

The dress of the working classes was wont to be of a very coarse fabric, commonly hoddan gray ; and the broad blue bonnet was universal. The cut of a fashionable coat of former days differed considerably from our ideas of elegance. This important article of dress was made with a very long waist, and gradually widened as it came down to the haunches ; the tails were short, and spread round in front of the thighs ; the sleeves were very wide, with immense cuffs folding back nearly to the elbows, and were ornamented with a profusion of very large buttons. Neither coat nor waistcoat had any neck, and the shirt was merely secured at the neck by a button ; very few, except on holidays, indulging in the extravagant luxury of wearing a neck-cloth. The waistcoat was an important and substantial article of dress, and, at pinch, might have stood in place of a whole wardrobe. It descended nearly to the knees, parting at the top of the thighs into what was called flaps, each of which contained a pocket so capacious, as might lead to the idea that the worthy owners were in the habit of carrying their whole moveables about with them. The breeches were very short, extending from the knee to the haunches, upon which they hung, without the aid of braces. The stockings were a stout, and, generally, home-made article, produced by the females of the family. Many aged people, who had become incapable of more active employment, procured a living by knitting stockings. The hair was worn long, flowing over the shoulders.

The common every-day dress of the women consisted of coarse blue plaiding petticoats, and a short-gown of the same. The married women wore a close mutch, which on Sundays they ornamented with some showy ribbons. Their Sunday dress was composed of linsey-woolsey, which was chiefly spun in the family, and given out to weave.

The young unmarried women wore their hair tied round with a ribbon or snood. The plaid, brought over the head, served the purpose of a bonnet. In the matter of female dress, there existed, as at present, a considerable diversity.

The dress of the more wealthy was fashioned as above described, but of finer stuff ; to which was added a huge wig, decorated with numerous rows of curls, and a large toupee in front ; the whole surmounted by

a magnificent cocked hat : so that when the respectables appeared abroad, with a long pike staff in their hand, reaching to about a foot above their head, or a gold-headed cane of similar length, their shoes and knees sparkling with immense silver buckles, they had a very consequential, though somewhat grotesque appearance.

The ladies and matrons were very particular about their dress. The gowns, which were of silk or brocade patterns, were very long in the waists, with long flowing trains, which were generally tucked up all round. High-heeled shoes with silver buckles were the fashion. The hair was so dressed as to stand exceedingly high, if not upon end, and was covered with a fine lawn head-dress, with lappets and pinners, which hung down from the back of the head. About the year 1775, haunch hoops were greatly in vogue among the better classes ; and the *haut ton* wore them round the skirts, of a diameter so great, that before a lady could enter a ball room, she had to raise the one side of her hoop as high as the head, and let the other come in towards her, to enable her to pass the doorway. Old men wore grammaches above their stockings, which were drawn up above the breeches to the middle of the thigh, and were fastened below by a flap coming forward on the foot, under the buckle of the shoe. The shoes or slippers of the beaux were made so low, that little more than their toes were protected by the instep ; and this was completely covered by a plated buckle.

The lasses in those days, instead of being brought up to the piano, were taught the management of an instrument equally soothing, and generally much more agreeable to the head of the family—namely, the spinning wheel. As the whole of the household linen, as well as blankets, were home-made, a good supply of these articles was a matter of honest pride with the mother and daughters of a family.

HOUSEHOLD ARRANGEMENTS.

The furniture in the houses of the working classes was not only scanty, but of a very humble description. The bed was generally formed in a recess, with doors in front, and boarded round. Being often shut up, and difficult to clean, they were very unhealthy ; and soon became the stronghold of such numerous colonies of intruders, that the only effectual expedient to get rid of those nocturnal visitants was to burn them out, by throwing the wood work to the street and making a bon-fire of it. There was another common sort of bed, with four short posts, and wooden bottom. This, though of a rude appearance, was a much more healthy couch than the former. Two chairs, and a couple of rude stools, a large buffet stool for a table, together with a spinning wheel, completed their leading

articles of furniture. A heather besom was the usual implement for cleaning their houses—washing them being seldom thought of. The greater part of the laigh houses had earthen floors; and in wet weather, or when water was accidentally spilt upon them, they were very disagreeable. The houses of the middling classes, although better furnished, were still but mean. Even the higher class of merchants had few of those conveniences now so generally diffused among all ranks of society. Carpets were a luxury known but to a few, and this only for the parlour. There was always a bed in the kitchen, and often three beds in one sleeping apartment. The houses of common labourers and tradesmen consisted of a single room, and as there was no cellar attached, they were rendered more dirty and uncomfortable than they otherwise might have been. One room paid a rent of from 20s. to 25s. a year. Two rooms and a closet were let for about 50s.; and the largest flat for about £8 or £10.

From what has been already stated, it is not to be supposed that the inhabitants were very cleanly, either in their household arrangements, in their habits, or their dress. Shoes were seldom cleaned but on Saturday night, when it was necessary to soften them with oil or grease. In some country places brogues were made of undressed leather, secured with thongs instead of thread. These were by no means waterproof: but this was of little consequence, as the wearer had frequently to steep his brogues to keep them supple.

