excitement produced by agitating the question is a proof that these vehicles were then much used. In the paintings preserved at Herculaneum there are some representations of carriages drawn by two horses, with a postillion on one of them. These carriages are not much unlike some of our post chaises. But in the long period of barbarism which accompanied and followed the fall of the Roman Empire, the traces of this and almost every other

* In the last days of Advent, the numerous Calabrian minstrels that enter Rome always stop at the shops of the carpenters which lie in their way, a practice which has been carefully adhered to since the Crucifixion, out of respect for Joseph, who has been canonised by the Church of Rome, and whose feast is the 19th of March.—*Morgan.*

luxury were effaced, and little remained in the shape of a coach but the war chariots, which were still employed by some nations in their battles.—*Penny Mag.*

Coaches were first used without tops, and continued in that state until the latter half of the fifteenth century. Some say they were not introduced into England before 1580 ; but Stowe observes—"This yeare [1555] Walter Ripon made a coach for the Earle of Rutland, which was the first coach (saith he) that ever was made in England." It is remarkable that a wheeled carriage without a roof is delineated upon the so-called Guenora monuments at Meigle, in Perthshire. It is drawn by one horse, and the driver is seated in the same position as the driver of the present day, leaning his back against an upright post, nearly as high as his head. There are two passengers, one seated, another standing ; and the wheel of the conveyance has the same number of spokes as those now in use.* The exact age of these remarkable monuments is not agreed upon—some attribute them to the sixth century ; others say that they are the handiwork of the period between the tenth and thirteenth. Be this as it may, these sculptures prove that carriages were known at a much earlier period in this country than has been generally supposed. But although carriages were used (to some extent at least) from the earliest times, the glass windows and springs were only the invention of the seventeenth century, from which time the form

* See the Sculptured Monuments of Scotland (Spalding Club), plate lxxvi.

or plan of carriages has been but little altered. Nicolas Sauvage, who lived in the Rue St. Martin, at Paris, is said to have been the inventor of *hackney coaches*, and to have had the image of St. Fiacre hung upon his sign in front of his house. St. Fiacre died and was buried at Meaux, about A.D. 648.—[See Butler's *Lives of the Saints*, and Monmerque on Omnibuses.]

The church of Nigg, near Aberdeen, was dedicated to St. Fiacre ; and in old times, the bay of Nigg was called St. Fiacre's bay.

The Fleshers

were recognised by the Town Council so early as 1444 ; and, until 1518, it appears that they carried on the joint trades of fleshers and fish-dealers. The Fleshers were incorporated in 1532.

The picture of the arms of the craft was renewed in 1829, and painted on canvas by "J. Laing, pictor." Apart from the verses quoted below, lists of the names of the acting members of the trade for the years 1707 and 1829, are given. This picture has a handsome gilt frame, and the corner ornaments consist of well executed rams' heads.

ARMS—*Gules, on sinister side, a slaughter axe in pale, proper, handle, or ; three knives fess ways, proper, handles, or ; in dexter chief, a tower, arg.* CREST—*A lamb.* MOTTO—"Virtute Viro."

“ Whilst we do sheep and oxen slay,
 Frail mankind here to feed ;
 Help's Lord to pray, our Father this day,
 Give us our daily Bread.

From ancient times, our origin we draw,
 When priests were cons'crate to keep God's law,
 When sacredotal sacrifice and feasts,
 Made altars smoak with blood of slaughter'd beasts,
 Such as young bullocks, kids, and fatted rams
 Males without blemish, of goats, sheep, and lambs.
 When Israel's princes did to Moses bring
 Each prince his gift, and peace-offering ;
 To dedicate within the sanctuary,
 The Tabernacle of the Lord most High,
 And all, for that the priests might sacrifice,
 Sins to atone for Israel's God to please.
 Then, 'twas as first the Almighty taught the way
 Rams, bullocks, goats, kids, lambs, to kill and slay ;
 Then did our Trade at Heaven's decree commence,
 To cleanse Israel from crimes and all offence ;
 Our Trade most lawful, ancient, as you see,
 Strange, not Heaven's counsel, voted so to be.”*
 Moses and Aron their fingers oft did dye,
 With blood of beasts, themselves to sanctifie ;
 Yea, Aron and his sons were hallowed
 With blood of rams, wheron the altar shed :
 Moses to hallow, did sprinkle with his hand,
 Blood on their garments, as God gave command.
 Heaven's monarch sent kind Messages to Abraham
 To spare his son Isaac, and kill a ram ;
 God's angel called, stay thy bold hand and knife,
 ‘ Look, there's a ram, hurt not thy Isaac's life !’
 Both David and Josiah, Judah's Kings,

* “Exod. ch. xxix., v. 9, 16, 18, 20. Num. ch. iv., v. 2, 10, 11,
 and on and for the end.”

