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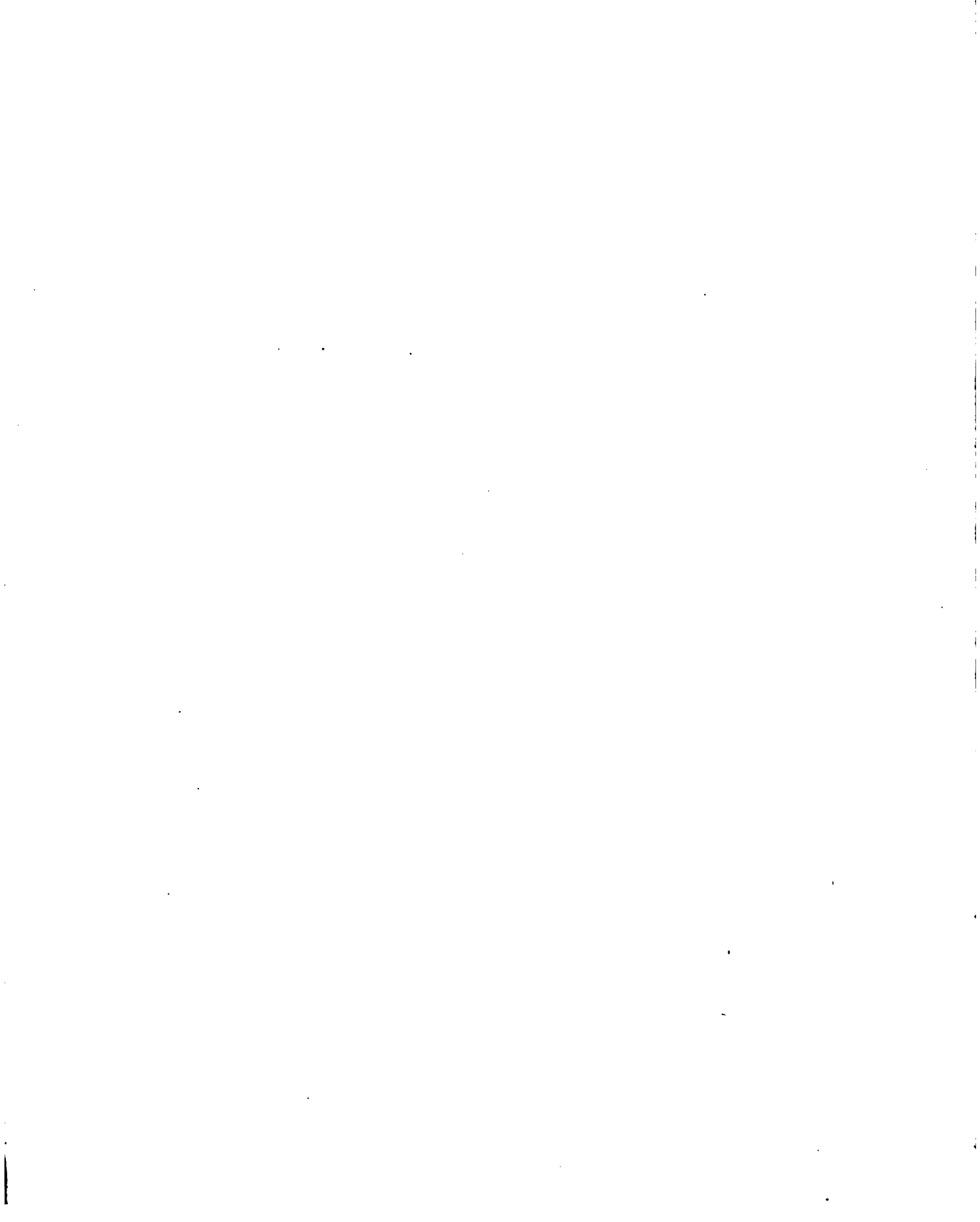
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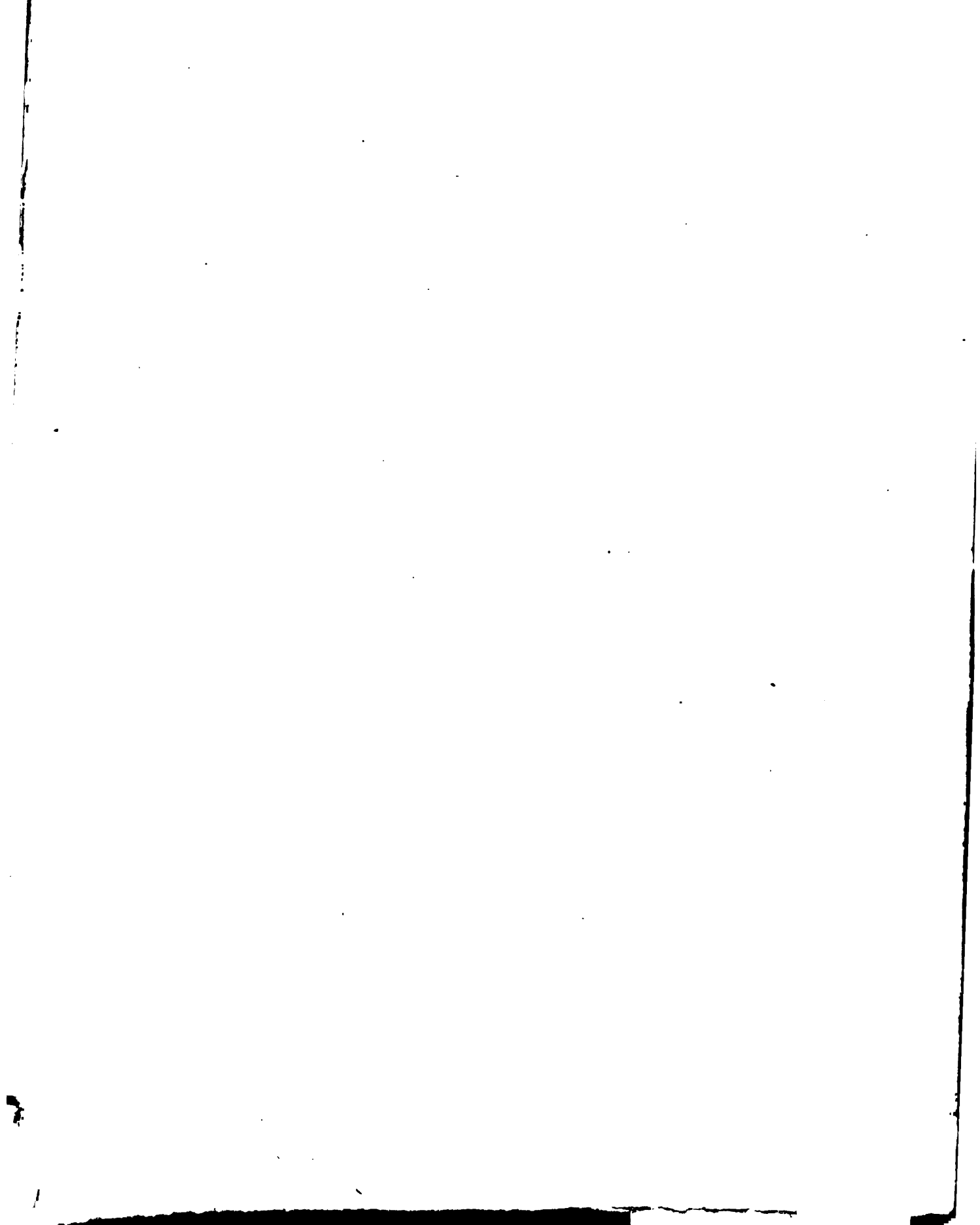
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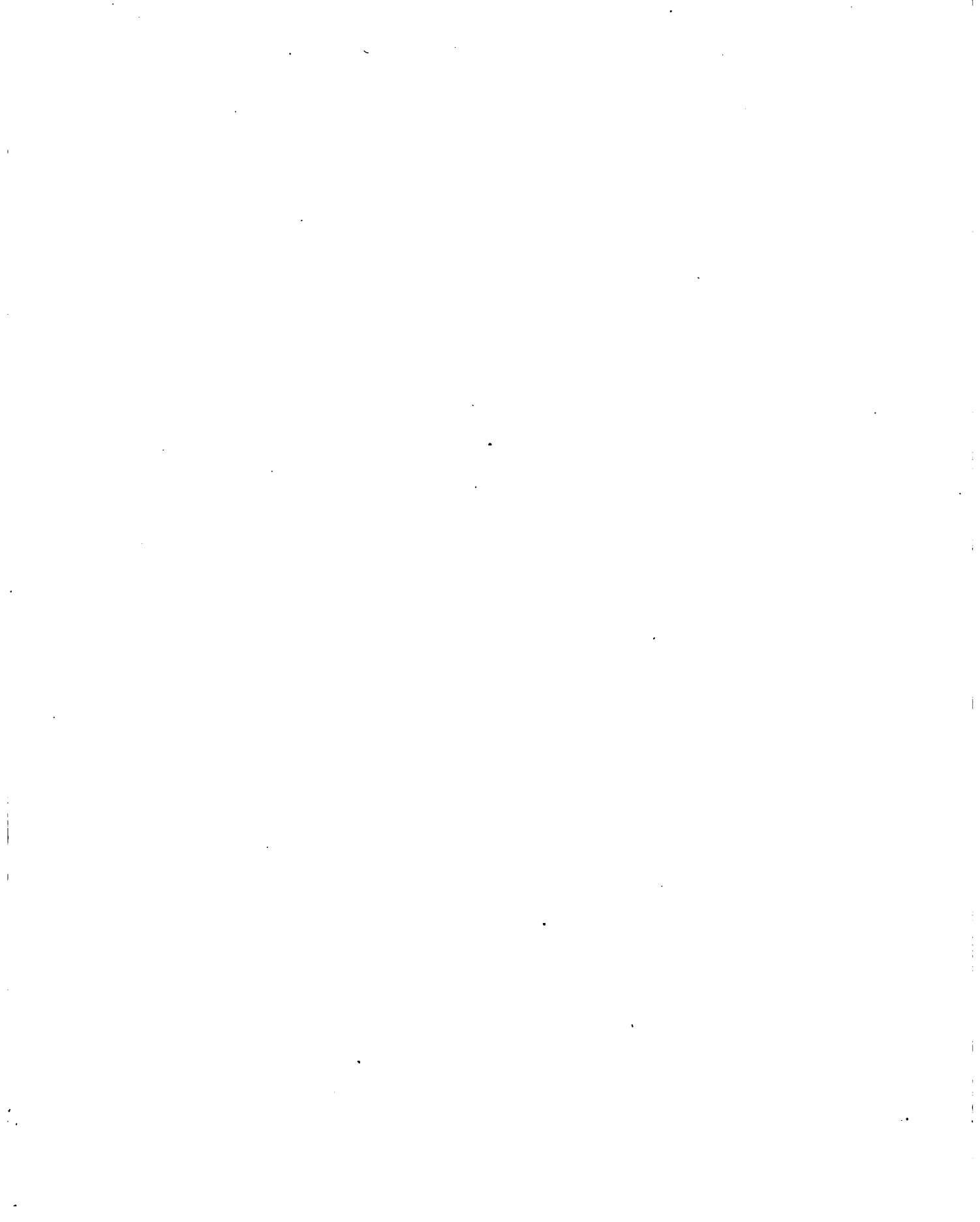
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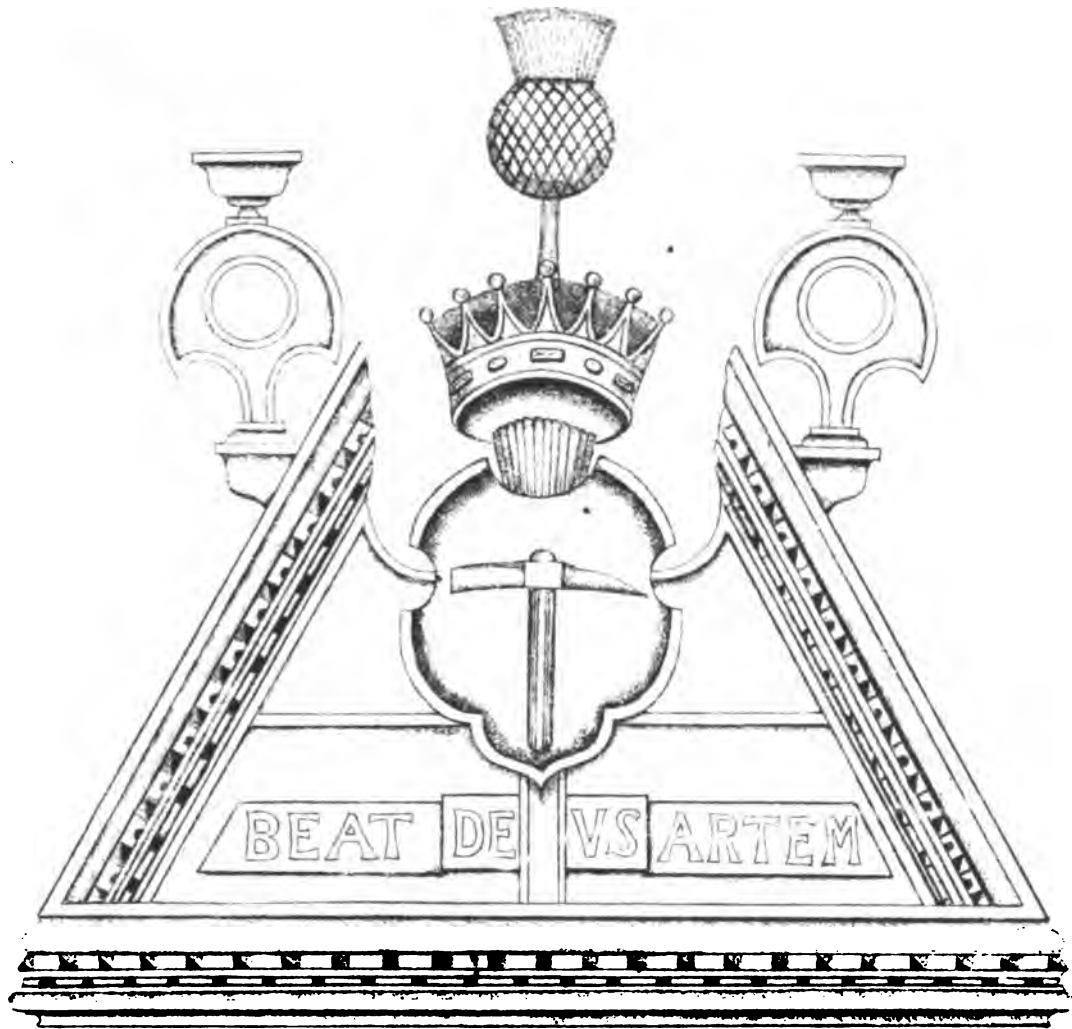












HAMMERMEN ARMS.

TAKEN FROM GALLERY IN WEST CHURCH, PERTH.

DATE 1635.

<sup>o</sup> Perth, Scotland—Hammermen incorporation

The Perth  
Hammermen Book

(1518 to 1568)

WITH AN  
INTRODUCTORY SKETCH

BY  
COLIN A. HUNT  
(LATE DEACON)

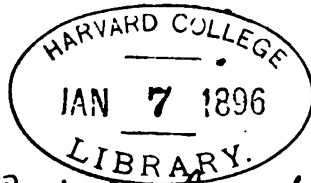


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PRINTED FOR THE INCORPORATION BY JAMES H. JACKSON,  
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*Bright fund.*

To the "Deacon and Ball Brether"

OF THE

Hammermen Incorporation of Perth.

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GENTLEMEN,

On the motion of JOHN STEWART, Esq., Deacon, you resolved to print the oldest portion of your "Auld Buik," with such Introduction and Notes as might elucidate the history of the Incorporation, and entrusted to me the preparation of the same for the press. I have now to express a hope that your resolution has been fitly carried out.

In connection with the preparation for the press, I have to acknowledge the kindness of A. G. REID, Esq., Auchterarder. His advice was always given from a hearty interest in the subject, and his stores of information on Scottish antiquities have been of real service.

I have pleasure in subscribing,

"ANE OF THE BRETHAR,"

COLIN A. HUNT.