Furnished lodgings were very scarce. A single room in a family might be had, but good accommodation was extremely scarce. The only genteel lodgings were in a flat above Mr Porteous' shop, to the west of the Guard-vennel. These were kept by one Samuel Sampson, and were generally occupied by the commanding officer of the regiment stationed in Perth for the time being, which imparted a military air to this part of the town. The drums beat up from this point; the regimental parade was frequently twice a day on the street; and a couple of sentinels were here continually on duty.

As the conduct of this Mr Samuel Sampson latterly made a considerable noise in the town, a brief notice of the matter may not here be out of place:—In the year 1765, he came down from London, and, assuming an imposing style, with gold laced hat, and every thing corresponding, he was looked upon as a man of superior fortune. He bought the flat already mentioned, with one of the shops below, and vault beneath, and commenced business in the haberdashery line, in a style of great ostentation. Every thing appeared to flourish. The family lived high, dres-

sed well, and their house was furnished out in the first style of elegance ; but the certain fate awaited him of those who think all they have is their own. He stopped payment, and with the payment the business stopped likewise. He contrived, however, to retain the house and shop, as well as the furniture, and was thus enabled to let superior lodgings.

Sampson, after this change in his affairs, began to sell fishing tackle, and continued in this line several years, seldom appearing on the street ; and caused no little wonder among the gossips of the day, as to how he could maintain his family upon such slender means. This mystery was at last accidentally explained. One of the neighbouring merchants having met with a publican in Bridgend, they proposed taking their *eleven hours*, then a very common practice. Some black beer having been brought in, the landlord mentioned that he had got a capital bargain of it from Sampson. On the other expressing surprise at this, the publican said that he considered Sampson to be an extensive dealer, as he had frequently got bargains of different articles from him. It struck the merchant that all was not right, and immediately on his return he communicated to Mr Porteous what he had learned. A minute search was made by Mr Porteous, who had repeatedly missed articles which had been carried off from time to time. An opening was discovered in the brick partition wall, by which his cellar was entered from Sampson's vault ; and when the purpose was effected, the bricks were very accurately replaced. In this way had Sampson plundered his neighbour for years, and supported a family in idleness. He was apprehended, and lay in jail for nearly a year ; when he was liberated on agreeing to leave the country.

DIET.

We frequently hear the "good old times" so highly praised, that one might be led to suppose that our ancestors lived at their ease, without labour or care, and fared sumptuously every day. The real state of the case, however, was very different. In the middle of the last century the labouring classes lived very poorly. The breakfast consisted of porridge or brose, with skimmed milk, or ale ; their dinner usually of water kail ; that is, green kail and other vegetables boiled with field pease and groats—barley not being then in use. Nettles were frequently used instead of greens. Pease bannocks were eaten with this mess to add nourishment to the meal. The supper consisted of sowens or brose. Occasionally a little flesh meat was procured for the Sabbath day. There is a local proverb, "As auld's the Muirton kail," the origin of which is now almost forgotten. It arose from some miserly farmer in this quarter being in the continual practice of adding the remains of the one day's

kail to the next day's pottage. A dispute arising on the subject between him and his servants, it was proved in court that the kail were seven years old. Brochan, or thick gruel, was rather a favourite supper, and was also often taken to dinner. During the salmon fishing season the back bones of the fish, which were extracted in preparing them for the London market, supplied a grateful addition to the dinner table of a great portion of the inhabitants. Although most families had a garden, yet little else was cultivated than green kail. These were in daily use, and formed a principal ingredient in the celebrated Scottish dish of kail brose. This mess, was prepared by pouring a quantity of *kail* upon a cog of oatmeal. It was truly a coarse repast; and might vie, in this respect, with the celebrated Spartan black broth. About the year 1750, the vegetables now in common use were so scarce, that when the Circuit Court sat, the innkeepers had to get carrots and onions from Dundee.

The more wealthy breakfasted on porridge, dined on broth and meat, and took porridge or sowans to supper. There was generally an addition of bread and cheese, or cold meat, to the morning meal. One of the Provost's wives was such a rigid economist, that a servant lad played off a practical joke one morning by way of revenge. He poured a quantity of water into the beds of the servants, and then asserted that it was in consequence of the watery diet upon which they were fed, that the beds were in that state. The story getting wind, the honest Provost was so affronted, that he ordered sowans to be for ever discarded from the supper table.

About the year 1760, bakers only heated their ovens twice a week; as loaf-bread was never used by the bulk of the people, their principal business lay in baking oat-cakes. The practice being to return so many cakes for each peck of meal brought in; the surplus being a perquisite to the bakers' men, who disposed of it to customers of their own.