Made solemn feasts and passover offerings,
 And unto God did sacrifice and kill
 Rams, bullocks, sheep, kids, lambs, with glad goodwill.
 Yea, many more proofs sacred can be given,
 Our Trade was taught first, and advis'd by Heaven ;
 Let's then with gladness to this author raise,
 Our heaven-born souls, him ever more to praise."*

A chair bearing the Fleshers' arms, and the date of 1661, has also a carving of the Watson arms [“an oak tree eradicated, in base ; surmounted by a fess, charged with a crescent, between two mullets,”] and inscribed—

“A. W., DEACON.”

Among the ancient Romans there were three kinds of established butchers, whose office it was to furnish the city with the necessary cattle, and to take care of preparing and vending their flesh. The *suarii* provided hogs ; the *pecuarii* or *boarii* other cattle, especially oxen ; and under these was a subordinate class, whose office it was to kill, called *lanii* and *carnifices*.—*Ency. Brit.*

In 1532, it was enacted, that all butchers should sell their beef, mutton, and other flesh and victuals, by weight ; that is to say, beef for an halfpenny the pound, and mutton for three farthings, &c., which statute took effect the first of August next following. But this statute (as others) being devised for the commodity and profit of the whole realm, hath been so

* “Exod. ch. xx., v. 20, 21. Gen. ch. xxii., v. 10, 11, 12, 13.
 2 Chron. ch. xxxv., v. 1, 6, 7, 8, 9, 10, 11.”

abused by the unsatiable covetousness of many, that the commodity and profit which was hoped for hath not followed ; but to the contrary, as experience teacheth. For, at that time, fat oxen were sold for twenty-six shillings and eightpence the piece, fat wethers for three shillings and fourpence the piece, fat calves for the like price of three and fourpence, a lamb for twelpence ; and at the butchers in London was sold penny pieces of beef for the relief of the poor ; every piece a penny or a penny-halfpenny, and thirteen of the same pieces for twelpence, sometimes fourteen for twelpence. Mutton at eightpence a hinder quarter, and ninepence or tenpence for a quarter ; a hundred-weight of beef for four shillings and eightpence.—*Anecdote Library.*

St. Ferreol is the patron of the butchers, and Cox, in his "Gentleman's Guide through France," gives the following curious account of the part which the butchers of Marseilles take in celebrating the feast day of St. Ferreol. They are clothed in big tunics, with hats *à la Henri IV.*, armed with hatchet and cleaver. They lead a fat ox, dressed in garlands and ribbons, with gilt horns, like the ox at the carnival ; his back is covered with a carpet, on which sits a pretty child, dressed as St. John the Baptist. The ox is led about the whole week before the festival. They first take him to the police, where they pay a duty, and then begin their collection, which is always very productive. Every one wishes to keep the animal in his house, from a prevailing superstition that they

shall have good luck throughout the year if the brute leave any trace of his visit, no matter how dirty it may be. The ox is killed on the day after the festival ; and, from the great fatigue undergone by the child, who is lavishly pampered with sweetmeats, he soon begins to languish, and also falls a victim to St. Ferreol.

This saint, according to Butler, was imprisoned at Vienna, "on suspicion of being a Christian," and was scourged and laid in a dungeon. The manacles fell from his limbs on the third day ; and attempting to effect his escape by swimming across the Rhone, he no sooner landed on shore than he was taken and beheaded by the river-side. His feast is on the 18th of September.

The Tailors,

subsequently to 1511, elected deacons ; but were not incorporated until 1532. They considered themselves the only privileged makers both of men and women's wearing apparel ; and, in the course of the seventeenth century, their deacon was severely fined by the Magistrates and Town Council for ordering the gown and other materials belonging to a lady to be carried away, because she had employed other than a member of their craft to make them up for her.