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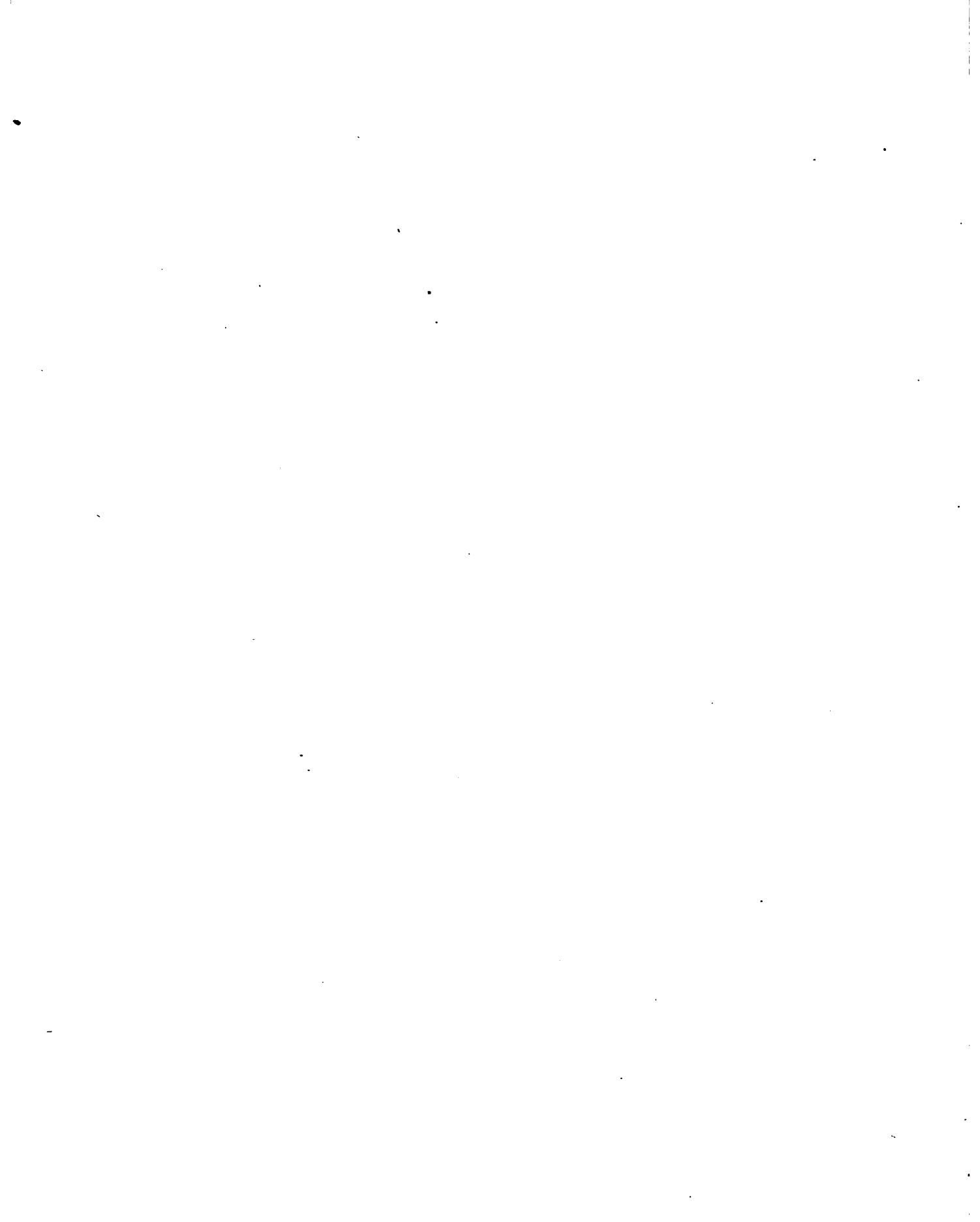
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THE HAMMERMEN BOOK MINUTES FROM 1518 TO 1568.



**Introductory Sketch.**







## INTRODUCTORY SKETCH.

### CHAPTER I.

### Incorporations of Perth.

#### THE MUNICIPAL.

**W**HAT form of government was over Perth in the earliest days of a settled population is unknown. Whether its people were subject to the authority of some local chief, or ruled by the good men of the town, it is vain to speculate. But, if the authority of ancient writers is to be accepted (and in this it may), there was a town built on the site of Perth by the Romans, in the first century of the Christian era, and the municipal government of a Roman town can be ascertained. Wherever these Rulers of the World erected a town, though only with a few hundred inhabitants, there was instituted a local council, with a chief officer—the “*Ædile*,” and a number of Councillors, called “*decurions*,” to assist him. The position held by the father of Saint Patrick (of Irish fame) as a “*decurion*,” or councillor, in Dumbarton, shows that Roman municipal rule was then in Scotland, and that the natives had a part in it. Historians have preserved some notice of the existence of Perth during the troublous centuries that preceded the reign of Malcolm Canmore. Before David I. came to reign, there would be government in Perth under which people lived and had a measure of protection to their property. That King, residing in the old castle

of Perth, took an interest in the town's welfare, called it "his burgh," and threw the special protection of law around its inhabitants; granted them the privileges of free citizens, with right to elect magistrates and to administer justice, and conferred a monopoly of trade within, probably, the County of Perth. Like other Royal Burghs, there were an Alderman or Provost, Bailies, and a *duodene*, *duasane*, or Council, which were elected annually at Michaelmas by the free voice of the burgesses in public assembly.

The inhabitants whom David recognised as free burgesses were those who possessed dwellings in the town, paid their share of the King's taxes, and bore the burden of the Burgh defence. To use the language of a later time, they were those who held stob and staik, paid scot and lot, and kept watch and ward. These were the conditions which in early times entitled any one to the privileges of a burghess. In the days of King David, the rights and privileges of the Burgh were the common property of all burgesses, whether craftsmen or merchants. Even the thrall or slave of a Baron who could escape from his owner, possess a house, and live a year in Perth became a freeman and a burghess.

#### THE MERCHANT GUILD.

King William, surnamed The Lion, whom James VI. called the "founder and instaurator of our Royal Burgh of Perth," granted in 1210, to the Burgesses of Perth, the privileges of a Merchant Guild. This was the second incorporation in the town. For centuries the history of the Council and the Guild commingle. All burgesses had a common interest in both. The privileges of the Guild were enjoyed by craftsmen, who were burgesses, as well as by merchants. Each of them had like freedom to buy and sell. In the Guild "Lockit Book," which dates from 1452, the names of workers in gold, brass, iron, as well as bakers and tailors and other tradesmen, are entered as Guild brethren. Only "weavers and waukers" are

excepted from the privileges of the Guild by the Charter. The exclusion of these two trades appears also in the Charters granted by David II., 1365, and in that by James VI., in 1600. What is meant by that exclusion is one of the puzzles of our local history. Professor Cosmo Innes (*Scotland in the Middle Ages*, p. 163) conjectures that the "trades employed in the making of cloths had risen to greater wealth than the other craftsmen, and had pretended to an equality and participation of the privileges of the Merchant Guild, which it required Royal authority to repress." This conjecture, we think, is precluded by an enactment in the Charter that only burgesses and Guild brethren shall have a monopoly of making cloth within the Burgh and within the shire of Perth. The Rev. James Scott, in his *Statistical Account of Perth*, published in 1796, makes a more likely conjecture. There had been, he says, not a few industrious Germans, workers in woollen and linen, who had settled in Perth and become burgesses, and the reason of the exception of these two trades from the Guild he finds in "the apprehension of an inundation of foreigners." By the charters, every unfreeman, either in or out of the Burgh, was prohibited from making, or causing to be made, any dyed or shorn cloth within the shire. The making of such being "only leissom to those who are Merchant Guild brether, and who do join themselves with the Royal Burgesses of Perth, in payment of tributes and subsidies."—(*Davidson's Translation of James VI. Charter.*)

Whatever may have been the import of the words excluding weavers and waukers from the Perth Guild, these crafts were not excluded till the latter half of the 17th century. In the Guild Book, the names of weavers and waukers are entered as burgesses and Guild brethren. Even the names of country weavers appear. One of whom, "William Taylor, in Tulliebelton," was entered in 1590. For two hundred years the Deacons of the weavers and waukers held seats in the Town Council, from which they were excluded in 1658.

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**THE TRADE INCORPORATIONS.**

The Merchant Guild was open to all burgesses, until trade interests and certain Acts of Parliament led to the formation of Incorporations of Craftsmen. Though the Trade Incorporations were separate from the Civic Guild, their members were always in connection with it. In the Guild Book occurs such terms as "brether merchants" indicating one class of brethren. An entry that "na brether, nor merchant" buy on Sunday indicates more than one class. One entry in 1543 seems to indicate a change. That entry is a statute that merchants, and no others except craftsmen that are Guild brethren and pay duties to the haly blude altar, be chosen auditors of the Guild accounts. The merchants were then assuming the chief place in the Guild, though the control of the craftsmen had not passed away. This is seen in an incident of the year 1543, when two officers of the town were for their services freely made burgesses and Guild brethren. That was done, according to the record, by the consent of the Provost, Bailies, Council, and Deacons of Crafts. Besides these there are other entries of burgesses and Guild brethren to the freedom of the burgh, according to the "tenorem acti" of the Bailies and Deacons.

These notes from the Guild Book will show that the Guild in earlier times was not merely a company of merchants. It became so after the craftsmen had formed Incorporations of their own. Down to recent times all master craftsmen entered the Guild at the same time as they entered their own Incorporations. The act of entering the Guild was a survival of the time when all traders, whether known as merchants or craftsmen, were members of a common Guild.

In addition to the Civic Guild, nine Incorporations of Craftsmen originated in Perth. The manner in which these Incorporations arose appears to have been in this wise. James I., in a Parliament held in Perth in March, 1424, had an act passed ordaining

that every Craft should have a Deacon or Masterman, to govern and essay, or test, all work made by craftsmen, that the King's lieges be not defrauded. Parliament soon had fears of its wisdom in ordering the appointment of Deacons, alleged that they had tended to the loss and damage of the Kingdom, and by an Act dated 1st July, 1426, revoked their appointment and forbade craftsmen to congregate together, as their doing so looked as if they were engaged in conspiracy. In three months Parliament had overcome its fears, and on 30th September resolved to restore the office of Deacon. It was then enacted that "the Deacon of each Craft shall have no correction of the Craft, but only to see that the workmen be cunning and the work sufficient." The Deacon was ordered to try and examine the work every fifteen days. The appointment of Deacons was to improve the handicrafts of the country. In modern phrase, they were the inspectors of technical work. In March, 1427, Parliament further ordained that every Craft have in addition to the Deacon a Council of discreet men to examine the workmanship and set it to a certain price, which price was not to be broken under penalties. The Deacon and his Council of discreet men developed into the Incorporation of after times.

Deacons, it is to be noted, were at first appointed to examine workmanship, that the King's lieges be not defrauded. Then, along with a Council of discreet men, they fixed the price to be paid for the work. The Deacon and his Council thus became the representatives of the Craft, whose authority the Craft acknowledged. Craftsmen, it is to be believed, found themselves under kindly supervisors, and their prosperity increased; at least, it was the opinion of Parliament that the interests of the craftsmen were too much cared for by the Deacons. Parliament gave vent to this opinion very forcibly in an Act passed in 1491, under James IV. This Act declares that the using of Deacons of Crafts in burghs is right dangerous, and may cause great trouble, and convocation and rising of the lieges, by the

craftsmen making statutes for their singular profit. The Act ends by ordaining that all Deacons shall cease for a year, and have no other power than to examine the quality of the "stuffe" and "warke" of the Craft. In the end of the fifteenth and beginning of the sixteenth centuries, the Crafts were forming associations in their own interests, making statutes, and receiving from the Councils of the Burghs "Seals of Cause" empowering them to do so, and the aristocracy in Parliament were disturbed at the signs of their prosperity.





## CHAPTER II.

### Craftsmen and the Town Council.

**A**N Act passed in the fifth Parliament of James III., 1469, made a change in the old order of Burgh elections. Until that date the burgesses met in public assembly and elected the Provost, Bailies, Dean of Guild, and other officers of their Burgh. By this Act that mode of election was discharged, because of the great contention yearly in the choosing of the same through multitude and clamour of commons—simple persons; and another mode was introduced by which the new Council was elected each year by the old Council. The Act also ordained that each Craft shall choose one of their number that shall have voice, year by year, in the elections. The members committed to their Deacons the duty of taking part in the elections along with the old Council. In our town the nine Deacons made good their right to a seat at the Council table. In the old Council records those at that table are distinguished as the Provost, Bailies, Council, and Deacons of the Crafts.

The nine Deacons, including those of the weavers and waukers, took their part in civic rule. Whether or not it was the result of the statute ordaining the old Council to elect the new, it happened that by the beginning of the 16th century there was not a craftsman at the Council except the Deacons. The public voice was silenced, and the Council composed of co-optative members. One result of this change in the character of the Council was a serious appropriation of public property to private uses. Representations by the citizens had been made to the Duke of Albany (Regent during the



minority of James V.), as to the misconduct of their civic rulers, which led to steps being taken to protect the town's property. In the year 1522, as the outcome of these representations, a letter was received by the Provost from "James, by the grace of God, King of Scottia, to the Provost, Bailies, Counsals, and Communitie of our Burgh of Perth," in which it is stated that "the common goods of the Burgh have been in times bygone with evil advisit persons, officers, and others for the time unjustly dispoit in private uses, and not to the weill and profit of the community of the said Burgh." As a remedy for this state of affairs, the letter orders the Provost and Bailies to select yearly four sufficient craftsmen, of best fame, men of substance, to sit upon the Council. One of these craftsmen was to have in his possession one of the keys of the chest in which the common seal of the Burgh was kept, and another to have the key of the outer door where the said chest stands, in order that the town's seal might not be put to any document without their knowledge.

The Provost and his Bailies did not like the King's commands, and for some years they did not render obedience. Five years later letters of horning were sent to have the King's order obeyed. There was still delay till 1530, when William, Lord Ruthven, was Provost, and the four Trades Councillors were elected. One of the four was taken from the Hammermen, another from the Bakers, and a third from the Glovers, and the fourth was by turns taken from the other trades.

By that addition to the Council the voting power of the craftsmen was strengthened, and the merchants annoyed. The Council was under the control of the merchants, and neither Bailie nor Councillor was taken from the Crafts. In 1528, however, John Peebles, baker, was elected a Bailie; but for peace he had immediately to renounce his connection with the Baker Incorporation. The increased voting power was used in 1581, to place in a Bailie's Chair a craftman who would not desert his craft. The effort was successful, and John

Balneaves, *alias* Pyper, was elected. Great contention arose over this election, and the opposing party made choice of another set of Magistrates. Both parties were prevented taking office by the Lords of Council, and the Provost and Magistrates of the previous year were reinstalled. In 1534, John Balneaves was again elected a Bailie. Against the election an appeal was taken to the Lords of Council and Session, who declared the election lawful. After this no craftsmen were elected to be Bailies till 1543, when Gilbert Rattray, goldsmith, was chosen with the sanction of Provost Charteris. By the succeeding January the Lords of Council and Session, for certain causes and considerations, discharged John Charteris from his office, and another Provost and other Bailies were appointed. Patrick, Lord Ruthven, was Provost in October, 1544, and Dionysius Caveris, Hammerman, was Fourth Bailie. The merchants in the Council protested with vehemence, but their protests were unavailing. From that time, with one or two exceptions, craftsmen filled the Fourth Magistrate's Chair till the Burgh Reform Act of 1833.

By 1544 the craftsmen in Perth had gained a strong position in municipal affairs, which was not agreeable to the merchants. What influence was brought to bear on the makers of law is to us unknown, but Parliament was induced to make a determined effort to put craftsmen out of all Town Councils. The effort, however, was frustrated in Perth, and the story of how that was done is interesting. Parliament, on the 20th June, 1555, passed an Act discharging Incorporations from electing Deacons. The reasons given for passing that Act are just a repetition of those given in 1491. Deacons are charged with being right dangerous, with causing great trouble in burghs, commotion and rising of the lieges; with making leagues and bands among themselves, and betwixt burgh and burgh. It may be these charges against the Deacons arose from dread of the growing free spirit of the craftsmen. The Act also commands the Provost, Bailies, and Council "to choose the maist honest men of gude conscience, ane of

evarie Craft, to visie the Craft, that they labour sufficiently." These persons were to be called visitors, to be elected yearly by the Magistrates, and were prohibited from gathering the craftsmen together, and from making acts and statutes. And as Deacons would no more be in the Council, two craftsmen were to be chosen by the Magistrates to sit on the Council, in place of the Deacons.

The Perth craftsmen were not to be so easily deprived of their share in the government of their Burgh. The first election of Council after the passing of the Act abolishing Deacons was at Michaelmas, 1555. The old Council, according to use and wont, as their time was expiring, met to elect their successors, and to put the Act of 20th June into force. The Deacons were absent from this meeting, except Walter Balneaves, or Pyper, flesher, related to John Balneaves, the magistrate of 1534. Walter protested against the Council proceeding to any election according to the recent Act of Parliament. He backed up his protest by producing a letter from "Our Sovereign Lady Mary, Regent of Scotland," in which she recommended the Council to choose craftsmen after their "auld use." The Treasurer of the Burgh produced the Act of 20th June, and with the other merchants protested that no craftsmen be admitted farther than that Act allows. Lord Ruthven, the Provost, was in a difficulty, whether to obey the Act of Parliament or the letter of the Queen mother. In a spirit of caution, he delayed his decision, said he would speak with the Queen, and deferred the business of the election.