It was then customary to lay in a mart; or, flesh-meat sufficient for the winter's supply. This was generally done by a number of families joining for an ox, and dividing the carcase according to their wants. By this means, it was procured rather cheaper, costing them about three-half-pence a pound. But the superior advantages which the regular dealer now affords the public, of a fresh supply at all times, and a choice of quality and price, has entirely done away with the old system.

At this time, white fish were very scarce. They were generally brought from St. Andrews in creels, upon horseback; but the distance of carriage, and the state of the roads, raised the price far beyond the reach of the labouring man. The fish cadgers only came occasionally; when they frequently had a anker of gin concealed below the fish, by way of helping their

trade. In the spring, boats arrived at the north shore, with salted haddocks and codlings. The wives of the fishermen accompanied them, and hawked the fish from door to door.

It has been already stated, that there were about sixty brewers in town; each kept one or two men, who were boarded in the house. They were a set of stout jovial fellows, always ready for a row. Their most esteemed accomplishment, however, was their skill in brewing ale, which was greatly relished by all classes, and was sold at a *very fair price*;—a *pundie*, which contained nearly a choppin, was retailed out of the house at a halfpenny; and before tea became fashionable, was in high favour with the wives. Such was its efficacy, that a few applications to the *pundie* was apt to infringe the rules of decorum. In the house, this beverage cost a penny the bottle; and a more potent infusion was sold at twopence. To these halcyon days, when a company could enjoy themselves a whole evening at a penny a head, the octogenarian may look back with unavailing regret. Who that has visited the Turk's Head of an evening, and tasted Luckie Kettles' extra, and her salt herring and oat cakes, can ever forget the happiness and the devotion of the company in applying themselves to the business of the evening. Every body in Perth, whether soldier or civilian, knew Lucky Kettles; and her praises were sung, and her eheer extolled, by all who had ever the felicity of her acquaintance.

London porter became a favourite among the higher classes for their forenoon refreshment. It would appear that business was rather dry work in those days. It is said the old Red Lion alone sold a hogshead of porter every nine days. This trade began to fall off about the year 1790; the bottle was sold in the house for 3½d. After the business fell into the hands of small retailers, the article was generally adulterated with beer.

If it be true that an article becomes good and cheap in proportion to the demand, there must have been a great deal of spirits consumed. Highland whisky sold at a shilling the Scotch pint, and received especial patronage as a morning dram. This was a very general indulgence. The Indian was a moderate man who wished his throat were a mile long, that he might taste the rum all the way. Many of our worthies would have had no objections though the morning had lasted until night, if they could have drank whisky all the time. An old flesher, who was rather remarkable for his attachment to an early stimulant, always observed, as he drained the glass, "I have taken it off, as it is my *morning*;" he was often known to drink eight or ten before breakfast. The *morning*, was necessary to restore their nerves; a walk was taken, perhaps the length

of the Inch head, or Queen Mary's well, in order to qualify their morning ; when probably an additional dose would be taken to overcome the fatigue of their walk. Even many of the gudewives kept a private bottle ; and as it was esteemed a specific for almost all the ills of life, it is little wonder if they occasionally exceeded in their potations. Some of these dram drinkers were original characters. One Patrick B——, a glazier, had a houf in a merchant's back shop, where a knot of the same kidney daily met for their morning tipple. Patrick was never hindmost. Either from a matter of conscience, or in order to protract the pleasure, Patrick, before taking his glass, always poured out a long discourse by way of asking a blessing ; and then sat resolutely till breakfast time, when he was generally as blind as an owl. To such a length was the practice carried in this shop, that the mistress, in the hope of getting rid of the evil, induced her husband to give up the sale of spirits ; but this had little effect ; the clique smuggled in the whisky, and persevered in their habits till the end of the chapter. Numbers of the rich and respectable merchants thus tiddled away their fortune and their lives ; and many who might have lived in affluence, died in poverty and disease.

About the year 1765, tea began to be introduced ; and if it has promoted the change which has since taken place in the character, habits, and social comforts of the people, we may hail it as one of the greatest blessings which commerce ever bestowed upon mankind. At first it was taken only by stealth. The tea equipage was placed in the press, and the goodwife, as she took the forbidden cup, stood with the door in her hand, to be ready to shut it on the approach of any one.

It was long before the tea table assumed its present attractive elegance. The first idea of making tea, appears to have been taken from a recipe for preparing beat cabbage ; the *infusion* being thrown away, and the boiled leaves retained for use, to be eaten with a slice of butter. The first tea dishes that appeared were an extremely coarse cream coloured ware. Indian china was excessively dear—the price of half a dozen cups and saucers being from 20s to 30s ; the price of a tea-pot was half a guinea. About 1774, Staffordshire ware appeared ; and the vast improvement which skill and enterprise introduced into this manufacture, soon expelled the Indian china from the market.

