Glasgow from 1780 to 1795.

ACCIDENTAL CLUB.

It may be remembered that, before introducing the reader to the Anderston, Hodge Podge, and my Lord Ross's Clubs, we attempted to make him in some degree acquainted with the more salient points of Glasgow history, and with the more striking peculiarities in the habits and manners of her citizens, at the various periods when these fraternities were first established. And, before commencing to speak of other convivial brotherhoods, who began their sittings a few winters previous to the last decade of the eighteenth century, it may be perhaps proper to attempt another brief sketch of the City and its inhabitants, about that *transition* period, when the commercial metropolis of the west made its first great start in progressive population and importance.*

During the forty years that had passed since Professor Simson first met his Club associates in the village of Anderston, and even during the ten years since my Lord Ross's Club first assembled, great changes had been gradually taking place, not only on the outward aspect of the City, but in the manners and tastes of those who dwelt within its borders. A

* Mr Smellie took a census, by order of the Magistrates, in 1791, and the following were the results:—

Inhabited houses within City Royalty and New Town	10,291
Inhabitants in ditto	41,777
Ditto in Suburbs, including Gorbals, Calton, Grahamston, Anderston, &c.	20,076
In whole City and Suburbs	61,853
Country part of Barony Parish	4,330
	66,183

progressive improvement was apparent in everything; but, withal, there still remained so many of the peculiarities and attributes incident to a comparatively small town, that these, when now viewed, through the spectacles of the present day, will be found to realise a sufficiently striking contrast between the Glasgow of 1795 and that of 1855.

Betwixt 1780 and 1795 the City had certainly very much increased in size, and the houses ('bating those of the tobacco lords) had been gradually increased in their dimensions. A manifest improvement, too, had become apparent in the exterior architecture; the streets and thoroughfares were rather better paved, and a commencement was made towards the modern luxury of sewers. A building company, during the course of five years from 1788, had expended no less than £120,000 on new tenements, and the example was soon followed by other wealthy citizens. There were still, however, a few of the houses on each side of the Trongate which had roofs of thatch, while very many of those in Saltmarket and High-street had still fronts of wood.* Along all the leading thoroughfares, proceeding from the Cross, one could still pace under piazzas, secure from rain and from sunshine, although there were already powerful efforts making to have the dingy shops brought out to the front of the street.† In 1795, Hutcheson-street, Wilson-street, John-street, and George-square, were known by the common appellation of "the New Town," as this quarter of the City then really was. Many of the most respectable inhabitants then lived in Charlotte-street, Stockwell, Jamaica-street, Saltmarket and High-street. The high and mighty commercial *dons* generally occupied houses in Virginia-street, Miller-street, Queen-street, and Buchanan-street, and in the three squares, viz.,

* A number of old houses with *wooden fronts* may yet be seen in various closes in the High-street and Saltmarket, and which were at one time possessed by most respectable families. Some of these closes, particularly in the Saltmarket, presented curious appearances. One of them, a little south of St Andrew's-street, on the east side, was usually denominated "Wee hell," three-fourths of it being in a state of complete obscurity.

† On the 14th August, 1793, Sir William Miller and Sir Archibald Campbell, advocates, gave an opinion to the Magistrates, that the proprietors could not bring out their shops to the front of the piazzas. This was afterwards accomplished by an Act of Parliament.

St Enoch's, George, and St Andrew's; but, with the exception of the last, there was not a place of business in any one of those now bustling localities.

St Andrew's-square was at that time the great seat of manufacturing establishments, while almost no places of business were found farther west than Glassford-street or farther north than Ingram-street. With respect to retail shops, it may be truly said that not one of any note was situated to the west of Miller-street.* As yet not a single private house had been built to the west or north-west of George-square; and between Madeira-court and Anderston, grass fields and gardens were all prevalent. Although the manufacture of articles in silver and gold was practised early in the City—(since, by an Act of Council, William Cockburn, goldsmith in Edinburgh, was allowed to exercise his calling in Glasgow in 1660, and in 1716 a sum of £35 1*s* 9*d*, sterling money, was given to James Luke, goldsmith, by the Town for a silver tankard, &c., to be sent to Colonel William Maxwell of Cardonell, for the good service he had done during "the rebellion and confusion,")—still, in 1790, there were, if we omit watchmakers' and those which might be properly designated jewellers' or goldsmiths' shops, only two at all notable in Glasgow, one of which was kept by Mr Adam Graham in King-street, and the other by Mr Robert Gray in Trongate; and, strange to say, the latter silversmith could, in addition to his more valuable wares, always furnish a customer with a cane or an umbrella—the latter luxury, though then a modern invention, being at that time generally made of yellow or green glazed linen. These novelties were also very large, at first with the handle for holding them at top, while the reverse end was pointed with a brass point for touching the ground when walking; and secondly, with a ring at the top by which to hang them; and although they are at present found indispensable to the comfort of every Glasgow pedestrian, they were then

* Up to about the year 1815, the great mart for banking, muslins, books, hardware, hosiery, shoes, &c., might be said to have been the quarter of which the cross was the centre Nobody thought that any good thing could be got beyond this charmed circle.

only to be seen in the hands of a few of the more fashionable of the community.* In addition to the two rather celebrated silversmiths † mentioned, there was at that time a somewhat noted individual, yclept Angus M'Donald, who sold plated goods in great variety, and who besides eked out his business by the sale of tea and quack medicines, more particularly of the famous balm of Gilead.‡ Of apothecaries' or druggists' shops there were, up to the latest time we are attempting to sketch, only two of any great celebrity, and these were kept by Mrs Balmanno §

* The late Mr John Jameson, surgeon, on returning from Paris, in 1782, brought an umbrella with him, which was the first in this city. "Senex" mentions that, about the year 1786 an attempt was made to manufacture umbrellas, by Mr John Gardner, father of the optician; but the article was so clumsy that it did not succeed.

† Previous to 1790, as we have already shown, there was a most respectable firm as jewellers, called Milne & Campbell, in the Trongate. In the *Glasgow Mercury* of March, 1793, we find that their shop had been broken into.

‡ In 1790, among the many advertisements of wares which appear at this time by Angus M'Donald, we find black tea at *3s 8d* to *6s 6d* per lb. and green tea at *6s* to *12s*. His shop was, at first, at the head of Saltmarket, but, latterly, at the foot of Brunswick-place. His porter, Murdoch M'Donald, according to the advertisements, had been cured of every disease by the *use* of the medicaments and electuaries his master sold, and by the *abuse* of the balm of Gilead he did all in his power to intoxicate himself and ruin his employer.

§ This celebrated drug establishment was situated at the north end of the Laigh Kirk-close, at the sign of the Golden Galen's Head. It is now nearly a century since it was first established, and it still continues to dole out pills, potions, and electuaries, in spite of all the opposition it has met with from apothecaries' halls, plate-glass, and large coloured bottles! Although its most palmy days were certainly those when the mother of the late Dr John Balmanno surveyed the salves and tinctures from her stuffed arm-chair, it continued to be well patronised even after her death; and most deservedly so, for while the drugs were perhaps fully as well attended to by two old faithful servants, the poor and the afflicted had the advantage of obtaining the advice of her benevolent-hearted son without fee or reward. In a rather clever satirical work, called "Northern Sketches," in which many of the Glasgow characters of the day are shown up, the Doctor is somewhat unjustly handled. The only part of the picture which is really true is his introduction on the scene. "This, ladies and gentlemen," says the author, "is Dr Quotem, something like a statue, as Pope says, 'stepped from its pedestal to take the air!'" The story goes that Dr Balmanno's father was a painter of a class now extinct. On Mondays he proceeded from town into the country with a pot or two of paint and a set of brushes, and inquired at the country houses if any painting work was needed, returning to Glasgow on Saturday. The Tron steeple having required some painting repair, old Balmanno was employed, and when thus occupied he fell off the scaffold, and was carried into a drug-shop close at hand, kept by the widow of a druggist. She attended the painter, and by careful nursing soon brought him round. His grateful feelings led him to ask her in marriage, and he became Balmanno the Druggist. He acquired property, and had his physic garden off George-street, where Balmanno-street now is. The garden was sold or feued by Dr Balmanno, his son, and the street was called after him. The first

and Mr Wright;* for the other half-dozen small vendors of salts and senna, in Trongate, High-street, and Gallowgate, were of no note or character. The cloth shops, for the working classes and country people, were all on the south side of the Trongate, between the Laigh Kirk-close and the Cross, under what was usually called "the pillars," with a few stray ones about the head of the Gallowgate. For broad cloths, for the better classes, there were only three shops of note, and those were kept by Mr William Aitken, Mr Patrick Ewing, and Messrs Millar & Ewing. The hardware shops were all on the west side of the saltmarket; and among these was that of the well-known Mr James Lockhart, who was, perhaps, one of the very best specimens of the good old-fashioned morality of bygone times;† while on the opposite side of the same street were located all the dealers in ready-made coarse shoes. There was then not a tailor's shop in the whole City; cutters of garments being confined to the upper flats or garrets of houses, and in their art giving little proof of much taste or acquaintanceship with the mysteries of Bond-street.

opponent with which the old Galen's head had to contend was the large wholesale and retail business set up by Dr James Monteath and Mr William Couper, at the north-east corner of Stockwell-street, which continued to maintain a first-rate position till a few leading medical gentlemen joined together and formed the Apothecaries' Hall Company, in a court on the south side of Argyle-street, near the Buck's Head Hotel, whence it was removed to its present site in Virginia-street.

* In 1786, Mr Archibald Wright, or better known as Bauldy Wright, advertises himself as a seedsman and druggist. He was an old Highlander, and the inventor of Wright's powders, "which, if they did no harm, could do nae gude!" His widow was drowned in the Comet steamboat in Gourock Bay.

† In proof of this, the following anecdote has been told of Mr Lockhart:—One day a country girl came into his shop to buy a pair of garters. Having asked the price, Mr Lockhart told her they were fourpence. The girl said, "I will not give you a farthing more than threepence for them." "Weel, lassie, you'll not get them," replied the shopkeeper. Shortly afterwards the girl returned, and said, "I'll noo gie you fourpence." "Gang awa, lassie, gang awa," replied Mr Lockhart, "and no tell lies!" We have heard also an anecdote of another worthy man, who kept a shop immediately adjoining, which at once illustrates the high principle and simple manners of one who lived when profane swearing was but too common. One day, a woman came into the shop of this person, whose son has lately filled an office in the City magistracy, and asked the price of his goods; and on hearing the cost, she cried out at the top of her voice, "Lord, preserve us!" which was no sooner enunciated, than the good religious man touched her gently on the arm, and with a look of kindness, said to her, "It is very good always to pray." "Was *I* praying, Sir?" asked the woman. "Indeed you were; but you might do so more reverently!"

From all that can be gathered on the surface of past society, it appears that trade rather than literature was about this time the peculiar characteristic of the now western metropolis; and, as an illustration of this, it may be stated that in 1793, as in 1779, there were only *two* circulating libraries in the City, the one belonging, as formerly hinted, to Mr John Smith,* in the Trongate, and the other to Mr John Coubrough, in the High-street—the rather greasy *tomes* which these well-known bibliopoles kept for the public use and instruction, consisting chiefly of such novels and romances as were afterwards known under the appellation of the "spawn of the Minerva press." No doubt the student had always the College library to resort to, while, from 1791, the public had access to the valuable stock of rare and curious books which Mr Walter Stirling had bequeathed for the benefit of his native city.†

The quidnuncs of the day, although eager and somewhat violent politicians, had been, nevertheless, for a long period content with three

* Mr Smith's library was commenced in 1753, being only eighteen years after the establishment, in Edinburgh, by Allan Ramsay, of the first known circulating library in Britain. It counted 5000 volumes, and was the first of the kind established in Glasgow.

† Mr Walter Stirling, the founder of this now valuable library, was the son of Dr Stirling, whose father died in 1682 in Glasgow, and who was then looked upon as a "Nathaniel." The testator of the library was born 12th December, 1723, and was baptised by the Rev. John Maclaurin, the minister of the North-west Church, and brother of the celebrated Colin Maclaurin, on the 15th of the same month. Of his early history little is known. He commenced life as a merchant, and became a member of the Merchant's House in 1768, under the designation of a "Home Trader." He appears to have been a man of quiet and unobtrusive manners, while his retired habits may perhaps, in some degree, be attributed to his physical defect of frame—being a hunchback. Walter Stirling was one among the many hunchbacks of the city whom "Jemmy Wardrop," a rather witty and eccentric gentleman of his time, invited as a joke to encircle his dinner table; for an account of which see "Glasgow Past and Present," Vol. I. Mr Stirling's taste as a literary man is shown in his selection of a really scholar's library, abounding, as it does, with some of the choicest and rarest specimens of bibliographical lore. He had, however, one odd peculiarity in his character—a horror of insolvency—which he testified in a remarkable manner in his will; for there, it is expressly provided, that "in case any Director of the Library shall become insolvent, he shall, *ipso facto*, cease to be a Director; nor shall such Director, so becoming insolvent, be again eligible, unless he shall have paid all his debts." We have seen a MS. life of Walter Stirling, by Mr J. B. Simpson, the present Custodier of the Library, from which we have gathered the most of these facts. Mr Walter Stirling lived in Miller-street, and associated with the aristocratic portion of the community.

local newspapers—the *Journal*,* the *Mercury*,† and the *Advertiser*‡—whose editors generally restricted themselves to the chronicling of local events, leaving the graver matters of the state and country to be canvassed by the conductors of the metropolitan press.§

In those days, the chief food of the people was obtained, not in shops, but in market-places. The butter, egg, and poultry market, for example, was held at the Cross. Butcher-meat could be got nowhere, save in the markets in King-street and Bell-street; nor could a single green thing be had, except in the vegetable-market in Candleriggs.‖ The meal and cheese-market was opposite the College; while the fish-market in King-street (at that time but indifferently supplied), was the only place where the tenants of our seas or our rivers could be shown off, with exception perhaps of fresh herrings, the sale of which, during the season, was carried on at the Broomielaw. In addition to the live poultry market at the Cross, there were two or three small *houfs* in Prince's-street for the disposal of dead fowls and game, the latter being then looked on as contraband, and sold and purchased in the same way as smuggled whisky. Good housewives always made their own markets, and rarely trusted to servants to obtain the necessary articles for the consumpt of a family. This arose, perhaps, as much from a greater paucity of servants than is

* The earliest newspaper published in Glasgow was the *Glasgow Courant*, price 1*d* to regular customers, and 1½*d* to others. The first number is dated November 14, 1715. This paper soon changed its name to the *West Country Intelligencer*, and before many months had elapsed disappeared. For at least five-and-twenty years no local paper was printed. The *Glasgow Journal* appeared July 20, 1741, and was followed by the *Glasgow Courant* on 14th October, 1745, which, like its namesake, had but a short existence. The first *Chronicle* commenced in 1766.

† The first number of the *Mercury* appeared on the 8th January, 1778; and on the 9th December, 1794, Messrs Duncan & Chapman announce that the *Mercury*, which had been so long published as a weekly newspaper, would now be published twice a-week, price 4*d*.

‡ The *Advertiser* was begun in 1783, and continued till 1801.

§ The first number of the *Courier* did not appear till 1st September, 1791.

‖ There was about this time an additional market built by the Messrs Thomson in Low John-street, in which butcher meat was sold below, and poultry and eggs up stairs. It did not, however, succeed, and about 1794, it was sold and converted—the lower floor into a colour warehouse, and the upper into the Andersonian Lecture room. It was here that Drs Garnett & Birkbeck, and afterwards Dr Ure, lectured.

now to be found in such establishments, as from a regard to economy. As there was as yet no water in the City, except what was to be had from public and private wells, the servants, also, had more to do than those now-a-days, when everything is brought to their hand without trouble. Going to the well was at least a daily duty; and on Saturday nights, when the Sunday's water must be also laid in, on which occasions there was always a crowd round the large double-headed pump at the West Port, hours were sometimes consumed before the girl's *turn* arrived to draw water. But although during this long time each house was deprived of the attendance of a servant, it is certain that she herself was not idle—at least with her tongue. It was, in fact, around this much-frequented fountain that the whole gossip of the town was retailed, and where what were vulgarly known as "clashes" were put into general circulation!*

As travelling before 1790 was but in its infancy in Scotland, it could not be expected that, even with all the patronage offered by the English bagmen, when waiting on their Glasgow customers, there could be much demand for inn accommodation. The fact is, that up to the year 1755, when the Saracen's Head Inn was erected in the Gallowgate, on the ancient site of the "auld kirk-yard" of little St Mungo, near the Gallowgate Port, there was really no place for the accommodation of respectable strangers or travellers, save in the hostelries of those stablers where "entertainment" was alone offered and obtained, according to the phraseology of the period, for "men and horses." The establishment of this once celebrated hotel was indeed an era in the history of Glasgow—associated as it is with the recollection of the doings of the Lords of Justiciary, who so long held their levees, and gave their dinners, redolent of claret—of the whims of the sporting Duke of Hamilton, when waiting on the

* The ancient West Port well was a heavy stone-built fountain, from twelve to fourteen feet high, situated between the south-west corner of Glassford-street and the now changed Black Bull Inn. Denholm mentions that, in 1803, there were drawn on an average 5850 gallons of water daily from this well.

chances of a "main" at the cockpit*—of Dr Samuel Johnson, and his biographer, Bozzy, when returning wearied with their Hebridian wanderings, and thankful to have at length escaped from Highland hospitality and peat smoke ;† and, though last not least, two events which of all others then marked the onward progress of the City—the marshalling of the procession to lay the foundation-stone of the Jamaica Street Bridge, formerly alluded to, but now swept away—and the first arrival of the London mail-coach with four horses, which took place on the 7th July, 1788, a vehicle now also sent to the tomb of all the Capulets by the introduction of railways.‡

About this period which we are attempting to describe (we mean between 1790 and 1795), there were only four hotels of respectability in the City, and these were the "Black Bull,"§ "Buck's Head,"‖ "Star,"¶ and "Ton-

* In 1783, there was a celebrated cockpit at Rutherglen Bridge, kept by a Joseph Payne. In the *Mercury* of 26th June, an advertisement appears, stating that "there will be there, on the 11th July, fought for, a *high-bred mare*, by sixteen cocks, and by way of Welsh Main. Four pounds twelve the highest in weight."