Great as was the influence of the merchants in obtaining that Act, the craftsmen showed that they too had friends at Court. The Council met again on the 17th October. By that time another letter had been received from the Queen Regent. It was of the same import as that presented by Balneaves to the Council at Michaelmas. Provost Ruthven had now resolved to support the craftsmen. To the great offence of the merchants, he declared he would obey the Queen's hand writ and signet, and elect a new Council according to

old use and wont. The new Council was then elected, the Deacons remained in their old seats, and Walter Balneaves was placed in a Magistrate's Chair, which he well deserved.

The Queen's letter was followed by a Royal warrant, dispensing with the application of the Act of 20th June to Perth. The warrant is dated 28th May, 1556, under Her Majesty's seal, and subscribed by "our Sovereign Lady's dearest mother." It declares that none of the reasons and causes which moved Her Grace and the Estates of Parliament to pass that Act have taken effect, and being unwilling to deprive the craftsmen of Perth of any privileges granted to them by her predecessors, without great and urgent causes, she dispenses with that Act, and restores to them the right to have Deacons, who shall have vote in the election of Magistrates and hold office in the Burgh; also, she ordered that the number of craftsmen shall be equal to the number of merchants at the Council table, and a craftsman and a merchant shall, year about, be Treasurer of the Burgh. The efforts of the merchants and the Lords of Parliament failed to disfranchise the craftsmen of Perth. The contest left the craftsmen with an increase of their privileges. There was one danger yet remaining which the Queen mother cleared away. The merchants had got control of the Guild, and might in revenge prevent craftsmen from qualifying as Guild brethren. The Queen mother ordained that should any craftsman be refused admission to the Guild as before, the Provost or any of the Bailies was empowered to admit him.

The warrant then goes on to say that the craftsmen of Perth have always enjoyed as great freedom and privileges as the merchants thereof; that the Burgh of Perth has been upheld principally, and increases daily in riches, order, and policy by the industry of the craftsmen; that equally with the merchants they bear all manner of stents and taxes, and of course are entitled to equal share in municipal rule. The result of the contest led by Walter Balneaves

was to leave Perth with the most democratic Town Council of any Burgh in Scotland. One half of the members were craftsmen, nine of whom were elected by the different Crafts in meetings of their hail members.





### CHAPTER III.

## Old Perth: Its Trade and Traders.

**C**AMDEN in his "Britannia" has preserved two lines of an ancient eulogy on Perth. One of the lines has thus been translated—

"Perth the whole kingdom with her wealth supplies."

It would be unsafe to infer from these words that Perth was then a great city, with wealthy merchants, and harbours filled with richly-laden ships. To think so, would not accord with sober history. In the days of David I., foreign ships brought dyed cloths and articles for domestic use to the Burgh, and carried away wool and hides. Being a seat of the Court, whose residence was just outside the northern wall, there would be wealthy buyers for the imports of the merchants. Skilled workmen from Flanders and Germany settled in Perth. During the twelfth and thirteenth centuries it shared in the prosperity which then visited Scotland.

One of the local merchants whose name has come down to this time is Henry Bald. He was a goldsmith, and had his booth at the junction of the east side of Skinnergate and High Street. Jewels for the Court ladies, and money in exchange for merchants and courtiers, would be supplied by him. The house in which he lived had been granted by King William for his services. At Bald's death it was left to the monks of Scone.

The exclusive privilege of trade within the whole county of Perth seems to have been granted to the Burgh by David I., while William the Lion conferred a charter for a Merchant Guild. This charter confirmed the privileges previously conferred, and ordains that all goods

brought to the town by foreign merchants be exposed to buyers there, and the whole produce for sale—of the fields, flocks and herds of the county—were to be brought to Perth and openly sold. A monopoly of the trade in town and county was secured in favour of the resident burgesses. For eight months each year they had sole command of the markets, and then for four months—from the ascension of our Lord until the Feast of the Bonds of St. Peter (that is from ten days after Easter to the 1st August)—they were subject to the competition of foreign merchants. These brought cloths and other goods which they were allowed freely to cut and sell in town. But there only: they were not allowed to go into the country. In spring their vessels came to the little port with cargoes, and returned ere autumn laden with the produce of the county and of the river.

The prosperity of Perth received a rude shock, along with the whole country, by the wars which the English Kings originated. When Edward I. entered Scotland, laying waste the country, burning towns and villages, he stayed for some days at Perth, in which he left a strong garrison. The walls that surrounded the town were by him greatly strengthened. Instead of being a centre of traffic, the town became a military station to hold the country in subjection. For fifteen years the English garrison held possession. Once during that time, in 1306, Robert Bruce unsuccessfully besieged it. In 1313, after a siege of six weeks he overcame the defenders. As it was the policy of Bruce to raze the walls of all places that would afford refuge to the English, he demolished the fortifications and the castle, and left the town in reality what the French knight, who scaled the walls with him in the final attack, called it, "a miserable hamlet." The walls were built again, and the town became a camp of soldiers. Twice again were the walls demolished. The last demolition, in the War of Independence, was after a siege of ten weeks by the High Steward of Scotland. During three quarters of a century, under four English kings, the cruel strife went on. Perth in ruins was but symbolical

of the whole country, which had again and again been burnt and ravaged from Berwick to the Forth. That long struggle ended in securing deliverance from the southern yoke. The cause of Scottish independence, which at times seemed almost lost, eventually triumphed ; but the country was left poor, its commerce impoverished, arts rude, craftsmen unskilled.

What the Scottish Kings could do to restore prosperity to Perth was done. Robert Bruce, four years after Bannockburn, gave to the burgesses complete control over the River Tay from Balmerino Castle. No ship that passed that place could unload, without liberty from the magistrates, till it arrived at the Bridge of Perth. In an interval of peace, after David II. returned from captivity in England, a charter was granted by him, in which he confirmed the privileges conferred by William the Lion and Robert Bruce. This charter was followed by one from Robert II. making gifts to the town of the mills and the multures ; the islands of Incherratt, Inchyra, and Sleepless, with fishings in the Tay ; also muirs, marshes, meadows, and pastures round the town. The muirs, marshes, and meadows are now represented by the Inches and the Burghmuir. King Robert III. confirmed by charter the powers of the Provost, Magistrates, and Dean of Guild, with consent of the Guild brethren, to make laws for the Burgh, and to enforce obedience to these laws by penalties. By the charters of these Kings the privileges of trade and the authority of the Town Council were rehabilitated.

The condition into which handicraft had fallen in the fourteenth century made it necessary to import articles that ought to have been made at home. In truth, horse shoes were mainly imported from Flanders ; from whence came wheels and barrows. It was necessary to import saddles, bridles, spears, swords, and armour into the country. For though Sir Walter tells us that Henry, the Smith of the Wynd, could make swords tempered to cut steel links as if they were paper, and coats of mail worthy of the craftsmen of Milan, he had few fellows.



One of the Acts of the Parliament of James I., 1424, required every Scottish ship that sailed to the Continent to bring home harness—military armour—as part of the cargo. In the reign of that King, Scotland was visited by Æneas Silvius, who became Pope Pius II. He did not visit Perth, so far as we know, but he has left a description of the miserable houses he saw in other places, which were built without lime, with a cow's hide for a door; so rude were the arts of house building.

What ships were owned by Perth merchants we have failed to find. Mr. Fittis records that John Mercer, laird of Aldie, possessed ships, with which he traded to France. Other Perth merchants may also have possessed ships, as Scottish ships brought corn and wheat from Lynn and Dunwich to Scotland in the thirteenth century, and wool was shipped from Perth in the fourteenth century by King David. In 1456, a ship bearing the name of "John Mathesone" was "freighted" by local merchants, and may have been a local ship. The same year "Willelmus German" was made a burges and Guild brother, without costs. Evidently this was a Dutchman who had gained the favour of the Bailies while trading with the town. Merchants from Perth were accustomed to visit Denmark, Holland, France, carrying with them not only their own merchandise, but that of their neighbours, to sell in these countries. They also acted as agents, having commissions to buy and sell for their neighbours at home. One of these commissions may be noted, that of David Stannes, who gave to Robert Salmond £10 10s., "to be warit on merchandise in Flushing for David's profit."

These merchants, having sold their own goods and made purchases for the home market, would freight at times a "Hollander ship" or a "Flanders ship," or a "Soundisman ship" to carry their merchandise to Perth. The cargoes generally consisted of steks of dyed cloths, lint, linen sheets, dakers of Bemyss knives, clouts of needles, barrels of soap, ass, pik, tar, madder, and Rhenish and other wines. These were the chief articles that came to our port in the fifteenth and sixteenth centuries. The importation of wine was of

such importance that a committee of wine tasters—"gustatores vini"—was annually elected. The exports consisted of wool, hides, todakins, skins of deer, otter, cat and metrick; also barrels of salmon. There would be quite a stir at the port when the ship "John Mathesone," commanded by "Master John Watson," was, in 1456, receiving its cargo, supplied by the merchants of the town. And when the "Soundisman," or a ship from Flanders, arrived, there would be busy working for days taking the heavy goods to the merchants' booths, and the barrels of wine "sling-a-ling" to the cellars.

The whole trade of the town was not great, but the tradesmen, through the privileges of their Guild, had the business of town and county centred in the Burgh. There was a large district known as the freedom of the town, the whole produce of which could only be sold in Perth. Anyone buying goods in the country before they were offered in town was liable to heavy fines for forestalling. The buying and selling of skins, butter, cheese, fish, poultry, eggs, had to be done in the open market. Wholesale buyers were not allowed to buy grain before eleven o'clock in the forenoon, and no meal before twelve. No burgess who had his residence and booth in town was allowed to have a booth also in the country, where he could sell his wares. He was restricted to trade in his town booth, except on the days of authorised county fairs. On two days a week—Wednesday and Saturday—the burgesses could put their goods on trestles and boards outside their booths; but on the other four days no goods could be placed outside. They had on these days to keep the passage clear between their eavesdrops and their doors.<sup>1</sup> Trade was keenly driven in these old

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<sup>1</sup>The passage between the eavesdrop and the door recalls a peculiarity in the streets no longer existing. The line of shops stood some feet back from the line of the flats above them, and a covered way was formed for passengers. There are no specimens remaining of that old style of street architecture in town, except in the Castle Gable, where in one or two houses the old walls that were wont to face the street and the old passage in front are now within the houses.

days, for not only did the merchants stand at their doors and ask passers by, What do ye lack ? but they would accost buyers engaged with their neighbours and try to get them to come to their booths, a practice which required a statute of the Guild to suppress. A similar statute with penalty occurs in the first minute in the "Hammermen Book." The traffic on Saturdays was carried on till twelve at night, when the streets were cleared by order of the authorities.





#### CHAPTER IV.

### Burgesses and Religious Services.

**T**HE Perth Burgesses in the fifteenth century were in close connection with the Church. It would be of interest to know the thoughts of the more educated among them about the religious life and morality of their neighbours. There was then dissatisfaction in England and on the Continent with the state of religion, and movements for its reform. Was there any dissatisfaction here? Perth merchants visiting the fairs of Germany and England could not escape knowing of the teaching of Wicliff and Huss in favour of a faith purer than that current. A disciple of Wicliff—James Resby—came to Perth and preached the necessity of a revival of Christian life. Who brought him here? Did he come on the invitation of local merchants? Had he any number of sympathisers in this place? These are questions to which we have no definite answers. We know with certainty he was here, that his preaching stirred the Bishops and Doctors of the Church to bring him to trial, and to burn him at the stake. When they burnt his body, did they manage at the same time to burn the truth he taught? It is doubtful if they did! But Resby was not alone in Scotland in advocating reform in that century. The Bishops had to take active measures against others to suppress what they called heresy. To what extent the spirit of revival influenced Perth is obscure; but this is certain, that the members of the Guild made efforts to improve religious observances. It was usual for booths to be open on Sunday, and for trade

to be carried on in the town. A spirit had grown in the Guild against Sunday labour, and a stringent law was passed in favour of Sunday rest. That spirit may be taken as one sign of religious revival. In 1462 the Guild passed a statute, which forty-nine members confirmed by subscribing their names, declaring that, for the honour of God, our Lady, and Saint John, and for the welfare of merchants, no wool or skins be bought on Sundays; nor any received and housed on that day, under penalty of escheat and confiscation of the goods, and that no booth be opened on that day to sell any merchandise, except winding sheets and wax, under penalty.

In the Church of St. John there were many altars. To erect and endow altars was one way of manifesting pious zeal, and of providing small livings for the chaplains. There was an outburst of zeal to endow altars in Perth in the fifteenth century; but the conduct of the chaplains did not in all cases satisfy their patrons. They enjoyed the livings, but were easy as to the work. Five of the patrons were dissatisfied and resolved on reforms, but their hands were tied, as is the case with many reformers, by the chaplains' appointments. These patrons were—Andrew Charteris, Alderman; Alexander Bunche, Dean of Guild; John Chalmers; Robert Dimyne; and Gilbert Brown. Brown was son of the founder of Saint Ninian's Altar; the others probably were related to those who founded or endowed the altars of St. Salvador, St. Thomas, St. Andrew, and Mary Magdalene. The patrons of these altars, in order to improve the services, resolved, in 1466, that when the present chaplains retire, they would appoint discreet men to be their successors, who shall be obliged to make daily service in the choir, at Matins, Mass, and Evensong. These laymen—merchants of the town—sought to improve the church services. They, not the priests, were taking that work in hand. Their resolution to appoint in future discreet men to be chaplains to give daily service indicates the dissatisfaction

of these merchants with the conduct and service of the chaplains in office.

In the year 1504, there was another awakening of zeal for reform and earnestness in church service. What was known as Lollardism had a few years before shown itself in Ayrshire, where the leaders of that movement were tried for heresy, but escaped the fire through their mother wit commanding for them the sympathy of the King. Whatever influence may have been active in Perth, the Guild in that year again passed a statute to suppress trading on Sundays, and also another statute ordaining all Guild brethren to attend the solemnisation of the "Holy Mass" every Thursday. All the brethren were laid under penalty, when in town, as the bells rung at nine in the morning of that day, to appear in church, join in the procession following the "Eucharist" round the church, and hear devoutly the said Mass. This meeting on Thursday morning for Mass was, after the Reformation, succeeded by public worship and sermon on the forenoon of that day till towards the close of last century.

The interest taken by the Guild in the Altar of the "Haly Blude" led them to impose a tax for its service on all articles of merchandise in which the merchants traded in France, Flanders, and Daneskin. Wool and skins and cloth had each their rate of tax fixed upon them ; also, each booth at home paid a few shillings a year to the altar. Their regard for the services of the Church is also seen in a statute of 1531, which enacts that when any of the brethren or their wives were seized with sudden sickness, the sacrament was to be carried to their houses, with two lighted torches in the procession. The expense attending the procession and the administration of the "viaticum," or waygoing sacrament, was borne by the Guild. When the friends of the sick thought there was more spiritual influence in four torches than in two, the extra torches were provided on condition the friends paid for

them. In the event of the patient's decease, the torches were left to keep guard over the corpse till it was "earded"—put in the earth.

Perth did not escape the presence of some of the heretical class who were readers of the Bible, and sought to maintain its teaching against that of the priests. For doing so, John Elder, a burgher, was fined £250, and Lawrence Pullar £40; and when the persecutors waxed more furious, Robert Lamb, with four companions, and Helen Stark, his wife, who derisively were called "Christers," paid with their lives, in 1543, the penalty of opposing, on grounds of Scripture, the superstitions that had become substitutes for Christianity. At the same time, several of the inhabitants, among whom was Sir Henry Elder, a priest, were suspected of sympathy with the martyrs, and were banished from the town. The historian Keith remarks that Perth was more infected with heresy than any other part of the nation. That might be the reason why Cardinal Beaton used it as a place in which to act the Grand Inquisitor.

The faithful devotion of one of the chaplains to his duty received a notable commendation, in the year 1547. In that year, "the Provost, Bailies, Council, and Deacons of Crafts, having the strength of the whole community," granted "the profit and freedom silver of a Guild Brother," to Sir Robert Rhind. Sir Robert was "daily orator and chaplain," whose duty it was to say the first mass, which he did at an early hour. There were three reasons given for presenting him with "a freedom silver." First, that he kept so good an hour in the morning as allowed "the whole community and neighbours that rise early to their labours easily to hear God's service." Second, that he left all other business for the duties of his chaplaincy. And, third, that he had "but sober annuals," which would "not give him his sustentation once in the day." The times were hard; for Scotland was then suffering from conflict with Henry of England. This poor but faithful priest who attracted the people

to church for "God's service," in the early morning ere they went to work, is worthy of remembrance. He was one likely to nurse those who, rising above the superstition of their times, by their devotion to God's service carried forward the work of Reformation a few years afterwards.