The writer recollects some amusing specimens of early tea drinking. An Ochil laird, who was in the habit of attending Perth market with butter and cheese, breakfasted one morning in his father's house. This laird was quite a specimen of a class which has since become extinct, or greatly modified ; and therefore merits a description. His figure was tall and gaunt ; his long grey hair flowed over his shoulders, and his rough

beard had been trimmed with a pair of shears ; his dress was a suit of hoddon grey, spun and dyed in the family ; the shoes, of strong neat leather, were fastened with large brass buckles ; the coat and waistcoat made in the fashion already described, exposed his long bare neck ; with the shirt made of coarse tweeling, fastened with a button. John having been desired to help himself, commenced by cutting a lump of butter, which he proceeded to spread on a slice of bread, with his thumb, first taking the precaution to lubricate it well with spittle, to prevent the butter adhering to it ; he then began to sup the tea with a spoon, in the manner of soup. A wag of a chapman who happened to be present, said, "Hout man, John, that's no the way to drink tea. Take the saucer to your head, and drink it as you see me do." John being thus corrected, conceived that the fashion was to drank the beverage after the manner of ale ; and, accordingly, taking up the cup, drank their healths round ; and an interchange of compliments was continued till they rose from the table. This worthy held a property in the Ochills that would now yield an income of £1000 a-year ; and yet he came to Perth mounted on a galloway, with a straw saddle, and a pair of branks and hair tether for a bridle, and thus brought his butter and cheese to market. Having got breakfast, he generously invited those of the family who were of age, and the chapman, to drink his stable fee. Five individuals accordingly accompanied him, and John treated them to a bottle of ale, which cost him a penny ; and this was all the recompense the public house received for stabling his horse.

About the year 1750, potatoes began to be cultivated in gardens, and were long esteemed a great rarity. As they became more plentiful they were eaten with the kail ; partly as a substitute for the pease bannocks ; and occasionally for supper. This, however, was only for a few months after harvest, as they were considered to be unfit for food after Candlemas. By the year 1770, potatoes were generally planted in gardens, in what was called lazybeds. Better modes of cultivation, and improved varieties, have since been gradually introduced, and the value of this important esculent vastly increased. The variety cultivated in this quarter for some years past, the celebrated Perthshire Reds, have never been surpassed, in their excellent qualities ; and usually bring from five to ten shillings per ton more than any other potato in the London market.

THE TOWN'S MUIR.

The Town's Muir, near a mile west, was a large and beautiful wood, consisting of oak, elm, plane, birch, &c., and was intersected by fine avenues, which formed delightful walks for the citizens in the summer season:

There was a large park of full-grown Scots firs on the west side, from which the burghers were entitled to a cart load of trees for five shillings, on presenting a line from the Town Clerk to the wood-keeper. The last functionary kept a public-house, and was also fond of his glass. It was usual, when one went with a line, to have *three* carts instead of one in readiness, and while the purchaser was dozing the forester, and paying him the usual fee, the men got the carts loaded and driven away. One Sabbath morning, about the year 1800, one of the fir parks was discovered to be on fire. The writer, at that time, dwelt on the hill of Kinnoul, and observed the fire from the eminence. He immediately hastened to town and informed the Magistrates, who were proceeding to church. The clergyman intimated to the congregation what had taken place, and recommended all who could render assistance to hasten to the spot. The flames by this time were spreading with great rapidity, and presented a very magnificent spectacle. It was with great exertions the fire was got under. On the west side there was a large quarry, which was long wrought for the Perth buildings, but has of late been discontinued, from the stone being apt to moulder away with the weather. By the side of the quarry, there is a shaft which had been put down in search of coal, about 70 years ago. The workmen had succeeded in reaching a seam of coal, that, to all appearance, seemed well worth the working, when they all at once stopped short in their exertions; and the report went at the time that they had been bribed by the Fife colliers, who did not at all relish the prospect of the citizens shaking off their ancient allegiance to them. Below this spot a little, there is an excellent spring, which used to be in great request with the good-wives of Perth, on account of its supposed superior properties in the making of tea. At the present time, the wood has almost entirely disappeared. The grounds were feued out at the beginning of this century, at a rate equivalent to the value of two bolls of wheat per acre; and several handsome country seats have since been built upon them.

BIRTHS.

When the inlying approached, a notice was sent to all the gossips, requesting them to repair forthwith, and give their presence at the birth. The house, of course, was very soon crowded to excess, so that, in addition to the pangs of labour, the poor woman had to endure the noise and heat occasioned by such an assemblage. The child brought to light in health, was rolled up in bandages, as tight as a post, with the arms fastened down by the sides as carefully as if they were to be pinioned there for life. This accomplished, preparations were next made for *the*

merry meat. A large pot was put on the fire, with plenty of butter, flour, bread, ale, and sugar, from which a strong pudding was made, and served up to the company. Then the pot was filled with ale, brandy, and sugar, with the addition of a small quantity of bread, and the beverage thus formed, termed *hot pint*, was served about, until the whole, both men and women, were tolerably elevated.

