

APPENDIX.

No. II.

The status of the Incorporations in the municipal government of the Royal Burghs in Scotland, being extinguished by the Burgh Reform Act, their importance in this respect must now become matter of history. It will be particularly gratifying to many of our readers to know that we are enabled to record the following interesting notices, of one of the most important Incorporations of the City of Perth, through the kindness of one of the most intelligent and upright members of that Incorporation. They were drawn up a few years ago by Mr ANDREW BUIST, *Deacon of the Glover Incorporation.*

ORIGIN OF THE SKINNERS AND GLOVERS.

When were the Skinners and Glovers formed into a corporation in Perth? is a question that has likely suggested itself to many of our brethren, both now and in former times, but which has never been satisfactorily answered. It is certainly much to be regretted that the origin and early history of our ancient craft is involved in such darkness and uncertainty, owing to a blank in our corporation annals. One reason which may be assigned for it is this; that when Edward the I. of England, in the end of the thirteenth-century, subdued the greater part of Scotland, he, with a refined skill, I call it of state policy, for the purpose of destroying every trace of Scotland as an ancient and independent nation, commanded all the archives of the country to be ransacked, and all the valuable and important national and public documents—every thing that was connected with the history and doings of Scotland as a nation, were ordered, under heavy penalties, to be delivered up to him. Whether he intended to destroy them, or merely to keep them as trophies of his conquest, is not known, as, unfortunately for poor Scotland, the ship that had the greater part of these truly valuable documents on board, was wrecked on its passage to London (where they were to have been kept to wait his pleasure as to their ultimate fate), and thus much that was of such essential importance to our country was lost for ever.

Perhaps it may be said by some, all this may be true; but what connection has it with the history of the Glovers? Why, it bears most strongly on the illustration of our subject, for we have the Glovers at this period in the full possession of extensive political privileges. They were admitted, a century before this, by King William the Lion, to the free right and privileges of being merchant burghesses, in addition to their own peculiar rights as incorporate craftsmen:—now it is well known, that when an individual or public body is raised to dignity and honour, that the charter conveying these generally narrates the reason for doing so, and services performed to entitle them to these distinguished marks of their sovereign's approbation; therefore I think it highly probable that the Glovers, when Edward issued this tyrannical mandate, had, in their possession, not only this charter of William the Lion, with the royal signet attached to it, or the official seals of his ministers of state, but that they would also have the original charter of their formation as a corporate body. Now, as it was evidently the inten-

tion of Edward to make Scotland not only tributary to, but a part and portion of England, and Edward entertaining such views, and residing with his army at Perth, the metropolis of Scotland, would he not make it his particular study to collect every document within its walls that, in the smallest degree, bore upon the history of Scotland as a free and independent nation; therefore, I firmly believe, from all these circumstances, that our city would be more completely stripped of its records, both public and corporate, than any other town in the kingdom; and of course all the Glovers' papers would share the same fate. This is my opinion, and one of the strongest reasons that can be adduced for the records of Perth being so particularly barren in charters, and every thing connected with its ancient history.

While we mourn over the loss of these valuable parchments, there is an event that has happened in our day, that far more than compensates us for this deprivation, an event which has immortalised our ancient and worthy craft, and spread its name in connection with every thing beautiful and virtuous in female character—upright, affectionate, and honourable in the conduct of the purest citizen and craftsman, not only over the British dominions, but also over the whole of the polished and enlightened population of Europe and America, so that the Glover craft of Perth is now a part and portion of public history. I know that I will be anticipated when I state, that it is Sir Walter Scott (a name now as generally known and celebrated over the world as that of Napoleon Buonaparte), who, in his admirable and interesting work, "*The Fair Maid of Perth*," has honoured our craft by making the heroine of his tale the daughter of one of our calling of Glovers. The manner in which he has portrayed the characters, and the fidelity of the description of the times in which the scene is laid, have met with the unanimous approbation of the enlightened and impartial literary world, which sufficiently proves the estimation in which this work is held; and I hope that no circumstance will ever occur in the *real history* to tarnish the fair fame with which this beautiful and interesting fiction has adorned the *imaginary history*, of the doings and conduct of the members of our calling in former days.

I may only remark, in illustration of the accuracy with which our author has described that part of the "*Fair City*" in which Simon Glover dwelt, that by far the greater part of the property that was burdened for the maintenance of St Bartholomew, then belonged to the Glovers, and was situated in the Curfew Row or Castle Gable, which may be said to be a continuation of the same street; and that the *Gilt Arbour* was a place where the Glovers held many of their meetings in ancient times, and is thus described in one of our old charters, dated 26th May, 1684, "*The Vindaris*, now the said Burgh, vulgarly called the Gilt Arbour of the Silver Book or Missal; *Palla Vestimenta Sacerdotalia*, and other ornaments of the Altar of St Bartholomew, founded by the said Crafts (Skinners and Glovers.)"

SAINT BARTHOLOMEW.

St Bartholomew, the Patron, was one of the twelve apostles,—the evangelical history being most express and clear as to that matter;—but he being no farther taken notice of than the bare mention of his name, many, both anciently and of later times, have supposed that he lay concealed under the name of Nathaniel, one of the first disciples that came to Christ; because, St John never mentioned Bartholomew in the number of the apostles, so the other evangelists never took notice of Nathaniel; and as in St John, Philip and Nathaniel are joined together in their coming to Christ, so, in the rest of the evangelists, Philip and Bartholomew are constantly put together; and afterwards we find them joint companions in the church. Nathaniel is particularly reckoned up with the other apostles to whom our Lord appeared at the sea of Tiberius after the resurrection, where there were together Simon Peter, Thomas, and Nathaniel of Cana in Galilee, and the two sons of Zebedee, and two other of his disciples, who were probably Andrew and Philip. Besides, if Nathaniel had not been of the twelve already, no tolerable reason can be given why he, who was so eminently qualified, was not pitched upon to fill up the place of Judas.

The word Bartholomew imports a relative capacity, either as a son or a scholar, rather than a proper name. As a son, it denotes his being born of Tholmai; as a

scholar, it may relate to him as a disciple of some particular sect among the Jews ; and, among several other institutions of that nature, some learned men reckon the Tholmeans from Tholmai, of which order Nathaniel seems to have been, and hence called Bartholomew, the son or scholar of the Tholmeans. And many of the learned concur in the opinion, that it is the same person under two names, the one proper and the other relative. This character was given by our Saviour, that he was a man of true simplicity and integrity,—“an Israelite, indeed, in whom was no guile, no art of hypocrisy and deceit.” He travelled as far India, that part of it that lies next to Asia ; for, as Eusebius relates, when Pantaemis, a man famous for philosophy as well as christianity, desiring to imitate the apostolical zeal in propagating the faith, travelled as far as India itself ; there, among some that yet retained the knowledge of Christ, he found St Matthew’s gospel written in Hebrew, left as the tradition asserts, by St Bartholomew, one of the twelve apostles, when he preached christianity to these nations. He afterwards returned from thence to the more northern and western parts of Asia, instructing the people of Thirapolis in the doctrine of the gospel ; from thence he went into Lycæonia, where he employed himself upon the same account ; and, at last, removed to Albanople, in Armenia the Great, where, endeavouring to reclaim the people from idolatry, he was by the governor of that place put to death.

How did he suffer martyrdom ? He was crucified, some say, with his head downwards ; others, that he was *slayed, and his skin first taken off*, which might consist well enough with his crucifixion, excoriation being a punishment in use, not only in Egypt but among the Persians, next neighbours to these Armenians, from whom they might easily borrow it. He cheerfully bore their cruel usage, and comforted and confirmed the christian converts to the last minute of his life.

GLOVES.

Who was the first Glover ? was a question propounded a few years ago at the annual Michaelmas dinner of the calling, and which puzzled the meeting to solve, although, among the strangers present, there were several belonging to the three learned professions—church, law, and physic ; but which was, I think, at last satisfactorily answered by the chairman (Deacon A. G—y), who replied, “Rebekah,” who is the first glover mentioned in either sacred or profane history. But I have no doubt “our skinner craft” was of a much earlier origin, for our great progenitor, Adam, being clad in skins, it is very probable that, to preserve these from decay, which they were very liable to in that warm climate, would steep them in those saline or aluminous springs, which were so abundant in that region of the globe, and which process would be continued and improved upon by his descendants ; but whether these be counted satisfactory explanations of the origin of “our ancient craft” or not, is of no great importance to our subject, but I hope it will not be considered as out of place here, to give a short account of the use and importance of the glove in ancient times.