† Boswell says, that on their arrival at the Saracen's Head Inn, Dr Johnson "put his leg upon each side of the grate, and said, with a mock solemnity, by way of soliloquy, but loud enough for me to hear it, 'Here am I, an *Englishman*, sitting by a *coal* fire!'" On the following day, some of the College Professors, consisting of Drs Stevenson, Reid, and Mr Anderson, breakfasted with the great lexicographer. In the first edition of this work we unfortunately gave insertion to a note, from Croker's first edition of "Boswell's Life of Johnson," respecting Adam Smith, which has fortunately turned out a *Myth*.

‡ It may be curious to state that, in the year 1763, there was only one coach to London from Edinburgh, which set off once a month, and was from twelve to sixteen days on the road. In 1783, there were fifteen a-week, and they reached the capital in four days. In 1786, two of these stage-coaches reached London in sixty hours, by the same road that required eleven to eighteen days to complete the journey in 1763!

§ The Black Bull Inn (in 1851 discontinued as a hotel) was advertised to let in January, 1786. Besides having then a large hall, it had a dining-room, eleven parlours, eighteen bed-rooms, and stables for forty horses.

‖ When the Buck's Head, which was formerly the mansion-house of Provost Murdoch, and thereafter that of the Hopkirks of Dalbeth, was first established, it appears to have been rather a humble hostelry. The following advertisement, as given in 1788, at once testifies this:—"C. Macfarlane, Buck's Head Inn, has an ordinary every day at his house, at three o'clock; charge, 8*d* per head."

¶ The Star Inn, which formerly stood on the site of the present Bank of Scotland, was taken by Henry Hemming in 1795. The stables attached could accommodate seventy horses. Mrs Hemming was succeeded in the Star by Mr John Gardner, and he by Mrs Younghusband, whose pretty daughter won the admiration of many a sighing swain, till at length she found one she could love, and was married.

tine;" but perhaps these four, had it not been for the public dining qualities of the citizens, might have been found even more than sufficient for the business, when it is further considered that the London mail-coach arrived before breakfast on the third day after leaving the English capital; that there was only one conveyance every three days to Stirling; and, what is perhaps more astonishing still, that, even so late as 1792, there were only a couple of diligences and three heavy coaches to Edinburgh, and so slow was their speed that the passengers who took advantage of them were obliged both to dine and drink tea on the road; while one was so accommodating as to offer, "if taken in full, to set out at any hour the company chooses!"*

* One coach started from the Black Bull Inn every lawful day at eight morning, and arrived at John Cameron's, Grassmarket, at six o'clock. The other two got over the ground rather quicker, but to go to Edinburgh was to consume a day. From what Mr Robert Reid has said, who, under the assumed name of "Senex," has preserved so much that is really valuable connected with the social condition of Glasgow, it appears plain that considerable progress had been made, in 1790, in the rapidity of travelling between Edinburgh and Glasgow. In the summer of 1784, when he first visited the Scottish metropolis, we find that the "Edinburgh Diligence" set off daily from the Saracen's Head Inn, Gallowgate, at seven o'clock in the morning, and arrived in Edinburgh at eight o'clock at night. The following is a brief account of his journey:—"As we passed," says *Senex*, "along the Gallowgate, we came to the quarters of Gabriel Watson, who was then unloading the great Newcastle waggon. This was a ponderous machine, with six broad wheels, and drawn by eight horses. It generally carried a great portion of the Glasgow linen and cotton manufactures to the London market. It travelled at the rate of twenty-five miles per day, and was three weeks upon the road between Glasgow and London, resting always on Sundays. It was said that the first trip which Mr John M'Ilquham made to London was in this conveyance. After passing Gabriel Watson's quarters, we soon arrived in sight of the noted sign of the Saracen's Head, and truly a frightful fellow he was, with his truculent countenance, glaring eyes, his hooked scymitar, and crimson Eastern dress. The horses being now harnessed, and our luggage strapped and secured on the top of the diligence, we fairly set off for the great town of Edinburgh. Coachie, however, did not show much diligence in the use of his whip, for we travelled very slowly—not more, perhaps, than six miles in the hour; and whenever any little eminence occurred, the horses were allowed to take a comfortable walk to its summit. We arrived at Cumbernauld shortly after nine o'clock, where we stopped upwards of an hour and a-half, in order to give us time for breakfast, and allow a little rest and a feed to our horses, they being destined to carry us forward another stage. About two o'clock we arrived at Linlithgow; and after a very comfortable dinner there, we again took our seats, expecting to get a little quicker forward, seeing that the horses were now changed, but in this we were disappointed, for we just proceeded at the former jog-trot pace for a couple of hours or so, when we stopped at an inn upon the road, where the horses were fed, and got a long rest, to enable them to finish the remaining

While, to the bad roads throughout the country, and to the unostentatious habits of the citizens, may be justly attributed the limited use of stage-coaches and private carriages, it must, however, be recollected that the same causes gave encouragement to the keeping of riding-horses. The fact is, that at this period of Glasgow history there were more riding-horses nightly stabled in the City, in proportion to the population, than there are at this moment; for, without a horse, who could either visit or carry on business beyond the boundaries of the town? Horsemanship was, therefore, practised both by "gentle and semple;" and although, in most instances, the town equestrians gave but sorry tokens of an acquaintanceship with the precise directions laid down by Gambado, still there were a few who were quite alive to the common rules of the manège, and the joyous excitement and firm seat of the chase. It appears that, so early as 1771 a pack of hounds was kept by certain of the Glasgow worthies, and in a manner, too, that would not have disgraced the master of many of the most crack kennels in England. The pack to which we allude was called "the Roberton Hunt," or "the Glasgow Hounds," and seems to have originated in a meeting which took place on the 8th April, 1771, at which Messrs John Orr, John Baird, and Robert Dunsmore were present; and on which occasion certain regulations were agreed on, the chief of which were that Captain Roberton was appointed master for the year, and Mr Matthew Orr, treasurer, and that the Hunt should have a uniform, which was fixed to be "a dark brown frock, of hunters' beaver, made without lapelles, and to button at the sleeves, with a waistcoat of the same cloth, with lapelles, and lined with white shag—both to have plain silver buttons." It was also agreed to appoint, as was then wont in other parts of the country, a regular earth-stopper, who, in addition to his wages, was to have "a coat and waistcoat of green cloth, with red

stage of our journey. In the meantime, while the horses were thus resting and feeding we had our tea, and spent the time in the best manner we could, but rather tired at the delay. Being again seated, as before, we drove on, and were finally set down safely in the Grassmarket of Edinburgh about eight o'clock at night."

cape, and two pairs of plaiding breeches, and a leather cap;" and to this important office Thomas Greer was nominated. A kennel was afterwards erected; and on Thursday, the 17th November, the first *meet* took place, when a fox was found at Hamilton Moor, and was duly killed "above ground."*

Among the first rules of the Hunt we find the following:—That each member shall pay a guinea to defray contingent expenses; that a board shall be made of an oval form, to enlarge the dining-table at Bothwell; that the treasurer shall bespeak four delf-bowls, to make a bottle of rum each, with *The Roberton Hunt* written on them; that the treasurer shall send up six or eight gallons French brandy, put into a Dutch case, and shall also send up a hogshead of London porter, six dozen strong beer, five dozen port wine, and one dozen sherry; that the first hunting meeting shall begin on the first Glasgow Fast-day; that all the members be obliged to take off the uniform from Mr James Hamilton, and that no member shall appear in the field without it, under a penalty of one guinea for each offence; and, in fine, that Alexander Gray shall, each day during the meeting, provide a dinner at thirty shillings, for which each of the gentlemen shall pay two shillings—if the number does not amount to fifteen, the difference to be made up to Gray by the treasurer, and if they exceed that number, the money to be disposed of as the members shall think proper. Connected with the future history of the Glasgow Hunt, it may be mentioned that, on the 1st November, 1779, a fox was found

* The following is a list of the Roberton Hunt, taken from the diary of the late Mr Orr of Barrowfield:—

Captain Roberton, *Preses.*
Messrs John Baird.
" John Bogle.
" Archibald Bogle.
" Allan Scott.
" Andrew Houston.
" Andrew Leitch.
" Robert Dunsmore.
" John Orr.
" Robert Dreghorn.
Mr William Bogle.
Captain Stuart.
Messrs Mathew Orr.
" Thomas Houston.
" George Buchanan.
Sir Thomas Wallace.
Messrs Thomas Dunlop.
" John Stuart.
" James Dunlop, Carmyle.
" Jas. Dunlop, Househill.
" Robert Muirhead.
" Bruce Campbell.
Captain Napier.

at Tollcross, at nine o'clock, and was followed till half-past four in the afternoon. He crossed the Clyde three times, ran over a great tract of country, and at last got to ground in Hamilton Wood. The chase could not be less than fifty miles. This great run recalls an unfortunate occurrence which took place some time afterwards, when Mr Struthers, in following hard after the pack, came to the Clyde, near Bothwell, which was at that moment swelled with rain, fearlessly leaped into the stream, and urged the huntsman to follow, which he did with hesitation; the consequence was, that Mr Struthers and the huntsman's horse with difficulty reached the opposite bank, but the huntsman and Mr Struthers' horse were drowned.

If, from the lack of travellers, the Glasgow hotels were limited in number, it is certain that, from the afternoon convivial and club-going propensities of the inhabitants, the taverns, even so far back as 1780, were by no means scarce. The best frequented and most celebrated were situated in the High-street, Saltmarket, and Gibson's-wynd, or Prince's-street. There were, however, also the *Black Boy* in the Gallowgate, *Jane Hunter's* in the Trongate, *Lamont's* at the head of the Stockwell, and the *Bacchus* in the Laigh Kirk-close.* The leading oyster-house in the town was kept by a Mrs M'Alpine, Iron Ravel-close, north side of Trongate; and as shell-fish were looked upon, no doubt from their scarcity and costliness, as rather an aristocratic indulgence, the house was necessarily patronised by not a few of the Corinthian order of Glasgow citizens. The more common supper dishes of tripe and cow-heel could only be obtained from a couple of "gaucy goodwives," who long retained the monopoly of *monieplies* in the Bridgegate.†

* In 1799, Mrs Lamont has the following advertisement:—"Soups from 12 till 2 daily. Hams at any time." This tavern was afterwards kept by one called M'Pherson, otherwise denominated "Major M'Pherson," after the very popular song of the period, "Major M'Pherson heaved a sigh." In 1800, the frequented change-house on the west side of the Laigh Kirk-close, is advertised to be let; and, as an inducement for a good tenant, it is stated that "the close is very soon to be widened into a handsome street"—an improvement which, up to this day, has not been carried out.

† In earlier times tripe and cow-heel were hawked through the streets in the evenings; the vendors crying at the top of their voice, "*Nouts' feet and cow painches!*"

For a few years previous to 1790, and for many years thereafter, the fashionable lounge was on the north side of Trongate, from the Cross as far west as the south end of Queen-street; and there it was that many a young lady gained the envied notoriety of becoming a town and club toast. The Green, now so deserted by the wealthy, was then much frequented as a fashionable promenade, both by ladies and gentlemen. At that time the smoke nuisance did not at all exist, for there was not a single steam-engine nearer than the Govan Colliery, then known by the startling title of "the Fire-work," and which was situated at a considerable distance beyond the now demolished mansionhouse of Little Govan.* The verdure of the public park, and the foliage of the elm and beech, were then in all their pristine beauty, and pedestrians in summer could at that time enjoy a promenade almost round the whole park beneath the canopy of a wide-spreading double row of trees.† The cows there pastured were milked chiefly at the south ends of Saltmarket and Charlotte-street; and thither were attracted, in the mornings and evenings, the nursery-maids and children, armed with their tin jugs and bits of bread, to enjoy warm milk from the cow. "Arn's Well"—which then, as it does still, poured out a stream of the purest water, and which was encircled with a large clump of fine alder trees, alas! now no more,—was a favourite trysting-place with the lovers of those who went to draw water. At that time, too, the Green had sufficient *hazards* for the golfers; while down the centre of it meandered a small burn or rivulet, fortunately as

* The first steam-engine in Glasgow for moving machinery was made by Mr Robert Muir, and was put up in Messrs Scott & Stevenson's mill at Springfield, exactly ten years after Boulton & Watt obtained their patent.

† There was at this time a fine row of venerable spreading elms, which extended from the entrance of the Green, at the south end of the Saltmarket, along the northern boundary wall to near Craignestock, some of them 3 feet in diameter. Age and the axe by degrees thinned them, and when Monteith-row was opened, they almost all disappeared. The famous "Bowling-tree" then stood in all its primeval glory, near the middle of the low Green, but ultimately fell a sacrifice before the *uprising* of that part of the park. There were also two stately thorns which reared their heads in King's Park, and which were known by the appellation of the "King and Queen's trees." Many a boy clambered to their tops to witness the Regimental Reviews on the birthdays of George the Third.

yet unpolluted with the thousand and one impurities which at present poison every stream connected with the City, and which threaten to render even the once pellucid Clutha a pestilential canal.

While the Green consequently offered at this time a pleasant and healthful promenade to all classes of the community, it also afforded the only facility which a town without soft water had for washing the clothes of the inhabitants. If it was necessary, even for proper domestic ablutions, to carry water from the Clyde to every house that could afford to employ either their own servants or others for this labour, it was certainly almost the universal practice, in well-regulated families, to have their regular washing-days, on which occasion the servant-maid was despatched early of a morning to the public Washing-house, to perform what is now done in a washing-house attached to every modern domicile. This important public establishment was then situated near the spot where Nelson's Monument now stands, and was amply supplied with all the requisites for cleansing purposes; and here daily might be seen congregated—provided any man had the courage to encounter the tongues or the suds of the washerwomen—some hundred strapping nymphs, many of them well worthy of becoming, in form at least, the worthy attendants of any modern Diana, though it may be doubted if they would have all as religiously stuck to their creed as their mythical predecessors! In those times, the washing-day was one which was always regarded with dread by every husband who liked the comforts of his own domestic circle, for on such occasions nothing was to be obtained at home, and it was almost the universal practice of such to palm themselves on their friends, with the excuse that "their wives had a washing." *

* As a proof of the universal discomfort of washing-days, it has been told of a vain Paisley bailie, whose cranium doubtless had a larger bump of ideality than of conscientiousness, that having been asked, as a joke, on his return from London, whether or not he had seen George III., and whether he had been invited to the palace to dine, coolly replied, "On course, I saw the King, and, while he was very happy to see me, added that he was very sorry indeed to say that he could not ask me that day to my dinner, as the Queen was thrang wi' a washing!"

If the better classes were thus obliged to send their clothes to the public Washing-house to be purified, it was to the lower Green, then covered with thick grass, that the housewife or sister of the labouring man carried her burden of soiled linen or cotton to be washed and bleached. Then, along the side of the river might be seen, in fine weather, the smoke of a hundred black pots, placed in the interstices of a wall that ran along the margin of the Clyde, and from which the hot water was transported by each washer to her own tub. It was indeed a curious as well as pleasing sight to look upon this large city bleaching-field, particularly when a dozen of tubs were being used for what was designated "tramping clothes," or, in other words, when many couples of well-made happy-looking girls, kilted above the knees, waltzed, if not with the grace, at least with the agility of the best *danseuse* at the Opera.* In the words of the author of "the Siller Gun," it might be truly said :—

> "Whae'er has dauner'd out at e'en,
> And seen the sichts that I hae seen,
> For strappin' lasses tight and clean
> May proudly tell—
> That search the country, Glasgow Green
> Will bear the bell!"