The baptism was also an important ceremony. A young woman carried the child, accompanied by a train of followers, provided with an abundant supply of oat cakes and cheese. A liberal allowance was given to the first person they met, and the rest was distributed, as far as it went, to all and sundry who came in the way. Much importance was attached to the person who chanced to be the *first foot*, his luck being supposed to influence in some mysterious manner, the prosperity of the child. At the return from the church, another feast took place; and to so great a pitch was this absurd practice carried, that numbers of the poor people were literally ruined by the expence it occasioned. The general introduction of tea drinking exploded the use of butter-saps and hot pints, and the presence of numbers were gradually and wisely dispensed with.

The baptism always took place in the church; the minister seldom inquired the name till he was about to confer it. On one occasion, a Highlandman had determined to call his child after Prince Ferdinand, a great warrior at the time. When asked for the name, he had either forgot it, or mispronounced it; for the clergyman, thinking that he meant to name his child after some of his Gaelic ancestors, christened it "F-rtin Andrew," by which mortifying appellation the young hero was ever after distinguished. To avoid mistakes of this nature, one clergyman never named the children he baptised. The plan of handing up the name written on a slip of paper obviated this difficulty; although in one instance it was productive of a somewhat ridiculous mistake: On the occasion of getting any new article of dress, it was customary for the drouthy cronies to exact a certain donum—on the payment of which the owner was exempt from farther annoyance: the article was then said to be *sealed*. An individual who had mustered an addition to his wardrobe, in order to improve his personal appearance at his child's christening, when the minister asked the name, he in mistake handed up a document certifying that his new coat had been duly *sealed* the previous evening. On another occasion, a man presented a merchant's account instead of the child's name. The clergyman being an eccentric character, read aloud the first item, "Twa ells and a half o' plaiding!" exclaiming, "wha ever heard o' such a name for a bairn?"

In the country parishes, the invitations to the birth extended many miles—and for this purpose all the horses in the neighbourhood were put in requisition to fetch the howdie and other wives. Similar fare was here customary as in the town, only rather more substantial; with a liberal allowance of butter saps, hot pints, and Highland whisky. As already observed, the introduction of tea has greatly abated these scenes of gormandizing.

MARRIAGES.

The celebration of the marriage rites among the lower orders in Perth, was much the same as the ceremonial which prevails in the country parishes to the day. The requisite supply of sheets and blankets having been spun and wove, the parties repaired to a public house, when an elder was sent for, to draw up the marriage contract. The parties were then proclaimed three separate Sabbath days; and the wedding was usually deferred till the following Friday. On the Wednesday, the bride invited a party of her friends, and the bridegroom, accompanied by the best man, did the same. Thursday was occupied in sending home the bride's plenshing, which was done with as much pomp as possible. It usually consisted of a chest, containing sheets and blankets, and another containing body clothes; an aumry, or large press, in two divisions; a chest of drawers; a reel; a spinning wheel, with a rock of lint decorated with ribbons; and a quantity of meal, butter and cheese, with other articles according to their circumstances. In the evening, the young friends of the parties assembled at their respective houses to perform the ordeal of feet washing; a ceremony which afforded ample scope for fun and frolic.

On the day appointed, when all was ready, the bridegroom set out for the residence of the bride, accompanied by his friends, who made a formal procession with him through the streets, preceded by an avant courier, designated "The Send," whose office was to herald their approach, and prepare the party of the bride for their reception. When both parties met, the whole company, men and women, sometimes to an incredible number, set off in regular procession to the minister's house, and returned in the same order, though they were often made to pay dear for all this idle pomp and parade, by enduring the bad usage which the blackguard urchins of the town never failed to inflict upon them, so often as a favourable opportunity occurred. Latterly, a party of this description might just as well have stood the pillory as walked the streets; and the practice, by and bye, fell into disrepute. The festivities of the evening were conducted with a great deal of noisy hilarity.

There was three different kinds of weddings: First, what was called a *free wedding*, to which only a few select friends were invited, and where

the guests were not allowed to be at any expence. The *dinner wedding*, where the dinner was provided by the marriage party; the company paying for the drink and the fiddler; and the *penny wedding*, which was of frequent occurrence, and often produced a tolerably round sum for the young couple. The bridegroom provided a great quantity of eatables and drinkables, and opened the door to all and sundry. Each guest gave a shilling for his dinner, and paid for his drink, at a rate sufficient to yield more than a reasonable profit; so that, where the company was numerous, there were frequent instances of persons who married without means, realising a sum from the festivities of the wedding, sufficient to furnish a house, or give them a fair commencement in trade.

The country weddings were celebrated in a manner similar to those in the towns; only the invitations were more numerous. Sometimes the whole parish were invited; and when the company had far to ride, the cavalcade had a very imposing appearance. Many of the farmers had their wives mounted behind them, and the lads their sweethearts.—The moment the bride started, all the old shoes about the house were thrown after her, fire arms were discharged, and the gridiron was rung with a thundering noise. There was a halt made at every public house on the way, and a quantity of spirits distributed; and the gridiron was again in requisition at their departure. But the most extravagant custom was that of riding the broose,—a practice replete with hazard, and often attended with serious accidents. When the returning party approached within a mile or two of the bridegroom's house, the more reckless and better mounted of the party set off on a sort of steeple chase; the winner having the honour of welcoming the wedding party with a dram.