ARMS—1, *gules, a tower, arg.* ; 2, *az., a pair of scissors expanded,* or ; 3, *arg., a goose or smoothing iron, proper* ; 4, *gules, a bodkin, arg., handle, or.* MOTTO—"In God is our trust."

"REGISTERED IN THE COLLEGE OF ARMS, 1682."

Three chairs are owned by the Tailor craft. One bears the Gardine arms ["a boar's head, erased,"] a pair of scissors expanded, the initials T. G., and the words—

"THOMAS GARDINE DEACON CONVENER 1627
IN GOD IS MY TRUST."

Another, ornamented with carvings of a bodkin and a pair of scissors, is inscribed—

"*Dkn. Geo. Gordon, 1690.*"

The third has a shield charged, quarterly, ["1, a goose or smoothing iron ; 2, a pair of scissors expanded ; 3, a pot of lillies ; 4, a bodkin, in pale,"] inscribed—

"JAMES SIMSON, CONUINER, 1708."

The Tailors' panel contains no inscription farther than a list of craftsmen from 1813. It is the only shield that records the arms to have been *registered* ; but the bearings of all the Seven Corporations were duly matriculated in the Lion Office. By way of supplying the want of an inscription in this instance, the following verses are given from a curious old song of seven stanzas, which used to be sung in praise of the merchant tailors at the annual election of the Lord Mayor of London :—

"Of all the professions that ever were nam'd,
The *Taylers*, tho' slighted, is much to be fam'd ;
For various invention, and antiquity,

No trade with the *Taylers* compared may be :
 For warmth and distinction, and fashion he doth
 Provide for both sexes with silk, stuff, and cloth :
 Then do not disdain him, or slight him, or flout him,
 Since (if well consider'd) you can't live without him.

But let all due praises (that can be) be made
 To honour and dignifie the *Taylers* trade.

When Adam and Eve out of Eden were hurl'd,
 They were at that time king and queen of the world ;
 Yet this royal couple were forced to play
 The *Taylers*, and put themselves in green array ;
 For modesty and for necessity's sake,
 They had figs for the belly, and leaves for the back,
 And afterward cloathing of sheep-skin they made,
 Then judge if a *Tayler* was not the first trade,
 The oldest profession : and they are but railers,
 Who scoff and deride men that be *Merchant Taylers*."

The name of this useful craft, whose origin and utility are so prominently set forth in the above song, is derived by some from the French word *tailler*, a maker of garments, and by the more classical, from the Latin word *sartor*, which literally signifies "a cobbler or botcher." The largest muscle of the human body (which rises from the outer part of the haunch bone, and takes an oblique course along the thigh, and is inserted into the upper and inner side of the tibia), is named the *sartorius*, or tailors' muscle, because of its being the means by which the tailor is enabled to cross his legs. This plan of sitting, which is supposed to be much against the health of the operative, was attempted to be remedied sometime ago, through the

ingenuity of Mr. Barralet, who constructed a table (which was conceived by the Society of Arts as perfectly fitted for the purpose), by which the workman can either stand upon the floor, or sit upon the edge of the table, as he may feel inclined.—*Partington's British Cyclopædia*.

The name of *botcher* is given in England to those tailors who hire themselves out to work at farm and other houses, from between one of whom and his wife the term *tailor* is said to have had the following quizzical origin :—The botcher's wife had gone *sola* to a country fair one day, and not returning in proper time, he went in search of her. He missed her by the road, and on being told by a neighbour that his better half was home before him, wet and draggletailed, he exclaimed, "God be praised ! *she's* where she ought to be ; but the de'il take the *tail-o'-er* !" Ever after, this worthy was known by the soubriquet of *tailor*, instead of *botcher*.