## CHAPTER V.

### The Hammermen Incorporation.

**H**AMMERMEN Incorporations consisted of those workers in the several different "sciences" or "arts," as they were called, in which the principal tool used was the hammer. Singularly, neither masons nor wrights were included in the Perth Hammermen Incorporation; while in Aberdeen, glovers were associated with smiths and saddlers. It would seem as if the "arts" or trades that were incorporated in a society under one name were not alike in each burgh. The oldest list of Hammermen in Dundee consisted of goldsmiths, blacksmiths, locksmiths, saddlers, armourers, cutlers, and gunmakers, all of whom were burgesses and guild brethren, as well as craftsmen. From our records we learn that there have been in the Incorporation gold and silver smiths, potters, blacksmiths, saddlers, armourers, and gunsmiths. There were also workers in brass and pewter, white-iron smiths, clockmakers, carriage-makers, watchmakers, and bellhangers. It is to be observed that gold and silver smiths, makers of ornaments for the person, were first, and bellhangers, makers of conveniences for houses, came last.

There were craftsmen employed in the towns before Incorporations were formed. Various reasons might be given for their association together. One of the chief reasons would be to obtain that power which comes from union as a defence against oppression. In the country the craftsman was a serf under the power of a Baron. Even in towns it was difficult to maintain a position which would

now be considered that of a freeman. The interferences to which craftsmen were subjected under Acts of Parliament, in having their daily wages fixed by Local Authorities, show the imperious sway which it was sought to exercise over them. The Incorporations bound the craftsmen together for protection, and also gave special attention to two other objects. One of these was to promote neighbourly relations among the members of the Craft; the other, to provide for the lieges articles of good materials and sufficient workmanship. To regulate the conduct of members to each other, statutes were made. Similar statutes are found in the Incorporations of other towns, and in the Guild Book of our own. In the earliest minute preserved in the "Auld Buik" are four of these. The first is, that no master engage another man's servant, without leave asked, and "he be discharged." The second, that no one dispossess a brother of his booth by offering an increased rent. The third, that none seek to deprive another of work he has taken in hand, nor call a buyer "furth" of a neighbour's booth to see goods in another booth. And fourth, that no one meddle with another's goods that were being bought till the buyer had concluded his bargain. The observance of these statutes would promote kindlier relations among the members than if the sharp practices disapproved in them were allowed to prevail.

There were three different classes of workers in connection with the Incorporation—apprentices, servants, and masters—over whom supervision was exercised both in regard to general conduct and to craftsmanship. In order that there might be efficient workmen, care was taken to instruct apprentices, that the cunning and skill of one generation might be carried on to the succeeding.

Before apprentices were allowed to commence work, they were presented to the Deacon, who had to approve of the agreements entered into by the indentures. He had also to see that the terms of the agreements were mutually fulfilled. Cases are to be found of apprentices being removed from one master to another that they

might have better instruction. Generally, the apprentices lived in their master's houses, and were usually bound to serve five years, with an additional year for "meat and fee." Then after two years from the expiry of their indenture, they could, if qualified, become masters of their craft.

Apprentices were under the control not only of their masters but of the Incorporation and the Deacon. That control may be illustrated by a case which was brought before them in 1608. A son of one of the masters, who was serving as an apprentice with his father, was inclining to irregular ways. He was brought before the Deacon at a meeting of the Craft, when it was alleged that he would not obey his father's commands, but was disobedient. He was besides charged with being "a night walker." After these faults were proven by witnesses, a sentence was passed which reads as follows—"Therefore the Deacon and brethren ordains the said Patrick to mend his manners and obey his father, and if he does not he will never have liberty nor freedom amongst them, but to be secluded therefrom forever."

In their indentures, apprentices were bound to "attend divine worship on the Lord's Day, abstain from all evil company, bad and vicious practices, and from recreations that interfered with their master's business."

A large proportion of the apprentices were freemen's sons. The privileges of the Incorporation induced the sons to follow their father's occupation. Families can be traced from father to son through several generations following the same trade as freemen. There is one family still represented among the Hammermen of Perth whose ancestor was entered as master freeman in the days of Cromwell—1655. The entries of each generation as smiths and freemen can be traced unmistakeably since that time in the books.

The sons of merchants and members of other Crafts, as well as the sons of farmers, became apprentices; also the sons of ministers of the Church of Scotland. In the year 1729, John Halket, son

of the minister of Caputh; in 1731, Patrick Halley, son of the minister of Muthil; and in 1738, Mungo Moncrieff, son of the minister of Blackford, became apprentices, each of them to the copper-smith "art," with Deacon Ninian Gray. Patrick Halley became a freeman, carried on business in town, and was Deacon of the Craft. There is nothing further about Halket and Moncrieff. They did not commence business in Perth as masters. It may be noticed that Mungo Moncrieff was brother to the father of the senior Sir Henry Moncrieff, minister, of Edinburgh.

Strangers to the town, who had been trained in other places, were received and employed as servants. They were called "feals" as they received a fee; also named "cumlines" as they were incomers, and had to pay for the privilege of working in the Burgh. In early times each "cumline" paid 12d. a year; later, a fixed sum of 20s.; afterwards they paid 40s., for which sums they were free servants in the Burgh all their lives.

One privilege of the free servants was to have a monopoly of the service of the Burgh. Wanderers from other places could not compete with them until they had paid a fine to the Incorporation. Masters were subjected to a penalty for employing unlicensed servants. It is recorded, in 1590, that Robert Colbert had received an unfreeman to work, which is said to be "against all gude and godlie ordour that evir has been among us Hammermen unto this day." Robert was fined 40s. for his offence, and a warning given that if others do the like, they shall "tine their freedome."

There was a special statute "that na gangrel servants be among the Craft." Engagements were for a year or a year and a half; none were engaged daily unless by special consent of the Deacon. Hence, the word Journeyman, a day's wages man, seldom occurs until the nineteenth century. Steady workmen only were desired. The masters had to present their servants to the Deacon, and let him know the conditions of the agreements for his approval. In 1532,

it is written "thair sall na maister ressaif ane servant to be feit eftir his feing without the conditions be reherssit befor the Dekyn and twa or thre vitnenses of the brether of the Craft." There are few of these conditions in the minutes to give us an idea of the wages. At Martinmas, 1537, George Strachan was hired by Alexander Whitehill to serve for fourteen shillings and a pair of shoes till next Martinmas, with bed and board. Somewhat small wages these would be reckoned to-day. In 1552, Oliver Pittillo was hired for twelve months to John Robertson, saddler, for four shillings a week; but there is no notice of bed and board. Oliver proved himself a competent workman for, by 1560, he was one of the masters of his Craft.

Regular attendance by servants at work was enforced by smart fines. An early statute of the Craft ordains that should a servant stay away from his work one day without excuse, he shall work two days in return and pay half a pound of wax to the altar. In an indenture written in the beginning of this century, an apprentice was bound to give ten days' free service after his apprenticeship was finished, for every day he had absented himself without excuse from his work during the engagement. To prevent servants idling their time, and going out of the workshops to amuse themselves when the masters had gone to the Inch to have a game at football, a statute was passed imposing a fine of half a pound of wax for that offence. The Craft also ordained that servants who made "pleys" (quarrels) should be banished the Craft, "that servants may treat each other as brethren, and all be one as they should be."

Living with their masters, as servants and apprentices generally did, they were sometimes backward in keeping good hours. To remedy this evil, a statute prescribed that they shall be in their masters' houses before ten o'clock at night and to bed, under a fine of six shillings and eightpence for disobedience, unless they have a lawful excuse.

It has been noticed that stranger workmen paid fees to be allowed to work; so did apprentices and masters. The fee paid by an apprentice whose father was a freeman was much less than that of a stranger. In addition to the fee to the Craft on entering, there was a sum to the Clerk, a sum for wine to the Deacon, and a sum for the head washing of the novice, a practice which was of a rough character in recent times. As apprentices were the "Crafts' bairns" they were entered as masters, in early times, for a few merks. In 1572, the sum was four pounds; afterwards it was eight pounds Scots. The sons of freemen had special privileges, as also had the daughters. At times they got their husbands entered at the rates of freemen's sons. At other times, 1572 for instance, they had them entered for a half more. This privilege of easy entry to the Craft was as good as a "tocher" to attract husbands to the lasses. Widows also were allowed the privilege of entering their second husbands, at half the usual fees for strangers, provided they were competent workmen. This privilege was taken advantage of.

In the middle of the 16th century, unfreemen who had not been apprentices in town, but were qualified workmen, were admitted to the rank of masters for twenty pounds with "banket," and "football" after marriage. Towards the end of that century the sum paid was forty pounds. The rates for admission of unfreemen indicate to some extent the prosperity of the Craft, and also of the town. So unprogressive was the condition of both in the first half of the 17th century that the fees for strangers remained unaltered till 1654. A minute of August 21st of that year records that for many years there had been no increase in the price of their freedom, and that all the crafts in the town had heightened theirs; therefore the Incorporation resolved that those who had not served their apprenticeship within this Burgh, on entering with them, shall pay eighty pounds—exactly doubling the sum. The time of the Commonwealth seems to have been the golden age of the Burgh, for in it all the

Incorporations had doubled and trebled their entrance fees. In 1668, the Hammermen awoke to the fact that they were behind their neighbours, and they made this significant and instructive entry in their Book: "The hail brethren of trade taking into thair consideration that the pryces of the freedomes of all the trades did far exceed thairs, in so far that it was dowbled and tripled by some trades. Thairefore they all with ane consent to the effect thair freedome may not be vilipended heirafter, haiv statute and ordained that ilk freeman to be entered in tyme cumming to any of the several arts of the Hammermen trade, and who hath not bein bound and served his prentiseship amongst thame, shall pay for his freedome and admission amongst thame the sowme of twa hundred pounds money." That minute contains a signal illustration of the prosperity that had been growing in Scottish Burghs under the government of Cromwell, and continued for a few years after. The trade privileges which, for the first half of the 17th century, were reckoned worth forty pounds, were increased in value in a few years to five times that sum—so great was the impetus then given to trade in our Burgh. The reigns, however, of Charles II. and his successor, with the supremacy of Bishops in the government, put a stop to that prosperity. It is only one of the minor results of these disastrous reigns, that by 1687 the fees for admission of strangers to our Incorporation were reduced to one hundred pounds, and even to smaller sums.

#### THE DEACON AND HIS DUTIES.

When James I. ordained the appointment of Deacons, they were forbidden to have any charge of the craftsmen beyond seeing to the quality of work produced; but, before an hundred years had passed, the Crafts in Perth were organised into Incorporations, the Deacons exercising authority over the daily conduct of the craftsmen. At first the Deacons were to be chosen by consent of the "Officiar of the town," but here the Crafts soon came to exercise the power of

election uncontrolled. From the earliest records of our Incorporation, the Deacons have been elected by the free votes of the members. This is different from the election of Deacons in Edinburgh, where the Town Council made a list of three members of each craft, and the craftsmen were restricted to select one of these three.

The office of Deacon was one of much labour. The Deacon had to superintend the work, and watch over the interests and privileges of the members. He also acted as arbitrator in all disputes, and as judge in all causes arising among the members of the Incorporation. Members were forbidden, under penalties, from going before any judges, either spiritual or temporal, with their complaints. One member, named John Crawford, in 1523, had been in disagreement with the Craft. Finding that was not a pleasant condition, he came to the Deacon, asking forgiveness from him and the Craft, promising that, if either in word or deed he ever offends in any way, or "plenzies" (complains) on any of them to any judge, spiritual or temporal, he shall pay to St. "Eloyis" Altar half a stone of wax, which promise John signed with his own hand. To assist the Deacon in his oversight of the members, there was a committee appointed, the members of which at their election swore to be leal and true to him.

Under the superintendence of the Deacons, Incorporations became unions of those who were cunning of hand, having been trained to their special work, and whose efficiency as workmen was tested before they were received as masters of the Craft. Every stranger who came from without the burgh, and desired to enter the ranks of the masters, had to produce a specimen of his workmanship; so also had apprentices brought up in the burgh on their becoming masters. According to the science they professed, a piece of work was given them to make under the oversight of a committee, who watched them from beginning to end, to see that their methods were good and skilful. Each member of the Craft was thus approved of by his fellows as a capable workman before he was allowed to open a booth on his own account.



And after their booths were opened, the articles made and sold were subject to inspection by the Deacon, "that the King's lieges be not defrauded and skaithed" (Act of Parliament, 1424). One or two cases recorded in the "Hammerman Book" may be given to show the care of the Craft over the quality of the work. Thomas Lothian (1598) wished to make knives as a cutler. His "say" (essay), or trial piece of work, was found to be insufficient; therefore he was discharged from making knives or any cutler work, and was warned that if he made any of that kind of work, he would be "punishit royallie and condignlie." In 1580, the armourers compeared before the Craft, and bound and obliged themselves to work sufficient work to serve the lieges "according to the auld use of the Craft." That same year a "lorimer" had taken to work as an armourer—making scabbards for swords—but his work was not sufficient. The Craft passed judgment upon him, discharging him from all handling, buying, or selling any kind of swords, either "twa handit, halfangis, or ane handit, and from dighting and graithing any of them, except it be making hilt guards or anything that concerns lorimer work."

The care with which the Deacons of the Hammermen watched over the interests of the buyers will be seen in two cases selected as examples. On 18th April, 1595, John Ogilvy, Deacon, and the greatest number of the Craft, were convened on the South Inch, when the Deacon laid this complaint before them. He said that on Palm-sunday Market, while he and his visitors were searching for insufficient work, according to Act of Parliament, they found in the hands of honest men bridles, ties, and saddles made of horse leather, which had been bought from Patrick Inglis, "ane of our brether." The meeting, all in one voice, being "weill advysit," found that Patrick had done great wrong in making insufficient work of horse leather, against all good order observed amongst them in all times past, and ordained that he pay forty shillings for his fault, according to the "auld statute," and pay ten shillings and eight pennies being the

amount paid by the Deacon to the men that bought the insufficient work, and the bridles and saddles to be cut and destroyed; also, it was ordered that in case Patrick should refuse to make payment, the "hail brether" were to pass to a Bailie and see him poinded for double of the said penalty. That is one of the selected cases; now for the other.

On market days the Deacon visited the sellers of metal goods, accompanied by the Craft's officer, who bore a hammer to test the articles exposed for sale. Wares brought to market by strangers were subject to scrutiny as well as those of craftsmen of the town. On May 29, 1656, William Scott and James Allane, from Edinburgh, displayed pewter articles for sale in the High Street, among which were some pint stoups. The Deacon examined the stook, found the pint stoups of insufficient metal, and confiscated them. The loss of the goods was not considered sufficient penalty for the fault of the owners. They were, in addition, fined ten pounds Scots money for dealing in bad pewter, in order, as the record says, "That no insufficient metal may be broght alongs to the mercats of this Burgh, for wranging the lieges in tymes cumming." Edinburgh merchants after that experience would be more careful of the quality of the goods they brought to Perth.

The Deacon was the maintainer of law and order in the Craft, his authority extending over the moral conduct of the members. When any of them were disobedient and contentious, they received his attentions. Scotland in the 16th century had many uncivilised individuals in all classes and communities. Unhappily, that type of character yet remains. When such individuals in the Craft manifested their characteristics, they became the subjects of rigorous discipline. That discipline differs so much from present practices that it will be best to give special instances, to show how refractory members were dealt with. Simple cases of disobedience to the ordinances of the Craft were visited by fines of wax, or of

candles, or sums of money. But there were offences for which heavier penalties were considered necessary. In a case of personal dissension between two members, in 1538, one of them was sentenced to come to the Market Cross, and sit down upon his knees, and take his "whinger" in his hand, and deliver it to the other, for the fault he had done; and thereafter to come on Sunday with a candle to the altar, and offer it to the Deacon. Should he not appear the first Sunday as a penitent, the penalty was an increased quantity of wax for every Sunday he delayed to appear and confess his fault in the church. The Deacon, when visiting the booths to examine the workmanship, was sometimes treated to rude language by the owner of the work. On 18th July, 1547, it is recorded that John Lufgrant had been "dispersing"—that is, using coarse language to the Deacon. He was ordered to come on Sunday first thereafter to the kirk in time of mass with a pound candle in each hand, and at the altar ask the Deacon's forgiveness; and then go to the place where he committed the offence, and there again ask his forgiveness. In 1548, George Colt, for drawing a "whinger" upon his master, was ordered to appear at the door of his master's booth, to offer his "whinger" to his master and ask his forgiveness, and next morning to offer a pound candle to "Sanct Eloy." The common people then wore short swords or long knives, and these were on occasion brought into use by craftsmen, as well as were the swords worn by barons and gentry. A statute passed in January 6th, 1551, prescribes that whatever brother of Craft disobeys the Deacon, in any point concerning the Craft, or in any manner of statute or ordinance made by him and the brethren, that brother shall come with a candle of two pounds weight of wax in his hand, upon Sunday or other solemn day, and ask the Deacon's and Craft's forgiveness, and offer the candle to Sanct Eloy. In another statute of 3rd September, 1553, it is enacted that any master who uses "missaying" words, as "leeing" or any "mianurtured words," shall pay incontinent a stone of wax; and

should the Deacon not fine the offender, he shall pay the fine himself. Whatever movements may have been in Perth in those years to reform religion, these statutes may be taken as evidence that an effort was being made by the Hammermen to reform evil habits of disobedience, and to suppress the use of ill-bred—"mismurtured"—words, and to prevent charges of lying being made by one member against another.

