

WHO ARE THE HAMMERMEN

and

WHAT DO THEY DO?

A Brief Note on the History of the
Incorporation of Hammermen of Glasgow
and their activities in Modern Times.

FOREWORD.

It has long been the feeling of the Master Court of the Hammermen that some brief outline of the history and activities of the Incorporation would serve a useful purpose. Nothing of such a nature could, of course, take the place of the "History of The Hammermen of Glasgow" by Harry Lumsden, LL.B., LL.D., Clerk of the Trades House of Glasgow and the Rev. P. Henderson Aitken, D.Litt., Oxford, to whom the Craft will never cease to be indebted for a work of authority and fascinating interest. The little book written by the Clerk - "The Traditions and Customs of The Hammermen of Glasgow and The Insignia and Relics of the Incorporation of Hammermen" - is of too domestic a character to be of general appeal. But something of a more condensed nature than the "History" and more general than the Clerk's book might interest prospective members and afford to those who have joined the Craft some idea of the past record of the Incorporation and of the benevolent activities which now justify its retention of an honourable place amongst those ancient Institutions in Glasgow which continue to take a part in caring for less fortunate brethren and in advancing the common weal of the City.

It is no uncommon experience for successive Collectors when approaching prospective members, to be met by the queries - "Who are the Hammermen?" and "What do they do?". It is in the belief that a short account of the Craft's history and of its present /

present purposes, fuller than it is possible to give verbally on such occasions, would be of interest and assistance to members and prospective members that the Master Court have approved of the preparation, in the form which has been adopted, of the notes which follow. They hope, too, that these notes may make known more widely and with some authority what the Incorporation of Hammermen of Glasgow really is and to what objects its activities are directed, in short that they may represent an adequate reply to the queries referred to.

The Master Court are convinced that anything which may assist towards an appreciation of the value of the benevolent work carried out by the Craft in association with its "Thirteen Sisters of Mercy", cannot but fail to impress upon every citizen who has the means to do so the obligation upon him to become associated as a member with, at least, one of the fourteen Incorporated Trades. If these notes are instrumental in persuading even a limited number of their duties in this regard, they will not have been compiled in vain.

It is appropriate that they should appear when the Craft is about to celebrate the four-hundredth anniversary of the granting to it of its Seal of Cause.

The Master Court desire to make acknowledgement to Dr Harry Lumsden for his kindness in permitting use to be made, as forming a part of this brochure, of certain notes prepared by him from the official "History of The Hammermen of Glasgow" on the occasion /

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occasion of the admission of H.R.H. the Prince of Wales as a Guild Brother and an Honorary Member of the Incorporation in 1921.

These notes were also of service when Mr Stanley Baldwin was admitted as an Honorary Member in 1930.

A.M. R. ch.

45 West George Street,
Glasgow. December, 1935.

THE INCORPORATION OF HAMMERMEN OF GLASGOW - WHO THEY ARE.

"When the Hammer is still everyone in Glasgow has need to
"feel some apprehension".

Lord Rosebery, 30th Sept., 1910.

The Incorporation of Hammermen is the modern representative of one of the Scottish Mediaeval Trade Guilds. Such Guilds were formed by Burgess master craftsmen for their mutual aid and for the prosecution of some common purpose. The growth and development of such craft associations were similar in many Burghs in Scotland. At first they were merely voluntary associations; next, through time having gained some cohesion, they obtained public recognition from the Town Council of their Burgh by means of a Charter which gave them the status of a Corporate Body, power to protect their members from the depredations of outsiders and the right to manage their internal affairs. Then by combining with other similar incorporations in their Burgh they obtained a greater or lesser share in the Government of the Burgh. The Head of each Craft was known as "Deacon" and in Glasgow the fourteen Deacons (each with several assistants chosen by himself) were formed into a Court (now known as the Trades House) of which the Head was known as "Deacon Convener of the Trades". It was not unusual for several crafts to form one composite association. The Hammermen craft in Scottish Burghs
rose /

rose to importance as a result of this feature. The craft in Glasgow comprised all workers in metal and included many distinct trades, for example, Blacksmiths, Goldsmiths, Silversmiths, Tin-smiths, Armourers, Cutlers and Braziers. The diversity and the importance and necessity of the articles produced, no doubt enabled the craft to claim precedence in rank (which they obtained) over the other thirteen crafts of Glasgow.