Tailors (as mentioned above) were makers of ladies' as well as gentlemen's dresses, a practice which continued down to within these hundred years, at least in some of the rural districts. As an instance of this it may be remarked that the late rebel veteran *Dubrach Grant* (a tailor to trade, who lived long in the parish of Lethnot, and died at Auchendryne, near Braemar, in 1824, aged 110), was wont to tell that he made the cap in which his wife was christened ! This branch of the labour, however, as well as that of stay-making, which was another masculine employment, is now

mainly, if not altogether, performed by the softer sex ; and, with anything but profit or pleasure by at least metropolitan seamstresses, whose condition, it appears, is one of the most wretched in the annals of commerce. " If I and my child " (said poor Ann Pickering, of 15 Schoolhouse Lane, Ratcliff, in giving evidence at the inquest upon the body of her infant daughter, who died from starvation in November, 1862), " If I and my child work all day, and great part of night, we can earn ninepence for three shirts!"—How justly has Hood sung :—

" With fingers weary and worn,
 With eyelids heavy and red,
 A woman sat in unwomanly rags,
 Plying her needle and thread—
 Stitch—stitch—stitch !
 In poverty, hunger, and dirt,
 And still with a voice of dolorous pitch
 She sang the ' Song of the Shirt ! ' "

The custom of the *tailor* hiring himself, at so much money and his victuals by the day, to make up clothes at private houses, is not altogether out of fashion ; and it was, till recently, a common practice throughout Scotland. The time when he was most in request was about the fall of the year, when the November winds demanded extra covering, at which time the housewife had her web of *hammert clait* ready for his scissors and needle. He took his place at table by the side of the gudeman or gudewife, with

whom, from his vast store of news and anecdote, he was generally a favourite. In these particulars, his character has been admirably drawn in the poem of "The Farmer's Ha'," in which, for his over loquaciousness, the gudewife is made to say to him—

"Ye've meikle need to sew,
Oh ! times are sairly alter'd now !
For twopence was the wage, I trow,
To ony Scot ;
But now-a-days ye crook your mou',
To seek a groat !"

This poem was written between 1770-80, by Dr. Charles Keith, a native of Montrose, and, probably, it gives as faithful an account of the tailor's remuneration, as of the tailor himself. The latter point is so far proven by the following circumstance, which is still recollected by old people in the parishes of Careston and Aberlemno. These parishes are separated from one another by the river South Esk, and in the first of them lived a tailor of the name of Wood, who worked in the capacity referred to, and died an old man some forty or fifty years ago. When found fault with at any time for lack of industry in the house of fellow parishioners, he silenced such remarks by quaintly observing—"Ye ca' me *tailor* Wud on this side o' the water, an' only gi'e me *threepence* a-day, an' *bear* bread ! but I'm ca'd *Maister* Wud on the ither side, an' get *white* bread, an' *fourpence* for my wark !!"

We have seen in a previous page that curious

reference is sometimes made upon old gravestones to trades, and to the articles employed by craftsmen in the prosecution of their various callings. In this respect the tailors are not behind their neighbours. Numerous instances could be adduced ; but the following inscription from a tombstone in the singularly interesting burial ground of "The Howff," at Dundee, may suffice. It bears to have been erected by the widow of the deceased, and is dated 1628 :—

" Kind comarads here COOPER's corpse is laid,
 WALTER by name, a *tailor* to his trade ;
 Both kind and true, and stout, and honest-hearted,
 Condole with me that he so soon departed ;
 For I avow, he never *wield a shear*,
 Had better parts than he that's buried here."

Long before the year 1545, when *Needlemaking* was introduced into England by a native of Spain, bone and box skewers were used, after which an improvement was made in the shape of "poking sticks of steel," as Autolycus calls them in the "Winter's Tale." These, however, gave way to the Indian invention ; and, from the sudden death of the party in possession of the secret, the art was lost for a time ; but was recovered by Christopher Greening about 1560, who, along with his family of two sons and a daughter, settled in Bucks, where the manufactory of that tiny and singularly useful instrument has been chiefly carried on ever since.

Needlemaking was not introduced into Scotland

until about 1661, in which year, Major Edward Lun, an Englishman, was allowed by Parliament to erect a manufactory for needles in this country. Needles are described in the Act as "a commoditie verie usefull, and never made in this countrie before ;" and with the view of encouraging the business, Lun and his heirs were allowed to import materials, &c., free of custom, and to have the exclusive liberty of making needles in Scotland for the space of nineteen years.—*Acts of Parliament*, vol. vii., p. 275.

Pins were known in England before 1483, in which year Richard III. prohibited their sale as an article of foreign manufacture. From this date they remained unknown, till 1543, when Catherine Howard, Queen of Henry VIII. brought a quantity from France. Ribbons and clasps were used previous to this, and ultimately skewers of bone, ivory, silver, or boxwood. Some curious specimens of circular clasps are carved upon an ancient monument at the old church of Invergowie ; and two beautifully figured silver bodkins were found in a primitive tomb at Norrie's Law, in Fifeshire.