After 1560, rude speech and violent action still existed among some members of the Craft. At a meeting in 1566, in presence of the Deacon in the Kirk, John Moncrieff, for "menacing and blaspheming and drawing aue whinger to Adam Demholme," was sentenced to go to the same place in the kirk where he offended, and there to ask Adam's forgiveness before the "hail Craft." In 1575, there is a vivid picture of a scene in which John Pait was a prominent actor. John had been guilty of "contemptuous disobedience, and missaying of the Deacon and hail brether of Craft." The Deacon and the eight masters tried him, and ordered him to pay to the common "kyst" thirty shillings, to be paid ere John comes "furth of ward," where they had put him. And at his "furth" coming he was to pass bareheaded before the Deacon and brethren of Craft, through the Watergate and by the Southgate, to his own booth door, and there to ask "God's and his Deacon's" forgiveness—all which was to be done ere he again wrought in the Burgh. The case of Thomas Smith is so typical that the minute in full may be given. The date is 17th October, 1594, and reads: "Quhilk day being convenit in the South Inche, the maist part of the Hammermen. The Dekyn, John Ogilvy, hes complenit upone Thomas Smyth, elder, that quhair the said Thomas by all equitie and reason, hes misbehavit himself towart the said Dekyn, in giving injurious language to the said Dekyn, in executing his office, as was notoriously provin; and that in presence of aue Bailye. For the quhilk the said Thomas being accusit be the brether, hes referrit himself voluntarilie in the brether's will, and

quhat they ordene him to do, to stand and abide thereat. The hail brether being ryplie advysit in the said mater, decernis and ordenis the said Thomas to pass fra the haid of the South Inch, quhair the brether holds Court, bairhaidit threw the towne to his awin both, quhair he maid the fault; and thair to ask the said Dekyn and hail brether forgifnes, on his knees, and to deliver the poynd wirth fourtie shillings of his awin hand to be applyit as the Craft thinks best. And gif the said Thomas or any uthir brether beis found giltie or culpabill in the like, the penaltie to be doublet against thame. Subscryvit be our Clerk at our commands.

"J. ANDERSONE."

The judgment passed on two heinous offenders will conclude our specimens of discipline exercised by the Deacon and Craft. In 1608, John Jamieson had misbehaved with his tongue and "minted a musket" at the Deacon. He was tried by the Craft, and sentenced to pass, with the musket in hand, bareheaded through the town, and through the "Ratten Raw to the Mercat Croce," and there on his knees ask forgiveness, then down the "gait and through the Watergate" to his own booth door, and there on "the hycht of the Calsy" to ask forgiveness, and pay six pounds in money. Threatening to shoot the Deacon and "misperoning" him being serious offences, the Craft decided that if any other member should do the like, he should make a more humble appearance on the street by passing through the town, "sark alane, bairfuttit, and bairhaidit," and to pay twelve pounds in money. It was not until the year 1619 that another culprit appeared. In that year a member for his "vile and intolerable speeches" had become liable to that penalty. When the offender was being prepared for exhibition on the street, and a sark put on him, he being all else unclodhed, there was presented so pitiable an object that the Deacon interceded for the culprit, that he might not be exposed to the shame and contempt

of going through the town, but that he should ask forgiveness where he was, and pay only six pounds, which was agreed to there and then. This was the first and the last scene in which the "sark" was used. The good feeling of the Deacon that day saved the offender from extreme shame, and the Craft accepted his advice.

There were, however, kindlier methods adopted to restore peace and good feeling when these were broken. When contentions arose among brethren, the Deacon became the reconciler. Cases occur where strife of tongues was so unseemly as to bring the parties before the Craft in Council, when the judgment was that the Deacon should take the offenders to a house, and cause them to drink together in the sight of honest men at their own expense, and thereby be reconciled. There was great trust then, no doubt from long experience, in the peace-making properties of the Perth home-brewed of those days.

#### THE BOXMASTER.

The office next in importance to that of the Deacon was the Treasurership. The holder of that office is designated, in the early records, "Compositour," "Positour"; in the later, "Boxmaster." He kept the "box" containing money and valuables. As there were no banks in those days, the money was kept in "Sanct Eloyis Box." The Incorporation possess an old box, strongly bound with iron, having two locks and two different keys for security, inside of which is a receptacle for the precious coins. There is no reason to doubt that this is the same box that held the "Sanctis" gear 350 years ago. The box is of a size to be easily carried to the South Inch, at the meetings of the Craft, when the Boxmaster gave in his accounts, and showed the state of his balance.

Inside that box, as it appeared so long ago, we are permitted to have a glance, and to recount some of the valuables then within it. Besides the cash, there were pledges which had been taken when the apprentice fee, or the booth upset, was not in the hands of the

beginners of life. These pledges were shown to the Craft as the securities for payment. Only the names of the articles can be repeated; had some of them been left in the box till to-day, there would have been treasures to the antiquarian. Some of the articles were as follows:—A “Hary Nobill”—a coin of Henry of England—pledged for an apprentice fee of 20s.; also, a “Rois Nobill” for 3s. 4d. One article of dress put in “wed” is a waist or shoulder-belt, with which the craftsman had adorned himself. It was of some value, for “Sandie Anderson” pledged his for 20s. Other belts that were in the box are described as “ane red belt,” “ane black velvet belt,” “ane cramossie belt”—probably of crimson velvet. One is described as a “chenzie-belt” with a “rois in the midst,” and another as a “silver belt.” There were also such ornaments as gold and silver rings, “silver heads and pendasses,” as well as silver spoons and a silver saltfoot. The saltfoot was in “wed” for 106s. 8d. We may realize the appearance of a Hammerman 350 years ago, dressed on “holieday” in light blue, or green, or red clothes, with a cramossie or silver belt, and a “whinger” at his side.

The box was also the place where the money of the Craft was kept. Let us note the source from which the money came. As already mentioned, there were the fees from apprentices and from journeymen connected with the trade, and fees on attaining to the position of masters. There was also an “oulk penny” paid by the masters, and a weekly half-penny by the “feals.” Occasionally, when there was an unusual demand on the funds, the “oulk penny” was doubled. There was also the “gait penny,” a charge made on market days for a stance on the street. Midsummer and Andrewmas Markets were chief days of trade, when members of the Craft and strangers displayed their wares. The Deacon and his assistants went to all sellers of iron, pewter, and metal wares exhibited for sale, and received a payment for the privilege of the market. A number of the craftmen were wont to pack up their stocks of goods, and go to







OFFERAND STOK.

the fairs at Dunkeld, Dunning, Kinross, Fowls, and other towns, and in these places "brod silver" was lifted for the treasury of the Hammermen Incorporation. The largest sum noted as got at any of these fairs, in 1519, was 36d., while in the same year the "brod silver" in Perth on Midsummer market day was 41s.

At the church services money was collected for the Hammermen Box. At the altar of St. Eloy, there was the "stok" of that saint, the "stok" of St. Erasmus, and the "stok" of St. Tridwell. There are notes of money being taken from each of these for the Crafts' use. What is believed to be a "stok" once used in St. John's Church was recently shown in the Antiquarian Museum, Edinburgh. It is an oak box, made of boards three-quarters of an inch thick, measures 13 inches in height,  $6\frac{1}{2}$  inches in breadth, and the same in width. It is strongly bound round the top and bottom, and round the middle, with bands of iron, fastened with round-headed nails. The lid is attached to the upper band by three hinges. The bands of the two side hinges are continued across the whole width of the lid, and from them depend the two hasps carrying staples for the bolts of the two locks, of which the key holes are placed one above the other in an iron plate, which covers the upper part of the front of the box. In the centre of the top there is a slit cut in an iron plate for dropping in the money offerings. It measures  $4\frac{1}{2}$  inches in length, by somewhat more than 1.5 inch in width. About two-thirds of the height from the bottom there are two side handles of iron for convenience of lifting the box. In Bonn on the Rhine, on a Sunday forenoon, we have seen women come into church, carrying baskets with the purchases they had been making, settle on their knees for a little at the side of the altar, then after doing their devotions, put some money through the lid of a box and go away. The scene suggested what might be customary with the wives of the Hammermen in other days in Perth, except the basket with provisions for the table.

Special collections also were taken by the "brod" in the church on the festival days of the saints. There were several saints in whom the Craft seems to have had an interest, for on their festival days they made special contributions. Some of these saints were of greater interest than others, and they brought larger congregations and more money. As might be expected, the festival day of the patron saint produced the largest collection. In 1519 occurs this entry, "On Sanct Eloyis day after Andersmass day, gottin in the kirk, 19s." This festival day was on the 19th December, in commemoration of his death. On the festival day of St. Erasmus the sum was 4s; of St. Serf, 6s; of St. Tridwell, 8s; and St. Kessoun, 4s. Another source of income was the exhibition of the relic of the saint. On Good Friday of the year 1519, the relic was shown, and the sum of 11s. 2d. was received. There were also incidental sums, and quantities of wax as fines, which were received by the Boxmaster, and for which he gave account. These various payments were the income of the Incorporation, and when collected in the box were called "Sanct Eloyis geir."

The gear of the Craft was spent for both secular and church purposes. All Burghs paid taxation to the Crown, and the Incorporations bore their share. In the charter granted by Queen Mary to the Craftsmen of Perth it is noted that they paid taxation equally with the merchants. In the accounts of the Hammermen for 1522, there is this item, "Deliverit to Andro Soot for writing of ane acquittance of the French taxt." What that tax was is to us obscure. A tax which has the interest of being connected with a royal event is referred to on the 12th June, 1590. King James had been in Denmark, and brought home his Queen in May that year, and the craftsmen of Perth had to pay a share of the expenses of the home bringing of the royal pair. In order to do that, the Craft directed the Deacon to take thirty pounds from the box, and half the "oulk penny, to satisfie the Craft's share of the taxation for the ship

riggit furth to meet the King's Majestie." At a meeting of the Craft on the South Inch, 11th June, 1601, we find them consulting anent the upgathering their share of a thousand pounds of the "King's Majestie's taxation," when all promised to pay faithfully by St. John's day. In the year 1637, the King's taxation paid by the Hammermen amounted to £74 13s. 4d.

Another annually recurring outlay was for the play and procession of Corpus Christi—a procession and play which we hope deepened the Hammermen's spiritual life, as they afforded them the enjoyment of the theatre. One outlay in connection with the day of that procession and play is naively entered in a minute written in 1541: "The Dekyn and Craft present for the tyme ar all contentit in ane voce that ane prentischip of twa markis be spendit for the honestie of the Craft on Petermes evin and Corpus Christi eftirnone." Other items of expenditure were the clerk's annual and occasional fees, with at times law expenses. In 1521-2 there were some legal questions which the Craft had before the Bishops' Court in St. Andrews. What the questions were is not evident from the accounts, in which are detailed the hires of horses for the Deacon and Sir Robert Keillour, the clerk; also charges for summonses, citations, bills of complaint, examining witnesses, and copies of their depositions; fees to Mr. John Spens,<sup>1</sup> a lawyer in St. Andrews, employed by the Craft, with charges for wine and "discohne" to him. The decision in this case, we suppose, had been in the Craft's favour, for they gave Mr. John a salmon fish, that cost 40d., and two pairs of gloves, beyond his fees. A considerable expenditure was made for wax and the making of candles to light the altar. There were various kinds of lights used at the church services—candles of one pound and two pounds weight, tapers, "prittals," rolls, and torches. The Deacon,

<sup>1</sup>Foxe in his "Actes and Monuments" places "John Spens, Lawyer," in the list of "Persecutors" of Patrick Hamilton, at St. Andrews in 1537.

when taking part in processions, carried a torch with three pounds of wax in it, which alone cost 15s. The art of candle-making for the altar was practised by the priests, whose charges for making them and for wax are entered in the accounts of the Boxmaster. Reading of the numbers of stones and half stones of wax confiscated to the altar, and the candles, torches, and tapers presented and paid for, the Homily of the Church of England, on the "Peril of Idolatry," comes to mind, where it is pointed out that the "Gentile idolaters," and the Church of Rome, agreed in their "Candle religion."

But perhaps the expenditure which will be most generally viewed with satisfaction, is that which was made on their poorer members.

The primary object of the Incorporation was not that of a charitable society, but the members were so linked together by common interests, social and family ties, that help was always given to those in straits. From the earliest records down to the latest there are notices of the poor. Aged members unfit for work, widows and orphans, old and infirm unmarried daughters, had their wants considered, and if deserving had some provision made for them. A case or two may be given of the Craft's benevolence. In the year 1672 the demands on the funds had been heavy, and on 15th February, "The Deacone and brethren of traide taking into thair consideratione the supplicatione given in for the bairnes of the deceist Andrew Cowie, and also that thair are severall other poore of thair traide whose necessities wold be supplied, have all unanymouslie condescendit ilk ane of thame to pay quarterlie heirefter for help of the poore, three shillings and fourpence, to be uplifted be the Boxmaster ilk quarter, and thairefter distribute amongst the poore be the advyse of the Deacone and trade."

In the seventeenth century the sum usually given to a widow was four pounds Scots annually. Here is a copy of the minute in 1692 ordering such a grant to a deceased freeman's aged daughter, "Out of pittie to her old age, and weakness of bodie, and want of monie, they

unanimouslie allow her a yearlie annuitie of four pounds during her lyfttime."

Young daughters of deceased Hammermen were supplied with clothes when going to their first service, and deceased freemen's sons were taken care of, and apprenticed to a trade. In some measure the care of a parent was exercised by the Craft over the orphans.

Two qualifications were required of those who received help; one was, that they were connected with the Craft; the other, that they were necessitous. Both these qualifications are manifested in a minute of 1724. "The calling considering the circumstances of Andrew Hamilton, an old freeman of honest reputation and now unable to work for sustaining himself and his wife, do hereby appoint the Boxmaster to pay to him twelve shillings Scots weekly, beginning at Whitsunday next ensuing, and for his present supply the Boxmaster is ordered to give him three pounds Scots besides his ordinary allowance, and the said twelve shillings weekly after Whitsunday." Another case which they treated differently from Andrew Hamilton's, was that of the widow of a freeman. Her husband had just died, and she applied to be put on the eleemosynary roll. The decision given in her case was that she receive four pounds sterling in her present straits, but she was refused alimnt, as a widow, because she had twelve pounds sterling of annuity, was not advanced in years, and was in good health.

The sums given to support the poor in the last century varied from 6d. to 2s. sterling a week, showing how little was needed to keep them. Aged freemen of honest reputation got twelve shillings Scots, equivalent to one shilling sterling, weekly. The sum was small, but money went a long way then. For instance in 1731, there is this entry, "The calling agree to allow nine shillings Scots weekly for the maintenance and schooling of Marjory Smith, daughter of a deceased freeman." In 1737, there is this other entry, "The calling agree that Robert Shiels, son of the deceased Robert Shiels, continue in the

country with Janet Black in Clathiemore, and that she is to have twenty four pounds Scots for maintaining the said Robert Shiels in bed, board, and educating him." Robert at that time was a boy of eight years, and Janet Black kept and educated him for forty shillings sterling a year. A few years later, Robert was indentured as an apprentice to a saddler, from whom he received bed, board, and washing ; the calling paying to his master twenty-five pounds Scots, and giving Robert a suit of clothes. Another instance showing how little had to be paid for a kindly service may be noted. A freeman's wife had twins, but being only able to nurse one of them, and her husband being in straitened circumstances, the Incorporation paid half the expense of nursing the other. Another woman took one of the children to nurse, and her charge for that service was sixteen shillings sterling each quarter of a year.