The *hand*, that important member of the human frame, is often referred to in scripture as emblematical of honour, strength, protection, power, and friendship ; among the Egyptians as a symbol of strength ; and among the Romans, as a symbol of fidelity ; and has been held in high estimation by all the nations of the world. For its covering, adornment, comfort, and protection, the *glove* was invented and used, and is described as “a habit or covering for the hand and wrist—used both for warmth, decency, and as a shelter from the weather.

“*To throw the glove*,” was a practice and ceremony very usual among our forefathers, being the challenge whereby another was defied to single combat. It is still retained at the coronation of our kings ; when the king’s champion casts his glove in Westminster Hall. This custom is supposed to have arisen from the Eastern nations, who, in all their sales, and deliveries of lands, goods, &c., used to give the purchaser their *glove* by way of livery or investiture. To this effect is Ruth, iv. 7, the Chaldee paraphrase calling that *glove*, which the common version renders *shoe* ; and the Rabbins interpret by *glove*, that passage in the cvlii. Psalm, ‘over Edom will I cast my *shoe*.’ Accordingly, amongst us, he who took up the *glove*, declared his acceptance of the challenge ; and, as a part of the ceremony, took the *glove* off his own right hand and cast it upon the ground, to be

taken up by the challenger. This had the force of a mutual engagement on each side to meet at the time and place, which should be appointed by the king, parliament, or judges.

The custom which still prevails of "*blessing gloves*," in the coronation of the kings of France, is a remnant of the Eastern practice of giving possession with the *glove*.

Anciently, it was prohibited for the judges to wear *gloves* on the bench.

The *gauntlet* is described as a "large, strong glove, made to cover the arm or hand of a cavalier, when armed at all points." The gauntlet was of iron, and the fingers plated, and was always borne in the ancient marches in ceremony. Gauntlets were not introduced till about the thirteenth century, and were frequently thrown like the glove by way of challenge.

About a century ago, the manufacture of gloves appears to have reached a high pitch of perfection, they were made of "velvet, satin, taffety, silk, thread, cotton, and worsted; leather gloves were also made of chamois, kid, lamb, doe, elk, buff, &c. There were also perfumed gloves—washed, glazed, and waxed gloves; single, lined, top'd, laced, fringed with gold, silver, silk, fur, &c.;" and it was a proverb, that for a glove to be good and well made, three kingdoms must contribute to it—"Spain to dress the leather, France to cut it, and England to sew it."

PAGEANTS AND PROCESSIONS.

During the domination of the Popish church, full and ample leisure was given to her votaries to indulge in every species of splendid shows and processions; and our citizens of Perth do not appear to have been behind any in their love and indulgence in these often expensive, but always popular entertainments; and it is very likely that a considerable part of the revenue of the Incorporated Trades of Perth, was directed to defray the expenses incurred in the getting up of these exhibitions.

I cannot trace, in the records of the calling, the particular part that they took, and the manner in which they conducted themselves in these pageants; but I have no doubt they would vie with the other trades in the splendour of their processions, and would spare no expense to make these as attractive and popular as any in the town, for the honour of "St Bartholomew," and the "honour and great commendation" of the Glover calling. I hope the following instance or two of the manner in which these processions were conducted during that period, will not be counted as out of place. The personage whom the Baker calling were pleased to honour, by adopting him as their patron saint, was a St Obert, Berth, or Burt, a gentleman, whose origin and history completely baffled the researches of the Rev. James Scott, founder of the Perth Library and Antiquarian Society, and for many years a very highly respected clergyman of Perth. He could find no trace of his sainthood in any of the popish calendars now extant. Whether a real or imaginary personage was the patron saint made choice of by the Baker incorporation, does not appear; but for the purpose of celebrating the annual festival of their saint they composed and acted a play, or dramatic performance, called "Sanct Obert's Play." A very great number of persons were engaged in this play, and on the 10th of December, which was wont to be called "Sanct Obert's Eve," they passed through the town in disguise dresses, with piping, and dancing, and striking a drum, carrying in their hands burning torches. One of the actors was clad in the devil's coat; another rode upon a horse, which went in men's shoes,—probably the horse and its rider represented a part of the legendary history of the saint.

At the Reformation (1560) our reforming ancestors were very anxious to wean the citizens from these absurd, expensive, and often licentious pageants; and the kirk session, or weekly assembly, as it was then called, issued an act, dated 27th November 1574, "against superstition," and ordered this act to be published on certain Sundays that none should pretend ignorance, but that all should conform to its enactments. The whole of the incorporated trades of Perth appear to have given due obedience to this mandate, and to have discontinued whatever was popish or superstitious in their processions, with the exception of the Bakers, who appear to have been a "tap thrawo, and cametaris sett;" and who, for fourteen years after the passing of this act, continued in the face of all the exhortations and threatenings of the reformed church, to celebrate as formerly the festival of

their saint: But in 1568, the Baker incorporation enacted in their books, that such persons as should play, in any time to come, Sanct Oberti's Play, should "be debarred from all the liberties of the craft, should never have entry to the same again, and should be banished from the town for ever." An attested copy of this act was sent to the minister and elders, that it might be inserted also in the book of the weekly assembly. This act of the Baker calling appears to have completely put an end to Sanct Oberti.

I may mention another instance of ancient pastimes; and as the Glovers were as fond of diversion as their neighbours, it is very likely that the youths of both sexes, connected with the corporation, formed a part of the procession of the young people, in the summer dromes, who went annually, in the month of May, to the "Dragon Hole," a cave situate in the hill of Kinnoull. It appears to have been a very joyous festival, and of very great antiquity, as the young people of both sexes in Perth and its neighbourhood, in the popish times, and most probably also in the times of heathenism, resorted to it in companies at "Beltsaine," or "Bel Ewe Time," in the month of May. The festivities in May, which were once general over all the kingdom, are justly supposed to have had an idolatrous origin, and to have been instituted by the Druids; who, as the sun, under the name of Bel, or Bual, was an object of their worship, welcomed his new approach to the earth with demonstrations of joy, and with sacrifices, to conciliate his favour. The rejoicings were continued in the after ages in different forms, and under various pretences. The cave had been known by the name of the Dragon's Den a thousand years previous to the year 1380.*

But as this was one of the superstitious pastimes, as they were called by our reformers, for the purpose of putting an end to it, they issued an edict, dated 2d May 1580, entitled "The act anent passing to the Dragon Hole," which states, "because the assembly of ministers and elders understand, that the resort to the Dragon Hole, both by young men and women, with their piping and drums striking before them through the town, has raised no small slander to their congregation; statute and ordains, that no person, either man or woman of the congregation shall resort or repair hereafter to the Dragon Hole, as they have done in times past, namely, in the month of May; nor shall pass through the town in their way to it with piping and striking of drums, as heretofore they have done, under the pain of twenty shillings to the poor; also, that they shall make their public repentance upon a Sabbath day, in presence of the people." This ordinance having

* The following passages relating to these observances occur in Principal Tullidoph's manuscript, before quoted:—"At the opening of a dark but narrow fissure in the rocks, stood a figure fantastically dressed and adorned with garlands of flowers. Several young men and women were clambering up the rocks towards the cavern, while a knot of spectators stood below, whose shouts rent the air, as occasionally some unlucky aspirant missed his or her hold, slipped down again into the crowd, or more unlucky still, regained not their footing until they had toppled down the steep bank beneath, which was formed of small stones too recently dislodged from the parent rock, to admit even of a handful of furze or fern to break the fall of the unskilful. Beyond this crowd, a long line of people in their holiday attire, among which many religious habits were visible, extending along by the foot of the cliff until lost to view within a ravine—out of which the procession seemed still slowly advancing. An Olive-tree near, he observed an elderly respectable looking citizen standing aloof from the rest. To him he advanced, and, after the usual salutations of the morning, inquired what this concourse meant. "You are surely a stranger in these parts," replied his informant, "not to have heard of the Festival of the Dragon on May morning?" "I had heard of such a custom being observed at St Johnston, but knew not that a spot so wild and romantic had been chosen for its celebration. I think it is said to have had its origin in the rejoicings which were instituted, after the slaughter of a dragon which long infested the neighbourhood?" "And a dragon of no contemptible taste," rejoined the citizen, "for the virgins he kept in durance here were remarkable for beauty. Between ourselves, I suspect the true monster lived on the law below us, while the inhabitant of the rock was the offspring of the Priests who wished to cloak the misdemeanors of their patron under the wing of this dragon. But the mummeries to which the fable has given rise will soon, like many others, be rooted out of the land."

the sanction and approbation of the magistrates of the town, was published at the "Mercat Cross," and from the pulpit, and was the means of finally putting an end to this ancient and popular pastime.