Although from an early period some association existed between the workers in metal in Glasgow it was not until 1536 that they were given public recognition. In that year they were incorporated by a "Seal of Cause" granted by the Town Council of Glasgow with the concurrence of the R. C. Archbishop of Glasgow, the Feudal Superior to whom the Burgh owed allegiance. From a narrative contained in this Charter, it appears that the Hammermen were then a fairly important association and that they were suffering loss through unfreemen practising in the Burgh.

The Seal of Cause of 1536 granted by the Provost, Magistrates and Council with consent of the Roman Catholic Archbishop provided -

That no person of the Hammermen Craft should set up a booth in the Burgh until he was made a freeman (i.e. Burgess) and had been examined and found qualified. That every Saturday two or three of the best masters, chosen for the purpose by the craft, should search and examine all work executed /

executed in the Burgh and pass it if found sufficient, but if it should be found faulty, subject the maker to the penalty of forfeiture.

The Charter made provision for the payment of dues by a craftsman on setting up a booth and it also provided for meetings of the craft and for punishment by the craft for breaches of its regulations.

To become a freeman of the Incorporation an entrant required to be:-

- (1) enrolled as a Burgess,
- (2) able personally to turn out good work,
- (3) pay his entry money, and
- (4) on his oath, a true and faithful member and obedient at all times to the regulations made for the good of the trade or maintenance of its poor.

As a preliminary he had first to serve as an apprentice for five years, during which time he would live with his master and be fed and clothed by him. When the five years had expired he required to serve his master for other two years for "meat and fee", i.e., he received his food and a small wage. At the end of the seven years after taking out his Burgess Ticket, he had to produce evidence of his skill by means of an essay, i.e., he was given a piece of work to undertake with his own hands and this work on completion /

completion was examined by three craftsmen known as essay masters.

The nature of the essay varied with the particular trade for which the entrant had been trained. A Blacksmith, for instance, might be asked to make a horse shoe and foot of nails; a clock and watch maker, a house clock; a gun maker, a gun or a pistol; a goldsmith, a gold ring or a brooch.

After the entrant had passed the test he might then work as a journeyman or as a master but if he started work on his own account he required to carry on his business without assistance from a servant or apprentice for other two years. Even then he was only a simple burgess and a craftsman. He could not become a Guild Brother until he had been a Burgess for four years, and before becoming a Guild Brother he had to obtain from the Deacon Convener of the Trades a testimonial that he was duly qualified for admission as a Guild Brother. At each stage in his progress, from apprentice to Guild Brother, he had to pay certain dues.

As a Burgess and Guild Brother an entrant had the following privileges:-

1. That of exclusive manufacture and trading in the Burgh in the articles made by him;
2. He was eligible to hold office in the craft or in the Trades House; and
3. If he met with misfortune he could count on obtaining assistance from his fellow craftsmen.

But /

But for these privileges a Burgess and Guild Brother had in return to render payment and service to the Burgh, and also to his Craft.

The extensive preliminary training which an entrant to the Incorporation had to undergo and the constant supervision of the articles which he produced naturally resulted in the individual craftsman acquiring a high degree of skill. Other regulations also tender to encourage quality of work. Thus only a master's work was allowed to be bought and sold; neither an apprentice nor a servant could lawfully sell for his own behoof. Unfreemen were not permitted to finish work begun by a freeman. Prices were fixed by the Craft. Thus the success of a craftsman was directly attributable to his individual skill.

The Hammermen being a composite Craft made up of several distinct trades, questions of demaraction of work arose from time to time and the masters of the trade were often called upon to decide where the work of one branch of the trade ended and that of another began - just as at the present day employers' associations and trade unions have to deal with questions of demarcation between different trades, such as shipbuilding and engineering. In the Hammermen Craft a master was not at first supposed to practise a branch other than that which he had learned and in which he had been found qualified, but later this rule was relaxed if the craftsman could make an "essay" proving his /

his proficiency in any other branch.