Towards the end of last century a worthy freeman, advanced in years, made a proposal to the calling for three shillings sterling a week during his own life, and one shilling and sixpence a week to his wife, should she survive him. For these modest sums he offered to make over to them a small property he possessed, in which he lived. The independent old man would only have charity when his share of worldly gear was exhausted. The agreement was entered into, and the sums paid to him and to his wife. After both had died, the property was sold, and the balance accounted for to his relatives.

Another freeman, unable to work, who had in his possession savings to the amount of £55, offered that sum to the Incorporation on condition of having a weekly allowance during his life, and at last "a decent funeral." The agreement was entered into, the allowance during life duly paid ; and, at a cost of £10 sterling, he had "a decent funeral," and very likely there would be a "dergie" after he was laid in the Greyfriars.

These last two cases are primitive modes of insurance for old age, and the other cases, we presume, show how, ere the Poor Laws were

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introduced, the poor in connection with the Incorporations in town were to some extent helped. There have been several changes in the administration of the funds during these last fifty years. Now that there are no apprentice fees received, the income is mainly from property. The annuities to widows have been increased in amount, and these are conferred, according to the long-established rule, at the discretion of the Incorporation.







## CHAPTER VI.

### Protection of Trade.

THE incidents recorded in the preceding chapter will, it is hoped, suggest the leading characteristics of the economy of the Incorporation, and also give a view of some traits of old Burgh society. Each Incorporation in the Burgh was a guiding influence to the individuals connected with it; watching over them in their youth, and protecting them in manhood and old age; and above all was the Town Council, which exercised general supervision over the citizens.

That old economy had many features different from those of our present society, in favour of which much might be said; but which, viewed according to our modern notions, much might also be said against. In its monopolies to classes and its restraints on individual freedom, it is in strong contrast to the present. How the Bakers now would rebel at the Town Council compelling them to give a fixed number of ounces of bread for a panny, or the Candlemakers when ordered to charge no more than a certain number of pence from the housewives for the pound of "long sixes"; the Coal-owners would be loath to send their coals to town should the Magistrates fix the number of merks at which the chalder was to be sold. In the seventeenth century the Council, at intervals, fixed the prices at which these goods were to be sold—no doubt to protect the lieges from the exactions of the sellers. The Council also regulated the prices of wine and beer. Ale that was sold above the set price per gallon was ordered to be escheated. In 1608 the Council passed an "act" that "Brewers were not to sell ale dearer than 10d. under pain of dealing the ale at the Cross." There, we presume, it would be distributed free! The

quality also was under supervision, and what was known as "tank ale" was seized, and the proprietor of it fined. There is, however, no regulation, we have found, of the price of whisky. Probably the population then had too little Celtic blood in it to consume that product of the still.

The Burgh School in those days was under the control of the Town Council, which granted it special privileges and fixed its fees. It was known as the "Grammar School," and was in charge of a master, with two "doctors," and a "janitor" who was also a teacher. This school had a monopoly of teaching the youth of the town. For that privilege they taught the children of burgesses for half the fees charged from unfreemen. The Council were vigilant in affording protection. Some of the "acts" of the Council may be noticed here to show with what care the old institution was watched over. In 1601 an "act" was passed that all writing schools within the Burgh, except the Grammar School, be "discharged," and the acts previously made to that effect were ordered to be put in force. A teacher of writing named "William Landonot" was, in 1616, discharged from keeping a writing school; and the year following, William Lamb, notary, was forbidden to continue to hold any school for teaching children. A newly-built school, in 1626, had, by order of Council, to be taken down on account of being an encroachment on the privileges of the Burgh School. Careful as the Council were to suppress "adventure schools," vigilance had been relaxed during the political troubles of the years preceding 1666, for in that year Mr. Andrew Anderson, master of the Grammar school, made a supplication to the Town Council to "discharge all women who keep schools from taking men to learn, other than those that are seven years old and beneath, and that they do not presume to learn any boys to write." The Council passed an act in accordance with Mr. Anderson's supplication, and a few months afterwards visited the women's schools and saw that the act was observed. The watchful care of the Council, which was shown

in the interests of the teachers, was as freely extended to the bakers. Industrious women who sought to increase their incomes by baking oaten cakes and selling them in their small shops were obnoxious to the bakers, who got the Council not only to prohibit them, but to send their officers to confiscate the cakes and the meal, and to break the iron girdles, on which the cakes were baked over the fire.

Large numbers of the population of Scotland in olden times were unconnected with the Incorporations, either of merchants or craftsmen, and no doubt they increased the class known as "idle vagabonds" which the Scots Parliament empowered sheriffs "to fasten to lawful crafts," and if afterwards found idle "to be punished at the King's will." To be connected with an Incorporation, even to be compelled by the sheriff to work at a craft, was some evidence of being within civilizing influences. Connection with an Incorporation meant habits of industry, order in society, and respect to superiors, such as the Deacon and the Council of masters, who had attained to positions of honour in their Crafts by the votes of their fellows.

The Town Council had to protect their Burgh from the influx of the lawless hordes that roamed the country. They are found putting bands of Egyptians (gipsies) into the "thieves hole," burning the cheeks of "coddroches and suspect persons" with a hot iron—perhaps stamping "P" on the cheek, by which they would be known should they ever return, and orders are given to "the executioner to keep the town free of vagabonds and stranger beggars." But to the beggars who had been born in their own town they were more merciful; these were provided with a leaden medal, or badge, by which they had freedom to beg in the town; only they had to be known by the Bailies and Elders of the four quarters of the town ere they were furnished with the badge.

The Incorporations possessed not only the exclusive right of trade in towns, but also in the suburbs. An Act of Parliament passed by King James VI. forbade unfreemen to settle in the suburbs of Royal

Burghs to carry on their trades. He gave as his reason for that Act (1) the insufficiency of the work of such craftsmen, (2) the loss of trade to the freemen of Royal Burghs, who had to pay a great part of the Burgh charges and the King's taxes, (3) because the suburbs were beyond the control of the Provost and Magistrates. When the Pomarium lands, which had been the orchard of the Carthusian Monastery, came to be built upon in the eighteenth century, unfree-men smiths, shoemakers, fleashers, and others took up their abodes in that locality. The Hammermen Incorporation raised several actions against the smiths for encroaching on their privileges, as well as did other Incorporations against unfree-men. At length their rights were contested in the Court of Session. The privileges of the Incorporations outside the Burgh had become greatly limited since the time of James VI., and the question of right to have control over the craftsmen and traders in Pomarium turned on the point whether the lands were within the Burgh. The case that went to the Supreme Court arose out of the taxmen of the Meal Market exacting "dues" in the interests of the Guildry Incorporation from the meal sellers in that suburb. The Glover Incorporation, being superiors of Pomarium, came to the help of their feuars, who had refused to pay. After much evidence had been given on the rights of Incorporations and the history of the suburb, the Court of Session, in 1784, decided, that as the ground was outside the Burgh and had always been free of the control of the Magistrates, no Burgh Incorporation could interfere with the dwellers therein. This decision placed the craftsmen of that locality beyond the control of all Burghal oversight, but it excluded them from the privileges of craftsmen within the Burgh. They had only the right of sale in town on the two days a week common to all strangers, who, by paying the custom dues on the goods brought into town, had liberty to display their goods on the streets every Wednesday and Saturday, in competition with the local freemen.

Among the Hammermen papers are preserved "bonds" granted by country smiths, promising that they will not bring made work to Perth, or encroach on the Incorporation's privileges. Generally, these "bonds" were granted after the commission of some breach of privilege, to induce the Hammermen to relieve the granters of them of a fine. An illustration of the vigilance of the Crafts in guarding their privileges is to be found in a case decided in the Burgh Court, in which the Wright Incorporation were defenders. One day, in 1748, the officers of the Wrights seized a table and six chairs in the High Street that were being taken to the house of Lawrence Rintoul, merchant. These articles had been made by his brother who lived in Cairnie, and were said to have been sent as gifts. The Wrights, however, confiscated them as contraband goods, and were resolved to keep them. Lawrence Rintoul brought an action before the Burgh Court for the restoration of his property. He declared on oath that he did not order the table and chairs, but that they were presents. The Court accepted his oath as confirmation of his claim, and the Wrights were ordered to restore the furniture to Lawrence.

The Hammermen even claimed authority to prevent their members going into the country to make articles out of material which they did not supply. We find by an entry, June, 1600, that the masters and the Deacon were assembled in the kirk to hear a complaint against one of the members who had "gone furth of the Burgh to Tullibardine with his haill warklummis (tools) for making thereof the lairdis awin stuf, by all gude ordour of the Craft." The offending craftsman was sentenced to pay forty shillings for his fault, and it was further ordained that "whatever brother, who is under the awtoretie and jurisdiction of the Deacon of the Hammermen, that passes in landwart to wirk in ony tyme to ony man—othir gentleman or yemen—with his warklummis to wirk to ony, that he shall pay to the utilitie and weil of the said Craft the sum of twenty pounds money unforgiffin."

The Incorporation also took care to limit the number of masters in

each art to the wants of the lieges, that there might be no unprofitable competition. The members engaged in any one of the arts were at times consulted before a new member was admitted to work at the same art. But should the workers at an art be insufficient to serve the lieges, a stranger would be admitted a member at nominal fees, and at times *gratis*. Sons, who had hereditary right to membership, were occasionally prevented from commencing business on their own account while their fathers lived. A case in illustration may be given. A gunmaker, who was a freeman's son, was entered. After having paid the dues of entry, the minute proceeds, "And thairfore the hail liberties of the Craft, in so far as concerns a gunner and locksmith, is conferred on him; provyding, always, that the said Johne shall not have libertie to tak up shope be himself, nor exerce the plaice of a freeman so long as his father is alyve; but shall abyde and serve him as a servant during that tyme." The economy of old Burgh society we have sought to illustrate by simple facts, without any theorising. The facts show, at least, that efforts were made to regulate the actions of men by authorities, other than their individual wills. In this century the old economy has completely broken down; and the problem before us is, by what means can be obtained for the population satisfactory conditions of existence.





## CHAPTER VII.

### The Incorporation and the Church.

BEFORE 1560.

**I**N this early period the Church put her hand over all citizens in some way or other. Whether as individuals or societies, they were contributors to her. Guilds and Incorporations rendered her services. On the great festivals of the Church they took part in the processions, and furnished a share of the pageantry. One of the earliest entries in the "Hammermen Book" contains the names of characters that were represented in a play which the Hammermen acted on the day of the Church festival, known as Corpus Christi—the Body of Christ. The day was the first Thursday after Whitsunday. Pope Urban IV., about the year 1264, instituted this festival, during which the people were expected to crowd the churches, and sing praises in honour of the miraculous corporeal presence in the Eucharist.<sup>1</sup>

On Corpus Christi day, the services in the churches were followed by processions through the streets of the towns. Within the churches, the chief acting priests, having made a supernatural change in the Mass bread, it was put into a silver box, which a priest carried into the street under a canopy, supported and followed by priests dressed with showy dresses, in procession. In presence of the canopy, the town's people fell on their knees to adore the contents of the silver box.

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<sup>1</sup>In modern times at "the elevation of the sacred host," the people say, "Hail, O Victim of Salvation! Incarnate Word! sacrificed for me and all mankind! Hail, precious Body of the Son of God!"—*The Manual of Catholic Piety.*

But as the priests' exhibition of the Body of a Divine Being might fail to maintain the enthusiasm of the people in religious services during the space of a holiday, more attractive subjects were added. In the processions, in addition to the priests, there were representatives of some of the distinguished saints of the Church.

Barnaby Googe, in his translation of the *Regnum Pontificium* of Thomas Naogeorgus, has given this account in verse of these saints in the procession of Corpus Christi, as they were seen bearing symbols that represented the myths attached to their names :

Christ's passion here derided is  
with sundrie masks and playes ;  
Faire Uraley, with her maydens all  
doth passe amid the wayes :

And valiant George, with speare thou killest  
the dreadful dragon here.  
The Devils house is drawne about  
wherein there doth appere

A wondrous sort of damned sprites  
with foul and fearfull looke.  
Great Christopher, doth wade and passe  
with Christ amid the brooke.

Sebastian, full of feathered shaftes  
the dint of dart doth feele,  
There walketh Katren, with hir sword  
in hand, and cruel wheele.

The challis and the singing cake<sup>1</sup>  
with Barbara is led.  
And sundrie other pageants playde  
in worahip of this bred."

Also those persons who were to act the Miracle Plays marched "in their play claithis," bearing their banners. That which was of greatest interest to the multitude on Corpus Christi days, and seems to have had most attraction to all classes, both priests and people,

<sup>1</sup>Sacred Cake would be more exact, as the original is " Sacrum panem."



was the acting of plays founded on Scripture story. For purposes of instruction and amusement, representations of Scripture scenes were given. These were frequently exhibited in churches, which were converted into theatres for what might be described as holy farces. To what extent the Perth Church was used for these exhibitions, we have not ascertained, though it is not likely that the practice in that respect was different from what obtained in other places of which there is knowledge.

On the festival days of Corpus Christi in the large towns of England, the Guilds and Incorporations joined in procession, and the Crafts acted plays, one after the other, at different parts of the town. Records exist of these processions, as well as some of the plays that were acted by the various Incorporations of London, Coventry, York, and other cities. The subjects of the plays were such as—God the Father creating Adam out of the slime of the earth, and making Eve out of his rib—in which play the rib used was an ox bone. A favourite play of the Shipwrights was Noah's Ark, wherein God, an Angel, Noah and his Wife, were characters. Noah's wife was represented in these plays as a vixenous shrew, with whom her husband led an unhappy life, just as the Greeks were wont to picture Xantippe.

In an old play, Noah is saluted thus by his wife :—

“ The Devil of hell thee speed  
To ship when thou shalt go.”

Noah tries to persuade her to enter the ship, but she refuses, saying :

“ For I have gossopes every eoh one  
One fote further I will not gone  
They shall not drown, by St. John,  
An I may save their lives  
They love me full well by Christ,  
But thou wilt let them into the chest [ark]  
Ellis rowe forth away when thou liste  
And get thee another wif.”

At his wife's obstinacy, Noah gets angry, and cries :

" Come in wife, in twenty Devil ways  
Or elles stand thee without !"

She continues to refuse, till her son Shem takes her by force into the ark, saying :

" In, faith, mother, in ye shall,  
Whither you will or nought."

Taken thus by force from her "good gossopes," they are left saying,

" Here is a bottle full of Malmsey good and strong.  
It will rejoice both heart and tongue  
Yet we will drink a tyte." [A hearty draught.]

Other plays were—Abraham offering Isaac ; The Deliverance of Israel; Susannah and the two Elders; The Burial of Lady Saint Mary the Virgin. Indeed, nearly the whole of the remarkable incidents in Scripture were dramatised for the stage.

These Scripture plays were intermixed with grotesque scenes derived from other sources; and the dialogues, frequently, were witty inventions to produce uproarious merriment. It is unfortunate that as yet none of the plays that were acted in Perth have been recognised. According to what was done in other places, we may decide that the priests here marshalled the procession, and had charge of the plays on that day. This is confirmed by an entry in the Guild Book, dated 1484, which narrates that the Provost and Council had given "Domino" Robert Duthlie, "Capellano," the price received for a sepulchre in the Church, for his labours and expenses in connection with the procession and play of Corpus Christi. Each Incorporation in their order would have a play assigned them to act before the people.

The characters which were represented in the play acted by the Hammermen in 1518 are recorded in their Book—

Adam. Eva.

Sanct Eloy. The Marmadin.

The Devil. His Man. The Angel and the Clerk.

Sanct Erasmus. The Cord Drawer. The King. The Three Tormentors.

The Bearer of the best Banner. The Bearer of the other Bauner.

The Stule Bearer. The Devill's Chapman.

The Menstralls.

From these we might venture guesses as to what subjects were represented, but there would be little certainty. This is evident—the characters were a mixed lot; some of them are to be found in Scripture, and some are not. Adam, Eve, and the Devil suggest the Fall of Man; but a mermaid, with a saint of the fourth and another of the seventh century, suggest events of a later time. While the Devil's Man, the Three Tormentors, and the Devil's Chapman, in company with his grim majesty, lead us to think of characters prepared to take part in any rough play.

In a list of the characters in the play of 1553, the "Trinitie," the "Serpent," and two "little Angels" are substituted for the "Devill's Man," the "King," and the "Three Tormentors." The general identity of characters in 1518 and 1553 shows that the same play, with some variations, had been acted in the intervening years, and the changes in characters in 1553 may be taken as evidence that some of the rougher scenes were then dropped. Can these alterations in the play have been the result of influences that were preparing the way for the Reformation?