I have already stated, that it is very probable that the Glovers had had their full share in these ancient revelries, and now come to an amusing document which fully bears us out in our opinion upon this point, and throws considerable light on the manner in which our ancestors amused themselves in former times. It is styled in the Calling's records, "Memorandum of his Majesty's coronation, and coming to Scotland, his entry to Edinburgh; and Perth, 16th of June 1633, which day our dread Sovereign, Charles, King of England, France, and Ireland, came to Edinburgh. Being accompanied with the Noballtie of Scotland ryding before, and the Noballtie of England ryding behind him. Desired out of his gracious favour and love with his Noballties of both Kingdoms, to visit his own city of the burgh of Perth, upon the eight day of July; and come to his lodging (formerly Gowrie House, and the site presently occupied by the County buildings), and went down to the gardine thereof; his Majestie's chair being sett upon the wall next to the Tay, whereupon was ane flatt stage of timber, clead about with birks, upon the which, for his Majestie's welcome and entry; thirtein of our brethren of this our calling of Glovers, with green caps, silver strings, reid ribbons, white shoes, with bells about their leigs, sebering rapers in their hands, and all other abulziment, danced our sword dances, with many difficult knotts and allafallajess, five being under and five above upon their shoulders; three of them dancing through their feet; drink of wine and breaking of glasses about them (which, God be prased,) wis acted and did without hurt or skaith to any,—which drew us to great charges and expences, amounting to the sum of three hundred and fifty merks (yet not to be remembered), because wee was gracioslie accepted be our Sovereign and both estates, to our honour and great commendation."

These extracts shew that the Glovers bore a very prominent part in these festivities, and that they were the only craft in Perth that was honoured on this occasion to appear before "royalty."

This dance appears to have been the ancient Morris Dance, which was popular throughout Europe for several centuries previous to the visit of King Charles the First, and seems to have been a great favourite with the Glovers. I, perhaps, need not explain to many of my brethren the origin of this dance. It was first introduced into Spain by the Moors, a bold and warlike race, who inhabited the southern shores of the Mediterranean, and who invaded and conquered the most fertile provinces of Spain; after occupying these for a considerable time, they were at last, after many a severe and sanguinary conflict, driven out of that country into Africa, from whence these bold and enterprising tribes had issued. But during the period they occupied these southern provinces of Spain, they introduced many of the fashions and customs of the East, and particularly the Morocco or Moorish Dance, generally known in Britain as the Morris Dance. It cannot now be ascertained when and where the Glovers first practised this amusement. It is not unlikely that some of the brethren, in their travels through foreign lands—especially if any of these had joined the ranks of the Crusaders—had learnt this dance, and, on their return to their own country,—seeing the valry that existed among the Trades of Perth to outvie one another in the splendour and novelty of their pageants, had taught this dance to the members of their own Corporation, in the manner and way in which it was performed in the East. And it appears to have been the amusement which they particularly studied and excelled in, for it is called "*our sword dance*"—(and one of these silk dresses, cap, and bells, which still form part of the curiosities in the possession of the calling, is a proof that it must have been a showy and expensive exhibition.)—that is, a dance which was their peculiar province, and in which none of the other Crafts could pretend to cope with them. They must have been complete masters in that profession, and quite confident in their own powers, or they never would have volunteered to exhibit, not only before the King, but also before the travelled and polished nobility of his Court, who had most likely seen this performed by the most celebrated dancers in Europe. And although the age of chivalry was past, the spirit of chivalry still retained its influence in the breast, and regulated the conduct of many

of those gallant and high-minded Noblesse who graced the Court of Charles at that period, and who would view with interest an exhibition which reminded them of those scenes and pastimes which had often contributed to the amusement, and refreshed the spirits of their warlike ancestors, in the days of chivalry and war. But little thought these joyous spirits, while engaged in these coronation revelries, that in a few years many of them would lose their lives in defence of that ill-fated Prince with whom they were now so heartily rejoicing.

How long the Glovers continued to practise this amusement, after such a memorable display, is not stated; but it is likely the disturbances that arose in the country shortly after this period, and continued for nearly fifty years, had put a stop to that, and to many others of a similar nature throughout the kingdom, for there is no further mention in the Calling's records of "*our sword-dance*" having been exhibited in public again; and the only other reference to any thing like public processions, is in an act dated July, 1665, wherein the Auditor Court enact, after "Having heard explained to them the act of the Convener Court anent the going about the Town with the Provost and the rest of the Town in Midsummer yearlie, the Court ratifies and approves the same; and that yearlie, in time coming, those that are warned, and are absent from conveying their Provost, Council, and Deacon, and accompany them, for that effect shall pay fourteen shillings the piece of unilaw;" "As also not to absent themselves from ryding of the Marches yearly."

From the great change that has taken place in the manners and taste of the public, especially within these last forty years, almost all these processions have fallen into disuse; and what was formerly looked forward to with peculiar interest, enjoyed with such a relish, and, when properly conducted, added so much to the simple and innocent enjoyments of our ancestors, (I speak only with respect to those as they were practised after the reformation,) is now, in this age of the "march of intellect," as it is called, looked down upon with contempt, and, when spoken of, as being only fit for children, or a barbarous age. But I really cannot view them in that light; for although we live in an age of more knowledge and general information, we should not treat with contempt, or speak of with scorn, that which was probably one of the means of exciting a spirit of honest emulation to improve and excel in the different arts and sciences exercised by the respective Incorporations: it is well known, that in these processions there was often displayed specimens of great ingenuity and skill, either invented or perfected by some of these craftsmen—for talents and genius have never been confined to one age or nation. But, however superior we may consider ourselves to our forefathers, we should never forget that to them we are indebted for laying the foundation, and furnishing the materials, which has enabled their descendants to carry on the fabric to its present state of improvement and perfection.

Among the ancient pastimes, "Archery," and the "Noble Game of Golf" were held in high estimation, and much practised by our ancestors. The latter being so well known in the present day, it would be out of place here to say a word about it; and as to the former, the account of it more properly belongs to another branch of our subject, to which we shall afterwards direct our attention.

But there is one very ancient amusement, the origin of which I cannot trace, but which undoubtedly must have been a favourite diversion with our forefathers, and that is the "Foot-Ball." How this game was played in former times we are not informed. Whether it was the bachelors of the Calling against the married brethren, or the Glovers against any of the other Crafts, is not known; but it is likely that the contest was among the members of our own calling, as a sum was levied on all the new married brethren to defray the expenses attending it, and which still forms part of the dues paid by these to the calling at the present day. It sometimes is called the "Wife's Foot-Ball," as probably being given in name of the bride, either as her entry money, or as a marriage gift to the brethren, that they might enjoy themselves on that occasion.

Cards and Dice, Quoits and Pitch-and-Foss, appear to have been games in which several of the younger brethren and apprentices sometimes engaged, and which was, as is too often the case with these enticing games, at times carried to excess. To put a stop to this, the calling, in 1664 and 1784, imposed certain penalties on those who indulged in these amusements. As an instance

of the excess to which they were carried in 1784, they followed the moon-light from one outside stair to another, of the malt-barns, &c. in the Curfew Row and Lead-side, playing at cards until midnight on these stairs.

Some one will perhaps say,—What do you think of the Michaelmas Saturday Dinner as an amusement? Why, I think it is a very friendly and social meeting, and also of great antiquity; and I hope will never be given up, (although the day of the week might be altered,) as long as the Glovers are an incorporated body, but always be enjoyed in a rational, prudent, and becoming manner.

OSTRICH EGG.

Whether the "Blue Blanket," the banner of the incorporated trades of Perth, ever waved over the plains of Palestine, as its namesake of Edinburgh is said to have done, is a question that history or tradition does not solve, but I think the one is as likely as the other; for Perth was the capital of Scotland during the time of the "Holy Wars," and it is very probable that some of its citizens joined the ranks of the Crusaders, anxious to rescue the Holy Land and Jerusalem from the polluted and tyrannous sway of the infidel Saracen: and of the many hapless individuals who embarked in these dreadful and sanguinary wars, few indeed ever returned, to tell their eventful tale to those friends and companions of their youth whom they had left at home; but when any of them returned, along with the trophies of the battle-field, they usually brought home specimens of the productions of the strange lands which had been the scenes of their toils and warfare—and amongst these, *ostrich eggs* often formed a part of their collection, which they presented to their friends, or to the societies of which they were members.