Thread was probably a cœval discovery with that of cotton, which was known in Egypt at least 500 years B.C. Previous to that time, it is supposed that the inner coating of the bark of trees, and afterwards the sinews of animals, were used. Thread was not manufactured in England long before the beginning of the seventeenth century, nor in Scotland until the year 1722.

The *Thimble* is a metal cover by which tailors and seamstresses secure their fingers from the needle. The art of thimble-making was brought from Holland, in 1695, by Mr. John Lofting, a Dutchman, who set up a workshop at Islington, and practised the trade with success. Thimbles are made of shruff, or old hammered brass, the best being made too clear, and the ordinary too brittle. The manufacturers melt and cast them in a sort of sand, with which, and red ocre, mould and cores are made, and in these they usually cast six gross at a cast, and make about six or seven casts in a day, &c. But thimbles made of steel are now preferred, particularly by tailors. For ladies, they are sometimes made of silver.

NOTE.

In addition to the Chairs referred to in the foregoing pages, there are three others, which do not bear distinctive marks of the crafts to which they belong. One has a back, which is so constructed as to fold down upon the arms, and become a twelve-sided table. It is embellished with the initials A. C. (? Cock, or Cockburn), the date of 1617, and the arms—"A cock ; on a chief the sun in its splendour, and a crescent between two mullets."

Another chair has a shield charged with a lion rampant ; and the initials A. F. (? Farquhar), and the date of 1627.

"A saltire" is carved upon the back of another chair, also the initials I. A. : I. M., and the date of 1669. Probably the arms refer to persons of the surname of Anderson and Maxwell.

A chair belonging to the Barber or Wig-maker incorporation bears the Guthrie arms ["1 and 4, three garbs ; 2 and 3, a lion rampant"], and is inscribed—"H. G., CHIRVRGIE." The Barber-Surgeons, or "*Lecchers*," as the craft was designated in Aberdeen, were incorporated in the year 1537. They have long ceased to exist as a separate body.

APPENDIX.



LIST OF PORTRAITS IN THE TRINITY HALL.

(The Numbers are those upon the Pictures; and the following List is taken from a printed copy in the Hall.



1. REV. WILLIAM GUILD, D.D., Principal of King's College, and Founder of the Trades' Hospital, &c. (See page 8.)
Painted by Wm. Mosman.
2. KING CHARLES II.
3. PATRICK WHYTE, Hookmaker. He was Deacon-Convener of the Trades seven times—from October 1690 to 1705. His Portrait was presented by himself to the Trades in 1690, along with a Chair, which is still in the Hall. (See page 34.)
4. JOHN LESLIE, Goldsmith, Deacon-Convener, 1802. Instituted the Trades' Widows' Supplementary Fund in 1816. (See page 10.)
5. REV. WILLIAM BLAIR, D.D. He was translated from Fordyce to St. Nicholas, 1680, and elected (4th) Patron of the Trades, 24th October, 1698.*
6. MR. MOIR.

* Dr. Guild's "Deed of Mortification" provides that "an preacher of the Divine Word at Aberdeen" shall be Patron of the Trades. The Rev. Dr. Forsyth, of the West Kirk, is the present Patron.