† In 1789, Lackington, speaking of this Glasgow practice, says :—"Having both read and heard much stated of the manner of washing their linen, which, I must confess, I could not credit without having ocular demonstration. During my continuance at Glasgow, curiosity led me to the mead by the river side. For the poor women here, instead of the water coming to them as in London, are obliged to travel, laden with their linen, to the water; where you may daily see great numbers washing in their way, which, if seen by some of our London friends, would incline them to form very unjust and uncharitable ideas of the modesty of the Scottish lasses. I had walked to and fro several times, and began to conclude that the custom of getting up tubs and treading on the linen, either never had been practised, or was come into disuse; but I had not waited half an hour when many of them jumped into the tubs, without shoes or stockings, with their shift and petticoats drawn up far above the knees, and stamped away, with composure on their countenances and with all their strength—no Scotchman taking the least notice or even looking towards them, constant habit having rendered the scene perfectly familiar. On conversing with some gentlemen of Glasgow on this curious subject, they assured me that these curious laundresses were strictly modest women, who only did what others of unblemished reputation had been accustomed to for a long series of years, and added, that any other time a purse of gold would not tempt them to draw the curtain so high."

While the respectable classes of the community took pleasure in a lounge on the Trongate, and a promenade in the public Green, they also patronised the assembly-room, the circus, and the theatre. At the period we are attempting to illustrate, the new temple of Terpsichord, in Ingram-street, was not built, and consequently the reel and country dance of the *beau monde* were still indulged in at the Tontine.* The circus was then in Jamaica-street, and the theatre stood in Dunlop-street, on the site of the present elegant structure; and, from the great patronage bestowed on the arena as well as the stage, it has been alleged, and perhaps with some truth, that the equestrian and histrionic talents of the *artistes* employed were of a higher order than are now to be found in these days of almost universal progress.†

There is certainly nothing more remarkable in the history of Glasgow, during the sixteenth and seventeenth centuries, than the mental and bodily thraldom in which the Presbyterian Church held the people—a thraldom, be it remembered, however, to which they almost universally submitted, under the belief that they were thereby serving and doing honour to God! From the year 1583 down to the close of the seventeenth century, the Kirk-Session of Glasgow in fact ruled with an iron hand, and assumed to itself a power far superior to that of the Magistrates. Their enactments were not limited to ecclesiastical matters, but applied to the every-day concerns of commercial and domestic life. While they exercised a scrutinising surveillance over the morals of the

* The scheme for building the Assembly-rooms in Ingram-street, instituted in 1790, was divided into 267 shares at £20 each, amounting to £5340. For many years these rooms were patronised by the Glasgow aristocracy, both in dancing and music; but within these few years the building has been converted into an Athenæum and reading-room.

† In 1752, a temporary theatre was fitted up against the wall of the Bishop's palace, which in 1754 was demolished. The first regular theatre built in Glasgow was in Alston-street in 1762, which was burned on 5th May, 1780; the second was erected in Dunlop-street, and was begun on 17th July, 1781; the third, in Queen-street in 1804, which was burned in 1829; and the fourth, on the site of a former one in Dunlop-street, which is now allowed to be one of the handsomest out of London. In 1793, the celebrated Messrs Lewis and Palmer, and Mrs Esten, Mrs Bland, and Mrs Billington walked the boards of Dunlop-street Theatre. — See "THEATRICALS IN GLASGOW," in a subsequent part of this volume.

citizens, they likewise interfered with or attempted to change their innocent habits and amusements. In short, they exercised a tyranny—if not physically, certainly mentally—over the people, little inferior to that which the Spanish Inquisition wielded over its deluded votaries. Like that secret conclave, too, they for a long time carried on their sittings in secret, for we find on the 24th October, 1588, the Session enacted, that "to prevent their deeds and acts being publicly known, the whole elders and deacons are sworn with uplifted hands to reveal nothing that shall be voted in the Session nor the voters." The *bitter* observance of the Sabbath, and the sin of incontinence, afforded this clerical conclave abundant matter for legislation and edicts, and accordingly we find, for the long period of more than a century, that their minute-books are crowded with enactments in relation to the one or the other. That the members of the Kirk-Session, however, only carried out to the letter the sentiments of the great bulk of the people who then resided within the precincts of Glasgow, will scarcely be denied; at the same time it must be conceded, that while each and all of this ecclesiastical court and its subjects cried out for liberty of conscience, neither had one particle of toleration for the honest opinions of those who differed from them. Presbyterian dogmatism was the order of the day, and the dicta of the ecclesiastical council of the City of St Kentigern were as submissively obeyed by its inhabitants as were the edicts of the Councils of Nice or Trent by the widely spread abettors of book and bell.* The business of

* The following extracts from the Session Records will fully corroborate what has been stated:—

14th Nov. 1583. The Session enacts "that there should be no superfluous gatherings at banquets or marriages; that the price of the dinner or supper should be 18*d.*, and persons married should find caution to that effect."

28th Nov. 1583. "That the booth doors of all merchants and traffickers be steekit on Wednesdays and Fridays in the hour of sermon, and that masters of booths keep the hour of preaching under the penalty of £20, without a lawful cause admitted by the Session. No flesher to kill meat in time of the preaching on week-days."

26th Dec. 1583. Five persons were adjudged "to make public repentance because they kept the superstitious day of Yule, or Christmas, and the baxters were ordered to be inquired at when they baked Yule bread"

17th Jan. 1590. The Brethren interpret the Sabbath to be from sun to sun; no work to be done between light and light in winter, and between sun and sun in summer. On the 18th Aug. 1610, the Brethren change

kirk-going and the time spent in listening to sermons, appear to have been a most serious matter about the second decade of the seventeenth century, for we find that the General Session on the 5th April, 1621, appoints "the new kirk to be opened at five hours in the morning and

their views, and declare "the Sabbath to be from 12 on Saturday night to 12 on Sunday night." Which are right?

In 1595, "the Session directed to go through the town that there be no bickering nor plays on Sundays either by old or young. All games such as golf, alley, bowls, etc., are prohibited on Sundays, as also no person to go to Ruglen to see vain plays on Sunday."

In 1599, the Session enacts that whoever shall be chosen Provost or Bailies after this, shall be enrolled as elders of the Kirk for the time to come.

In 1600, the Session ordains the Deacons of the Crafts to cause search for absents from the Kirks in their Craft of all the freemen, the one-half of the fine to go to the Kirk and the other to the Craft. The same year "searchers are directed to pass on the Sabbath into the houses to apprehend absents from the Kirk."

In 1601, the Session "discharges all speaking ill of the dead, or of casting up the faults of the dead who have suffered for their demerits to the living, under pain of standing two days at the pillar, and fined *at the will of the Session.*"

In 1604, the Session appoints a wardhouse to be made in the Blackfriars steeple for the confinement of offenders. It appears that one person was *steepled* about this time for eight days, nothing being allowed to the *steepled* but "bread and water." In 1634, the ordinary prison for Kirk delinquents was the back gallery of Blackfriars Kirk.

In 1640, the Session ordains "that all masters of families shall give account of those in their families who hath not the Ten Commandments, Lord's Prayer, Creed, etc., and that every family shall have prayers and psalms morning and evening." Ports to be shut on the Sabbath day at 12 o'clock; to observe that no traveller go out or come in the town, and watchers to be set where there are no ports.

In 1642, the Session "directs the Magistrates and Ministers to go through the streets on the Sabbath nights, to search for persons who absent themselves from church—the town-officers to go through with the searchers."

In 1643, the Session appoints some of their number to go through the town on the market-day, to take order with "*Banners* and *Swearers*. Swearers to pay 12*d* of fine."

In 1644, the Session directs "that the Magistrates shall attend the tables at the Communion in the Hie Kirk, and keep order."

In 1645, no horse meat nor any other thing be cried through the streets on Sabbath, and that no water be brought in after the first bell to the forenoon sermon.

In 1648, all keeping of cattle out of doors on Sabbath, except by the Town herd, forbidden on pain of censure.

In 1652, the Session appoint a clandestine committee to go about searching for persons who sell milk on the Sabbath—the committee to be four elders, and they to get two pence a-week from the treasurer.

In 1691, those who wander on the Sabbath, or stand before the door, will be called before the Session.

In 1698, the Session recommends to the elders and deacons, two and two, to search the change-houses in their proportions on Saturday nights at 10, and dilate drinkers and houses to the Magistrates.

For the sin of incontinence the punishments enacted by the Session were very severe towards the poor, and very partial towards the rich.

In 1586, the Session enacts "that the punishment for adultery should be to satisfy six Sabbaths at the pillar, barefoot and

closed at nine at night for the summer half-year, and for the winter from seven in the morning to five in the evening." What the worthy "Kettle-drummles" of those days could find to say to their listening flocks during such long diets, it is difficult to conjecture, but that edicts should thereafter have been issued against "women sleeping their way in church," may be easily imagined.*

Whether the more common practice with many, of lamenting over the obvious degeneracy of the present times when compared with the strict observances of a past age, has or has not anything to recommend it, we shall leave to others to determine. One thing, however, is plain, that whatever may have been the conduct of the people of Glasgow during a period considerably anterior to 1780, the City churches during the fifteen closing years of the last century, were by no means so well-attended as

barelegged, in sackcloth, also be carted through the town."

In 1594, the Session enacts "a cart to be made to cart harlots through the town, appoints a pulley to be made on the bridge, whereby adulterers may be ducked in the Clyde."

In 1599, the two midwives in the town are discharged to go to any unmarried woman till first they signify the matter to some of the Ministers or Magistrates in the daylight; and if it be in the night time, that they take the oaths of the said woman, before they bear the bairn, who is the father of it, as they will be answerable to God and the Kirk.

In 1605, the Session enacts that all fornicators should not only pay their fine, but stand one Monday at the Cross with a fast band or iron about their craig, and a paper on their forehead, and without cloak or plaid.

In 1621, the Session pass Dr Ross, trilapser in fornication, having paid 100 merks to the poor; also an honest young man, take 40 merks from him for the poor, repentance and all.

In 1643, adulterers were imprisoned, and banished out of town on a cart, with a paper on their face, to stand in the Jugs three hours, and to be thereafter whipped.

In 1647, two hair gowns are bought for the use of the Kirk.

In 1665, the West Session resolves that so long as the English continue in town, they will put no person upon the pillars, because they mock at them.

In 1725, the Session enacts that "the elders and deacons go through their proportions, and take notice of all young women that keep chambers alone, especially them suspect of lightness, and warn them that they will be taken notice of, and advise them to get honest men, or take themselves to service."

* "The Session enacts that no women, married or unmarried, come within the kirk-doors, to preaching or prayers, with their plaids about their heads, neither lie down in the kirk on their face in time of prayer, with certification, their plaids shall be drawn up, or they raised by the beddal. The Session, considering that great disorder hath been in the kirk, by women sitting with their heads covered in time of sermon, *sleeping their way*, ordains intimation to be made that none sit with their heads covered with plaids in time of sermon."

they had been or are at present, at least by those who prided themselves on their "gentility."* However indecorous it may be thought by some to say that there is a fashion even in religion, it is certain that the duties of the Sabbath-day were not then so strictly practised as they had been and now are by the better classes, and that Sabbath desecration, as some consider certain practices to be, was then pretty generally indulged in by the young and fashionable portion of the community. In fact, a rather reckless neglect of Sunday observances was about this time the almost universal attribute of a man of fashion; and it may be easily believed

* The religious feelings of the people of Glasgow during the first half of the last century, are well illustrated in many diaries which were kept by certain of the citizens. I particularly allude to two which I have lately seen in MS.; the one written by an ancestor of Mr John Loudon, insurance-broker, and the other by Mr George Brown, an ancestor of Mr Young of Blytheswood-square. The latter, born in 1720, and educated at the College of Glasgow, was some years in the Town Council, and was several times Dean of Guild. His diary, which is principally a journal of his progress in religion, is interspersed with notices of passing events; it commences in October, 1745, and is pretty complete up to 1747. The first extract gives a picture of the manner in which a Sunday was spent in Glasgow in those days.

"Sabbath-day, Nov. 10, 1745.—Rose about seven in the morning—called on the Lord by prayer—read the 9th chapter of Job—then attended on family worship, and again prayed to the Lord for his gracious presence to be with me through the whole of the day, and went to church at ten of the clock—joined in the public prayers and praises in the assembly of his saints—heard the 17th chapter of Revelations lectured upon, and sermon from the 81st Psalm, 13th and 14th verses. In the interval of public service I thought on what I had heard, and wrote down some of the heads of it; went again to the house of the Lord, and heard sermon from the same text—came home and retired and thought on the sermon. About five at night joined in family worship, and afterwards supped—then retired again and wrote down some things I had been hearing—then read the 9th chapter of Romans, and prayed; after this I joined in social worship a second time, and went to keep the public guard of the City at ten o'clock at night."

Thus it appears that, besides his private devotions, this worthy merchant heard two sermons and a lecture, and attended family worship three times! The second extract gives a curious insight into the character of his religion:—

"For these two or three days," says he, "I have been in much perplexity concerning my duty with respect to the rebellion; whether I was called to rise up in arms in defence of my religion and liberty, and go on my own charge to Stirling, or elsewhere, as a volunteer for that end or not. The reasons that sometimes inclined me to one side, and at other times to the contrary, I design to write down in full, if the Lord will, afterwards."

This "afterwards," like most of our more convenient seasons, seems never to have arrived, at least there is no trace of it in the MSS. Mr Brown, however, did go to Falkirk, but in the matter of *arms*, the only thing he took to, like the rest of his party, was "his heels!"

that the example was pretty generally followed by those who were desirous to follow in the aristocratic wake. Notwithstanding all that has been said to the contrary, the churches, in proportion to the people, were then far fewer in number than they are at present. Dissent* was as yet at a discount, so far as regarded numbers and churches, and the whole kirks and chapels connected with the then dominant Establishment in the City and Barony numbered only eleven.†

If there was now less sessional interference with the conduct and far less puritanical strictness about the religious observances of the people than in a former age, there was also less superstition. Although some of the more aged yet believed in the existence of warlocks, witches, and ghosts, and could almost approve of, or at least remember the approval of their parents, regarding the sentence of the last witch that was burned in Renfrewshire, still such things were regarded rather by the manhood of the period as a myth than a reality.‡ In the minds of the domestic ser-

* The first Secession Church opened in Glasgow was by the Rev James Fisher, in 1741. There were two pillars within this church, in Shuttle-street, from which an arch sprung that supported the roof, and which were popularly named "Ralph and Ebenezer Erskine."

† Contrasted with the religious feeling and practice of even thirty years previous to 1790, it may be truly said, that the attendance in the church was greatly neglected, particularly by the men. Families began to think it *ungenteel* to take their servants to church with them; the streets were not, as formerly, deserted during the hours of public worship, and even the evenings were frequently loose and riotous. Family worship was little practised. Visiting and catechising were little followed by the clergy; and church censure, so much in vogue during a century before, was disused, and the cutty-stool was fairly kicked out of every fashionable church and chapel. At the census of 1851, there were no less than 143 places of public worship within the boundaries of Glasgow, affording sitting room for 114,278 persons; and it was calculated that, deducting the Catholic inhabitants, there were only about 250,000 Protestants to be provided for.

‡ As a picture of the barbarous infatuation and ignorance of former times in Scotland, with respect to witches, we give the following extract of the sentence pronounced against five poor women at Borrowstounness, December 19, 1679:—

"Forasmeikle as Annabill Thomson, widow, in Borrowstonnes, Margaret Pringle, relict of the deceasit John Campbell ther, Margaret Hamiltown, relict of the deceist James Pollwart ther, William Craw, indweller ther, Bessie Wicker, relict of the deceist James Pennie ther, and Margaret Hamilton, relict of the deceist Thomas Mitchell ther, prisoners in the Tolbuith of Borrowstonnes, are found guiltie be ane assyse, of the abominable cryme of witchcraft, committed be them in manner mentioned in their dittages, and are decerned and adjudged be us under subscrybers, Commissioners of Justiciary, specially appointed to this effect, to be taken to

vants, however, drawn, as these drudges chiefly were, from the country and from the Highlands, there no doubt still lingered many superstitious prejudices, and many odd customs, and on certain days and under certain circumstances these not unfrequently peeped out. They could not easily forget that, in the distant parishes to which they might belong, it was considered indisputable, when a child fell into a weakly state, and when a cow lacked milk, or when a horse had taken the *batts*, that the cause was invariably traced to some evil eye, and that some active step was necessary to be taken to remove the incantation. The clicking death-watch

the west end of Borrowstonnes, the ordinar place of execution ther, upon Tuesday the twentie-third day of December current, betwixt two and four a'cloak in the efternoon, and there be wirried at a steack till they be dead, and thereafter to have their bodies burnt to ashes. These therfoir require and command the baylie principal off the regalitie of Borrowstonnes, and his deputts to see the said sentence put to dew execution in all poynts, as yee will be answerable. Given under our hands, at Borrowstonnes, the nynteenth day of December, 1679 years,

W. Dundas.
Rich. Elphinstone.
Wa. Sandilands.
J. Cornwall.
J. Hamilton."

In order that a more distinct idea of trials for witchcraft, as then conducted, may be conveyed to the reader of the present day, we subjoin the following short account of a trial before the High Court of Justiciary, and an extract of the indictment. Ten women were accused of witchcraft. The facts from which the crime libelled was inferred were pretty much the same. The indictment against one of them is as follows:—

"Nevertheless ye are guilty of the said crime, in so far as, about two years since, ye the said Isobell Elliot, being then servant to Helen Laing in Peastown, an witch, ye at her desire staid at home from the kirk, and was present at a meeting with the devil, the said Helen Laing and Marion Campbell, witches, in the said Helen's house, where the devil kissed you, and offered to lie with you, and caused you renew your baptism, and baptised you upon the face *with an waff of his hand like dewing*, calling you Jean; and ye being with child, the devil did forbear to lie with ye; but after ye were *kirked*, the devil had carnal copulation with you: and since that time ye have had several meetings with the devil and several witches, and has many times had carnal copulation with him." They were all convicted on their own confessions, condemned to be strangled at a stake, and burned.—*Records of Justiciary*, September 13, 1678.