From the circumstance of the Glovers having in their possession *one of these ostrich eggs*, which has been suspended for centuries from the ceiling of their hall, and the iron chain of which bears such evident marks of great antiquity, we have every reason to suppose that the Glovers were inflamed with a portion of that enthusiasm and zeal which at that period overspread Christendom, and that one of their number, on his return from the "red field of fight," had brought with him, and presented to the calling, this specimen of the produce of the "Holy Land," as a small tribute of respect and attachment to the corporation of which he was a member, and which shewed that, amid all his wanderings and perils, he had never forgot the land of his fathers, or the scenes of his youthful and happy days. But perhaps all this may be called the reveries of a warm imagination,—be it so,—and that this specimen is of a far more recent date. Probably it may—as there is no authentic account of the Glovers being a corporation at the period of the Holy Wars; but when we see the crafts of Edinburgh claiming to be ranked amongst the Crusaders, why may not we, who ranked higher, and can boast of an ancient a genealogy, as "Auld Reekie," be permitted also to claim our share in the doings of these noble and chivalrous times?

FUNDS.

In the illustration of this important branch of the subject, so essentially connected with the prosperity and stability of the incorporation, I intend to give a short sketch of the origin, uses, and application of their funds, so far as I have been enabled to trace these in the records of the calling; and more particularly to prove that these funds are not "poor's funds," a very prevalent but most erroneous view of the nature of corporation funds, and a view which so many in the present day entertain.

I have already stated the most probable way in which these funds were originally formed and accumulated, now let us go more particularly into the illustration of this subject. The meaning and intention of the constitution of a society can only be ascertained by tracing it through its charters, acts and bye-laws, minutes and proceedings; and in these, I think, it will clearly appear, that the idea of the funds of the calling being called "poor's funds" was never for a moment contemplated by our ancestors; and although, no doubt, they always applied *part* of these funds towards the support of their poor brethren, yet they considered the legitimate use of these same funds to be for maintaining the rights and privileges, promoting the respectability and influence of the calling, the comfort and social en-

joyment of the members, and also for the encouragement and cherishing a proper spirit of industry and independence among the brethren.

But to prove this, out of 36 charters and grants, conveying certain sums to be paid annually to the calling, out of lands and houses, only one, for 30s. yearly (dated 1569), is stated to be for "*an annuo-sarie and* for the maist pair and indigent of the said craft," the other 34 charters being chiefly intended to maintain the altar of St Bartholomew, of which the calling were the founders. And would our ancestors have expended such large sums in 1633, when they danced before King Charles I., which amounted to 350 merks, or would they have paid (in 1655) six hundred pounds Scots for a matchlock, a sum equivalent to the value of two acres of their lands of St Leonard's at that period, had it been "poor's funds"? Surely not. But what places it in a still stronger light, and proves to a demonstration that these funds were never intended to be styled "poor's funds," is this, that the sums paid by freemen's sons at their entry to the incorporation, are as follows:—"*Four pounds Scots to the calling, and eight pounds Scots in lieu of the banquet and wine, conforme to ancient practice of the calling.*" (See minute book, 12th September 1737.) Also one freeman's son is stated to have paid, at his entry, "*as an freeman's son, twelves pounds Scots for the banquet and wine,*" and other "*twelves pounds Scots for his freedom, banquet, and wine.*" (See minute book, 29th September 1726.) And the last instance that I shall mention is 23d November 1762, where the freeman's son, at his entry, "*payed to the box-master, for the use of the calling, four pounds Scots, and eight pounds Scots in place of a dinner, as the ordinary dues.*"

Now, had these funds been originally intended as "poor's funds," or had the idea of ever turning them to that purpose been entertained by our ancestors, would they have allowed such an important and permanent part of their revenue, as the entry money of freemen, to be applied to such purposes?—surely not. But perhaps the best way of knowing exactly the uses and purposes of the funds, is by taking an abstract of the accounts for ten years, at the period when the affairs of the calling were managed with the greatest propriety, and attention to the interests of the incorporation, and when the calling were possessed of all the landed and heritable property that they have at present,—the period I allude to is from 1750 to 1760 inclusive. I have subjoined in the appendix a table shewing the income and expenditure of the calling for those 10 years, to which I beg to refer; but I may be allowed to state, that at that period the number of members were about 80, that is, nearly a third more than they are at present; and one thing is certain, that among that number there must have been many indigent families, for sickness, disease and death, were as prevalent at that time, as they are in our day. Well, how were these distressed members, widows, and orphans supported?—I cannot tell,—but one thing is clear, that they did not derive the whole of their support from the funds of the calling, but only a small and scanty allowance, as during that period the average eleemosynary roll was only £55 sterling, while the average income, during the same period, was £245 sterling, which was applied in paying the interest of their borrowed money, the ordinary expenses of the calling, such as entertainments, public burdens, &c., and a considerable part applied to paying off their debts; but perhaps it may be said, that living in these days was very different from the present, as provision, and all the other necessaries of life, were so very cheap. No doubt that was the case, but not to the extent that many suppose, as meal was 7½d a peck, and barley averaged 11s per boll. I have already stated, that the acts and bye-laws of the corporation are excellent guides for leading us to a true and accurate knowledge of the doings of our ancestors, and the nature and design of a corporate body; and I have attentively gone over and studied the whole of these from 1593 to the present day, and I cannot find even in a single one of these any thing that countenances, in the most remote degree, the idea that the corporation funds are "poor's funds." No doubt there are several of them that prescribe the manner, and lays down rules, how the poor are to be attended to, and the way in which these poor should act; but even in these very acts, there is nothing that can be interpreted as furnishing grounds to suppose that the calling's funds are "poor funds."

In the acts and laws we have, as it were, the rules and regulations for the government of the calling embodied in a judicial form; but in the *minutes* of the calling, which we are now about to take notice of, as throwing so much light on this branch of the subject—in these minutes we have the spirit and meaning of these laws reduced to practice, and brought into the active business of life, and which present to us a faithful and striking delineation of the doings and conduct of our ancestors; and, I may almost say, exhibits before us their inmost thoughts, desires, and feelings, and the motives by which they were influenced in conducting the affairs of the corporation.

I can only speak with certainty as to the minutes which commence in 1719, and which are continued in an uninterrupted series to the present day, all of which I have most carefully gone over, and endeavoured to make myself fully acquainted with their contents, and I can honestly and conscientiously state, that there is not a single word (with the exception of one word that was inadvertently introduced into a minute a few years ago), that in the slightest degree countenances the idea of the funds being “poor’s funds.” And nothing more clearly illustrates this, than that the calling were often engaged in tedious and expensive law suits. The propriety of engaging in many of them was often questioned by a considerable minority of the corporation, who, to express their disapprobation of such proceedings, entered their protest, and reasons of protest, in the minutes: these, with the answers to such protests, often occupy a considerable space in these minutes. Yet in any of these reasons and answers, and reasons of dissent, there is not one that ever states that the money which was expended in these law-suits belonged to a “poor’s fund,” or that it was injuring the poor: but only states, in this general way, that they either injured, or tended to waste, the “funds of the calling,” or “calling’s funds.”

Had any of these protestors conceived the calling’s funds to be “poor’s funds,” and waited for a favourable opportunity to record these views, this would have been the time which he would have seized upon to have expressed his solemn dissent at seeing what he considered the money that should have been solely directed to the support of the poor, squandered away in expensive law-suits: this surely would have been a subject on which he would have expostulated in the most feeling and eloquent manner; but however much inclined he might have been to have given a high colouring to his reasons of dissent, by using such a strong appeal to the benevolent feelings of his brethren, yet this natural, and what would have been indeed a strong reason of protest, was never in any one instance resorted to—for this very plain and obvious reason, that our ancestors never for a moment entertained the idea of the funds of the calling being “poor’s funds,” and therefore never used an argument which they well knew was so untenable. This view of corporation funds being “poor’s funds,” is a discovery which has been reserved for the “learned” of the present day, but which has no countenance or support from the records of the doings and proceedings of our ancestors.