The management of the Craft from the middle of the sixteenth century was vested in a body consisting of the Deacon and Masters, an Officer, an official known as a "Common Procurator" and a Clerk. A Collector (i.e. Treasurer) was added at a later date.

The Deacon's powers and duties went far beyond the mere formality of presiding at the meetings of the Craft and of the Master Court. Before 1605 he often attended meetings of the Town Council. After 1605 he had to act also on the Deacon-Convener's Council or Trades House. He might also form one of the twelve Trade Town Councillors of the City, King James VI having in 1606 provided that the Town Council should consist half of Merchant Burgesses and half of Craft Burgesses - a rule followed strictly until the Burgh Reform Act of 1833. The Deacon Convener, however, is still ex officio a Town Councillor and Magistrate of the Burgh.

During the seventeenth century the Deacon also headed the Hammermen at all wapinschaws and musterings. A wapinschaw was a mustering of the Craftsmen of the Fourteen Craft Guilds fully armed. From 1628 to 1649, along with each new Deacon of the other Crafts, the new Deacon lodged in the Craft Almshouse of Glasgow a new musket. As the arms so lodged in the Almshouse had been seized by the English, it was resolved in 1652 that /

that each new Deacon should, instead of lodging arms, pay 28 Scots for the use of the poor.

The Deacon's duty often brought him into conflict with inefficient or dishonest members of the Craft, but his dignity was upheld by the Craft by means of rigorous bye-laws. Thus a Bye-Law of 1628 provides that "gif ony persone rail, "blaspheme or any sort abuse the Deacon qtsomever in his office "in time coming in court or out of court before his face or "behind his back ye party doer of the same being tryit shall "be repute perjurit and obleisse him never to bear office there- "after".

The calls of the Craft upon the Craftsman were as heavy as the calls of the Burgh upon him as a Burgess. The Burgess enjoyed his privileges in return for bearing his share of the Town burdens, taxation, watching, warding and other semi-military duties, providing his own arms and accoutrements for the latter purposes. The Craftsman obtained his trade rights on condition that he bore his share of the work and the burdens of the Craft. He was obliged to be present and take part at meetings. He was summoned by the "deid" bell to attend funerals. If elected as Master or as Collector (Treasurer) or Deacon he was bound to accept office. He paid his proportion of the common burdens of the Craft, and the maintenance of the poor of the trade was one of his paramount duties. On failure to perform these duties he was subject to a fine. He might even be /

be fined for working on Sunday or for not attending church with his brethren. On receipt of alms he lost his vote in the trade.

Having the right to exhaust all the benefits to be gained from the exclusive privilege of carrying on a trade the Craftsmen were held responsible for their old and incapacitated members and the widows and orphans of members. It would obviously have been unfair to place such a burden on the shoulders of other trades or on the Merchant Guild. Each Craft had its own rights and bore its own burdens.

Moreover, the Crafts gave alms indiscriminately to a reasonable extent, to passing craftsmen, journeymen or poor people from other towns, old soldiers and sailors, wandering collegians or students and even distressed foreigners. And for many years systematic assistance was given by each of the Crafts to the general poor of the City.

As regards their own brethren assistance to the poor was given in two forms. Each Craft subscribed towards the maintenance of the Almshouse or Trades Hospital where decayed Craftsmen were housed, but the Hospital was never a popular institution; even poor Scotsmen always desired to be independent and thus the system of giving pensions arose. These pensions were paid monthly or quarterly, but no pension could be demanded. They were awarded on the merits of each case and could be withdrawn at any time.

The /

The funds for granting pensions were gradually accumulated during the seventeenth, eighteenth and nineteenth centuries from the system of capitalising all entry monies of new members and thus the funds available for pensions have gone on increasing continuously. For instance, in the year 1800 the capital of the Incorporation had not yet reached £2,000. In 1846 when the exclusive privileges were abolished it was only £8,000. By the year 1900 it was over £35,000. A quarter of a century later it had risen to £60,000. In the last ten years the capital has mounted steadily until it now stands (1935) at over £75,000. It says much for the appeal of the Craft and the loyalty of its members - to say nothing of the activities of its Collectors - that since the beginning of the present century, the Incorporation has doubled its capital. Included in the sum stated are certain legacies from generous members. It is a matter of reasonable comment, however, that such legacies are comparatively few in number, and it may be suggested to members that their Craft might form a worthy object of their testamentary benevolence.