7. Rev. JOHN OSBORNE, Minister of St. Nicholas Church, 1716 to 1748; Principal of Marischal College from 1727 to 1748; and 6th Patron of the Trades. *By Alexander.*
8. Rev. THOMAS BLACKWELL, Professor of Divinity and Minister of Aberdeen, was "the restorer of Greek Literature in the North of Scotland." Elected (5th) Patron of the Trades, 1716; died, 1757.
9. Rev. JAMES OGILVIE was translated from Inchtute to St. Nicholas Church in 1729, and elected (8th) Patron of the Trades, 18th October, 1757. *By Jas. Nisbet.*
10. Rev. JAMES SHIRREFS, D.D., Minister of St. Nicholas Church from 1778 to 1814. Dr. Shirrefs was elected (11th) Patron of the Trades, 13th October, 1795. He wrote "An Inquiry into the Life, Writings, and Character of the Rev. Dr. William Guild," the Founder of the Trades' Hospital.
11. Mr. MERCER. }
12. Mrs. MERCER. } Supposed to be the Father and Mother
 } of Mrs. Mercer. (See No. 24, and
 } page 34.)
13. Principal CAMPBELL. The Rev. George Campbell was settled at Banchory-Ternan in 1749, translated to St. Nicholas Church in 1756, appointed Principal of Marischal College in 1759, elected (10th) Patron of the Trades, 14th October, 1783. He died in 1796, aged 77. Dr. Campbell was one of the most eminent divines of the Scottish Church. "He had," says Keith, "a fine open countenance—a significant index of his candid mind—very regular features, which were marked with lines of thought, and a most piercing eye, which indicated his uncommon natural perspicacity."
14. Rev. JOHN MOIR, Rector of West Tinfield, Yorkshire. Mr. Moir mortified £1000 Scots for the support of a Philosophy Bursar at Marischal College. *By Alexander, 1737.*
15. Dr. PATERSON.

16. Rev. THOMAS FORBES was Minister first at Slains ; translated to St. Nicholas Church, 1748 ; elected (9th) Patron of the Trades, 1776. Died, 1783.
17. ROBERT MACKIE, Convener of the Incorporated Trades, from November 1775, to November 1777. *By John B. Graham, 1814.*
18. ALEXANDER PATERSONE, Armourer. Convener of the Trades, 25th October, 1684. (See page 33.)
19. ALEXANDER WEBSTER, Advocate. *By W. Dyce, R.A. and H.R.S.A.*
20. ALEX. ROBB, Deacon of the Tailors, author of a volume of "Poems and Songs," in which there are several pieces laudatory of the Trades of Aberdeen. Died 1859.
21. MATTHEW GUILD, Deacon of the Hammermen, 1587. Born, 1542 ; died, 1603. Matthew Guild (the father of Dr. Guild, founder of the Hospital), was one of the leading tradesmen of his day. *By Jamesone. (?)*
22. JAMES TOPP, Convener of the Bakers. Died 1859, aged 82.
23. THOMAS MITCHELL, Provost of Aberdeen, from 1698 to 1700, and from 1702 to 1704. *By Alexander, 1724.*
24. Mrs. JANE MERCER or MITCHELL. In 1726, Mrs. Mitchell mortified to the Trades 1000 Merks Scots ; and, on 9th August, 1737, she presented the pictures, (Nos. 11, 12, 23, and 24), accompanied with *One Hundred Merks Scots for a further increase of the Stock for support of the Fabrick of the Trades' Hospital,* upon condition that the Trades preserve the pictures in the Gallery in all time coming.
25. Rev. JAMES ROSS, D.D. Appointed a Minister of St. Nicholas Church in 1794 ; elected (12th) Patron of the Trades, 17th March, 1814.
26. — PHANES, Convener of the Tailors, 1693.
27. Rev. ANDREW CANT. (?)

28. THOMAS CLARK, Convener of the Weavers, 1642. He was the first Member of his Craft who attained to the Office of Deacon-Convener.
29. ——— CHRISTIE, Convener of the Tailors.
30. JOHN LOW, Convener of the Tailors.
31. KING WILLIAM THE LION (?). (See page 10.)
32. GEORGE HENRY, Esquire, late Provost of Aberdeen. *By J. Mitchell.*
33. Rev. JOHN MURRAY, D.D., Minister of Free North Church. Elected (15th) Patron of the Trades, 22d September 1836, resigned the office in 1843. Dr. Murray died March 1, 1861. *By Jas. Cassie.*
34. Rev. SIMON MACKINTOSH, D.D. He was (16th) Patron of the Trades. Died 23d January 1853, aged 37 years.
35. ALEXANDER M'KENZIE, Convener of the Weavers. Painted, by desire of the Weaver Incorporation, on the occasion of the Convener being fifty years a member, January 1857. *By Jas. Cassie.*
36. Interior View of Old Trinity Hall. Presented by Convener William Murray. *By Russel.*
37. Bailie WATSON.



E R R A T A.

Page 12, for line 11, &c., substitute the following:—"Apart from the long tables there are two others of less size in the Hall, at one of which," &c.

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Jervise, Andrew

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