I might multiply instances to establish the truth of this position; but I shall only state one or two more. In the title deeds conveying the valuable landed and heritable property that the calling has from time to time acquired, one would naturally expect to find the uses and purposes to which the revenues or rentals arising from these were to be applied, the more especially if they were to be held in trust for the benefit of the calling. Now, let us for a moment enquire into the manner in which these properties were conveyed to, and held by, the calling. When the calling gave orders to purchase those lands, it was “*for the use and behoof of the whole members and community of the said Glovers’ calling,*” and “*in name and for the use and behoof of the calling.*” The extracts from the title deeds are as follows:—The title deeds, conveying the Lands of Pomarium (1642) mention that it is to the “*Deacon of the Glovers of Perth, for himself, and in name and behoof of the remanent brethren of the said craft.*” The title deeds of Leonard’s Ley (1646.) “*Disposition by John Anderson, glover, burgess of Perth, and deacon of the Glovers, with consent of Euphan Johnston, his spouse, to the auditories and postories of the said incorporation, for themselves and remanent members of the calling,*” and “*in favour of the brethren of the Glovers’ calling.*” The title deeds of Tullilum (1684): “*In favour of the dean and bar-masters of the Glovers’ calling of Perth, for themselves, and in name and behalf of the whole remanent bre-*

thren and fraternity of the said incorporation," and "for behoof of the calling." The title deeds of Bouter Houses (1740): "*In favour of deacons and box-masters of the Glover incorporation of Perth, in name and for behoof of the calling.*" The title deeds of St. Leonard's Hall and Willeland (1742): "*In favour of the deacon and boxmasters of the Glover incorporation of Perth,*" and "*in favour of the Glover calling.*"

Now, in all these extracts from the title deeds of these lands, there is not a single syllable that conveys the idea that they were held in trust for behoof of "poor's fund," but "for behoof and in favour of the calling," that is the revenue derived from these lands to be applied to, and issue for, such purposes as the members for the time being considered to be for the good of the calling.

The only other instance that I shall state, is the manner in which the calling acted in regard to their seats in the churches. If any species of property more than another might be considered as peculiarly belonging to the poor, and any revenue derived from that source applied solely towards their support, it surely must have been this, had the corporation funds been solely intended for the poor. But let us judge by facts on this point. I have therefore only to remark that the calling never derived a fraction from their seats in the churches (with the exception of a seat in the East Church, which they acquired by special compact, the manner of which will be afterwards stated) until 1773, when the Middle Church was new seated at a considerable expense, and the calling, from a wish to accommodate the families of the brethren allowed them to hold particular seats, on paying a trifle, more like a small feu than a rack rent.

FLAG.

Whether the calling had a flag or banner, previous to 1604, is not stated, but it is highly probable that they never would be without this ornamental and characteristic ensign of their craft. There is no trace in any of the records of the purposes for which it was used, but from a tradition that is still current among the brethren, that the youngest member is always styled the standard-bearer, or the one whose duty it is to carry the flag—from this tradition we naturally draw the conclusion, that the flag was used as a rallying point when the brethren were called to arms, and also used, and that principally, in the pageants and processions of the calling in former times. The one that is presently in possession of the calling is made of yellow silk, with a square of blue persian in the centre, with the arms and motto of the calling emblazoned in gold, surrounded with an inscription in an elliptic or oval form, but as the gold had eaten away the blue silk where the letters and arms have been inscribed, it was renewed three years ago, and is now in a complete state of repair, the original yellow silk being still in excellent preservation, and very little injured by time or tear and wear, although it is now 226 years old.

The calling, in 1648, were presented by one of their old apprentices, who had been an "Ensign Lieutenant under my Lord Banff," with the flag or ensign that had belonged to his company of the army of the Covenanters, with this inscription on it, "Carrying for Religion, King, Country, and Covenant;" but what became of it is not known, as there is no further notice taken of it in the calling's records, and none of the present generation of Glovers ever saw it, or heard what had become of it.

COATS OF ARMS AND MOTTOES.

"Arms are used in heraldry for marks of dignity and honour, regularly composed of certain figures and colours, given or authorised by Sovereigns, and borne in banners, shields, coats, &c., for the distinction of persons, families, and states, and passing by descent to posterity." "It is a rule that the simpler and less diversified the *arms*, the more noble and ancient they are."

"Stars are one of the three forms of *blason* chiefly used for empires, kings, and princes."

"The shorter the motto, the more beautiful."

The arms of the calling, as blazoned on the flag, are a pair of gloves or gauntlets "*displayed*," in a shield, with three green-painted stars surmounting the shield,

with the motto "*Grace and Peace*" carried in a scroll over the arms, and the whole accompanied with these words in an ellipse or oval, "The perfect honour of a craft, or beauty of a trade, consists not in whereby virtue gains renown." The blanks shew that certain words are wanting, which cannot now be supplied, in consequence of the gold letters having corroded the silk, or rather the substance that had attached the gold to the silk had been the cause of destroying that particular portion of it, and which, in consequence, had allowed certain letters to drop away, until it was too late to restore them. But although we may regret the loss of these words as a matter of antiquarian research, to complete the sentence, yet they do not affect the proper decyphering of the arms, which fortunately are yet entire on the flag.

The other coat of arms, as painted on the calling's seats in the Middle Church, and dated 1773, the Dictionary of the Acts 1793, the Glover seats' minute-book 17—, the calling's seat in East Church 18—, and also the painting in the hall 18—, is quite different from the arms on the flag, for they are a pair of gloves "displayed," with the branch or cane of five balls or nut-shells between them, the large shears for cutting gloves, the skimmers' paring iron, and pair of glove sticks, all under the gloves, and emblazoned in a shield, the field blue ("azure"); the supporters are a stag "rampant" on the right, and a goat "rampant" on the left, with a ram "passant" for the crest; but the arms in the Middle Church have for the crest a stag "salient," the motto "To God only be all glory."

From such a difference in the coats of arms, I am inclined to think that we are indebted more to the imagination of the painters of these modern arms, in the churches, books, and hall, than to any accurate copy from the real and genuine arms and motto of the calling; for I am firmly convinced that the ancient and genuine arms and motto of the calling are those that are on the flag, and not these modern ones which are to be seen in the places already referred to, for I cannot find any trace of the arms with the supporters and crest of a more ancient date than 1773, which was the period when these were painted in the Middle Church, where I suspect the painter had devised and executed these arms from his own fancy.

We also find portions of the arms scattered over different parts of the old furniture belonging to the calling. On the front of the old oaken charter-chest, we discover, deeply indented, the pair of gloves "displayed," and the skimmers' paring iron; also on the old picture of St Bartholomew, that formerly graced the old hall in Carfew Row, we find in the corner one bunch of nut-shells or balls.

By the way we may remark, that the five balls or nut-shells were used for the purpose of containing specimens of the manufacture of certain descriptions of remarkably fine gloves in ancient times; for they were made of such fine materials that they were folded in pairs, and inclosed in these nut-shells, which were often sent as presents, by the Cavaliers of olden times, to the fair sex, as tokens of affection and love.

But to return: One weighty reason that should induce us to adopt, as the genuine arms and motto of the calling, those that are on the flag (1604), as being, as far as we are enabled to judge, the most ancient, and, of course, the most genuine, but also as, according to the laws of heraldry, the most honourable, for "the simpler and less diversified the arms, the more noble and ancient they are," and "the shorter the motto, the more beautiful." Now, all these marks of ancient and honourable bearing are fully exemplified on our flag; and, therefore, we should, without hesitation or doubt, receive them as the real, genuine, and ancient arms of "our ancient craft."

And when we also recollect that our motto was the apostolic salutation to the Christian churches—St Paul using the identical words in almost all of his epistles, the beloved disciple in his second epistle, and in the Revelation—St Peter in his epistles—also James and Jude—all the books of heraldry cannot furnish us with one more expressive or becoming; and, in conclusion, I sincerely wish that it may not only be the motto, but that "*Grace and Peace*" may always be the portion of the Glovers.

POLITICAL RIGHTS AND PRIVILEGES.