Membership keeps curiously steady throughout the passage of time and for many years it has stood in the neighbourhood of 1300, as evidenced by the "Qualified Roll".

The decay of the craft and guild system is a subject of great fascination to the student of commercial and municipal history. /

history. In considering it one must emphasise the important fact that the crafts were an integral part of the burghal organism. The decay and reform of the one part was, therefore, closely connected with, if not appendant to, the decay and reform of all the others; and the briefest outline may be given of the transition to free trades and reformed local institutions. The old method of municipal government bred much corruption. That corruption assumed many forms. Abuses appeared in frequent infringements of the "setts" or constitutions of the Burgh Councils; e.g., by the introduction of councillors without proper burghal qualifications; in the mismanagement of burgh property; in the appointment and remuneration of burgh officials; in the selection and control of burgh contractors; in unnecessary and protracted litigation; in lavish civic entertainments; in incomplete financial records; and in the maladministration of charitable and educational mortifications or public trusts.

Within each trade, similar influences were at work. With growing prosperity, abuse was fostered; abuse, indeed, was "inherent in the practical operation of exclusive privilege". Exorbitant entry dues were charged from strangers. Sons and sons-in-law were admitted at nominal rates. Licenses, permanent or temporary, were granted for payment in money or were capriciously withheld. Tradesmen who would not submit to these exactions /

exactions were oppressed and prosecuted at much expense, and sometimes almost to the depletion of the corporate funds.

It is true that in Glasgow these practices were not specially manifest. The Glasgow crafts, at least the hammermen, seem to have steered a middle course and to have exercised their privileges with more moderation than did crafts in other burghs. Indeed, only one instance of an objectionable nature is quoted against Glasgow in the Report of the Commissioners appointed to enquire into the state of Municipal Corporations in Scotland. But with the close of the eighteenth century, the time for reform had come, and it found Glasgow not only ready for a new régime, but clamouring for it through the incessant demands of the general inhabitants, curiously enough, backed up by those Town Councillors who represented the privileged class.

To understand the trend and effect of the reform legislation, we must needs take a glance backwards.

It has already been shown that the leading principle of the guild system in burghs was that privilege and burden went hand in hand. It would have been unfair for a stranger or an inhabitant to enjoy the full trading rights of the merchant or craft burgess unless on the condition of enrolling as a burgess and guild brother, and thus rendering himself liable to all the burdens of the privileged citizen. By far the heavier, if not the whole, share of the burgh burdens, personal and pecuniary,

pecuniary, fell on the shoulders of the burgess.

At the outset of the burgess's business career, entry dues were paid to the town, to the guildry, and to his craft. From the year 1653 onwards, he contributed at the same stage £5 scots (8s. 4d sterling), for the upkeep of water buckets to be used for extinguishing fires in the burgh.

There was practically no such thing as regular local taxation, and the non-burgess without public or guild rights and privileges, bore no burdens. The Town Councillors, drawn solely from the privileged classes, themselves filled up all vacancies. Hidebound by common law and general custom, the Town Councillors had to recognise that taxation beyond what was customary, whether in nature or incidence, was outwith their powers.

A break in the ancient system took place in Glasgow in 1800, and proved the beginning of the end.

The first Glasgow Police Act of 1800 placed the inhabitants of every quality under the protecting wings of a new representative body - The Police Commissioners of the City. But at the same time all the citizens were naturally called upon to bear the cost. The merchants and craftsmen could no longer be asked by the Council to maintain law and order. This was now in the hands of the new Commissioners, and the duties were performed by paid police, the expense being met by compulsory local /

local taxation. The rates were levied on householders. Privilege and burden were thus no longer co-related, and the case for monopoly in Glasgow hopelessly broke down. Similar private local acts for other burghs had the same effect.