The writer was present at a scene of this kind at Fossaway. The bride's house was on one side of the Rumbling Bridge, and the bridegroom's on the other, so that the company had to pass it on their way home. At this time the bridge had no ledge, and was scarcely broad enough to admit the passage of a cart; and the danger was further increased by an abrupt turn of the road, close upon the bridge. The party being a little elevated, a number set off for the broose, before crossing this dangerous pass. It was truly terrifying to see the horses, even those which were double mounted, rushing across this awful chasm, which is upwards of two hundred feet in depth. There were two cripple dominies present, one of whom distinguished himself on the occasion. He was mounted on a strong horse, with his wife behind him. In rushing past a rival in the race, the wife unfortunately lost her hold. He was called on to stop and take up his wife, but he pushed on, crying out "Let the devil stop and take up his own." The dominie's horse,

like the post-boy's in John Gilpin, right glad to be relieved of so much of its burden, sprang forward with increased speed, and succeeded in winning the broose. Fortunately the wife had received little injury, and was taken up behind one of the more sedate of the party.

After supper, dancing commenced in the barn. During the evening, vast numbers from neighbouring places arrived to witness the dancing, who had no connection with the marriage party; but who, according to custom, were always made welcome. On Saturday, there was a meeting of the more intimate friends who had been present at the wedding, and the day was usually devoted to festivity. On Sunday, a large party assembled to kirk the bride; the bride's-maid carried a lap full of bread and cheese, which was distributed to all whom they met. Those who had been at the wedding, usually paid a visit to the young couple in the course of a few days, bringing a present of some article to help the household establishment.

At all wedding dinners, the leading article of the feast uniformly consisted of a large dish of kail; the people of this county being as much attached to this favourite mess as their neighbours, the renowned kail suppers of Fife; and the connoisseurs were lavish in their praises of the cook, according to the quality of the broth. On one occasion, the damsel to whom the preparation of the kail was committed, unfortunately, instead of leeks, put into the pot a quantity of a strong purgative plant, called horse gladdening, formerly used as a medicine for cattle. The mistake was not noticed at the time; but some hours afterwards, when the guests had ridden a mile or two on their return home, the dose began to operate as a brisk cathartic. Numbers had to abandon their horses altogether, and, in order to be ready for any sudden onset, proceeded homeward with their inexpressibles across their shoulders. But the parties who suffered most, was the unfortunate bride and bridegroom, who, according to the established practice, had been locked up in their bed-chamber for the night; and who found escape alike impossible, either from the confinement, or the unremitting attacks of the enemy.

BURIALS.

When a person appeared to be dying, intimation was sent both to the relatives and friends, and to all who had visited during the distress; when an immense turn-out flocked to be present at the separation between soul and body, thus inflicting on the dying man, the additional sufferings arising from noise and a corrupted atmosphere. During the interval between death and interment, the house was full of visitors from morning to night,

all of whom were regaled with bread, cheese, ale, and spirits. A few sat up and watched the corpse during the night. Funeral letters were not yet in use; but intimation of the decease, and time and place of interment, was given in the fashion which, until a very recent period, was universally prevalent in the Scottish Burghs. The bellman went round the town, ringing his bell, and occasionally halting to make some such announcement as the following:—"Men and brethren, I let you to wot, that our brother, A. B., departed this life on Thursday last, and is to be interred on Sunday evening, at —, when the company of all his brethren is expected."

Merchants and others, who had a death in their family, suspended all business from the time of the decease until after the funeral; and all workmen, whether employed on the premises or otherwise, were, during this period, thrown idle. About the year 1784, when Mr Robert Morrison the postmaster died, the post-office, in conformity to the above custom, was shut. An honest Highlander, who had come a distance of several miles for his master's letters, finding how matters stood, anxiously enquired if there were no other shops in town where they *sold* letters.

The majority of the funerals took place in the afternoon of Sunday; during the forenoon of which day, two men stood at each of the church doors, inviting all and sundry to attend. A company called mourners, too, went round the streets in a body on the day of the funeral, for what precise purpose, other than the love of show, it would be difficult to explain. All this idle parade has long since disappeared, and no one can regret that the improved practice of later times has substituted a more private, and infinitely more becoming ceremonial in its place.

At country funerals, the company were invited a couple of hours before the time appointed for removing the corpse, which afforded time for refreshment, and a few words of spiritual exhortation. Before proceeding with the service, some individual, who was understood to have the gift of prayer, was respectfully requested to ask a blessing. Diffidence was always pleaded; but when some of these champions of the faith had once fairly begun and warmed on the subject, they would continue to hold forth for half an hour at a stretch, and unfold a complete body of divinity.