At what time the Glovers, along with the other Trades, first sat in the Town Council, cannot now be ascertained. It must have been at a very early period, very probably coeval with the Town Council itself, as from the numbers, respectability, influence, and importance of the Craftsmen of Perth, and from the respect that the Sovereigns of Scotland always shewed to these Craftsmen, I think there can be little doubt that they were entrusted many centuries ago, (along with the Guild or Merchants,) as Magistrates and Town Council, with the civil government of the city—our city being amongst the earliest or most ancient of the royal burghs of Scotland, upon which important political rights and privileges were conferred; as Perth, previous to 1482, was the the metropolis of Scotland, and for many centuries occupied a distinguished place in the history of our country.

The Glovers appear to have always had two representatives in Council, viz.—the Deacon and Trades' Councillor, and every fourth year, when they had the Trades' Bailie, three members.

To be a Deacon, Bailie, or Town Councillor, and as such to have a seat in Council, was an honour that was very highly prized by our ancestors, and was to them an object of honest and laudable ambition,—as in it they had an opportunity of promoting the welfare of their fellow citizens, and advancing the interests and respectability of their Incorporations. To give an instance how they estimated that honour, I quote an extract from an act of the Convener Court, dated 15th October, 1653,—“Anent unbrotherly conduct betwixt members of crafts, and that due respect should be shown to such as had been office-bearers in their respective Incorporations;” Statutes and ordains, “that for encouragement of those members of any of the said Incorporations who have carried public office, and have been admitted within the Council House: *And to the effect a tender and reverend respect may be had of their persons in time coming,*” ordains “that whatsoever private member, of any Incorporation, who shall be found guilty of any miscarriage against any of the said members, (who has been in public office, or in the council as said is,) either by reviling words, or calumnies, or by any hostile action, private or public, offered to their persons, his fault shall be esteemed double to that which is committed against private persons, and shall be ordained and censured in a double fine and punishment accordingly.”

When this act of the Convener Court was passed, the Incorporated Trades enjoyed a full and a fair share in the management of the public affairs of the burgh; as at that period the Town Council consisted of fourteen Merchants and fourteen Tradesmen, and the Treasurer every alternate year being taken from the Trades, gave them in that year the majority in Council. But the Merchant side of the Council, by a deep-laid and politic manœuvre, applied to the Convention of Burghs, and most probably suggested the plan to that Convention, which plan was to eject from the Town Council the Trades' Deacons of the Weaver and Wauker Incorporations, which was accordingly done, by an act of the Convention of Burrows, dated 19th July, 1658; not for any acts of delinquency on the part of these two Incorporations, or deficiency in their titles, but solely on these grounds,—“*for settling of peace betwixt the Merchants and Tradesmen of the said Burgh of Perth at present, and for avoiding all controversys in future.*” Really this was one of the most despotic and iniquitous acts, all the circumstances of the case considered, that ever was passed. Upon the same principle, any Prime Minister might request his Sovereign to expel from the House of Peers any nobleman, who, in the conscientious and upright discharge of his duty, found himself compelled to oppose those measures of government that he thought hurtful to the best interests of the country. And the Premier, in getting rid of such obnoxious members, might think it quite sufficient to state to the country, that these Peers were expelled solely upon these grounds—“*for settling of peace at present, and for avoiding all controversys in future.*” Strong and important reasons indeed! And the two cases I consider as exactly parallel; for these two Incorporations held their seats in Council by royal charters, and were, like the seats in the House of Peers, hereditary.

The Convention of Royal Burghs, who were both the judges and jury in this case, being all merchants, and having to decide whether merchants or tradesmen

should have the superiority, of course, all their *clanish feelings* were decidedly in favour of the Merchant side of the Town Council. *Clanish feelings*, did I say; I am assured there was something worse that influenced these merchant judges;—a narrow-minded jealousy and envy of the peculiar privileges at this time enjoyed by the craftsmen of Perth. And a strong proof of such feelings influencing these merchants in the Royal Burghs of Scotland, is—that in the dispute for precedency, or priority of place, betwixt the Burghs of Perth and Dundee, in a memorial dated 31st December, 1602, presented by the Magistrates and Council of Dundee to the Royal Commissioners appointed by James VI. to decide this question betwixt these two burghs, they plead the following as one of the grounds on which they should be preferred to Perth, viz. :—“ *Dundee is more civilly governed than Perth, in respect the hail Magistrates of Dundee are of the merchant stait, except two of the Council for the crafts, and the equal half of the Council of Perth are craftsmen.*”

“ *More civilly governed;*” indeed, it really showed that these proud and self-important merchant burghers of Dundee were sadly in want of argument to support their claims, when they were reduced to use such unworthy and unbecoming language towards the Incorporated Trades of Perth. How different is the language used by Mary Queen of Scots regarding these same Trades? In a charter dated 28th May, 1556, and fourteenth year of her reign, specially granted in favour of the Trades of the Burgh of Perth, the following expressions of respect and regard to these crafts occur:—“ *Mary, by the grace of God, Queen of Scots, to all good men to whom thir presents shall come, greeting,—Forasmuch as, we, understanding that our noble progenitors, Kings of Scotland, having regard and respect to the common will and policy of our kingdom, and that good manners and order did arise therein, and increase by tradesmen, without whom no kingdom nor city could stand or be in esteem, did give and grant sundry privileges and liberties to tradesmen of burghs and cities of our kingdom, especially to our burgh of Perth;*” “ *and moreover, we, having respect that the said burgh of Perth doth daily increase, and is chiefly upheld by the fortune, order, and policy of the tradesmen, and that they exceed the rest of the inhabitants and indwellers of the said burgh in number, and do equal the merchants themselves thereof in paying all manner of stents, taxations, and impositions whatsoever imposed on the said burgh, and that they are perpetually ready with their bodies and goods to defend our authority as the rest of the said burgh,—We, therefore, desiring peace, friendship, and good will betwixt the merchants and tradesmen of the said burgh may for the future appear, and be ceremoniously observed, and that every one of them, according to their several fortunes, have the equal use and enjoyment of their privileges for the future within the said burgh.*” “ *Moreover, we, by these presents, ratify and approve all other privileges, libertys, and facultys, given and granted by our noble progenitors to the said tradesmen in times bygone.*”

And King James VI. in his charter, dated 22d July 1581, in favour of the craftsmen of burrows, thus speaks of tradesmen, “ *Witt ye, because we, understanding that our noble progenitors, kings of Scotland, having ane good mind and respect to the common well of our realm; and that without honest craftsmen the common policy well composed could not stand long.*” What a contrast does these extracts from the charters of these two sovereigns of Scotland exhibit, when compared with the taunting and insolent language of these merchant burghers of Dundee; and by merchants entertaining almost similar sentiments were the rights and privileges of the tradesmen of Perth brought under review, and a sentence passed by them depriving two incorporated trades of their privileges, the injustice of which has scarce any parallel in history. But it may be said, was there no appeal from the Convention of Burghs to a higher tribunal. Unfortunately for the trades at that period, none; for Oliver Cromwell being then in the zenith of his power, it being the last year of his Protectorship, how could the trades expect to be heard by an appeal to him, when they had nothing to produce in their own favours but *royal charters*—all which authorities Cromwell despised. And it most unfortunately happened for the Trades, that for thirty years afterwards, the whole country was in a state of anarchy and confusion, in consequence of the oppressive and cruel treatment that the Presbyterians—Covenanters as they were