On one notable occasion a Black Friar, named John Keillour or Kyllour, who had imbibed the Reformed opinions, endeavoured to convert a play into an instrument of evangelical instruction. John Knox, in his History (Vol. I., p. 62), tells that "ane freir called Frear Kyllour sett furth the historye of Christis passion in forme of a play, quihilk he boith preached and practised opinlie in Striveling, the King

himself being present upoun a Good Friday in the mornying. In the which all things were so levely (lively) expressed that the verray sempill people understood and confessed, that as (but as) the Preastis and obstinat Pharisyes persuaded the people to refuse Christ Jesus, and caused Pilat to condampne him, so did the Bischoppes, and men called Religious, blynd the people, and perswaid Princes and Judgeis to persecute sick as professis Jesus Christ his blessed Evangell." John Knox says that Friar Keillour's "plane speaking so enflammed the hartes of all that bare the beastis mark," that they ceased not till the Friar and other four Reformers were "cruelly murthered in one fyre" on the last day of February, 1538, upon the Castle Hill of Edinburgh.

The Incorporations, however, were still more closely connected with the work of the Church. Each had an altar of its own, at which a chaplain was maintained. If the people of Perth were not a religious people, it was not for want of priests. With about forty altars in St. John's, and probably as many priests to officiate at them, with Monks in the Gray, White, Black, and Carthusian Monasteries, and a Vicar supplied by Dunfermline Abbey, the streets and people of Perth ought to have been rich with the odour of sanctity.

Erasmus of Rotterdam has given us a glimpse of the inside of a Perth Monastery, in which the rules of life were the strictest. In one of his "Colloquies" three old men give their experiences. One of them relates that in his travels he had been in Scotland, and had worn the leathern dress of the Carthusians, and was an inmate of their Monastery here. He stayed six months in the house, and then left. His reasons for leaving were—"Because it seemed a lazy, delicate sort of life; and then (he says) I found there many that were not of a very sound brain, by reason of their solitude. I had but little brain myself, and I was afraid I should lose it all." That peep into a Perth Monastery will suffice for the Carthusians; now

for a glimpse at the Blackfriars. In 1543, a number of the citizens broke into the Blackfriars Monastery, and carried off the dinner pot, richly supplied with meat from the kitchen fire. The pot and its contents were borne in triumph through the town, and spread the savour of a religious house in the streets as the censor swung at the altar sends abroad the incense. That incident shows that the people, notwithstanding the forty altars, were not too reverent towards the Monks, nor too thankful for the spiritual service which the Monks rendered.

Like other Crafts, the Hammermen had their altar and Chaplain, and formed, as it were, a private congregation at their own sacred place. From an entry made in 1522 of a charge for making a contract between the Chaplain and the Craft, in St. Ann's Chapel, we presume the Craft elected their own Chaplain. The expenses connected with the altar were paid by the Craft out of the offerings contributed by themselves in church and otherwise. In addition to these offerings, there were some small endowments for the altar, though no notice of them occurs in the "Hammermen Book." Dr. Milne, of the West Church, Perth, in a paper on the Altar of St. Eloy, says, on the authority of Hospital papers, that Andrew Lufe, goldsmith, early in the 15th century left an annual of 40s. out of three acres of ground at the Lade side, near the "Waulk Mill;" also a share of the rent of a "land," or house, on the east side of the Kirkgate; and another endowment of 13s. 4d. yearly out of ground above the mills, probably where the barracks stand.

The altar of the Hammermen was erected to the Patron Saint of the Smiths. His name was St. Eligius, locally called St. Eloy. He was, according to the authorities, born at Limoges, in France; was apprenticed to a goldsmith, and became famous for his craftsmanship. Being a pious man, he left the making of golden altar shrines, entered the priesthood, and became a Bishop. In that office his life of piety and labour secured for him the praise of the Church while

he lived, and canonization afterwards. On account of his skill as an artificer, and his great virtues, he was chosen the Patron of workers in gold and silver, of smiths and farriers.

Where the altar stood in St. John's is now unknown, as well as the character of the images that adorned it. One of those images was that of the patron, which probably bore a crown and a hammer, and a finished piece of work, probably such as Sir David Lindsay saw in other churches—"ane new horse schoo." The accounts of the Incorporation contain charges for painting and "graithing"—or dressing—of images, indicating that there were other images than that of their patron under their care.

In connection with the altar was a relic of the Saint; but whether it was a bone of his body, his anvil, his leather apron, or a specimen of his handicraft is not within our knowledge. Whatever object it was, it was held sacred and hid from public view. It was exhibited on Good Friday to receive the veneration of the people. The Craft provided their priest who served the altar with linen albs and vestments, including a chasuble or high sacrificial robe, ornamented with velvet orphreiss (embroidery), silken ribbons, and buttons. Among other articles provided were towels for the priest; a linen pocket to hold the chalice, or communion cup, which was kept in an almorie at the altar. From the care taken of the chalice, it would, presumably, be of silver. The Incorporation also supplied the bread and wine for the mass, and on high festival days, held in honour of their patron and other saints, they hired priests in addition to their own chaplain, and paid for bands of choristers to sing mass at the altars on those days. The place in the church where the Hammermen worshipped was lighted by a "starne" fed with oil, also by a chandelier filled with candles, and on the altar were lighted candles, great and small. A chandelier that hung at the altar of St. Crispin in St. John's Church is now to be seen in the Perth Library hanging from the dome. On great festivals, the quarter of the church where St. Eloy stood would be

brilliant with light, made brighter by the reflection of the brazen work.

The members of the Craft seem to have been docile subjects of the old Church. At least, the Book contains no indications otherwise. Some changes that took place previous to the Reformation may be noted. Sir Thomas Burrell, priest, acted as clerk to the Incorporation before 1559. He ceased to act as Hammermen clerk in that year, and until 1569, when he resumed that office. He was then settled as a notary in the town. Probably he had quietly acquiesced in the Protestant faith, without having enthusiasm to preach it. Though a priest, he may not have been accustomed to preach, and sought and found his work, like others of his class, in preparing dispositions of property. Some of his work in that way is in the possession of the Incorporation. John Kinloch, and others who are not named either "Sir" or "Master"—titles denoting priests—made the entries between 1557 and 1569. Saint Eloy's "broda," by which collections were uplifted in the kirk and the market, are not mentioned after 1554. Clerk Burrell, in 1557, entered a minute that "na prenteiss be ressavit in tymes to cum without 40s. to the altar;" but by December, 1558, apprentices are entered by a new formula, viz.: "the conditions referred to in the indenture," with no word of payment to the altar. In the same month a committee of members was appointed to make statutes and to keep good order, and to relieve the Craft of certain debts "aucht be the hail Craft," showing there was a shortcoming of income from some cause. From October 5, 1559, till May 30, 1560—a time of considerable turmoil—there are no minutes. Neither is there any word of Knox's fruitful sermon of 11th May, 1559, nor of the accidents at the High Altar, which led to the clearing out of the church of that and all other altars, including the Hammermen's, with the image of "Sanct Eloy." After that day the change from the old religion was effected. Altars and chasubles, images of saints, priests and relics,

festivals and inasses, passed away from St. John's. The Hammermen went with the Reformation; perhaps helped it on. After the year 1560, the minutes go forward as if all connection with their patron saint had ceased. There remained to remind them of the past only "Sanct Eloyis tawse," which are found in use for the apprentices 40 years later.

## AFTER 1560.

After the Reformation, John Row ministered to the people. The multitude of priests was now discharged, and one man stood as a prophet in the congregation, which clustered around the pulpit (then placed at the north east pillar), where with true words and simple forms he led the people, without the help of canonised saint or virgin, into the presence of God. There has appeared no evidence of how the people disposed themselves during their hours of worship; but the likelihood is that stools and chairs were in use. Benches and book boards were fitted up later, when each Craft fitted up seats for the members. According to an entry in the Minute Book, dated May 23, 1589, David Murie was appointed to wait on the Hammermen's seats on the "Sabbath Day," and to have the "gait penny" as his payment. The duties of the Craft's officer are set forth in another "minute" as "lighting the candles in the kirk, and to keep the doors of the Craftis seat on the Sabbath Days." The use of the word "Sabbath" marks a change. In all the Perth records which we have seen older than the Reformation, the first day of the week is called "Sunday." There is also in the Book an entry of the final and complete payment to James Marr for the Incorporation's seats in the kirk. The Craft also supplied candles to light their seats. The fines imposed for breaches of their statutes provided money for that purpose. On 8th July, 1590, at a meeting of the Craft, David Bow was fined 40s. to the great candle. In one or two entries wax is



specified to be given. One of the members, named Adam Forbes, presented the Deacon with "ane hingand flour whilk hingis in the kirk." What kind of flower this was we are left to guess. On 3rd October, 1637, at a meeting in the Greyfriars Burying Ground, there was collected from the members £10. 10s. "to buy twa great chandeliers for halding the candles in the kirk tyme of winter in the Craftis seat, and are to perteine perpetuallie heireftir to the Hammermen Craft."

In the church the craftsmen sat according to their official order. This is manifested by an Act passed in 1640, when the Deacons, Bailies, Treasurer, and Councillors of the whole Crafts of Perth met in the new kirk, and ordained that if any member of the Craft sit in any Crafts' foreseat, he will be fined 40s., unless he has borne the office of Deacon, Bailie, Treasurer, or Councillor. This ordinance was entered in the Convener's Book, and in the books of every Craft. The first places in the seat were occupied by the Deacon, Bailie, Treasurer, and Councillor, in municipal office; then those brethren who had borne office, according to seniority; and in seats by themselves were the unofficial members and apprentices. The wives and daughters sat together. In the Town Council records there are grants to the wives and widows of Hammermen of seats on chairs in the choir. The choir is now the East Church.

So late as 1825, the rules for occupying seats in the Hammermen Gallery of the Middle Church were—the first place in the front seat to be occupied by the "present" Deacon; second place, by the "present" Bailie; third, by the "present" Councillor; fourth, the "present" Boxmaster. Then the old Bailies by seniority; the old Deacons after the same rule, and so were the old Councillors and the old Boxmasters, followed by the members according to seniority. Then freemen's wives, widows, and children were restricted to occupy the fourth and fifth pews, which were railed in above the pews allotted to freemen. It was also a rule, that wives and widows take

their seats in the kirk before the ringing in of the bells ; and then the children to be seated if there was room.

The seats for which the Hammermen made payment to James Marr, in 1589, we take to have been in a gallery. It may be that which they still possess, though it has been rebuilt since that time. In 1664, the Town Council opened communications with the Hammermen as to purchasing a loft in the church from them. That transaction may account for the half of the west gallery of the Middle Kirk being now possessed by the Town. The present gallery of the Hammermen in that kirk was built in 1766.

Now and again for over 50 years suggestions were made to have a third minister to the town, the Crafts offering to bear a share of the stipend. In 1716, a third minister was appointed, but not on the Crafts' charges. After that appointment, the West Church was fitted up anew. The Town Council, in 1720, offered to the Convener Court the north half of that church for the Trades to fit up. The Hammermen fitted up and seated a part of the north gallery, which for a long period yielded rents.

We close these notes on the kirk by giving "a minute" in its original words that the full meaning of it may be gathered: "Att Perth, the 27th day of April, 1715 years, Joseph Taylor, Deacon. The Hammermen calling being conveyned in the old Session-House of Perth. The Deacon haveing intimat to the calling, that the reason of their meeting was because the sacrament of the Lord's Supper was to be celebrat in this congregatione next Lord's Day ; and it was usual they should renew their brotherly love and affectione in a Christian way befor such a solemn ordinance, which they did." It is worth recalling how these smiths and saddlers met together to blot out the memories of their offences, and to renew their brotherly love and affection in a Christian way. There we see the disciples of the best growth of Christianity in Scotland preparing for the "solemn ordinance;" for surely this incident is a higher expression of

Christianity than that displayed by the craftsmen when, with Deacon Constantine Arthur at their head, they marched in procession round the church in devout adoration of the Mass bread.

All discipline in the church had by 1715 passed from the Incorporation. For fifty years after the Reformation the old practice was continued of the Deacon compelling offenders in moral conduct to appear as culprits in the kirk, and there in an attitude of repentance to beg forgiveness. The Kirk Session at length became the only body that sent the offenders to the place of repentance in the kirk, and even that custom has been departed from, thus getting rid of the practices inherited from the Church of a ruder time.





## CHAPTER VIII.

### The Hammermen and the Covenant.

**I**T will be evident from the preceding chapter that the Hammermen did not confine their attention wholly to matters that concerned their Craft. They took an interest in public and national affairs. Whenever a glimpse is got into their thoughts on these subjects, they are found to be on the side of Constitutional liberty. In the 17th century they took part in the great contests against despotism, for which that century is distinguished.

During the first quarter of that century they had seen James VI., in the exercise of arbitrary power, overturning Presbyterianism, enforcing ceremonies that were an offence to the consciences of the people, and putting Protestantism in peril. How deeply these arbitrary proceedings were matters of concern to the Hammermen may be seen in their imposing on those who joined the Incorporation in 1625, oaths that savour of the oath of the Covenant of 1638. In the year 1625 David Rodgie entered the Incorporation as master, and was taken bound to stand constant at the profession of religion presently professed in Scotland. Henry Rollo, in the same year, was entered an apprentice, and sworn to observe, first, his duty towards God and religion, and next, his obedience towards the Deacon, and fidelity in all things during his indenture; and John Cheap, saddler, was entered to the freedom and liberties of the Craft as master, and duly sworn to stand at the Christian faith publicly professed in this realm, and to defend it with his life and goods to the uttermost of his power. What a revelation the imposition of

these oaths gives of the sense of insecurity in their religion prevalent among the Burgesses of Perth!

There was cause for their sense of insecurity. The King, in the exercise of his authority, was compelling the people to submit to an artificial religion of meats and abstinences. They were, by a proclamation read at the Cross and entered in the Sheriff Court books, prohibited from eating flesh on Wednesdays, Fridays, and Saturdays, to fulfil the King's ideal of piety. During Lent they were constrained to eat fish only, lest they should live in sin by eating beef or mutton. He was trying to get the people to be content with a religion that consisted in what a man ate, and in the observance of sacred days, instead of the old religion of righteousness.

How far James' order for abstinence from meats was a reversion to Popery may be seen in the following quotation from an Act of the Scots Parliament, 1555: "Forsameikle as there is diverse, insolent, and evil persons not regardand the lawe of God, and constitution of Halie Kirk, but in high contemptioun thereof, and to the great sclander of the Christian people, eates flesh in Lentron and uthir daies forbidden be the Kirk, and lawes thereof. Therefore, for the repressing and punishment of the quhilk. It is statute and ordained, that na person nor persones contemnantlie and wilfullie without dispensation or requiring of licence of their ordinar, their person, vicar or ourate, eate flesh plainlie or privatelie on the said daies, and times, forbidden, under the paine of confiscation of all their gudes moveable to be applyed to our Sovereine Ladies use, and gif the eaters has na gudes, their persones to be put in prison, their to remain yeir and day, and further enduring the Queenis Grace Will, but prejudice of the spiritual punition, conforme to common law." To prevent the growth of Protestantism, this Act was made in the time of the Queen Dowager, Mary of Guise, to confiscate the goods, or to imprison those not possessed of goods, who disobeyed a so-called "lawe of God," which was simply the invention

of priests. After the Reformation was accomplished, the grandson of Mary of Guise sought to re-enforce the observance of the same Popish customs upon the Scottish people, from which by a great effort they had made themselves free. If our Kings and Parliaments are slow to make similar laws now, it is because our fathers rose more than once in rebellion against these and other royal and priestly follies.

The citizens had also witnessed the contest over the Five Articles of Perth, which were introduced to change the worship of the people. They knew how the Bishops were exalting the authority of the King over the people's religion. Archbishop Spottiswoode had, at a meeting of the General Assembly of 1618, held in their church, urged the acceptance of the Five Articles of Superstition, on the ground that the King had commanded them, and because obedience to his will was necessary to enjoy his Majesty's favour. "Our Sovereign," said Spottiswoode, "was no stranger to divinity; he knows the nature of things—what is fit for a church, and what is not, better than us all." He further said that "His Majesty was styled Defender of the Faith, and was so by descent as well as by inheritance;" and then declared that "the man was not worthy the name, he would not say of a Christian, but of a Scottishman, that will not, if need be, lay down his life to meet his Majesty's affection." With such teaching in the chief seats of the Church, neither the religion nor the liberties of the people were safe. But the sycophancy of the Bishops was not the characteristic of the Burgesses of Perth. This was conspicuously brought out when Charles I. sought to follow in his father's footsteps.