What a contemptible estimate must every one at the present day form of the popular opinions then prevalent, when the Crown Advocate could prosecute, fifteen jurymen convict, and the supreme judges of the land condemn to the flames ten women in one day, for having had carnal copulation with the devil! Is it not possible that future generations may look upon our own opinions and conduct, in some things, with equal surprise and detestation?

As a farther proof of the ignorance and superstition which prevailed even to a very late period among the educated in Scotland, we find that, on the 12th March, 1698, the magistrates of Glasgow granted six pounds eight shillings Scots to the servitors of the jailor, "for maintaining witches and warlocks in the Tolbooth, by order of the Commissioners of Justiciarie at Paisley."

and the "candle-spail" were also regarded with fear, and almost believed as religious truth, while the reading of the fortune-telling tea-cup was but too universally indulged in by almost every maid-servant, and by even many of their better educated mistresses. The mysteries of Halloween, so well portrayed by Burns, were also still patronised by all classes, while all the singular appeals made to some powerful and occult influence were still laughingly, but *half-trustingly*, made by all those who yet indulged in the mystical forms of that once famous Catholic festival. On New Year's Day, few would allow the light of a candle to be carried out of their houses to those of their neighbours; neither was it thought right to lend any article to persons out of doors, in the belief that, by so doing, all their "good luck" would be given away during that year. If a barefooted person, or a beggar, or one empty-handed, happened to be a "*first-foot*," this was considered a bad omen, and certainly prognosticated ill fortune throughout the year. There were also other superstitions which still lingered among the people; for example, at *flittings* the *salt-box* was always the first article moved and lodged in the new house. It was deemed unlucky to flit on Saturdays:

"Saturday flit, short while sit."

In removing a cradle from one house to another, a pillow was always put into it; and when a woman was in child-labour, the husband's breeches were sometimes put under the pillow, to bring about a safe and speedy delivery! The Bible even was put under the pillow, to preserve the woman from *skaith*. If a child fell or met with any accident, a table-spoonful of water mixed with salt was partly applied to the brow of the child, and partly poured down its throat. A piece of *rowan-tree*, sewed in the hem of a child's petticoat, was considered a sure protection from witchcraft; and if a sucking-child cried without intermission in the dead of the night, those awake were sure to look if the ladle was in the kail-pot, for if it was, then the cause of the child's crying was certain!

About this period, the street dress of the gentlemen was generally more

showy than elegant. They wore coats, which were of blue, grey, or mixture cloth, invariably unbuttoned, which permitted the wearers to display in full force their rather gaudy buff and striped waistcoats. Their shirts, which were also pretty conspicuous, were ornamented with a broad frill like a mainsail, and around the neck was tied a large white stuffed neckcloth, which generally covered the whole chin. Drab breeches, with white stockings and shoes, were the almost invariable order of the day, except in very wet weather, when a pair of black *spats* or half-boots were occasionally sported. A few of the more sporting characters patronised buckskins or white *cords*, with top-boots; and almost all had a large bunch of gold seals dangling from under their waistcoats. Elderly gentlemen generally carried a *ratan* under their arm. No individual of any degree wore trousers, except sailors, and as these were rarely encountered at that time on the streets of Glasgow, such an attire was looked upon as an oddity. If the forenoon dress was, according to our modern ideas, not quite *en regle*, the evening costume was both tasteful and elegant; it consisted of a blue or brown coat, black silk breeches and stockings, and white satin waistcoat, occasionally embroidered, with hair well curled and powdered. The fact is, that hair-powder was universally worn, and was not confined to the mere adornment of the head, but was also spread over the neck and back of the coat.* The hair was gathered

* The last person who wore hair-powder profusely dusted on the neck of his coat and on his broad shoulders was the late *Richard Dick, Esq.*, familiarly called "Justice Dick." He was one of the most active of the County Justices of the Peace, and was more frequently seen on the bench than any of his compeers. The last specimen of tied hair, or *en queu*, was the late singular old rich carmudgeon, *Benjamin Greig*, who, with a miserly disposition towards all his fellow-men, never denied himself any good thing—at least in the way of wine, which he regularly swallowed every day alone; after which he sallied forth, formerly to the coffee-room to gossip, and latterly to the shop of *Mr John Walker*, grocer, where he got all the tittle-tattle of the town. He had a sad propensity to run down the fortunes of all men; and, among other prejudices, would never condescend to sit down at table with any one who had been a bankrupt. One day, entering the shop of Mr Walker—better known, however, by the nickname of *Sugar Jock*—he, accosting the grocer, said, "Are you no muckle surprised to hear that Mr L—— has left £20,000." "Why," said *Sugar*, "I would have been more surprised to hear that he had taken it wi' him!" Greig gave a grunt, and left the shop.

into a cue, and such was the attention paid to the hair and head-gear, that no gentleman sallied forth from his breakfast without having had a visit from his barber. The craft of the puff and curling-tongs was then in the heyday of prosperity; and from its members being usually men of fair education, and necessarily regarded as the collectors of the whole gossip of the City, their presence was looked for every morning by their customers with as much anxiety as is now experienced for the runner with the morning newspaper.*

Before leaving the subject of male attire, it may perhaps be as well to state that there were then few persons to be seen dressed in black. This costume was restricted to those who might be called to attend a funeral, or to mourn for a relative, and to the Lord Provost and Magistrates, at all times and on all occasions, during the period they exercised the magisterial function—the former on state occasions being dressed in a velvet suit, bag-wig, and hand-ruffles, and the latter sporting cocked hats and chains. Notwithstanding the universal love for coloured clothes which then prevailed, few citizens failed to keep a black suit, for performing the last sad offices which the living in Glasgow have always so becomingly paid to their departed friends and kinsmen; and hence at every funeral there appeared coats whose colour and cut illustrated many of the long past successive *ages* of fashion!

The front of the Tontine and the Coffee-room under the piazzas, were at this time the great daily rendezvous of the leading notables of the community; and at the upper end of that so celebrated news-room, to be

* In the *Advertiser* of 1793, we find that, at a general meeting of the Incorporation of Barbers, it was resolved to advance their prices as follows:—Shop-shaving, 1*d* sterling, each time; dressing not less than £2 12*s* sterling per annum, each *lawful* day—the customer always finding materials. Old *Falconer* the barber, in Kirk-street, Calton, who was a character, and did a large business, never raised his prices above ½*d* for shaving, and 1*d* for hair-cutting. He consequently drew upon himself much of the ill-will of his brethren of the razor and curling-tongs. He was among the last specimens of the old school of Tonsors, and might be ranked in the same category with *John Christie*, who lived up a long close opposite the Tron Steeple, who, I believe made money, and was also a Baptist preacher; and with *Campbell* the barber, in Argyle-street, whose portly figure occasionally played a part in processions of King Crispin.

considered a sight for all strangers, were always congregated, from one till three o'clock, those who either were the acknowledged, or else imagined themselves to be, the dons of the City. These daily meetings were not as might be supposed for exchange or business matters, but merely for gossipping, or, what was equally important, for arranging where they should dine, or at what hour the particular Club of which they were members should assemble. At that period, the pacers of the news-room boards were a jolly-looking, well-dressed, red-faced, gentleman-like set of fellows, with a roar and a laugh always at command, and a sort of independent swagger, bespeaking full purses and no backwardness in opening them. Hospitality was their ruling characteristic, and woe betide the head and stomach of the stranger wight, with anything of a social turn, or in the garb of an officer or a gentleman, who once got fairly introduced among this jovial and convivial band! *

The ladies were not so gorgeously attired when out of doors as they are now, nor were their gowns so amply furnished with breadths of silk or muslin as to *scavenge* the pavements. A long narrow black silk cloak, trimmed with black lace, was the common dress of the married, and a dark or coloured spenser of the young and single. Parasols were almost unknown, but in their stead was used a large green paper fan, nearly two feet long when closed, which was suspended from the wrist by a ribbon, forming an immense circle when opened, and which was used as the only protection against sunshine or ogling! In evening dress, muslins, which were then expensive, were much patronised by those who tripped on the light fantastic toe; and rich silks and satins, as at the present day, were worn by wives, aunts, and grandmothers. The forms of all were invariably encased in stiff unbending whalebone stays—the business of a staymaker being then in the hands of men, and evidently an extensive

* As it may be supposed, there was no lack of odd characters in the Old Exchange Reading-rooms, and it was hence the scene of many odd *waggeries*. Among these, it is told of one member who was in the habit of daily standing, at noon, with his back to the fire, to the interruption of his fellows, having had a label adroitly pinned to his coat-tail, "Hot joints every day at twelve o'clock!"

and profitable business.* A very few elderly ladies still adhered to hair-powder and patches, although that peculiarity of an earlier age was fast fading away, and in a few years thereafter was unseen. Fashion at all times is whimsical enough, but never did it show itself to be so more than at the period we are sketching. For we find, that in defiance of aching heads or heated brains, the ladies of the *mode* wore heavy beaver hats and thick black silk calashes in the dog-days, while, with equal consistency, and in defiance of the rude blasts of winter, they stuck a few paltry feathers in a bit of silk which scarcely covered the top of their heads, and called it a bonnet! †

Dancing in private was then much in vogue among all classes, while public assemblies were also frequent and much patronised. The Lord Provost, in full court dress, always presided at the Queen's assembly, which took place on the 18th January. On that occasion all the young belles of the City and neighbourhood were in the habit of making their first public *entrée*, or, as it was emphatically called, "*came out*"—a step in life which most of our fair citizens seldom failed to talk of, and few in after life were willing to forget. ‡

In the garb of the working-classes, and particularly of the servant-girls, a far greater change is discernible than in that of the lady of fashion. It was then the custom, happily now given up, for the generality of the lower class of females to go about without either shoes or stockings, and

* During the summer of 1785, no fewer than eight parties connected with the City advertise and offer "constant employment to men-staymakers."

† Almost every respectable burgess' wife of the middle class had a scarlet cloak with a hood, which hung behind, and was put up on wet days to cover the head.

‡ Dancing and card assemblies appear to have been held weekly during the winter of 1783, for in the *Glasgow Mercury* of the 25th September of that year, the following advertisement appears:—"Mr Smart [the lessee of the Tontine] presents his respects to the ladies and gentlemen who honour him with their company on Thursday evenings; and begs leave to inform them that, with the advice of his friends, the rooms and assemblies are to be held at the Merchants' Hall, in Bridgegate, till further notice, owing to the entry to the Tontine Assembly-rooms being under repair; and to begin this evening at the usual hour." The Tontine assembly-rooms had been opened only a year or two before.

instead of flaunting, as they now do, in silks and satins, and hats and feathers, they were never known to sport a *long* gown except on Sundays —and then the gown was limited to one of dark printed calico, with generally a petticoat of the same colour. The fact is, servant-girls in those days had less money to spend on dress than at the present moment; besides, clothing of all kinds was much more costly, the common wages per half-year being then 20*s* and an apron. There was, however, always a dark-brown *duffle* cloak, with a hood to it, belonging to every kitchen in the City, which was indiscriminately used by the servants on rainy days or cold nights.

If among all classes during, the early history of Glasgow, there was not so much extravagance exhibited in the dress of the living as there is now, it is certain that far more attention was paid, up to the close of the last century, to the adornment of the dead. The persons employed in this mournful and lugubrious occupation seem to have driven, at that period, a most profitable trade; this branch of industry, and the materials used for the dressing of corpses, were considered so important by the politicians of the day, that Acts of Parliament were regularly passed in favour of woollen or of linen, as the one or other branch of manufacture required support and encouragement.*

For a few years previous to the period we are attempting to describe, the City records afford evidence that the Magistrates had become sensible of the necessity of a more effective force than the town officers, for the

* The following advertisements will best illustrate this subject:—In 1747, "James Hodge, who lives in the first close above the Cross, on the west side of the High-street, continues to sell burying-crapes ready-made; and his wife's niece, who lives with him, dresses dead corpses at as cheap a rate as was formerly done by her aunt, having been educated by her and perfected at Edinburgh, from whence she has lately arrived and has brought with her all the newest and best fashions." In 1789, "Miss Christy Dunlop, Leopard-close, High-street, dresses the dead as usual in the most fashionable manner." In 1799, "Miss Christian Brown, at her shop west side of Hutcheson-street, carries on the business of making *dead flannels*, and getting up burial crapes, etc. She also carries on the mantua-making at her house in Duncan-close, High-street, where a mangle is kept as formerly." By an Act of Charles II. every curate in England had to report, under a penalty of £5, all persons being buried in woollen cloth.

suppression of the increasing outrages committed on the lieges and their property. Scarcely a night passed during which madcaps did not break lamps, or blackguards assault and put in bodily fear the unprotected and the timid. To remedy the evil, after two unsuccessful attempts to obtain a Police Act, the Magistrates created a small force about the year 1788; and for which a sum of £135 2*s* was paid to Richard Marshall, for himself, as superintendent of police, and for his officers, on the 23d July, 1789.* From a subsequent entry in the Town's minute-book, it is plain that this force was armed,† and no doubt assisted the citizens, who were then called to watch and ward. Night-work, however, appeared to be their chief vocation; ‡ for, during the day, the keeping of the peace seemed to be almost altogether left to the town-officers, who were then better known by the appellation of red coat officers, or *hornies*. Those important functionaries, who were not as now limited to half a dozen, but counted at least twenty, in addition to their legal duties and to *marshalling* the Lord Provost and Bailies regularly every Sunday to the Wynd Church, save when visiting the other places of worship belonging to the Establishment, were always found at the entrances to, and sometimes even inside of, every dancing-school, ball-room, or regular dancing assembly; and it has been even alleged that they occasionally assisted in ekeing out, as waiters or livery servants, the magnificence of a Provost's civic entertainment. If

* A Police Bill was introduced into the House of Commons by the Magistracy in the year 1789, and the Provost and Town-clerk were sent to London to carry it through. The measure had the unanimous approbation of the City Corporation and the Merchants' House, but was opposed by the Trades' House, and, owing to the shortness of the session, was withdrawn.

† 23d July, 1789.—"Authorise the Treasurer to pay to Robert Gray, silversmith, £38 17*s* for a sword and silver badge to the lieutenant of police, and a gold chain to the intendent of police; also, to James Graham, cutler, £9 9*s* for sword belts and brass plates for the police-officers; also, to Angus M'Donald, £1 4*s* for badges furnished to police-officers."—*Council Records of Glasgow.*—It is worthy of remark that Edinburgh had no police till 1805.

‡ On 27th December, 1790, the Magistrates, by an advertisement in the *Glasgow Mercury*, "require all the male householders, citizens, and inhabitants, under the age of 60 and above 18, whose yearly rents are £3 sterling, to the number of 30, every night as they shall be warned by an officer, to repair to the Laigh Council Chamber at ten o'clock at night, and to continue on guard and patrole till next morning, subject to such orders as shall be given by the Magistrates." The fine for absence was 3*s* 6*d*.

the Bailies were then, as they have always been, a "terror to evil-doers," the *hornies* proved themselves similar *terrors* to the idle boys and girls outside, and to the light-hearted juveniles who were flattering a parent's heart with the well-executed steps of the "Minuet de la Cour," the "Dusty Miller," and the "Princess Feather," within the sacred precincts of Fraser's Hall or Sillars' rooms; quadrilles, waltzes, galops, and polkas being then unknown to the most fashionable and most accomplished professor of the dance.*

If there was no day police except these *hornies*, there was always a subaltern's guard, from the regiment in the Barracks, marched daily to the City Guard-house in the Candleriggs, which, besides furnishing sentinels for the Jail, Bridewell, the Custom and Excise Offices, the Royal Bank and Bank of Scotland, with a sergeant's squad for the Powder Magazine,† likewise turned out to preserve order at fires, or to quell any serious riot. As there was no water except what could be procured from the public wells, or from the Clyde, a fire was always a more serious calamity than it now generally turns out to be. The fire-engines, which were few and of no great power, were filled from leathern buckets belonging to the Corporation, or from the barrels of the City bakers, who, in these rather rude times, were the chief water-bearers, and whose appearance at the scene of any conflagration was always hailed with approbation and encouragement by the excited populace.‡

* On the 13th Oct., 1783, Mr Fraser advertises that he will open his dancing-school in M'Nair's Land, King-street. The hall still exists. On the same day, Mr Sillars also announces the opening of his school in Buchanan-close (the third west of the Exchange). About the same time, Mr Campbell and Mr Dick were also instructing both sexes in the art of *cutting* and *shuffling*—the former being looked upon about that period as rather the most *distingué*. With the growth of the City, however, there came new dancing-masters. In Oct. 1799, Mr Park announces the opening of his ball-room at the King's Arms, Trongate, and Monsieur D'Egville in Hamilton-street, New-town. In after years followed the two Hamiltons, Charlesford, &c. &c.