called—endured at the hands of a tyrannical government, in their attempts to force upon the consciences of the people a religion that they considered as too nearly allied to Popery, and which they could not approve of. And at the Revolution (1688), time, which blunts the feelings, and reconciles the mind to deprivations, and also many of those whose feelings had been so deeply wounded by seeing their *trades* degraded in the town, being gathered to their fathers, and their descendants, from various causes, perhaps from not having a proper opportunity for urging their claims before a higher court, were obliged to submit to an act of injustice, which they must have felt, but could not remedy. And although it may be considered a digression, I cannot help taking notice of an individual, “John Davidson, one of the hammermen of the said burgh,” who, along with Patrick Cree, *deacon* of the skinnars, had been deputed to attend the Convention of Burghs, to advocate the cause of the trades before that court. From many collateral circumstances, I have every reason to believe that he was that celebrated personage who, when Cromwell invaded Scotland in 1651, acted as the Lieutenant of the division of our citizens who marched by orders of King Charles II. to oppose Cromwell’s landing at Burntisland, and who, after fighting heroically, were defeated, and obliged to retreat to Perth, where Cromwell followed them, and sat down before the town walls with his army, having found the gates shut. “John Davidson, a bold and enterprising gentleman, ordered carts to drive up and down the streets, and a drum to beat continually through the town, and at all the ports, to deceive the English general. The town being summoned to surrender, Cromwell offered honourable terms, which were accepted, and the gates thrown open.” “The Provost attended the English officers, and conducted them to John Davidson’s house; where, after an entertainment, Cromwell asked the Provost how, in his defenceless situation, he proposed to keep him at the gates; the Provost simply answered, that they designed to stand out until they heard that the King was in England. Cromwell, with a sneer, called him a silly body, and below his notice; but said, if he had time, he would hang Davidson.” “Immediately after Cromwell’s departure from Mr Davidson’s house, the side wall fell down; and Davidson said, he wished it had fallen a quarter of an hour sooner, though he, Sampson-like, had perished in the ruins. Davidson had great possessions in the town, was a public notary, and fiscal of court. He translated and illuminated the town’s charters; some copies, written by his hand, are extant among the incorporations of trades, with gilded capitals. His progenitors founded the chaplainry of St Leonard’s, and endowed it with a stipend out of their lands. The lineal representatives of that family are called Vicars of St Leonard’s, and reserved their title to that benefice. John Davidson gave a tack of the lands of St Leonard’s to Campbell of Aberuchill, for a charging horse to fight against Cromwell.” Amongst the calling’s papers, there is an “Assignment by John Davidson, chaplain of the chaplainry and altars of St Leonard’s, to Colin Campbell of Aberuchill, of said chaplainry, and annual rents thereto belonging, for his life, and three lives after, and then for eleven times nineteen years, dated 17 March 1680, and registered at Edinburgh, 12 August, 1734.” This is very probably the tack previously alluded to, as said to have been given for a “charging horse.” The calling have also in their possession one of the copies of these illuminated town charters, with gilded capitals, written by the said John Davidson, bound in vellum, and in very good preservation.

But, to return to our subject—perhaps it may be asked, why attach so much importance to that act of the Convention of Burghs, depriving these two incorporations of their seats in the Town Council, seeing that the Trades have still such a respectable minority, being 12 to 14 guildable members in Council, their influence and importance appear to be very little less than formerly? But, alas! from a system that was introduced, either at that period or very shortly afterwards, among the Guild side of the Council, of the minority being obliged to fall in with the majority upon every question of importance brought before the Council, such as voting for a member of parliament, clergymen of the established churches, teachers, &c., and which system has been acted upon with more or less severity against the Trades ever since; it was indeed a masterly stroke of policy. I do not speak as to its morality, for every person in efficient situations should be allowed to vote according to their conscience, and for what they really believe to be best for the interest of the community over which they are called to preside. This system, in fact,

rendered the twelve trades' representatives in Council of no more value or importance than so many cyphers—a degradation which our ancestors felt most keenly, and made many a severe struggle to break those chains, and abolish what they considered a most iniquitous system. Some of the steps they took, and the results that followed, I cannot describe in more appropriate language than in the following extract from the calling's minutes of 29th September, 1740, which gives a most masterly and graphic description of that system, or "beautiful order," as it is called in modern times:—"Perth, 29th Sept. 1740, at six o'clock afternoon. Which day, convened in the ordinary meeting-house of the Glover calling of Perth, in one general court, John Miller, present deacon, (and convener of the trades), together with the remanent brethren and freemen of the incorporation, being fifty in number, when the deacon represented to the calling, that for several years bygone, those of the guild side in the Town Council have had combinations together, wherein six of them, with the presses, oblige the rest of their number to vote in elections, and in all other matters of moment in the Town Council, according to the minds of the majority, (though never so contrary to their inclinations), which majority these seven are, the presses always having the casting vote; and none are admitted to the Council on the Guild side but upon making such promises, and conforming to this arbitrary practice; and any who saw the unlawfulness of these promises afterwards, and did not continue to follow these engagements, at very first election were turned out of their offices, or out of the Council. By which illegal combination, seven men, of which the presses being one, overrule the whole Council, consisting of twenty six members, whereof fourteen are of the Guildry, and twelve of the Trades; and by virtue thereof, several worthy and useful members have been frequently turned out of Council, to the great loss both of the Guildry and Trades—thereby both their privileges come to be in great hazard—elections, with all their votes of moment, have been carried as these seven desired."

"For remedying of which, he the said deacon, and his brethren in the convener court, after duly considering the above, and consulting the same, thought it their duty to join with three of the guild side at that day's election, (left the council-house, and adjourned to the tolbooth, where the last year's elections were made), and having chosen a press and clerk, proceeded to elect magistrates and councillors for the ensuing year. "All which the deacon laid before the calling, to know their approving or not approving of his conduct; and they did unanimously approve of his and the convener court's conduct in all the above mentioned proceedings, also of the magistrates chosen by them; and did, and hereby do enact, if any process or lawsuit shall happen, any manner of way, on account of the above election, that the expense of such process shall be defrayed out of the public stock of the trade, in proportion with the guildry and other trades, and that their box-master may advance money accordingly when called for. Likewise the court ordered the thanks of the house to be returned to the deacon and councillor for their steady conduct and behaviour in Town Council, which they look upon as very much conducive for supporting and vindicating the rights and privileges of the trades and whole burgh, which was done accordingly; they also appoint this narrative, and this their act, to be insert in the trade's book, and the deacon and clerk to sign the same. (Signed) JO. MILLER, JAMES SIBBALD, Clerk."

Another meeting of the calling took place, 5th November 1740, on the same subject, forty-eight of the brethren being present, when Bailie William Barland (in absence of the Deacon) being chosen press, stated to the meeting that James Cree and his adherents (that is, the eleven guild members, who were left in the minority) had presented a petition to the Lords of Council and Session for sequestrating the common good of the burgh, and taking the management of it out of the hands of Provost Ferguson and the other Magistrates and Councillors (that is, those who were elected by the other fifteen members of Council, who formed the majority),—"and also that mutual summonses of declarator and reduction have been raised by the said Provost Ferguson and his adherents, and James Cree and his adherents; and, as we have formerly approven of the election of the said Provost Ferguson, and of the Magistrates and Council adhering to him, therefore we hereby unananimously empower John Miller, present deacon, Thos. and William Barland, late bailies, and Alexander MacEwen, or any one or more of them, to apply to the Lords of Session by a petition in our name by themselves or any other proper person, for

preventing the sequestration, and to keep the management of the said common good in the hands of Provost Ferguson, and the other Magistrates and Councillors adhering to him, and appoints the preses and electors to sign this act and sederunt." (Signed) "WILL. BARLAND. JAMES SIBBALD, Clerk."—There is no other minute in the calling's records that I can trace relative to this important case, but from all that I could learn from authentic sources, the issue of this plea was against the Magistrates and Council chosen by the twelve trades' members, and three guild members of Council, who formed the majority—in consequence, chiefly, of the said majority having left the Council House and completed their elections in the Tol-booth. It was most keenly contested, having been carried by appeal to the House of Lords, and cost both parties upwards of two thousand pounds sterling, an immense sum in those days; but it showed the great importance and deep interest felt by the trades of that period, in every thing connected with the free and unfettered exercise of their civil and political rights and privileges, and we cannot but honour the memories of our patriotic ancestors, in having thus, although unsuccessfully, made such a glorious struggle to shake off the yoke of an oppressive and unjust system, and to restore the Incorporated Trades to that place and influence in the Councils of the City, which it was originally intended by the Sovereigns (who conferred upon them these honourable situations in the government of the city) that they should hold.

The only other attempt to break the "beautiful order" was in 1774, when the Convener Court, along with certain merchants and guildry, resolved to oppose the right of the Magistrates to reap "the Town's salmon fishings till such time as they agreed to serve the inhabitants, and expose the same to sale each day in the public market, and expected the calling would approve of it, which the calling accordingly did; and also agreed to join along with them in a petition to the Court of Session, "not only to insist upon salmon, but also to break the "beautiful order;"—but this plea fell to the ground, the calling some months afterwards having declined to muddle any farther with it, in consequence of the said plea (salmon) being "jumbled with other matters."

WARS, &c.