On the occasion of the funeral of an elderly lady, who had left considerable property to two sons, the glass went round till the company were a little ebrious; when some one hinted that it was time to proceed, as they had a considerable way to ride. Orders were accordingly given to get out the horses; the company mounted and set out, and proceeded a couple of miles towards the place of interment, before it was discovered that they had left the old lady behind.

Until a recent period, the bulk of the people attended funerals in their common clothes, if the funeral occurred on a week day. Many of the operatives attended just as they left the work-shop, without donning their coat, or doffing their night-cap; or even staying to wash their face, or put off their apron; exhibiting none of those external marks of respect for the deceased which now prevail; and which tend, in some degree, to alleviate the sorrow of the mourning relatives.

RESURRECTIONISTS.

The trade of body-snatcher is not a new one in this quarter. The remains of those who died suddenly, or had committed suicide, were so eagerly sought after by the disturbers of the dead, that an idea very generally prevailed amongst the more simple of the natives, that the doctors employed the *fat* of these subjects in the preparation of those nauseous mixtures which the empirics pronounced to be infallible remedies for every thing but death. Hence, when any sudden decease occurred, it was customary to fill the coffin with quick lime, in order to accelerate the process of decomposition; or otherwise to watch the grave for some weeks.

A young man had recently commenced business as a wright:—It having been surmised that he was connected with an attempt to steal a body from the Grey Friars, the fury of the inhabitants was so aroused, that he had to leave the town for some time; the only thing which presented itself on which to wreak their vengeance, was the offender's new sign board, which was pulled down, and carried in triumph to the burying ground; and hung up on a tree near the spot, to act, in the manner of a scar crow, as a warning to others.

On one occasion, a young bride drowned herself in the river Earn.—Shortly after interment, it was discovered that the body had been lifted. Her uncle, a stout old carle, came into Perth in quest of it. Several weavers receiving notice of his errand, a very numerous party was soon on the look-out, and succeeded in discovering the body in an old malt barn. The remains of the unfortunate girl were wrapped up in a plaid, and laid across the horse before the old man; who was convoyed several miles on his way home by many hundreds of the inhabitants.

About the year 1784, a young man, the son of a widow, was out late one night, and got into a quarrel with a number of individuals, who so abused the youth, as to deprive him of life. It is not likely, however, that they were aware of the extent of the injury committed, as they were carrying him home to his mother's, when overtaken by a young man who had but recently come to town; and who had, that night, been assisting a brother in some smuggling affair. When the party arrived at the door, the body was placed up against it; and, having rapped, they

fan off, leaving the stranger behind them, who had no idea that the deceased had been more than slightly injured, until the old woman opened the door, when the corpse fell at her feet. The mother's shrieks, and the noise of the fall, immediately alarmed the neighbours. The stranger, who was instantly secured, was absolutely confounded at what he saw, and could give no account of the transaction. He was committed to jail for the murder, and long confined in the laigh iron house ; but as no clue was ever obtained to the real murderers, and as nothing transpired to criminate the prisoner, he was at length permitted to enlist in the artillery where there is reason to fear he soon met with that fate from the bullet, which he so narrowly escaped from the gibbet. The body of the widow's son having been buried, the doctors' apprentices determined to obtain it. Spade, crow bar, and rope being provided, a hole was dug at the head of the grave, till they reached the coffin, the head of which they forced in, and were in the act of hauling up the corpse, when a number of the inhabitants burst in upon them, and put them to flight. On another occasion of body stealing, a scuffle ensued, in which one of the resurrectionists stabbed a man in the belly with a knife. The wound, though not immediately fatal, was the cause of the unfortunate man's death. The assassin, however, escaped, and was never after heard of.

Another instance occurred, where the corpse was detected after it had been removed to the street. The resurrectionists having placed it, as they imagined, beyond danger, left it doubled up on a barrow, under a covering at the side of the wall of Gowrie house, and adjourned to a notorious house at the foot of South-street. Their motions had, however, been observed by some boatmen who had just come up with the tide. They removed the body, and one of their number assumed its place. The violators of the grave having screwed up their courage by a hearty refreshment, were proceeding with the barrow, when one inquired if they would take up by the South-street? The boatman, beginning not altogether to relish his new position, at once got rid both of them and the difficulty, by roaring out, " No, by — ! you'd better take the Watergate."

RELIGIOUS HABITS.