But the mills of Parliament grind slowly, and thirty-three years passed before the Town Council, by operation of the Burgh Reform Act, was constituted on a popular basis, and forty-six years before the craft monopolies were taken away.

For twelve years before the passing of the Police Act the craftsmen had persistently opposed many proposals of the Town Council for police reform. So much so that the Town Council had to interdict them from making use of their corporate funds for parliamentary and other opposition.

Between 1800 and 1833, they just as strenuously opposed Burgh Reform, but it is only fair to say that in Glasgow the craftsmen did so not on the general principle, but on details.

The Burgh Reform Act, while not affecting the trading privileges of the crafts, and while permitting free election of guild office-bearers, put the crafts out of direct touch with the Town Council. Instead of sharing with the merchants the exclusive right to constitute that body between them, they and the merchants were left unrepresented, save by the deacon convener and the dean of guild.

This further jeopardised their now anomalous position.

Exclusive /

Exclusive trading was seen to be doomed sooner or later. But still the struggle went on. Two hundred and fifty years before, the crafts had been the pioneers of reform and the strugglers for political and municipal recognition and liberty. Now, while admitting the need for reform and willing to concede much, they were more on the side of privilege than of freedom.

At length the Act of 1846 abolished their exclusive privileges and made trade and merchandise free. At the same time it removed all traces of the ancient jurisdiction of the Magistrates and Town Council and of the deacon convener and his council in trade affairs. It permitted the crafts to continue their corporate existence, but with no duties towards apprentices, no power of trial by essay, and no right to condemn insufficient work. The evils of the craft system vanished, and with them the good points as well. Apprentices and child-workers were left without a protector. Journeymen had long since lost faith in magistrates as well as deacons, and, in absence of State protection sought in private combination to protect themselves. In the fierce competition of free trade there was no authority to promote technical training or enforce quality of workmanship. The inefficient craftsman was no longer prevented by fear of the "essay" from starting in business. Prices were unregulated, and excellence failed to control the markets. Cheapness fought against quality. In the search for bargains the customer had no longer /

longer the prior assistance of the deacon in eliminating insufficient work.

Factory legislation, Trade Union laws, State-aided technical training and the Adulteration Acts were long in coming to set right those deficiencies which in the outburst of reform legislators had failed to foresee.

The downfall and disappearance of the incorporated trades throughout Scotland was prophesied as a certain result of the Act of 1846. In many burghs the craftsmen proceeded surreptitiously to divide their charitable funds and to break up their societies. In Glasgow a wiser policy prevailed. Notwithstanding, possibly in virtue of, the fact that "within the Glasgow incorporations themselves there was a much stronger inclination to support" the exclusive privileges "than in those of any other burgh", the trades there immediately set about the higher duty of reforming themselves, and from the ashes of their effete trade organisations they re-erected, on a surer foundation, those houses of refuge - the fourteen Incorporations of Glasgow.

The doors were thrown open to all burgesses of repute, and while each craft still continued to gather within it men associated in some way with the trade of which its members once had the monopoly, the old spirit of exclusion was gone. There was breathed into the constitution of each a uniformity which brought about a wholesome and continuous Christian rivalry in doing /

doing good. Through this not only have they increased their own stores but they have shown an example in the city that has called into being hundreds of kindred associations.

The Incorporation of Hammermen has done its part in the work, and has progressed along with its thirteen Sisters of Mercy in the freer commercial atmosphere which has stimulated the growth of the ancient cathedral city. And now what was once a small body of humble smiths and hand workers in metal has been transformed into a greater assembly of burgesses who carry on the new and vast industries of a greater Glasgow. Within its ranks are to be found the iron-founders, the steel manufacturers, the bridge builders, the engineers, the shipbuilders of modern times, and a train of others of equal importance to the welfare of the city and the State.

Amongst the fourteen crafts, the Hammermen are still the greatest in numbers. They are still premier in precedence, and the thirteen hundred members may, with a sense of pride and fitness, still repeat the twin mottoes of olden days -

"By hammer in hand all arts do stand".