† The first public Powder Magazine was opened in 1782. By an advertisement from the Magistrates, the building is described as standing in a remote locality near the Garscube-road. Its ancient walls remain in the centre of a most populous district, although it is not now used for the storing of gunpowder

‡ There were six fire-engines in those days but they were small as well as ineffective.

At this period a stranger would have experienced considerable difficulty, small though the City was, in at once hitting on the dwelling-house or place of business of any of the inhabitants, seeing that the mystery of numbering the streets, if as yet discovered, was at least not much practised in Glasgow. Closes and lands had no doubt particular names with which the residences of parties were associated, but at the present day these names have been so lost as to render the precise spot with which any celebrated individual is linked almost unknown.

If there were, however, few or no numbers on the streets, between 1780 and 1790, to guide the stranger to the shops and dwelling-houses of the inhabitants, there was at least a printed Directory to tell the names, occupations, and dwelling-places of the chief citizens. The first, a very tiny volume, was published by John Tait, in 1783; and the second by John Mennons, in 1787, under the title of "Jones's Directory," it having been edited by Nathaniel Jones,* keeper of the Coffee-room and of the "Servants' Register-office, 2d stair, left hand, Presbyterian Close, Saltmarket." What a flood of light do these now scarce records of names, of crafts, and of abodes, pour on the then existing habits and condition of the City, so very different from those of the present day! At that time every man of mark, in trade or manufactures, was to be found at his business post in the few streets which encompassed the Cross, and at only a few minutes' walk from that central rendezvous of all classes. It appears, too, that a very large number of the leading citizens actually lived and slept within ear-shot of the Music Bells; and certain are we that the grandchildren of those who may have the good fortune to have had grandfathers living in Glasgow at that period, would be vastly surprised, on consulting these address-books, to find their ancestors occupying houses in localities, which, now-a-days, their own porters, or even their miserably paid weavers, would have some hesitation in

* It appears that Nathaniel Jones was once a shoemaker, and that he was the son of Ryce Jones an overseer of Bell's tan-work, who had a house in the line of St Andrew-street, mentioned in the Act of Parliament for opening that street in 1768.

acknowledging as their homes.* From these records, also, we gather that the learned professions bore a far greater proportion to the general mass of the inhabitants than they do now-a-days; and what, perhaps, is more remarkable, that a greater number of those worthies stood out more prominently in the general world than the professors, procurators, and doctors, even with all the advantages of modern science and civilisation, do at the present hour. Where, for example, in all the College houses, during the last twenty years, do we find such men domiciled as Dr Thomas Reid, John Millar, John Anderson, William Richardson, and John Young?† Where, among the long list of the present Faculty ot

* It may be here mentioned that the late Mr Henry Monteith, of Carstairs, lived, in 1789, in the third flat of Lightbody's land, south side of Bell's-wynd.

† Dr Reid was born in 1710, was educated at Marischal College, Aberdeen, and was appointed Professor of Moral Philosophy in King's College, Aberdeen. In 1764 he was elected Professor of Moral Philosophy in the University of Glasgow, as the successor of Adam Smith, and died in 1796. His principal works are "An Inquiry into the Human Mind;" "Essays on the Intellectual Powers of Man;" "Essays on the Active Powers of Man." His able biographer, in drawing the character of this eminent and excellent man, sums it up in these words:—"Its most prominent features were—intrepid and inflexible rectitude, a pure and devoted attachment to truth, and an entire command over all his passions."

Professor John Millar was born in 1735 at Shotts, and was educated at Hamilton and Glasgow. He was called to the bar in 1760, and in 1761 he was elected to the Chair of Law in the University of Glasgow. As a lecturer he obtained great celebrity, from the familiar and animated manner in which he treated his subject; and, in 1787, he published his "Historical View of the English Government." Some time after he printed a treatise "On the Origin of Ranks." He died in 1801. The distinguishing feature of Professor Millar's intellect, according to the *Edinburgh Review*, "was the great clearness and accuracy of his apprehension, and the singular sagacity with which he seized upon the true statement of a question, and distinguished the point in dispute from the mass of sophisticated argument in which it was frequently involved." In a letter of James Watt to Mr Craig of the Waterport, dated in April, 1805, the celebrated engineer mentions that he first became acquainted with Mr Millar about the year 1752 or 1753, and adds that he frequently met him at "an irregular club a few of us had at Mrs Scheid's, the members of which were William Morehead of Herbertshire, John Allan of the Row, your father (Mr Craig), Mr Millar, and myself. I am not sure whether Mr Archibald Hamilton of London and Mr R. Carrick were of the number—at least occasionally. I remember Mr Millar was always looked up to as the oracle of the company; his attainments were greater than those of the others; he had more wit and much greater argumentative powers, of which he was not sparing, as those who engaged with him felt to their cost; at the same time he was perfectly good-humoured, though he had an air of firmness which was apt to dismay his antagonist. In short, such as you knew him in age he was in youth, allowing for his more matured judgment. Our conversations, besides the usual subjects with

Procurators, with all the accumulated knowledge of business and law of modern times, is such a galaxy of remarkable names to be found as among the short list of that body given in Jones's Directory of 1787? Where, among the numerous practitioners belonging to the Physicians

young men, turned principally upon literary subjects, religion, morality, belles lettres, etc.; and to those conversations my mind owed its first bias to such subjects, in which they were all much my superiors, I never having attended a college, and being then a mechanic."—*Morehead's Life of Watt.*

John Anderson, F.R.S., was born in the parish of Roseneath, in 1726, and was appointed Professor of Oriental Languages in the University of Glasgow, in 1756, whence he was translated, in 1760, to the Chair of Natural Philosophy, for which his pursuits and talents more eminently fitted him. His "Institutes of Physicks" was printed in 1786, and went through five editions in ten years. As a lecturer he was most popular; and in the experimental course of Natural Philosophy which he established for those of the City who thought fit to attend, he extended a taste for science even among the working classes. The leading characteristic of Professor Anderson was a "liberal and diffusive benevolence in regard to the instruction of his race." For this peculiarity of disposition he participated warmly in the efforts of the French people to free themselves from oppression, and visited Paris in 1791, carrying thither a model of his newly-invented gun, which was hung up in the hall of the National Convention with the following inscription over it—"The gift of Science to Liberty." Professor Anderson died in 1796, and left the whole of his apparatus and property to found an educational institution under the title of "Anderson's University."

William Richardson was born at Aberfoyle, in 1743, and became a student at Glasgow College in 1758. In a few years thereafter he was appointed tutor to the two sons of Lord Cathcart, with whom he remained at Eton for two years, after which he accompanied his pupils, with their father, to St Petersburgh, to which Court his lordship was sent as Ambassador Extraordinary. There Mr Richardson remained from 1768 till 1772. In the year following he was chosen Professor of Humanity in the University of Glasgow, and remained in that chair till his death, in 1814. He was a fine scholar and able teacher, a poet and miscellaneous writer. Among his works are "Anecdotes of the Russian Empire;" "Essays on Shakspere's Dramatic Characters;" "The Indians," a tragedy; and "The Maid of Lochlin," a lyrical drama, with other poems. He was a contributor to "The Mirror" and "Lounger," and to "Stewart's Edinburgh Magazine." The Professor was methodical in everything. In his dress he appeared in the morning *en disabille;* but as the day wore on he became more in order, till, in the afternoon, he was always seen *en grande tenu*, which, in those days, might be designated a powdered wig, lace ruffles, knee breeches, and silk stockings. He was a great favourite, and dined out much; and, unfortunately, from this latter cause, became a martyr to gout. Good living was, in fact, his passion. In illustration of this, the following anecdote is told of him. Dining out one day where the turtle-soup was splendid, he exclaimed, after repeated *helpings*, "I know there is gout in every spoonful, but I can't resist it." He was beloved by his pupils, and from the peculiarly soft and silvery way in which he spoke or even *fined*, he obtained for himself the not very elegant sobriquet of *Cheeper!*

John Young was one of the most celebrated Greek scholars and critics that ever occupied the Greek Chair of the University. He succeeded Dr Moor, of whom we have already spoken. None of his many pupils can ever forget the enthusiasm with which he descanted on a figure of Homer, or on the power of the Greek language in that poem, to pro-

and Surgeons of the present day, do we find a like per centage of talented and remembered names as occurs among the learned *twenty-one*, who were *typefied* by honest John Mennons, the editor of the Glasgow Journal? And where, in fine, when we look to the limited circle of the City Clergy (then no more than fourteen), can we discover, among the more than hundred of the present day, men who will be so well remembered, after a thirty years' absence from this forgetful world, as the Christian-minded Dr Balfour,* the able Dr Gillies,† and the literary Dr

duce, by mere sound, the meaning wished to be conveyed, or the delight with which he translated an ode of Anacreon, or a dialogne of Lucian. In 1783 Mr Young published, in imitation of the style of Dr Johnson, his well-known criticism of Gray's "Elegy;" but it has always been regretted that he did not do something better suited to his talents and learning. He was a great admirer of the stage, and was a devoted supporter of Edmund Kean, like many other of the Professors of that period. He was best known by the students under the sobriquet of *Cocky Bung*, his father having been a cooper. The following epigram on Mr Young was penned by a poetical ex-Provost of Glasgow:—

"On Glasgow's Thespian boards yestreen,
The very Jew I've surely seen,
That Shakspere painted,—play'd by Kean,
While plaudits loudly rung;
But what was all his acting fine,
Or Shakspere's comedy divine,
To the diverting pantomime,
Display'd by Cocky Bung."

* Dr Robert Balfour was born and educated in Edinburgh; and, after being licensed as a preacher, was presented to the parish of Lecropt, where he officiated for five years. In 1779 he was removed to the Outer High Church of Glasgow, and continued in that charge till the close of his valuable life. He died in October, 1818, in the 71st year of his age, and the 40th of his pastoral incumbency in Glasgow. In few characters were there ever more excellent qualities associated—qualities of the mind and of the heart, developed in public as well as in private life, and securing to their possessor an equal measure of admiration, of esteem, and of love. One of the principal charms of this character was warmth of heart and cordial kindness of disposition. In the social circle he opened his heart to all the reciprocations of kindness; his familiar conversation was characterised by a cheerful and facetious pleasantry. Having himself experienced the bitterness of domestic afflictions, and the sweetness of the consolations of religion, he excelled as a comforter of the mourner. He especially endeared himself to the young, towards whom he ever displayed an insinuating tenderness, which never failed to win their hearts, and to draw them with the cords of love to the paths of piety. All his pulpit addresses, whether doctrinal or hortatory, bore the impress of the Cross. His was not the icy coldness of speculative orthodoxy, but the warm gushings of a heartfelt faith. During the whole period of his ministry he grew every day in the affectionate admiration and esteem of his numerous congregation; and when he died, his remains were attended to the narrow house by a large assembly of sincere mourners, and amidst an unprecedented concourse of spectators along all the streets through which the cortege passed, affording an impressive testimony of the universality of the public sentiment of regard towards this Christian pastor.

† Dr John Gillies was born in 1712, and was settled in Glasgow as minister of the College Church, in 1742, and died in 1796, in the 84th year of his age, and the 54th of his ministry. He was animated with the most

Ranken—the staid appearance and cocked hat of the last being perhaps better recalled by those who lived at the period, than his own valued history of France will ever be by any appertaining to "young Glasgow"? * What a singular insight, likewise, do these tiny repertories give us with respect to the limited correspondence and commerce of the City in 1787, when we find there recorded that the whole Post-office staff consisted of *five*, of whom two were letter-carriers; and that the whole complement of the Custom-house was *two*, who were located, as might be expected, at the Broomielaw; while the officers of the Excise, in which office almost

ardent love to God and to his fellow-men. His care in avoiding sinful conformity to the world and every appearance of evil was adorned by habitual cheerfulness of temper and with affable manners. Strict in examining his own heart and life, he viewed with candour the character and conduct of others, and saw and approved what was excellent in men whose sentiments greatly differed from his own. Piety and gentleness of manners were his habitual ornaments; zeal for advancing the kingdom of Christ, and charity for Christians of every denomination, were the distinguishing characteristics of this eminent divine. These formed his amiable domestic character; they animated his public services, and they are recorded in his various works; among these are "Essay on the Prophecies," "Historical Collections on the Success of the Gospel," and his "Life of Whitefield." He was succeeded in the College Church by Dr John Lockart, the father of J. Gibson Lockart, the late eminent Editor of the *Quarterly Review*.

* Dr Ranken was a native of Edinburgh, and received his education at the University of that City. Shortly after being licensed, he was presented to Cambusnethan Parish, where he officiated for a short time. In 1785 he became minister of the North-west Parish of Glasgow, in which charge he continued till his death, which took place 23d February, 1827. As a public preacher, his discourses were distinguished for perspicuity, chasteness, and simplicity; conveying to his hearers, not by poetical metaphor or brilliant expression, but by clear, forcible, and simple language, fitted equally for the learned and the ignorant, in the most affectionate and unobtrusive manner, practical illustrations of the great moral truths of the Bible. Out of the pulpit he was kind, affable and condescending; modest, yet dignified in his manners; always accessible to the virtuous poor, he warmly interested himself in everything that concerned them. He was the auther of several works, among others the "History of France," and the "Institutes of Theology." Although he was a most laborious compiler, he wanted sufficient genius to be a historian. His "History of France" is a correct but very ponderous production, and, as such, fell stillborn from the press. Like most authors, however, the Doctor loved his most ricketty progeny the best; and, being anxious to discover what the world thought of his work, he imagined he could best do so by applying to the librarian of Stirling's Library. With this view he entered the Physicians' and Surgeons' Hall, St Enoch-square, where the Rev. Mr. Peat sat as librarian—a man of rather a harsh and sarcastic disposition; and, in order better to conceal his connection with a work of which he was eager to get an opinion, he, on entering, merely put the following query, "Pray, Mr Peat, is Dr Ranken's History of France *in?*" To which the caustic librarian curtly replied, "It never was out!"

all the great taxes of the country then centred, consisted of only two principals, two superiors, and forty gaugers or examiners, and who, strange to say, were located in the Old-vennel.*

If there were many wants connected with Glasgow, which a more than common social progress has since met, it must not be forgotten that a far more independent spirit, in respect to public charity, prevailed during the last twenty years of the eighteenth century than is now exhibited. At that period the direst necessity alone could induce any one to apply for public aid, and hence the poor-rates levied in the City were of the most trifling kind; the whole sum raised in 1790 being only £1,460. Perhaps fully as many beggars might be seen prowling about as at present; and among these there might also occasionally be observed one or two *Blue Gowns*, now altogether unknown, showing their badges and asking alms; still the former were far from exhibiting anything like Hibernian importunity, while the latter were, like the *Edie Ochiltree* of Sir Walter Scott, always listened to with attention and kindness.†

If such be a sketchy outline of some of the outward peculiarities of Glasgow between the years 1780 and 1790, we trust we shall be excused if, like Asmodeus, we attempt to unroof a few of the habitations, and to take a glimpse of their interior economy and their various inmates. As we have already hinted, the houses, with the exception of those occupied by the leading men and merchants of the City, were chiefly in flats; and the furniture in these, although very inferior either in taste or elegance

* The first payment of King's Customs on goods landed at the Broomielaw was in 1780. The vessel was the *Triton*, from Dublin, and discharged 60 tierces of French brandy. In 1801 the Customs' duties levied at Glasgow only amounted to £469 13*s* 6½*d*. In 1855 they reached the enormous sum of £700,476 17*s* 5*d*!