Although the history of the last fifty years is perhaps the most eventful and interesting that ever happened in the world, and has been productive of such important consequences both to nations and individuals; and while wars and desolations have raged with the most tempestuous fury over almost all the countries of the earth,—yet we in this highly favoured island have lived in comparative peace and security, listening to the details, and watching with deep and heart-felt interest, the progress of these mighty events, which were apparently changing the destinies of empires and nations, and completely altering the constitution of civilized society. Although we have never experienced the horrors of domestic wars or foreign invasion, our ancestors in this country, and in our own city, were often exposed to these calamities, and lived in troublous times, when they were obliged to learn the art of war as a profession, along with the arts or sciences of their own peculiar crafts; and, like the Jews of old, while rebuilding the walls of their beloved city, were obliged to wear the sword in one hand, while they wrought with the other. Thus, as it were, being always cased in armour, they felt a keen interest in every thing connected with the science of war; and to render themselves masters in the use of the different warlike weapons was their constant and anxious study. Amongst these instruments of war, the bow and arrow was the favourite, and our citizens were long celebrated as first-rate bowmen. One of our townsmen, in his History of Perth, thus speaks of this warlike science:—"Archery, of which the gentlemen of Perth were great masters, was made an indispensable article of education, from the days of James the First. This most accomplished and wise Prince passed an act forbidding the favourite diversion of foot-ball, substituting in its place that of shooting with bows and arrows. Every boy, when he came to the age of thirteen, was obliged at stated times to practice archery at certain bow-marks." "The strong and expert archers had their bow-marks in the South Inch. Near the south end of this Inch stands yet a stone, which, tradition says, was the southern mark; the northern is near to the north-west side of the ditch that surrounds the mount. It was fixed on a rising ground, called the "Scholars' Knoll." The stone was but

lately carried off. The distance betwixt these marks is about 500 fathoms. They must have been very strong and expert archers who could shoot an arrow between these marks! But it was not solely as a sport or pastime that our-ancestors practised archery, but chiefly as one of the means of resisting their enemies, either in the battle-field, or defending our city when besieged by a hostile army. I need not state that the English were more celebrated for their skill in archery than any other nation in the world; and, from the Scotch being so frequently at war with them, they had often experienced the fatal effects of that mode of warfare; and, as our countrymen, previous to King James the First's time, had not cultivated that branch of the art of war so assiduously as the English, although they were by no means strangers to it, but on the contrary many of them excelled in archery; but it was only in James the First's time that it was made an "indispensible article of education." And our townsmen had better opportunity of making themselves masters of this branch than any of the citizens of the other Scottish burghs; for, not only being the metropolis and, as such, the chief residence of our monarchs previous to James III., the flower of the Scottish nobility, with their numerous retinues, must have often taken up their residence in our city; and even after the royal court was removed to Edinburgh, yet Perth was not deserted by our nobility, but was still the place in which many of them abode. But Perth was also often garrisoned by the English army, who, while they occupied it, would undoubtedly practise that science for which they were so celebrated, and our citizens would not fail to embrace such a favourable opportunity to perfect themselves under such able instructors. And more especially in 1298, when Edward I. of England, after having reduced all the fortresses in Scotland, rebuilt the fortifications of Perth, and placed in it a strong garrison of his English troops; and when James I., about 129 years after this, issued the act ordering the more genuine cultivation of the science of archery, he would find his citizens of Perth, among whom he lived, particularly zealous in seconding his views in this matter, for they must have been well trained to this exercise, especially while the town was occupied by the English under the first three Edwards. And what furnishes us with a strong proof of their great proficiency in this "noble art" is, that in a contest of archery held on the Links at Leith, our townsmen triumphantly carried off the prize, and offered the odds of ten to three, a challenge which their opponents appears to have declined.

And as the Incorporated Trades of Perth have long been known as the "sheaf of arrows," not only as an emblem of their union and strength, but also, I should suppose, for their superior skill and dexterity in archery; for it is highly probable that, in the numerous competitions that took place on the South Inch, the craftsmen were often pitted against, not only the trained and expert marksmen who often formed the retinues of the great men of the Scottish court, but also the soldiers of the English and Scottish armies that either garrisoned the city, or attended their sovereigns or commanders while residing there. And it was not only in archery that the citizens excelled, but history informs us of their being well skilled in the other weapons used in war, and also conspicuous for their bravery; as in the memorable combat in the reign of Robert III. (1400), betwixt the two Highland clans in the North Inch, where the victory was achieved chiefly by the prowess and strength of Henry Wynde, a saddler in Perth, who espoused the cause of one of these clans, and was the principal means of their gaining the day. The other weapons of war in most common use by our ancestors, previous to the invention of gunpowder, were the sword, spear, battle-axe, and pike, or partisan as it is sometimes called; and it was the practice at the election of every new deacon and box-master, for them to present to the calling a new pike; but, in 1631, the deacon presented a musket, staff, and bandolier, and the calling made this a law afterwards for his successors in office to do the same, and which was continued until 1710, when, "taking to their consideration the little use the calling has for fire-arms, they therefore statute and ordain, that, for the future, each new elected deacon pay five pound Scots in place of his gun; and each new box-master, four pounds Scots, as the value of his gun, for the use of the poor of the calling."

From what has already been stated, it clearly appears that our ancestors were regularly trained to military exercises; and that the citizen of former times was the soldier and craftsman combined. Now let us shortly take notice of a few of those scenes of strife and war in which the Glovers bore a part; and although there

can be no doubt that they must have often been called upon to defend, with their lives and property, their rights and privileges both as citizens and Scotsmen, previous to 1559, we shall confine ourselves to a few instances that took place at this period, or shortly afterwards. The first we shall mention is that memorable one in 1559, when, in consequence of the duplicity and perfidity of the Queen Regent, who had violated the most solemn promises to protect the Reformers, and who was taking measures to root them out of the land, and re-establish Popery. The leaders of the Congregation, as they were called, the Earl of Argyle and James Stewart, Prior of St Andrews, having received intelligence that the Queen designed to take Stirling, marched out of Perth with *three hundred citizens*, resolved to prosecute the Reformation or perish in the attempt. To shew their zeal and resolution, instead of ribbons *they put ropes about their necks*, that whoever deserted their colours should certainly be hanged by these ropes: from this circumstance arose the proverb of "St Johnston's ribbons." With this inconsiderable force they advanced, and wherever they came the people joined them in a body. Their army was seldom less numerous than five thousand men. The gates of Stirling, and every other town, were thrown open to receive them, where they took care to destroy every monument of Popish superstition; and, without striking a blow, they took possession of the capital of the kingdom; and, having purged the kirks of idols, they placed the reformed preachers in them.

It is not stated in any document that I have seen, the number of the Glovers who formed a part of these three hundred citizens; but I have no doubt, from the circumstances of the craftsmen at this period forming the majority of its citizens (as Queen Mary in her charter, granted only five years before this, states "that they exceed the rest of the inhabitants and indwellers of the said burgh in number"), that they also formed the majority of this heroic band, who were so instrumental in planting and establishing the Reformation; and I think it highly probable that the Glovers would furnish at any rate from twenty to thirty of the brethren as its quota, of this brave and gallant band. What strengthens this conjecture is this, that in a case almost similar that happened about eighty years after this, there were fourteen of the Glover calling, whose names are on record who formed part of that army of the Covenanters, who were defeated at Tibbermuir, in 1644, by Montrose, who commanded the Highlanders and Irish, three to four hundred of our people being left dead on the field of battle, and a great many more of our Covenanting army were slain in their retreat to the town.

The only other instance that I shall mention is, in 1651, when, by order of the King (Charles II.), the whole citizens of Perth marched out to the South Inch, where they cheerfully made choice of a hundred men, who were to march to Burntisland to watch the motions of Cromwell's fleet and army. This company joined a detachment from the army at Dunfermline of 3000 men, and were attacked near Inverkeithing, and defeated by a superior number of Cromwell's army; 1600 being killed, and 1200 taken prisoners. The Perth officers marched with the remains of their company to Perth. There is no account given of the number of Glovers who either joined this company or fell in battle; but it is very probable that some of our brethren perished, for more than one-half of our force engaged appear to have been slain in this sanguinary conflict.

I need not give any further account of the troublous times in which our ancestors lived, suffice it to mention, that it was only in 1710 that they began to throw off their armour, and allow the soldier to merge into the quiet and industrious craftsman; and long, very long, may these peaceful times continue.

"They hung the trumpet in the hall,
And study war no more."

In corroboration of what has been stated as to the share the Glovers have taken in defending the liberties and privileges of their town and country, I have been favoured with a copy of a very old march, "The Perth Glovers' March," said to have been played in 1559, before that gallant band of 300 patriots, who marched from Perth to Stirling and Edinburgh, with ropes round their necks, to prosecute the Reformation, or perish in the attempt.