"Of all mechanics of renown the smith above the hammer wears his crown".

THE INCORPORATION OF HAMMERMEN OF GLASGOW.

What do they do?

"The quality of mercy is not strain'd,
"It droppeth as the gentle rain from heaven,
"Upon the place beneath. It is twice blest:
"It blesseth him that gives and him that takes."

Merchant of Venice - Act.IV Sc. 1.

On 11th October, 1936, the Hammermen of Glasgow will have completed four centuries of corporate existence. Shorn of their exclusive privileges, their consistent grip upon the excellencies of craftsmanship, their powerful influence upon the good governance of the City, are they now merely an effete anachronism, dwelling upon their former glories and serving no good purpose in those latter days? What purpose is to be served by becoming associated with such a body except perhaps to indulge a sentimental interest in "old, unhappy, far-off things, And battles long ago".

No effete anachronism doubles its capital in thirty five years by the voluntary act of new members; not sentimental interest in the past but activity in the present is the explanation of a Roll of thirteen hundred members. And the impelling factor is the practice of sympathetic kindly and understanding benevolence in common with its thirteen sisters, finding its highest expression in the united strength of the City's greatest co-operation /

co-operation for "good and pious uses" - the Trades House of Glasgow.

To those outside the Incorporations, it comes with a shock of surprise to be informed that the "Auld Hoose" - as the Trades House is affectionately called - and the fourteen Incorporated Trades which comprise it, distribute by way of pensions and grants a sum of over One thousand pounds every week in the year. The Hammermen play their part. On their Pension Roll they carry the names of over one hundred of their brothers and sisters who receive allowances which amounted for the year 1934-35 to £2,376. The usual pension is £24 per annum. This is paid to members, their widows and their unmarried daughters in the discretion of the Master Court and may be varied or withdrawn at any time. And these grants are made, not as "charity" in the somewhat chilly connotation of that term but as a friendly aid from a brother's hand when times are hard and things go wrong. It is in that spirit, too, that they are received and it is no unknown entry in the Minute Book of the Master Court, and none is recorded with greater satisfaction, than that a pension has been relinquished, with grateful thanks, upon an improvement of circumstances. Pensioners are mostly elderly and several are of great age. And it may well be marked and pondered that, practically without exception, these beneficiaries are drawn from families from whose thoughts was, at one time, far distant the prospect /

prospect of their Craft's helping hand.

On application for a pension being made, the Master Court consider the case. If they resolve to entertain the petition, it is remitted to one of their number to visit and report and if the report be favourable and a vacancy exists, a pension is granted, payable quarterly in advance. In urgent emergency, help is available from the fund known as the "Gill Stoup" kept by the Collector and administered at his unfettered discretion. The origin and replenishment of that fund need not be referred to here - it is sufficient to say that not one penny of its amount is a charge upon the Incorporation or its monies. Funeral grants of modest amount are also given - a survival of the old practice of supplying the use of the Incorporation's mort-cloth for covering the coffins of its members on their journey to their last resting place. Every Autumn, the City pensioners are visited by members of the Master Court - no expedition of espionage, but a friendly call on old and respected connections of the Craft who delight to honour their visitors. The Roll is reviewed after visitation and many touching incidents of courage in adversity and gratitude to the Craft are revealed. The pity is that grants cannot be larger and that the Roll cannot be increased but "cheap money" has its repercussions in unexpected quarters and the only cure is new members and yet more members. It is symptomatic of the relations between the Master Court and the pensioners to recall that until very recent times pensioners /

pensioners were paid quarterly "in new coin" by the Clerk in presence of the Collector quarterly in the Trades House. This was felt to savour too much of patronage and the disclosure of private affairs to others and the pensions are now remitted by post. But many pensioners objected! And their reason was that they missed the personal contact and the friendly hand-shake and kindly word of the Collector.

It would seem scarcely necessary to include this paragraph but for the fact that there are still those who delight to sit in the Scorners' chair. Every member of a Craft must at some time have heard the gibe that the Incorporations exist simply for the purpose of the social joys of the "Deacon's Choosing Dinners". Let it be said once and for all that the Dinners serve their purpose, and a useful purpose, as fraternal gatherings, but that they do not involve the expenditure to the extent of one single brass farthing of Incorporation funds.