† In 1790, the Poor in hospital amounted to 314
" Children at nurse 111
" Families supplied with meal 205
" Population 62,000

In 1851, Persons receiving in-door and out-door relief 5,671
" Cost of maintaining Poor £45,638 4*s* 6*d*
Population of old Burgh 148,115

to that of the present day, was nevertheless good and comfortable. The chairs in the dining-room were all of excellent mahogany, straight-legged, high-backed, and covered with striped haircloth; and the dining tables —although of excellent Jamaica or St Domingo wood—were narrow, and by no means fitted either for a plateau, epergne, and wine-coolers, or for a party of four-and-twenty guests! Sideboards, which were then novel pieces of furniture, were beginning to be pretty generally patronised; but in all the old dining-rooms there still lingered the former invariable accompaniment of a Scottish *salle à manger*, viz. a cupboard or buffet, with shelves fancifully shaped out, and their edges painted in different colours, such as green and light blue, and even tipped with gold. On these shelves were displayed any pieces of silver plate that were considered worth showing, and also the most valuable and richest coloured China punch-bowels, jugs, and cups—such in fact as are now frequently seen on the chiffonier of a modern drawing-room. Below these shelves there was a hanging leaf which, during dinner, was upraised, and served as a sideboard, and when dinner was ended, it was again let down, and shut in with doors opening from the centre and reaching nearly to the ceiling. These buffets, nevertheless, were continued in many dining-rooms long after sideboards had become common. Where, however, a sideboard was seen, there were invariably two and sometimes three mahogany cases placed on it, the one for the reception of the silver spoons, and the other for the green or white handled knives, these cases being generally left open for display when company was expected. The dinner table on party days was, as at present, invariably covered with a fine white double damask table-cloth, which, however, was removed so soon as the repast was ended; well kept and showy tables being at that time, as at this day, the peculiar pride of good housewives to exhibit. There were, however, no table napkins, each with its pear-shaped roll enclosed, placed before the guests at dinner, although sometimes these modern comforts were sported at the tea-table; and such articles, if ever seen, were certainly not fringed with *lace*, which some upstarts have lately

been attempting to introduce; and had any innovators exhibited such effrontery at that less luxurious period, they would certainly have run the risk of being sent either to Coventry or Bedlam! * There were no silver forks then in use, and forks of steel with more than two prongs were even a rarity. The dinner hour in the best families was three o'clock; and when a party was given, four was generally held to be quite *à la mode.* During the days of Fielding, only four-and-twenty years prior, the fashionable dinner hour in London was two. Swift speaks of dining with some of his noble friends, and getting home from his repast at five or six o'clock! That the metropolitan hour of dining had, after that time, rapidly advanced towards night, is no doubt certain; but certainly the Glasgow four o'clock dinner hour of the period we are sketching, had followed fast in the wake of the fashion of London. It may be mentioned, also, that in the days of Queen Anne it was the common practice among the higher circles, that the dinner should be put on the table, and the ladies placed at the dinner board, before the gentlemen were called or allowed to enter. This was also a practice almost universally followed in Glasgow up to the beginning of the final decade of the last century; and was felt the more necessary when a bed-room was the only reception-room in the house. Most of the small company dinners in Glasgow were at this period placed on the board at once, after which there might be a remove of the upper and lower end dishes, but nothing more. On great occasions, however, there was sometimes a regular second course; but as to a third, and a dessert, these were altogether reserved for an after age. The wines generally were port and sherry, and occasionally a bottle of Madeira. As to a bottle of French wine—such as claret—which, thirty years before, was so common throughout all Scotland, it may be said to have been, in 1793, in most houses a *rara avis in terris.* Oat cake and

* As a substitute for table-napkins, we have seen a small figure of a salmon, in silver, which was hooked on the button-hole, having a spring by which to catch the table-cloth, and thereby to preserve the breast from the spoils of the dinner. Such a fashion was, however, subject to the danger of any sudden alarm, whereby the guests, on starting from their seats, would overturn all the articles on the table.

small beer were to be had in every family; the former was presented even at state parties, and the latter was always placed in two or more China jugs at the corners of the table, for any guest who might wish to quaff such a luxury. Drinking water at an entertainment was altogether unpractised. Cheese was invariably produced at the close of every repast, and was always accompanied with London porter, which was decanted into two silver cups, when the parties had such to display, or into a large crystal goblet or China jug; and, like the love-cups of the University, these were sent circling round the board, and were accordingly mouthed by all inclined to taste the then fashionable English beverage. Ices and finger-glasses were still in the womb of fashion; and each person generally carried in his pocket a small silver dessert-knife, which was unhesitatingly brought from its hiding-place if a golden pippin or a moorfowl-egg pear by any chance called for its aid. When dinner was over, and the dessert removed—which was invariably the case after it had stood a short time—the wine bottles made a few circles, and were immediately succeeded by the largest China bowl in the house. In this gorgeous dish, which was of course placed before the landlord, the universal beverage of cold punch was quickly manufactured; and towards its proper concoction many opinions were freely offered; but to these, the host, if a regular punch-maker, paid little attention. The ceremonial was always gone through with great deliberation, and with an air of self-importance that must have made a stranger smile. The pleasing decoction once made and approved of, it was now the time to sit in for serious drinking—and serious, indeed, it often was; for, while toast followed toast, and bowl followed bowl, it rarely happened that the party broke up till some of the members at least were not in a condition to retire to their homes without the aid of companions, who, if their heads were more conglomerated, possessed more stable legs. The retiring of a guest to the drawing-room was a rare occurence indeed; and hence the poor lady of the house was generally left to sip her tea in solitude, while her husband and friends were getting *royal* over their *sherbet*. The fact is, that

drinking and swearing were characteristic of the dinner parties of the last century, not only in Glasgow, but everywhere else.* To be found muzzy after dinner was too frequent even with the most respectable; for we find that Prime Ministers were not ashamed to "move the House" when they were tipsy, nor did some of their leading opponents blush to tell that they went to bed frequently in a state of helpless intoxication. There was a Bacchanalian stamp about the every-day life and conversation, as well as about the literature of the last century; and the man who could talk longest about wines, and who could likewise carry off the most bottles, was looked upon with favour and admiration. It was, in fact, at that time an exception to the general rule for a man to be either willing or capable of joining the ladies after dinner. In those days, however, dinner parties were certainly not so numerous as at present. The great visiting in Glasgow was limited very much to supper parties; but then those agreeable reunions, although not quite so ceremonious, partook much of the same style as a dinner of the present time. The invitations, although not issued for a month in advance, were often despatched a week or ten days before; and on such occasions it was the custom for the ladies to continue at the table till a very short time before the general break-up. These, too, were generally very merry meetings, and the evening's pastime was always enhanced by a glee, a catch, or a song; or sometimes, where there were young ladies, by a rondo or air on the spinnet or piano.† Tea parties, also, were very common. Ladies frequenting such

* Profane swearing had been common in Glasgow about the tobacco trade period. Dr Craig, who was minister of St Andrew's church in 1761, says, in one of his sermons, "I think I can remember, though I am not among the oldest men in the assembly, when this species of wickedness was but a singularity amongst us, and when a notorious swearer would have been marked in the neighbourhood as a monster of impiety; but now it has become so popular and common that one can scarce pass through the streets but he shall have his ears grated with this profanity. Our very children of ten or a dozen of years are such proficients in the crime as one would think might have required their being previously hardened in a course of wickedness for many years."

† In 1790 Mr M'Gown kept a music-shop at the head of Stockwell-street. This was, it is believed, the earliest warehouse strictly devoted to music. Previously, new music and song-books were only to be had from the booksellers.

entertainments—which were ever redolent of cookies and shortbread at the hour of six, rarely remained beyond eight o'clock, at which time "the lass with the lantern" was formally announced—the constant accompaniment of every lady (whether protected by a gentleman or not) who might, in those *gasless* days, be out after nightfall.* The almost total abandonment at the present time of the good old custom of tea-drinking, so invariably practised about the period we are sketching, is more to be regretted than perhaps any other that can be mentioned. It was an easy and economical method of assembling many pleasant people, without much previous preparation and without any formality. When twenty or thirty friends lived within a few hundred yards of each other, they were soon invited and as easily collected. It was, in fact, some recompense for a crowded population and common stairs. On such occasions, it was indeed a joyous thing to see—

> The chequer'd chairs, in seemly circle placed;
> The Indian tray, with Indian china graced;
> The red stone tea-pot, with its silver spout;
> The tea-spoons number'd,† and the tea fill'd out.
> Rich whigs and cookies smoked upon the board,
> The best that *Boyd* the baxter could afford.
> Hapless the wight, who, with a lavish sup,
> Empties too soon the Lilliputian cup;
> Though patience fails, and though with thirst he burns,
> All, all must wait till the last cup returns.
> That cup return'd, now see the hostess ply
> The tea-pot, measuring with equal eye.
> To all again, at once, she grants the boon,
> Dispensing her gunpowder by platoon.
> They chat of dress (as ladies will), of cards,
> And fifty friends within three hundred yards;
> Or, now they listen, all in merry glee,
> While 'Nancy Dawson,' 'Sandie o'er the lea,'
> (Than foreign music truly sweeter far)
> Ring on the jingling spinnet or guitar.
> The clogs are ready, when the meal is o'er,
> And many a blazing lantern leaves the door.

* Previous to 1795 no lamps were erected or lighted in Wilson, Hutcheson, Brunswick, or John-streets. By a minute of the Council of 9th September of that year, they were only ordered to be put up.

† The numbers on the spoons enabled the hostess to return to each guest the cup that he had before.

When these entertainments occurred in the houses, particularly of the old maiden class in good society, it was not uncommon to find, after the very tedious ceremonial connected with tea-drinking was over, that the lady of the house washed, with her own fair hands, the China cups at table. For this purpose a wooden bowl, kept for this business alone, was usually introduced, and the work was gone through with the most perfect gravity and grace. It is now gravely suspected that the practice served the double purpose of preventing breakage and of assisting the servants, who were neither so numerous nor so neat-handed as they are now-a-days.*

If such be a few of the more striking points of the interior economy and exterior aspect of Glasgow during the five or six years immediately preceding, and immediately following 1790, it is perhaps more difficult to convey anything like a perfect or precise idea of the then prevailing political and social opinions of the thinking and better educated portion of the community. Certain it is, however, that they differed almost *toto cœlo* in everything from those now generally held by the same class of the inhabitants. At that time the spirit of Toryism ruled paramount among all in high places throughout the country; and nowhere was it more rampant than among the civic authorities of Glasgow, who—amid the deep distress occasioned by the renewed war and the dearth of provisions, and which affected particularly the working classes, in 1793, consequent on the failure of so many commercial and manufacturing concerns,—were always ready to check the cry of the unemployed and the

* At an earlier period, the young and gay who encircled tea tables, pulled to pieces the manners of those that differed from them. Everything was matter of conversation—religion, morals, friendship, good manners, dress. This tended more to our refinement than anything else. The subjects were all new and all entertaining. The booksellers' shops were not filled as they are now with novels and magazines. A woman's knowledge was gained only by conversing with the men, not by reading, having but few books to read which they could understand. There were no sceptics in those times. "Religion was just recovered from the power of the devil and the fear of hell." At that period, those terrors began to wear off, and religion appeared in a more amiable light. The Christian religion was taught as the purest rule of morals, the belief of a particular providence, and of a future state as a support in every situation. See *Caldwell Papers*, Part I., page 269.

starving, backed in calmer times by the honestly patriotic, for a more powerful control on the part of the people over the affairs of the State.* While the successful struggle by which America had obtained her freedom from arbitrary power, coupled with the revolutionary outbreak in which France was at that moment engaged, had, no doubt, strengthened the belief in the truth of the liberal doctrines held by the few educated abettors of political reformation in Britain ;† still, the discordant discussions which as yet characterised the Government of the United States, joined with the cruel and lawless tyranny which the various party-split sections of the French democracy were every day exhibiting, tended not only to confirm the wavering against accepting a like panacea for the evils of the moment, but at the same time strengthened the wary in their belief that it is "better to bear the ills we have, than fly to others that we know not of."‡ Political progress in such a state of matters was neces-

* In July 1793 a vast number of the private banks throughout England stopped payment, tending almost to a universal bankruptcy. In Glasgow "The Arm's Bank," and "Thomsons' Bank," stopped, although ultimately both paid every one. The Royal Bank, even, was in sad trepidation, so much so, that Gilbert Innes and William Simpson were accustomed to meet with David Dale and Scott Moncrieff at the Half-way House to Edinburgh, to discuss the position of bank matters; and so terrified were they about the result, that they shortly afterwards increased their capital by half a million. The misery, however, which was created during that year among all classes was wide-spread and severe, and may be easily conceived, when it is mentioned that almost all kinds of goods fell nearly fifty per cent.

† By the following advertisement in the *Glasgow Mercury* of 5th July, 1791, we find that there was a small knot of persons who had for at least two years celebrated the anniversary of the Revolution in France:—

"The 14th of July being the anniversary of the late glorious Revolution in France, by which so many millions have been restored to their rights as men and citizens, the Friends of Liberty in Glasgow and neighbourhood are invited to celebrate the second anniversary of that Revolution, at the Tontine Tavern, on Thursday next, in order to certify their joy at an event so important in itself, and which is likely so essentially to promote the general liberty and happiness of the world.

"Lieutenant-Colonel DALRYMPLE, of Cleland,
Dr REID, Professor of Moral Philosophy in Glasgow University,
Mr WARDLAW, Glasgow,
Mr GILLESPIE, Anderston,
} *Stewards.*"

In consequence of the above announcement, a numerous and highly respectable body of gentlemen, belonging to Glasgow and neighbourhood, assembled, Colonel Dalrymple being in the chair, and Professor Millar, of Millheugh, croupier.

‡ The few liberal politicians who existed in 1793 among the higher classes in Glasgow were the objects of many bitter attacks in the *Glasgow Courier*, which had just been established. The most trenchent of these appeared under a succession of letters signed

sarily out of the question; and the least desire manifested for political amelioration was at once met, without compunction, by the terrors of an undefined law, at that time unhappily administered by men whose early education and habits of thought led them to interpret it in a manner against which the gorge of every intelligent and honest man of the present day rises with indignant remembrance. Who can read the trials of the kind and benevolent clergyman of Kirkintilloch (Rev. Mr Dunn*), or of the enthusiastic, noble, and able advocate (Mr Thomas Muir†), and not weep

Asmodeus, which were afterwards reprinted in an 8vo shape. Among those attacked, it is not difficult to discover Professors Millar and Young, and Messrs Alexander Oswald and Dugald Bannatyne.

* The charge against the Rev. Mr Dunn was the "having torn from a book, entitled 'Minutes of the Friends of the People at Kirkintilloch,' three leaves." Mr Dunn acknowledged, when arraigned before the High Court of Justiciary, that he had torn the leaves from the said Minutes, but that he had done so from motives of delicacy, as they contained the thanks of the Society to him for the Synod sermon he had preached. He acknowledged that he had done so, and confessed the impropriety of this act, but threw himself on the clemency of the Court. And what was its clemency, think you, towards this amiable and good minister of the Gospel? Why, in the first place, the Court told him that if his case had gone to a jury, and he had been found guilty, the Court must have inflicted the highest arbitrary punishment; and secondly, they sentenced the clergyman to be imprisoned in the Tolbooth of Edinburgh for three months. The discourse which brought this divine into trouble, is entitled "a sermon, preached at the opening of the Synod of Glasgow and Air at Glasgow, 9th October, 1792. From Rev. xxi. 5. 'And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful:' By the Rev. William Dunn, A.M., minister of Kirkintilloch. Glasgow, printed and sold by Brash & Reid, 1792." 8vo, 32 pages. In a short advertisement, the author says—"The following discourse was originally spoken from notes—the author, however, is certain that as it now stands, it is very little different from what it then was. It is now offered to the public, and *dedicated to the Friends of the Constitution in Church and State, and of the People*, that such as have thought proper to approve of it, may be more satisfied that their approbation was not altogether misapplied, and that those of different principles may be convinced that their censures of it were not well founded." The sermon is a piece of composition which would do honour to any pulpit, and that its preacher should have been charged with holding seditious and revolutionary doctrines, could have only proceeded from the almost universal "*nervousness*" and bigotry of the times.

† Mr Muir was condemned to transportation, and was sent in irons to the hulks, for advocating a reform in Parliament for which others have since obtained the highest honours which the country could confer. The two following letters speak loudly against the political and judicial tyranny of the age:—

Extract of a Letter from Mr Muir *to a friend at Cambridge, Dec.* 3, 1793.

"My Dear Friend—I received yours at Edinburgh with the sincerest pleasure; your sentiments and mine are equally accordant. The great lesson we have to learn in this

for their cruel fate, and blush for Scottish justice? In these and other political trials of the period are mirrored the political feelings of the dominant party; while in the many cruel sentences of despotic power which were carried into execution may be found the key to that wide-spread but concealed discontent among the working classes, which terror alone confined to the even then deemed dangerous expression of petitioning against the war with France!*

world is submission and resignation to the will of God. This lesson strikes upon the heart, not by the force of cold and abstracted precept, but by the example of Him who was the object of all suffering, and the pattern of all perfection. Much need have I to be taught in his school. Hurled, as it were, in a moment, from some of the most polished society in Edinburgh and London, into one of the hulks upon the Thames, where every mouth is open to blaspheme God, and every hand is stretched out to injure a neighbour,—I cannot divest myself of the feelings of nature; I cannot but lament my situation; and, were it not for a hope of immortality, founded upon common Christianity, alas, I might accuse the Father of all justice and of all mercy with severity. But, blessed be God! everything in the great system of nature—everything in the little system of individual man corresponds with the great dispensation of the Gospel, and demonstrates its efficacy.

"Much consolation does the reflection now afford me, that, in prosperity, I always regarded this Revelation of Heaven with profound reverence.

"In solitary exile their is dignity; there is a conscious pride which, even independent of philosophy, may support the mind; but I question much if any of the illustrious of ancient ages could have supported an exile similar to mine, surrounded by the veriest outcasts of society, without the aid of the religion and of the example of Jesus.

"I have been separated from Mr Palmer; he is in one hulk, I am in a different one. The separation was an act of *unnecessary cruelty.* My state of health is poorly; the seeds of consumption, I apprehend, are planted in my breast. I suffer no acute pain, but daily experience a gradual decay.