About eighty years ago, the manners of the people were extremely simple, as well as their dress and diet. Their religious sentiments were strong, and the sacred observance of the Sabbath was rigidly maintained. The attendance of the family at church was regular ; and in the evening, the whole family, servants and apprentices, assembled in the parlour, and engaged in reading the scriptures, gave notes of the sermons they had heard during the day, and were examined from the catechism ; and the

evening was concluded with family worship. Every master held it a solemn duty to look to the moral conduct of his servant, and particularly as to his behaviour on the Sabbath. To stroll about the fields, or even to walk upon the inches, was looked upon as extremely sinful, and an intolerable violation of the fourth commandment. Parents would occasionally take their children the length of their gardens; and, after whiling away an hour amidst serious and profitable reflections, return with them; by this means keeping their family under their eye the whole day. This respect for the sanctity of the Sabbath was, if possible, even greater in the country, until the servants were expelled from the family hearth by the degrading bothy system. The intercourse of the clergyman with his flock was much more familiar, and the pastoral visitations more frequent; each minister making a point of calling upon his parishioners at least once a year, and examining them upon the state of their religious knowledge, and imparting, where necessary, consolation and advice. At the conclusion of these periodical visitations, a public examination of the parishioners took place in the church; or, in country parishes, at different houses, which were intimated from the pulpit. The shrewdness and extent of their acquirements in the knowledge of divine truth, exhibited on these occasions, was remarkable.

There were numbers, both old and young, whose slender acquirements in the more abstract points of controversy, made them desirous of avoiding these examinations, and who, when caught, made but a sorry appearance. The country clergyman intimated one Sabbath from the pulpit, that on the following Tuesday there would be a diet of examination held in the house of John B——, and that all the cottars were expected to attend. At the time appointed, the parties assembled, and the minister considering it most respectful, began by examining the head of the family. John being rather an indifferent hand at these matters, and, of course, not much relishing close personal inquiry, replied, "Hout, sir, ye ken that yoursel' langsyne! I'm gaun awa to see if Janet has the kail ready." John accordingly made off, and took care to keep out of sight till the business was over. During the examination the minister asked a girl, "Who was the father of liars?" which she at once pronounced to be Pate Hal-lam the soutar. This worthy was famous in the district for his Munchasen exploits, and miraculous stories; one of which was, that he walked into Perth, one morning, a distance of eleven miles, in two hours, although the road was so covered with ice, that he slipped *two* steps backward for every *one* he went forward. He had a ready knack at saying graces; and such a gift of prayer, that at "weddings and draidgies" few could stand before him. Even the minister was not fond of meddling

with Pate at the periodical meetings, as he had the tact to elude the questioning; and usually ended by putting Mess John himself through a pretty severe examination.

From numerous anecdotes, it would appear that the evening exercises were occasionally conducted with less ceremony than regularity. On one occasion, this gifted individual had started the psalm tune on a new key, when the colly dog, aroused by the unusual harmony, immediately joined chorus, pouring forth a volume of that peculiar sound emitted by the canine species, when excited by a sympathetic chord. Irritated beyond measure by this unseemly accompaniment, Pate made a vigorous stroke at the offender, exclaiming, "Od's curse ye for a devil!" but colly, who had more than one of his faculties employed, was too quick for him; and his knuckles came in contact with the temper pin of the spinning wheel, with a force that made the blood spring. Peter was occasionally so far overcome by carnal frailty as to fall into a state of obliviousness while in the midst of his devotions; but, on recovering himself, he would wrestle powerfully for these intrusions.

There was another worthy, a bachelor, a painter to profession, and an amateur in the fine arts, particularly in the art of cookery, to which the sleek plumpness of his person bore ample testimony. Having taken a country lad, named Andrew, for an apprentice—after the other parts of his duty were detailed, he was directed to a closet where he might retire in the evening, to supplicate for every good and perfect gift. One evening on entering the little sanctuary, Andrew's olifactories encountered the savoury steams of a roasted hen, which had been just prepared and laid by for his master's supper. It is probable that Andrew had also acquired a relish for the beautiful—he first admired, and then eat up the whole fowl. When his master returned, Andrew could not deny his agency in the annihilation of the hen. "What business had you in the closet at all, sir?" was sharply demanded. "I went there to pray," replied the humbled penitent. "To pray! Pray where you like, my man," replied the exasperated painter, "but I'll take care after this, that you'll never pray within reach of my supper."

Bailie Y—, of Perth, was also a very rigid observer of the Sabbath evening exercises, to a degree which rendered them rather irksome to the young people. There is generally a remedy to be found for every evil, when it becomes intolerable, from the insanity of "hereditary wisdom," down to the sanctimony of the bailie's exercises. One of his apprentices, afterwards distinguished by the title of the Black Prince, discovered rather an ingenious method of shortening the catechetical process: When the examination had proceeded a sufficient length, the young prince would

start an objection to some point of the Bailie's doctrine ; when the worthy magistrate, being more passionate than powerful in argument, would suddenly put an end to the reading in the dumps.

In spite of these irregularities, the people, both old and young, were remarkable for their knowledge of the scriptures. At this period, the reading of the common people was limited to a few books of a religious character, such as the Bible, Confession of Faith, Shorter Catechism ; Boston's, Bunyan's, and Willison's works, and a few sermons. The lighter articles of literature were on a par with John Cheap and Leper the Tailor ; with a miscellaneous collection of ballads. There were no popular works on science, of a nature to amuse and instruct, within reach of the masses of the people ; or calculated to improve their social or intellectual condition.