And finally, the funds acquired by the dues on entry of new members are administered for one purpose and one purpose only - the assistance of less fortunate members and their widows and unmarried daughters. The Master Court is recruited from men of affairs, accustomed to the exigencies of business and fully conscious of their responsibilities. The investment of the funds is confined to Trust Securities and the expenses of management of a Capital of over £75,000 amount to a little less than one half of one per cent.

As a constituent of the "House" and the premier Craft, the Hammermen take their share in the management and administration of that great benevolent institution which unites in itself the fourteen Incorporations of the City. In addition to Craft pensions, the House grants pensions of its own, but only to those who already enjoy the full pensions of their own Incorporations. It administers such benevolences as the great "Commonweal Fund" and many mortifications and endowments for educational and other purposes. As a factor in public opinion it exercises a quiet and steady influence, no less powerful for being unseen and it has the right, in the person of its head, the Deacon Convener of the Trades, to ex officio representation - like the Merchants House in the person of the Lord Dean of Guild - in the Town Council. The present Deacon Convener of the Trades, Robert Robertson, D.L., LL.D., has reached that high office from the Deacon's Chair of the Hammermen and has the unique distinction of being the only Lord Dean of Guild who afterwards became Deacon-Convener, although on one occasion a Deacon Convener has subsequently become Lord Dean of Guild.

The Hammermen have numbered amongst them in the past many of Glasgow's distinguished citizens - it would, indeed, be invidious to mention individual names - and it remains fortunate in this respect. The number of its Honorary Members has always been severely restricted and the names in that Roll are as follows:- The late Earl of Rosebery (1912); H.R.H. The Prince of /

of Wales (1921); Mr Stanley Baldwin (1930). Mr Henry Campbell Bannerman and Mr Andrew Bonar Law were ordinary members.

But enough has been said to demonstrate that the Incorporation of Hammermen of Glasgow is full of energy and enthusiasm, that it does not weary in well-doing and that its members count themselves as privileged to have their names on its Roll and to take a part in its activities of benevolence.

RATES of ADMISSION.

The following particulars are appended for the information of prospective Members:-

Members may join under one of three categories:-

- (a) At the Far Hand;
- (b) As sons of Members;
- (c) As sons-in-law of Members.

In all cases an applicant must first be a Burgess of the City. When an applicant is not already a Burgess he can be supplied by the Clerk with the necessary Application Form and the Clerk will arrange for the issue of the Burgess Ticket by the Town Clerk. After admission a new Member pays a Matriculation Fee to the Trades House. He also pays Quarter Accounts which represent an accumulation of small dues formerly charged on entry. They are payable to the Incorporation.

At the Far Hand:- Anyone who is neither a son or son-in-law of a Hammerman presents his Application for Membership as a "Far Hand". His payment on entry, or "Freedom Fine" as it is called, is naturally of greater amount than that of anyone enjoying the privilege of entry as a son or son-in-law. Those admitted as sons or sons-in-law are described as being "At Near Hand".

The following are the Rates of Admission:-

- (a) /

(a) At Far Hand

Freedom Fine	£50: -: -
Quarter Accounts	2: -: -
Matriculation Fee	2: 2: -
Burgess Ticket	5:14: 6

Interest:- £2:10/- per year beyond the age of 35.

At Near Hand(b) Sons of Members

Freedom Fine	£10: -: -
Quarter Accounts	2: -: -
Matriculation Fee	2: 2: -
Burgess Ticket - Eldest Son	
(Father living)	£1:16: -
-do- (Father dead)	1: 7: 6
-do- Younger Son	1:18: 6

Interest:- 10/- per year beyond the age of 25

(c) Sons-in-Law of Members

Freedom Fine	£10: -: -
Quarter Accounts	2: -: -
Matriculation Fee	2: 2: -
Burgess Ticket	2: 1: 6

Interest:- 10/- per year beyond the age of 25