"Of everything relating to my future destination I am utterly ignorant. Honour me by your correspondence; I am sure it will ameliorate my heart. Farewell, my truly worthy and respected friend.

"THOMAS MUIR."

Extract of a Letter from Mr FYSHE PALMER, *Dec.* 2, 1793.

"Last Saturday we were put on board the Stanislaus hulk; after being treated with every attention and kindness by Captain Ogilvie, we were put in irons, and slept in a room with about 100 cut-throats and thieves. Our company, however, was a mutual solace to one another; but last Saturday we were deprived of this by his removal to the Prudentia hulk, two miles higher up, by orders of the Under-Secretary of State. His heroic spirit rises under every difficulty."

* I have seen in the hands of Mr Gabriel Neil, a copy of the "Rules" and "Plan of the Internal Government of the Society of the Friends of the Constitution and of the People," of which the *two leading objects* were, 1st., "To procure an equal Representation of the people in Parliament, and a shorter duration of Parliamentary Delegation;" and, 2d, "To diffuse useful political information." This Society was formed at a meeting held in the Star Inn, Glasgow, on the 3d October, 1792, and was permanently constituted under the name of the "Associated Friends of the Constitution, and of the People." Lieutenant

If the ideas of Glasgow be changed, as they certainly have long been changed, with respect to political amelioration, they have also been most happily altered respecting the punishment of crime, since the period when Lord Braxfield wore the scarlet toga of the Justiciary Court. In those days there was scarcely a *Glasgow Ayre* which closed its sittings without two or three unhappy persons being left for public execution, and frequently for crimes which, now-a-days, would be visited with a few months' imprisonment; while the Bailies of the day, under the advice of their learned Assessor, Mr John Orr of Barrowfield, were ordering many to be drummed out of the City—sentencing others to the pillory—and, what was worse, condemning not a few to the torture and degradation of a public whipping through the town, and for misdemeanours, too, almost as trivial as those which our police functionaries of the present day are punishing by a fine, or a few days' confinement in Bridewell. As to the justice of such punishments, however, it is only fair to state that there were very few indeed of the whole community who did not think them fitting and necessary. The fact is, it was the punishment, not the cure of the criminal which was then dreamed of. Against the general cruelty of the law the people had no great horror; the age, in short, was far more sanguinary than it now is. The executioner of the law, *Jock Sutherland*, though a poor silly creature, did not in those bloody days hold a sinecure

Colonel Dalrymple of Fordel, was elected President, Thomas Muir, Esq., younger of Huntershill, Advocate, Vice President, and Mr George Crawford, writer in Glasgow, Secretary. There can now be but one opinion, that the proceedings which took place against this body of pure minded Reformers, were a disgrace to the country and to the age. Mr Neil has also in his possession a beautiful line engraving of the bust of Muir, given to the Friends of the People after Muir's expatriation; and a portrait of the Rev. James Lampsie, of Campsie, who acted a traitorous part to Muir; and was subsequently rewarded with a government pension. It is by Kay of Edinburgh, 1793. The divine, under the name of "Pension-hunter," is seen dressed in black, with top-boots and white stockings, reading a book, of which he was said to be the author,—"Essay on the Management of Bees,"—and standing on an open Bible, inscribed with Rev. chap. 13—"And the world wondered after the beast." Singular enough, having one day come to Glasgow, he went into the Star Inn, and died there. He was an able churchman, but generally reckoned unprincipled.

office; for, whether from his frequent attendance at the public pillory*—the wielding of the cat-o'-nine-tails through the streets—or the more fearful duties connected with the scaffold, which, for the execution of criminals, was then erected at the Cross, whither the unhappy victims were brought from the adjoining Tolbooth, or prison, arrayed in a garb of white, to be launched into eternity between the hours of two and four o'clock, amid the gaze of gaping thousands, that came far and near to witness the revolting and debasing spectacle,—the cadaverous and pock-pitted functionary had enough to employ him.† In those days all carts for hire stood in the Trongate, at the south end of Candleriggs; and it was generally at the tail of one of these waiters for a job that the poor culprit condemned to be flogged was attached. It was, in fact, the cart belonging to a well-known character, called *Tam M'Cluckie*, that was generally chosen for this duty; and well, indeed, was the selection made, for it would have been difficult to say whether the *driver* or *dragged* was the worst in appearance. Tam was a wicked drunken wretch, and his horse was so ill attended to, that it fully realised the line in the old song of *Tam o' the Linn's* grey mare, that "all her banes they did rattle within." It was quite plain that if its owner had spent less money on whisky, and more on oats, the one would have exhibited fewer carbuncles on his countenance, and the other far more flesh on his carcase. The disgusting punishment of a public whipping was in those days but a too frequent

* A common mode of punishment was "standing on the stairhead,"—a wooden platform, with a rail placed immediately above, which was called the "hauf door," on the Cross steeple. Here the delinquents stood for an hour, between 2 and 3 o'clock on Wednesday, being the market day, with some insignia about their necks of what they had feloniously appropriated.

† The first place of public execution was on the Gallowmuir, to the east of the present Gallowgate. It was thereafter taken to the Howgate-head, and the Castle-yard, near the Cathedral, and thence removed to the Tolbooth at the Cross. The last culprit who was barbarously hung in chains was Andrew Marshall, "who was executed at the Howgate-head of Glasgow, on 25th October, 1769, for the murder and robbery of Allan Robert on the highway." Mr G. Neil is in possession of the substance of fourteen letters written by the murderer while under sentence of death in the Tolbooth, with a sketch of his life, printed in 1775. Marshall's body was not allowed to hang long in chains. It was stealthily removed during night, to the delight of all parties.

accompaniment of the market-day. On such occasions, the effects of the *cat* were first tried at the Cross, where, after a few strokes were applied to the back of the criminal, the procession, preceded by the town-officers, with staves, moved down the Saltmarket, along Bridgegate, up Stockwell, and back by the Trongate to the Cross, and occasionally even up and down the High-street; the hangman being called to do duty at every crossing of a street, at which point Tam M'Cluckie halted his horse, and Jock Sutherland brandished his whip.* The windows of the houses lining the streets through which the sad procession moved were filled with curious spectators; while a crowd of noisy urchins and blackguard women followed, hooting and hallooing in the wake of the disgusting cavalcade, which, happily for the honour and the feelings of the community, has been for many years discontinued, never, it is hoped, to be revived.†

During the fifteen years which ran their onward course from 1780 to 1795, eight Lord Provosts occupied the civic chair, of whom three only have won for themselves anything like celebrity. The first and most notable of the three certainly was Mr Patrick Colquhoun, who, through the death of Mr Hugh Wylie, while he held the office of Provost, was fortunately chosen by acclamation to fill the vacant chair.‡ To the great aptitude for public business, and to the indomitable energy and good sense of that able administrator, Glasgow owed much. It was while occupying a humble place in the Town Council of the City that Mr Col-

* The following portrait of this functionary is given by Dr Mathie Hamilton:—"Jock Sutherland was of ordinary stature, but lank and shrivelled, with a small head, having a white and wizened countenance, spindle-like legs, which, when he was in full dress, were adorned with white stockings; he had also buckles to his shoes and at the knees. His clothes were of blue cloth, including a long coat, with collar, cuffs, and other facings of scarlet, and cocked hat with white edging. At times he showed frills from his wrists reaching to the knuckles of his skeleton-like fingers, which wielded the cat-o'-nine-tails."

† The punishment of whipping was not confined to males, but was extended occasionally to females; the last female who suffered under this degrading and brutal sentence was Mary Douglas, in 1793.

‡ Mr Hugh Wylie is the only instance, for nearly two centuries, of a Provost dying while holding office. Mr Colquhoun was elected on 26th February, 1782.

quhoun first broached the idea of establishing the Exchange at the Cross, which was afterwards carried out with so much advantage to the community. It was when he was so worthily sporting the double chain of office that he laid the foundation of our Chamber of Commerce and Manufactures, and thereupon became the first chairman of that important institution. Being a fearful glutton for business, he found no difficulty, even amid the incessant demands on his time as chief magistrate of the City, to act at the same time as chairman of the Forth and Clyde Canal, and to take a leading part in the management of all the public institutions of the City. While he filled the provostorial chair, his bed was certainly not one of roses, seeing that during the year he entered upon his office, the City was visited with one of those fearful dearths by which Scotland was in early times so frequently afflicted, and which too often resulted in riots and disturbances on the part of the populace.* To the experience which Mr Colquhoun must necessarily have acquired during this disastrous period, may be attributed the singular success which subsequently attended his exertions, when called to meet similar difficulties in the wider sphere of the English metropolis, and which gave him confidence to propose one of the cheapest and most effective systems of feeding a poor and starving population which had yet been tried.†

* On 21st December, 1782, £200 was voted by the Corporation for a bounty on grain brought to the City. The Trades' and Merchants' Houses voted a similar sum for this purpose; and on the 20th March, 1783, £6000 was borrowed by the magistrates to purchase grain.

† Mr Patrick Colquhoun was born at Dumbarton, on the 14th March, 1745, his father being a relation of Sir James Colquhoun of Luss. Left an orphan at an early age, he proceeded to America to push his fortune. Having settled in Virginia, he there carried on a rather extensive business for upwards of five years, after which he returned to Glasgow, when only twenty-one years of age, and commenced business as a merchant. At the beginning of the American war he was one of the leading contributors to the fund for raising a regiment in Glasgow, which was offered to and accepted by the King. From 1785 to 1789 he devoted much of his time and talents towards the improvement of the trade and manufactures of the country, and may be said to have brought the muslins of Glasgow under the notice of Continental purchasers. In the latter year he went to London with his family, and there he permanently resided. There, too, he devoted himself to the improvement of the police and magistracy, and was soon after appointed to work out his own reforms, which he did with credit to himself and benefit to the country. In 1796, he published his well-

The second rather remarkable Provost during these times was Mr James M'Dowall of Castlesemple. It was to his energy and public spirit Glasgow chiefly owes the erection of the Royal Infirmary,* and the establishment of its first industrial Prison or Bridewell, which, at its outset, was so conducted as almost to cost nothing to the community. During his reign, too, the Trades' Hall was founded, and Physicians' Hall was built in St Enoch Square; but what perhaps is better to be told, it was during his provostorial sovereignty that the Provost-haugh was purchased from Mr Bell and added to the green,† and that the eastern field, which had been so long leased to Mr John King for grazing cattle, was thrown into the public park, and which, strange to say, still retains the very equivocal designation of "King's Park."

The third still remembered Provost was Mr Gilbert Hamilton, who, during his active and difficult reign, contrived to rebuild the Tron Church and Session-house, and to repair and reseat the ancient Cathedral.‡ The difficulty of that gentleman's position may be conceived when the severe commercial calamities of 1793 are remembered, which threatened the country with almost universal bankruptcy; for, at that period, to the failure of merchants and manufacturers was to be added the still more disastrous failure of numerous country banks.§ It was to

known "Treatise on the Police of London," which gained for its author much honour; and, in consequence of this work, he was appointed, by the Government, agent in Great Britain for the Colony of the Virgin Isles. In 1800, he published his work on the "Police of the River Thames," which was the origin of the River Police, which has since proved so effectual in protecting the shipping from the pillage to which it had previously been subjected. In 1806, he published "A New System of Education for the Labouring People," which was followed, in 1808, by his "Treatise on Indigence." The University of Glasgow conferred on Mr Colquhoun, in 1797, the degree of LL.D.; and on the 28th December, 1797, the Corporation voted thanks to that gentleman for his most useful "Treatise on the Police of the Metropolis." His whole works amount to twenty, the last of which appeared in 1814, entitled "A Treatise on the Population, Wealth, Power, and Resources of the British Empire." He died on 25th April, 1820.

* The foundation-stone of the Infirmary was laid on the 18th May, 1792.

† On the 1st May, 1792, Provost-haugh (latterly better known by the Fleshers'-haugh) was purchased for £4000.—*Council Minutes.*

‡ The contract for rebuilding the Tron Church and Session-houses was £2180.

§ The total number of bankruptcies passing through the *London Gazette* was as follows:—
1791— 769, of which 1 was a country bank.
1792— 934, " 1 " "
1793—1956, of which 26 were country banks.

the judicious measures adopted by this able administrator that the working population of Glasgow was saved from much of the misery by which it was surrounded; and it was to the influence which he brought to bear on the Government, that means were adopted to ward off the almost universal ruin which threatened the manufacturers. While no individual could better save the community from want, none better embodied the idea of starvation than this able but scare-crow Provost, or was physically better fitted to offer, in his own person, as he certainly did, before the Prime Minister, the palpable evidence of a famishing City!*

If we except the market-day—when there was a more than ordinary bustle on the leading thoroughfares, and when the sides of the High-street were encumbered with a profusion of wooden dishes, such as churns, tubs, pails, bowls, etc., and when the south side of the Trongate was also crowded with shoe and other stalls—there was on other days little or nothing in the streets to attract particular attention, far less to create any risk of detention or of damage. Indeed, during the last ten years of the past century there was scarcely anything so striking as the stillness of the City, at least when compared with the continued hum and hurley-burley of the present day. The rattle of a coach or a carriage was then a rare sound; and as to carts going at the present high-pressure speed, that was altogether unknown, and if tried would certainly have been put down by the Magistracy, not only as dangerous to the lieges but as hurtful to animals! Time then appeared to be no object, and the day was felt to be always fully sufficient for all its wants. The populace loitered along the streets without the fear of anything to molest them, and stopped in knots, to gossip and to *claver*, on the busiest thoroughfare, without the risk of at all incommoding the passenger traffic. In short, nothing of the universal turmoil, noise, and jostling which now characterise the City was heard; and consequently when any one either raised his voice to cry

* When arrayed in his velvet suit and court-dress, a wag remarked of him, that he "looked like Death running away with the mort-cloth!"

or to sing, he was at once heard and listened too. It may be easily supposed that the streets, under the favourable circumstances of little noise and little traffic, became a favourite arena for gaining notoriety, or for awakening the public attention to what was wished to be communicated—an announcement by the City-crier being then held to be more effective for most things, both moral and physical, than an advertisement in the *Mercury* or *Journal.* The City-cries, which were then numerous, and which modern hubbub has almost put *hors de combat,* were easily heard, and what is more, at once attracted universal attention. The City bell—then rung by George Gibson, better known by the appellation of *Bell Geordie*—always secured a goodly audience, for no sooner was the triple tinkle of his skellat heard, than each house in the neighbourhood was sure to despatch a messenger to hear what he had to communicate. Of this well-known functionary—who for so many years filled the public ear, and what is more, who gratified it, not only by the news he had to tell, but by the clever and original manner in which he told his tale — it is perhaps enough to say, that no individual ever paced the Trongate during his time, who was better known or longer remembered; not certainly for his taste, sobriety, or virtues, but chiefly for the coarse caustic humour which he displayed, and the fearless sarcasm which he not unfrequently poured out ungratefully on those who more immediately presented him to the office; and for the indulgence of which latter passion—unfortunately for himself, and more so for the community—he was deprived of that bell which had rung him into fame, and which likewise threatened to ring the knell of a then well-known bailie's popularity. When we knew this celebrated bellman, he had been deprived of his scarlet coat of office, and, donned in a threadbare brown coat, was led by a girl, blind and silent, through the streets on which he had won his laurels. Stone-blind though he was, he still carried about with him the tokens of his former burleyness. His head, though hanging from age and disappointment, bore all the phrenological marks of the physical power, courage, and combativeness which at one

time so strikingly characterised him; and although the paucity of his purse, and the opacity of his visual organs had now extracted the rubicund colour from his cheeks, a goodly remnant of this tint was still left on his carbuncled nose, as if to mark the rock on which he had shipwrecked his fortune! The aged spoke of him, in the recollection of all the happy exhibitions he had made in their manhood, when, surrounded by a gaping and laughing audience, he ran over his long catalogue of proclamations, including the rich bounties then offered for recruits, and winding up the whole with the loud stentorian exclamation of "God save great George our King!"—while the young ever regarded him with pity, and willingly stretched forth their hand to present him with an unasked-for aumus!*

If Bell Geordie was ever sure of attracting a willing audience, there were other street orators who, in those comparatively silent days, were likewise certain to have a hearing, and a crowd of at least youthful followers. Among those who particularly addressed themselves to the taste of the latter, was a hale, powerful-throated, well-dressed female, her head encompassed with a scarlet handkerchief, who solemnly paraded the centre of the causeway, with a small basket hanging on her arm, capable of holding both the receipts and the expenditure of her calling. This busy and strangely excited-looking personage offered to handless housewives and careless servants the means of restoring their cracked china and broken crystal; and, in payment for her art, she was content to take, not the copper of the realm, but any old brass of equivalent value that might be offered her. She was also ready to barter the sweets which she carried in her basket with any boy who might have gained a string of buttons during a course of successive struggles with his companions at the then favourite game of "hole first" and "hole lag."† The cry of this

* In 1789 Bell Geordie petitioned for an increase or augmentation of fees, but the magistrates refused, on the ground that the situation was sufficiently lucrative.

† The game of *butts*, or buttons, was long a favourite with the boys of Glasgow, and was absolutely a game for money, arising from the pence which could readily be obtained

every-day perambulator of the principal Glasgow thoroughfares, like Bell Geordie's stentorian announcement of "Fresh herrings at the Broomielaw," continued till the beginning of the century; and we yet remember with delight the pleasing sound of "Fine Lunnan candy! good for the cough and the cold and the shortness of breath; come, buy my Lunnan candy!" which sounded in our ears, and which occasionally extracted a parental penny to purchase the then so highly-prized bonbon! At that time, too, there was another competitor for street fame and street pence, whose wares were, like the other, chiefly addressed to the young; his cry was—"Young lambs to sell!" and then he sagely added, "Had I as much money as I could tell, I'd never go crying young lambs to sell." How many a nursery *aumry* of the day gave tokens of the power of his persuasive eloquence, in the number of lambs purchased and paraded there for youthful slaughter! And, as a last specimen of those who then paced the streets for profit, the tall thin figure, hung round with many of the implements of the kitchen, must not be forgotten; his cry was—"Roasting jacks and toasting forks!" and never did a Parisian *badaud* rattle the R with greater *birr* than did the vender of jacks and forks pour forth the initial letter of his street call. The roll of the letter was like the distant rattle of thunder, and seldom failed to draw the cook from the broth-pot to the window, even though in the act of wielding the every-day potent sceptre of her calling—the ladle!*

At this period, too, from the great quietude of the leading thoroughfares, and also from the absence of all police control and interference

for the string of buttons gained, by selling them to any of the coppersmiths in the town. When the farmers gave up wearing large brass buttons on their coats, and the gentlemen took to horn, cloth, or basket buttons, the game of *butts* lost its chief interest. Galbraith's shop, the tinsmith, in the Bridgegate, was the great mart for disposing of a string of buttons ten or twelve inches long.

* In these times broth and beef formed the almost daily dinner in every family. Gibson mentions that in 1777 the ordinary breakfasts and suppers of mechanics were oatmeal porridge, with a little milk or small beer, and the dinner barley broth. The poorer classes fed on potatoes and salted herrings—three pounds of potatoes and a couple of herrings costing no more than $1\frac{1}{2}d.$ "Apoplexy was almost unknown in those days in Glasgow," says this faithful annalist.

thereon, we find that the somewhat improved streets, and the lately introduced pavements, had become the common play-ground of the young people of all classes and both sexes. In dry days especially, the young misses indulged in scoring the flagstones with their *peevors*, for the purpose of playing at *pall-all;* while their brothers were alike busily engaged in the more energetic and exciting pastimes of *smuggling the keg*, of *robbers and rangers*, and of *I spy*.* In the long evenings, or in moonlight nights, the streets were likewise peopled with gay and happy boys and girls—the one making the welkin ring with the stirring cry of "Through the needle-e'e boys!" or the other dancing and singing the inspiring roundelay, "About the merry-ma-tanzie!" while both might be heard occasionally mixing their happy voices in the famous old choral chaunt of

> "London bridge is broken down,
> Dance over, my ladye gay;
> London bridge is broken down
> With a gay ladye.
> We'll build it up with stone and lime,
> Dance over, my ladye gay;
> We'll build it up with stone and lime
> For a gay ladye."

Among the many social peculiarities of Glasgow in these modern days, certainly none is more striking than the annual migration of families from the City to the coast. With the same certainty that we may count on the swallow leaving in the autumn for a more southern clime, do the denizens of Glasgow quit their snug and comfortable houses in the town,

* Among other boyish games practised about this period were the hand-ball, or *house;* the *bools*, or marbles; the *girr*, or hoop; the top, and the spinning *peerie*, launched from a string upon the pavement; and at the "preachings" the *shinty*. Each game came and went with the season of the year. At this time, too, it was customary for the schoolboys, on the anniversary of the Gunpowder Plot, to "burn Wilkes," instead of, as formerly, Guy Fawkes. An effigy of Wilkes was kept suspended all day near a large fire, while certain of the band of boys which surrounded it collected money from passengers and at the houses. Towards dusk the stock was divided among the juvenile fraternity, after which the effigy was paraded; and having placidly suffered all manner of indignities, it underwent the ordeal of being consumed in the fire, amid the shouts and huzzas of the spectators.

and hie away, with bag and baggage, to the various watering-places which chequer the banks of the Clyde estuary, and there remain till the whistling winds of the Equinox urge them to return to enjoy the luxuries of smoke and gas-light. While this passion, though calculated to sever almost every week the husband from his wife, has been nurtured and increased with the growing facilities afforded by the steam-boat and rail, yet true it is, it had its origin and was indulged in long before either the one or the other of these modern luxuries had been dreamed of. In spite of all the difficulties which a bypast age offered to family locomotion, and which peculiarly existed about the year 1790, there were found not a few of the better class of citizens, and particularly those who were blessed with large and youthful families, who annually expended their money on what was designated "saut-water quarters," which were then limited to Helensburgh, Gourock, Innerkip, or Largs—the last, however, on the score of distance, being rather beyond the purses of most visitors. To reach any one of these health-giving villages was no easy matter, at least for an honest pair and six small children. The transit of such a family, with the many requisites which coast houses and coast purveyors then demanded, could only be accomplished by taking the fly-boat down the river, or hiring a cart surmounted with hoops covered by a blanket. By the latter conveyance, there was some likelihood of reaching the destined watering-place before midnight of the day on which the party set out; but by the former, the chance was that the boat required to wait a tide at Bowling, or perhaps might be detained at Dunglass for a day or two from stress of weather. How many a tale has there been told of sea-suffering, after one of these summer excursions, which has served to eke out many a winter's night! How many strange scenes were then witnessed within the hostelries of Bowling and Dunglass, when the *tide-fixed* fly-boats vomited forth their starving passengers on an unprovided larder. Think of the effects of a youthful appetite, sea air, and long fasting! Shade of a Gourock skipper, how much hast thou had to answer for! The journey once over, however, the change was always hailed with delight,

particularly by the boys just relieved from the labour of lessons and the *taws* of the schoolmaster; and although the living at the coast in those times was rather roughish, it was nevertheless relished most greedily. The harbour of the Broomielaw, from which these water diligences sailed and arrived, was then a poor affair. The quay extended no farther down the river on the north side than the bottom of Oswald-street, where stood a solitary crane, the very picture of inactivity. No heavier or handsomer craft than a *gabert* troubled the pellucid stream, and it was not an unfrequent occurrence to find the harbour without even a masted vessel.* How polluted are thy waters now, O Clutha! but in return, and as a recompense, how many richly freighted ships from every quarter of the globe are at this moment resting on thy bosom! †

When Glasgow was such as we have now endeavoured to sketch, there assembled a squad of honest-hearted, loud-laughing beings, in a well-known domicile in the Gallowgate, occupied by one named John Tait. To become a member of this fraternity, it was not requisite that the applicant for admission should have his name placarded in the Club-room; the simple affirmation of a member that the gentleman was his friend, and no foe to jocularity, was the only passport requisite to entitle him to a free *entrée* among the brotherhood. This CLUB, which held

* According to the curious report of Thomas Tucker, one of Cromwell's servants, who was appointed to arrange the Customs and Excise of Scotland in 1656, we find that Glasgow had then only 12 vessels, and these ranged from 12 to 150 tons burthen each—the whole tonnage being 957. In 1692 the vessels belonging to the port amounted to 66. In Tucker's time, no larger vessels could come up to the Broomielaw than those carrying from 3 to 6 tons; the others stopped at Port-Glasgow. In 1755, there was, according to the report of Smeaton, only 3 feet 8 inches water, at spring-tide, at Pointhouse-ford. The depth was much the same in 1768, when Mr Golborne undertook the deepening of the river.

† From 1752 to 1770 the Tonnage-dues of the harbour of Glasgow were only £147, or £8 per annum. In 1780 they amounted to £1,515; in 1800 to £3,319; in 1820 to £6,328; in 1840 to £46,536; and in 1854 they amounted to £86,580. The following curious notice, which we extract from the *Glasgow Weekly Museum* of 1773, shows the state of the river and harbour at that period:—

"It is with pleasure we acquaint our readers, that Mr Golborne is still successfully carrying on his operations in deepening the river Clyde, and that three coasting vessels arrived lately at the Broomielaw, directly from Ireland, with oatmeal, without stopping at Greenock, as formerly, to unload their cargoes."

its meetings previous to and during the latter years of the last century, was called the ACCIDENTAL, like many others which, since that period, have arisen out of its ashes. Whether this appellation arose from its members being only by some accident present, or never by any accident absent; whether from their accidentally becoming gay upon ale, or accidentally keeping sober on toddy; or whether from their accidentally stealing softly home to bed, or accidentally being carried *riotous* to the Laigh Kirk Session-house—at that period, as we have already hinted, the only *civil* watchhouse in the City*—it is now of little moment to inquire.

As an index to the many members of this Club, it is only necessary to mention the name of Mr John Taylor, to whom several of the fraternity, and far more of our grey-headed and yellow-wigged ancestors, were indebted for their first notions of penmanship and arithmetic. Being a man of genius, humour, and strong sense, and moreover a gentleman, it is not difficult to understand how he soon became, and long continued, the nucleus of a happy and clever set of citizens, whose evening meetings were characterised by constant sallies of wit, and by not a few sparks of poetical sarcasm. It was among these social acquaintances that he frequently mounted his Pegasus, and poured out many *improvisatore* effusions, which occasionally surpassed even those that were more carefully conned and thereafter printed in the famous collection of "Original and Selected Poetry," published at the close of the century by Messrs Brash & Reid, the well-known bibliopoles of the Trongate. It was in the

* The Laigh Kirk Session-house was burned, along with the church, on the morning of the 15th February, 1793. By seven o'clock they were both completely destroyed. The Records of the Presbytery and Session of Glasgow, since the year 1582, which were deposited in the Session-house, are almost entirely lost. The cause of the fire is supposed to have arisen either from the carelessness or the folly of some of the persons then on guard. When the City patrol left the Session-house at three o'clock, all was safe; from which, and the fire being so general throughout the church, it is conjectured to have been wilfully done, as the two candlesticks belonging to the Session-house were found in the grate after the fire was over. The church was originally founded in 1484, and had been rebuilt in 1592.

Accidental Club that Mr Taylor was accustomed to receive that deference to which the possession of the "leaden crown"—which he had so worthily won for his unapproachable poem of "Nonsense,"—so justly entitled him; and it was here where he continued to *cow*, by his presence, the coarse sallies of his nephew and successor Andrew Taylor*—better known by the name of the *Cub*,—ay and until he was prevented from meeting his social companions by his last illness.† Connected with this, the following strange but authentic story has been told. Feeling himself near his dissolution, he sent for his nephew, and stated to him that, having a fearful presentiment that something would go wrong at his funeral, he begged, as a last favour, that he would be particular in seeing his obsequies conducted with propriety. The nephew promised, and the event occurring soon after, he instantly employed the very first undertaker of the City (then a Magistrate, we believe) to carry the last

* For some account of Mr Andrew Taylor, see *Face Club*.

† Mr John Taylor was a tall man; and, in common west-country parlance, "came out of the Water of Endrick." It is said that he used to amuse himself by writing amatory ditties for some of his pupils, addressed to their mistresses, and never failed to mingle with them a little touch of the sarcastic, in which vein he was rather an adept. Old literateurs used to talk, in our own hearing, of the famous poetical contest betwixt him and the Rev. Mr Alex. Gillies of Kilmaurs, who was a great wag and poet in his day. The subject chosen was a poem addressed to "Nonsense," in which the indispensable condition was, that no line should contain an intelligible idea. A leaden crown was the prize proposed to the victor, and to be decided by Dr Thomas Hamilton, Professor of Anatomy. On giving judgment on the efforts of the two who had striven for the prize, the learned Professor said, that "it would have been difficult for him to determine the case were it a mere question of ability; but, on comparing the poems, it seemed to him that there was something like an idea in one of Gillies's lines, but that Mr Taylor's verses were totally free of any such imputation." Mr Taylor, of course, gained the crown. Considerable extracts of this singular poem were printed in vol. xv. of *Chambers' Journal*. Mr Taylor was an intimate acquaintance of Professor Arthur, and it was an every-day habit of these able personages to take their meridian glass together. Mr Taylor's school-room was in Buchanan's land, at the head of King-street, on the site of the handsome structure lately erected by the Buchanan Society. It was up two stairs, and had several desks, each of which boasted its own particular attendants. The first leading desk was what was called "the *dawties'* desk," as it was surrounded by the favourites of the master, and particularly by those whose fathers were in the habit of entertaining the master on Saturday—although this was perhaps more the case during the incumbency of his nephew, who generally dined out on the closing day of every week, and ever on such occasions made it his duty to get jolly, and sometimes even to become *glorious*.

and sacred bequest of his uncle into effect. The funeral cards were consequently addressed and circulated by the leading beadle of the City, and the invited acquaintances in due time arrived at the mournful mansion. The City bells were tolled, as of wont, at doleful intervals. Two worthy divines, with due unction, poured forth each an impressive prayer. A glass of wine was sipped in solemn silence—the grave summons was solemnly pronounced by the leading usher, and the company calmly quitted the appartment. The procession was soon formed, and, preceded by sombre *saulies* with black hunting caps and sable batons, moved solemnly on towards the High Church or Cathedral burying-ground, greeted, as all such processions were wont to be in those days, by the requiem rattle of the Alms-house bell.* But lo! when the mighty receptacle of the ashes of Glasgow sires was just about to be entered, it was discovered that the magisterial coffiner, although correct in all the primary preparations, had neglected the last and by far the most important part of his duty,—that of ordering a grave to be dug! In this dilemma, heightened no doubt by the fulfilment of the presentiment of the deceased, it was suggested that the body should be deposited for a little in the south aisle of the Cathedral, and that the company should

* The Alms-house, or Trades' Hospital, was erected "as a retreat for a certain number of reduced members of the fourteen incorporated crafts. In addition to the accommodation requisite for its inmates, this building contained a diminutive hall—in which, prior to the erection of the premises in Glassford-street, the foundation-stone of which was laid on 9th September, 1791—the members of the Trades' House were accustomed to assemble." At every passing funeral, the little bell, in the turret of a little steeple, which projected as far as the curbstone of the pavement, was rung. In front of the turret was a stone tablet, with the insciption, "Give to the puir, and thou shalt have treasure in heaven." In this tablet was a slit, with, at one time, a box behind it, but which, latterly, was removed; boys, in latter days, being in the practice of dropping bits of slate into this slit, and of collecting them on the other side. The funerals of all, except persons of the highest rank, who were carried shoulder high, were borne to the grave on what are termed "spokes" by the company attending. Mort-cloth societies were then common, who lent out, according to the quality of it, this necessary covering for the coffin, at fixed prices. Mr Lochead, of the Saltmarket, was the most remarkable type of an old Glasgow undertaker. At one time this individual had rarely his sable attire off. He made the coffin, attended the funeral, asked the blessing, and served the company. He was an elder in the College Church.

retire to a neighbouring public-house, in Kirk-lane, to await the final preparations for the interment of their friend. Both were accordingly done; and while the grave-digger was executing his thoughtless and callous task, and the mourners were soothing their sorrow by swallowing a comfortable allowance of potent punch, one of the company, the late Mr Alexander Park, writer,* who had often laughed loud and long in the Accidental at the poetical vagaries of his departed acquaintance, produced the following very clever impromptu:—

"When the corpse of John Taylor approach'd the church-yard,
Mother Earth would not open her portal!
Why?—because she had heard so much said of the Bard
That she verily thought him immortal!"

As a fair specimen of the unambitious humour of Mr Taylor, and the pleasantry of the Accidental Club, we subjoin the following poetical bill, which was given to the landlord one evening by three of its members, when he, by some *accident* was unable to change them a pound note. We add also the discharge demanded in consequence of the liquidation of the debt:—

"Severally, or else conjunct,
You, or your heirs if you're defunct,
Precisely after date a day,
To me or to my order pay—
Sixteenpence sterling, which must be
Sustain'd as value got from me;
To Messrs Kirkpatrick, Taylor, and Scott,
Contracted for want of the change of a note."

"All mankind by these presents know,
That in my house five days ago,
When James Kirkpatrick, and James Scott,
And lang John Taylor, drank a pot

* We have seen an original MS. volume of letters written by Mr Alex. Park, addressed to Mr Thomas Stewart, bookseller, Glasgow, which exhibit much wit, humour, and original thought. From one who knew Mr Park well, we learn that his manners were pleasant, that he was a good companion, and had a happy and joyous deportment, and was much liked by his acquaintances. About the close of the century, he became a member of the "Coul Club," where genial humour and convivial qualities were fully appreciated.

Of porter and a triple gill,
For which they gave a conjunct bill;
Which bill I've lost—and therefore they
The sixteenpence refuse to pay,
Unless they get a full discharge,
Which, here to them, I give at large;—
Again, I say, know every man,
From John o' Groat's house to Japan,
That the said bill is paid to me;
And, therefore, I discharge and free
Them and their heirs for evermore,
Of that and each preceding score.
Moreover, to prevent deceit,
I here subscribe my name—

JOHN TAIT."