A class of historians would have us to believe that the conflict between King and people in Scotland, in 1638, had largely its origin in certain arrangements about teinds. Their explanation is that because some of the aristocracy had, through certain actions of Charles I., to give up a share of the crops of the farmers, the country rose in rebellion. The explanation is a very unlikely

one, for the number of individuals was small whose rights were interfered with by the King's doings, while the number of landlords who were benefitted by them was large, and the interests of burgesses were not affected at all. The self-sacrifice, courage, and public spirit of that time, in opposition to the King, were not manifested because a few nobles had to part with a share of the public property they had received in free gift. These virtues were manifested because the people felt that their liberties as freemen, and their religion as Protestants, were in peril. The interests of religion and liberty supplied the motives which led nobles, gentry, and burgesses to unite in a covenant for their protection.

The causes of that contest are to be found in the conduct of two kings. James VI., in the exercise of an assumed authority as head of the Church, had instituted an order of Bishops in Scotland, and prescribed a dress for his creatures to wear. He had been taught by divines that he was "Keeper of the first table of God's law." In the discharge of the duties which he conceived to attach to that office, he acted as chief director of public worship, ordered changes in the manner the people were accustomed to receive the two sacraments, and commanded the observance of other strange rites. Charles I., following his father as chief director of the "National Religion," made proclamation, in 1632, at the Cross of Perth, that no flesher kill sheep or cattle during Lent. He also prescribed new forms of prayer in public worship. Without the sanction either of the Parliament or of the General Assembly, he imposed on the country, in 1637, a Church Service Book, and ecclesiastical canons. These Acts were unconstitutional, and manifested a disposition to destroy the nation's liberties. Dissatisfaction in the country at these Royal dictations in religion assumed an acute form, and nobles, gentry, and burgesses united together to resist. In that great combination for the liberties of the country, the effects of which are seen in Scotland to-day, the inhabitants of Perth bore a creditable part.

The burgesses of Perth were represented in the Convention of Barons and Burghs that met in Edinburgh to petition against the Service Book, and which at length prepared the Covenant as a bond of union in defence of their religion, laws, and liberties. To the courageous General Assembly of 1638, which dared to remove the usurping Bishops from their places, and to restore to the Church the primitive order of ministerial parity, the burgesses of Perth sent Thomas Durham as representative elder. He had been Commissioner to the Convention at Edinburgh regarding the Service Book, and in 1639, when the Civil War had broken out, he was sent as Commissioner to the War Committee of the Covenanters.

When the King prepared, in 1639, to invade Scotland, and to assert his views of his Royal prerogative, by an army crossing the Border at same time that troops and ships made an attack upon the Eastern Coasts, Perth contributed to the defence of the country. The Earl of Montrose was despatched by the War Committee to Aberdeen in the cause of the Covenant, and part of his force was an hundred men supplied with fourteen days' provisions, powder, lead, and matches at the expense of the craftsmen and merchants of Perth. When the Marquis of Hamilton, under orders from the King, appeared in the Forth with ships and soldiers, one hundred and forty men were sent from Perth to help in preventing his landing; and to General Leslie, when gathering his forces at Dunse Law to meet the army led by the King, Perth sent "a troop of soldiers" under the command of Captain George Brown, Lieutenant Adam Chalmers, and Ensign John Elder.

The shores of the Firth of Forth were protected from Hamilton's invasion by twenty thousand men fired with patriotic ardour; and when the King came in front of General Leslie's brave army, "all lusty and full of courage," as they lay encamped on Dunse Law, he was fain to arrange articles of peace. After a little negotiation, these were prepared, and were signed by both parties.



Trusting that the terms of peace were honestly meant to be kept, the Covenanters returned to their homes, and restored the fortified places they held to the possession of the King. But, before six months had elapsed, the King was manifesting the deceitfulness of his character. Preparations were being made by him for a second invasion of the country. English soldiers, with ammunition of war, were conveyed into the castles of Edinburgh and Dumbarton, and an army was advancing from the South of England to the North. These preparations were made for what was known as the "Bishop's War" of 1640, the purpose of which was to bring the people of Scotland under the supremacy of the Bishops and the arbitrary power of the King. The Covenanters had again to take the field. General Leslie once more encamped at Dunse Law, with his soldiers, taken from the plough and the anvil, dressed in uniforms of "hadden gray," with "blue bonnets." After a short time they crossed the Tweed, entered England as far as Newcastle, took possession of the Counties of Durham and Northumberland, and held them for some months.

To the Scots army at Newcastle this town sent soldiers and supplies of "shoes, hodding, padding, and handling." Every fourth man in the town was taken up for service. That was a conscription to which the town's folks voluntarily assented. By an Act of the Town Council, one-tenth of the rental of the town was collected to meet the expenses of the soldiers, and nine of the Burgesses were nominated to serve on the Covenanters' Committee of War. The sums of money spent by the burgesses of Perth on war preparations in those years amounted to 19,748 merks, equivalent to £13,155 16s. 8d. These few facts as to what the people here did for the Covenant are witnesses of how they fulfilled the oaths they had been making years before to defend their religion and liberties to the uttermost.

The Scots army at Newcastle did not require to fight. A large section of the English people had as little love for the Bishops and

the King's arbitrary power as the Scots themselves. Negotiations for peace were very soon entered upon, and occupied several months, during which the Parliament paid £850 sterling a day to the Scots army. At last peace was agreed upon, and the Covenanters again returned to their homes. When those belonging to Perth returned, the Incorporations of the town conferred rewards upon them. The Hammermen conferred the rights of freemen on several that were of their Craft. The Minute Book contains such records as this: "1st September, 1641.—The haill brethren admit Andrew Allan to the liberties of a freeman smith, for good service done in the good cause for Covenant, King, and country, in England." Such was the formula used in the admission of soldiers when rewarding them for "good service done in the good cause."

Montrose, as has been recorded, had a number of Perth soldiers with him when, nominally in the interest of the Covenant, he made a raid on Aberdeen, where he did discreditable work, as in the treacherous treatment of Huntly and young Gordon. He was not an instrument fitted to do much good service in the cause of religion, law, and liberty, which were the objects of the Covenant; so he soon deserted that cause and gave his services to another, which to his nature was more congenial. Religion, law, and liberty could not permanently command the services of Montrose any more than they would the services of the half-naked barbarians who served him at Tibbermuir. In a few months, after being the first to stain the Covenanting cause with acts of oppression, he gave his sword to the service of the King, and in 1644, with an army of wild Irish and Highland caterans, he defeated Lord Elcho's hastily gathered troops and Perth Burgesses at Tibbermuir, and then entered Perth.

The Covenanters who gathered at Tibbermuir to defend Perth against Montrose's sudden rush were mainly drawn from Fife and Strathearn, with one company of Musketeers from the city, under the

command of Captain Grant. The Captain was killed in the fight, and his men were dispersed. Montrose's army was victorious that day. The Rev. Robert Baillie, a historian, who lived at that time, and took an active interest in public affairs, ascribes the success of Montrose "to the villainy of Lord Drummond," who had charge of the horsemen in the Covenanters' army. There are grounds for suspecting Drummond's integrity, for ere long he deserted the cause of law and liberty to serve the King alongside Montrose. There exists a memorial stone which had been erected over the remains of some of the Covenanters in a field north of Pitheavlis Castle where they had been killed. The retreating soldiers had been making their way to the "Earl's Dykes" to gain the shelter of the town, but at the distance of over two miles from the Muir, where the armies met, they were overtaken by Montrose's "Redshanks." They were buried in the field where they fell, and afterwards, probably after the Restoration, a stone was raised to mark the place. In the end of last century the stone was removed from the field, and placed in the wall of a house, where it is still to be seen, in the cottar town of "Needless," a short distance east of Pitheavlis Castle, on the old road to Dunning. It bears this inscription :

"This tombstone stood on the field to the north,  
where many of the Covenanters from Fife  
were slain in flight after the battle of Tipper-  
muir, on Sunday, 1st September, 1644."

Modern writers, who would white-wash Montrose, seek to make a distinction between the principles of the National Covenant of 1638 and the Solemn League and Covenant of 1643, and thereby justify the apostasy of Montrose, on that assumed difference of principles. But Charles II., in 1651, had no difficulty in swearing fealty to both Covenants. At his coronation at Scone in that year, he solemnly affirmed:—"I declare in the presence of Almighty God, the searcher of hearts, my allowance and approbation of the National Covenant

and of the solemn League and Covenant . . . . and faithfully oblige myself to promote the ends thereof in my station and calling." There was nothing in the Covenants adverse to a Constitutional Sovereign; but whenever, as in 1661, Charles was encouraged to act in the spirit of the old despotism, he was under the necessity of renouncing both. Though the covenants were loyal to a law-abiding king, it was too evident that their principles were adverse to despotism, and for that reason Montrose and Charles I., as well as Charles II., repudiated the Covenants of 1638 and 1643.

After the career of Charles I. was finished, the burgesses of Perth had an opportunity of showing their loyalty to his son. Charles II. came to Perth, and an old annalist writes that "Mr. George Halyburton, one of the ministers of the towne, had a prettely congratulatory oration to his Majesty." Charles did not seem greatly to like his company here, for one day he ran away to the hills to meet a different company of his friends; but a night in a Highland hut, with a sod for his pillow, made him glad to get back to Perth. His presence here infected a number of the citizens with what Mr. Shields, in the "Hind Let Loose," aptly calls "the plague of the King's evil." One result of this was seen in Provost Grant raising for the King's service a troop of an hundred men, of which John Davidson, Fiscal, and Clerk to the Hammermen, was Lieutenant. This troop undertook an expedition to Fife to prevent the Commonwealth Army, after "the crowning victory" at Dunbar, from crossing the Forth. At Dumfermline the Perth hundred joined a body of three thousand Royalists, and proceeded to Inverkeithing, where they were met, on 20th July, 1651, by some English regiments under Colonel Overton, and were defeated. Half of the Royalists, it is said, were slain. How many Perth men escaped is untold, but the Provost and his Lieutenant and a remnant got back to Perth. Preparations were then made to defend the town. Twelve days

afterwards, Oliver Cromwell himself arrived, put his troops in position, when the gates were opened to him without a shot.

After the fight at Tibbermuir, the town was entered by Montrose, and for that easy surrender Mr. George Halyburton and Mr. John Robertson, the ministers of the town, made a singularly open and ingenuous apology; not one by any means heroic. The Provost and the two ministers of the town were somewhat afraid of reproof for Montrose's easy admission, so the ministers prepared as an apology a paper called "Reasons for the Surrender of Perth." These simply were, that from the terror-stricken condition of the inhabitants and the retreat of the soldiers, they could do nothing else. They said that their "friends of the army in the field being so shamefully beat and fully routed, did so examine and dishearten the poor inhabitants within the walls," they could make no defence; that of Perth men there were only "six score" remaining in town, a third part of the inhabitants having timorously fled at the first report of the enemy's victory. The Fife men who managed to enter the town crossed the river by boats, or entered houses in town, "out of which no entreaty could draw them." They also pled that there being only a small number of faint-hearted men, without meat or drink in store, they could not have stood against so many cruel enemies, for "the hounds of Hell were drawn up before our ports, newly bathed in blood, and routed with hideous cries for more." When Cromwell appeared before the gates he was not surrounded by an army yelling with fiend-like cries for more blood. His entry, however, into the City was quite as easy as that of Montrose, and yet our local historians have gone into heroics in telling wonderful stories of the events of that day. Though they had no deeds of martial prowess to record, they have not been without a hero. John Davidson, notary, our clerk and a freeman of the Craft, has been the theme of eulogies for his self-sacrifice in the royal cause. One story told of Davidson is that he

gave to Campbell of Aberuchil a tack of 300 years of the lands of St. Leonards for a charging horse to fight Cromwell. Surely never horse sold for so much. True, an English king once offered a kingdom for one, but did not live to conclude the bargain. The probability of the story of the notary's horse is sorely damaged when it is known that Campbell of Aberuchil appears as owner of lands in the parish in 1634 and 1649, and at later dates, while Davidson in those years does not appear as owner of any land in the parish outside the town walls. The whole story hangs on an alleged sale of a small annual of an old chaplaincy by Davidson to Campbell in 1660. If that sale had any connection with the horse that was to fight Cromwell, the horse must have been got on credit, and held for nine years before the supposed tack was granted.

Another story, in which the great military tactics of Davidson are displayed, represents him as having carts driven up and down the streets to frighten Cromwell. This employment of the carts is, no doubt, intended to place him on a level as a tactician with Gideon in the valley of Jezreel, when he armed three hundred men each with a trumpet and an empty pitcher; also with Bruce at Bannockburn.

When Cromwell entered the town, the Provost took him not to his own, but to Davidson's house to dinner. At dinner Cromwell is represented as calling the Provost "a silly body," and saying that if he had time he would hang Davidson for the tactic of the carts. Immediately after Cromwell left the house, a miraculous event happened. One of the walls fell, which event leads the historians, with histrionic art, to make Davidson regret that the wall did not fall sooner, that Cromwell, and even himself, might have perished in the ruins. So heroic, so loyal, and self-sacrificing to his sacred Majesty is Davidson made to appear in local history!

Another story is told of what happened at that dinner table. One Andrew Reid, a burghess of the town, who is said to have lent

Charles II., on his own bond, 40,000 marks, to pay the expenses of "the King's coronation" at Scone, presents himself in Davidson's house and demands payment of the bond granted by Charles. To the demand Cromwell is said to have answered that he had nothing to do with the bond, when Andrew is represented as saying, with an insolence not likely to be used in the presence of the Conqueror, that he was "a vicious intromittor." These stories are specimens of our local myths.

For a year or two after Worcester fight, the Royalists kept bands of armed men in the Highlands to disturb the peace of the northern shires, and if possible prevent the success of the government of the Protector. The inhabitants of Perth were not in sympathy with these disturbers of the peace. By order of the Town Council, a list was made of those who had gone out of town "to join the enemies of the Commonwealth." The number, all told by name, was twenty.





## CHAPTER IX.

### The Hammermen under the last two Stuart Kings.

**A**FTER the Restoration, the citizens of Perth had to appear as loyal supporters of the King's Government. There was no help for them. The Commonwealth, which had for a few years given them prosperity, and promised to give them more, had passed away. Some of the citizens who had been supporters of the Commonwealth, so long as they could make place and profit out of it, became ardent supporters of the restored Government. This is said to have been markedly the case with Patrick Threipland, a merchant in the High Street, and tacksman of the salmon fishings of the town. He was a Bailie in 1658, Provost in 1664, a Knight in 1674, and a Baronet in 1688. The honours from the Crown were received for services rendered in the interests of despotism. The burgesses, who in previous years had made sacrifices for religion and liberty, must have felt bitterly their condition under a Government that rejected the principles for which they had striven ; and, besides, they had to endure the spirit of tyranny that animated the municipal rulers.

Threipland's rule as Provost was imperious and inquisitorial ; little else than a reign of terror. In 1666, at a meeting of the Town Council, Threipland complained that he had been subjected to the scolding tongue of Euphan Fleming, who had disapproved of his doings, and had let him know her mind about him. The Council ordered Euphan, for her offence, to be imprisoned during the Provost's pleasure, and to pay a fine of 500 merks. Euphan's honest



indignation at the local tyrant cost herself and her husband dear. She was no "gangrel" woman, but the wife of a Dean of Guild; and he, as he well might, was wroth at the sentence passed upon his wife. When the officers went to take her to prison he deforced them from his house, and drew a sword in her defence. The defence of his wife only increased the Dean's troubles, for an additional fine was imposed on him, and both he and his wife were imprisoned.

Turning over some old deeds and dispositions of property that are in the possession of the Hammermen, we came upon a deed executed by Euphan Fleming and her husband, John Lamb, disposing of a property in the High Street, which she had inherited from her father. This disposition was made some time after she was fined, and very likely was the source whence Euphan got the money to satisfy Threipland's vengeance.

These were not times in which a Provost was held in esteem only for his integrity and moral worth. If the Provost in those days was not honoured with reverence and personal obeisance, the powers of the Council were brought into action to compel the signs of honour to be rendered to him. There was one merchant in town who by no means approved Threipland's conduct, and did not render him the required honour. This was Patrick Hay, son of the laird of Pitfour. He was not ready with his obeisance when he met the Provost, and did not, like a lackey, lift his hat to a man he could not respect. The Provost was irritated, and in 1668, commissioned Bailie Orme, a faithful henchman of his, to speak to Patrick Hay, and tell him "to behave himself in tymes to come to the present Provost, and to the rest of the Magistrates—that is to say, to lift his cap when he comes by them, or else go asyde to the other side of the street; otherways the Magistrates will take course therein as they see fit." So read the Council records. Fine or imprisonment, perhaps both, were in store for Patrick Hay if he did not lift his cap when he passed a Perth Provost or Bailie.

About the same time, Matthew Cheap, Deacon of the Hammermen, an outspoken but honest man, got himself into trouble by his plain speaking to Bailie Orme, Threipland's creature. The Deacon one day told the Bailie that he "knew none to compare with him in his office but the hangman." The Bailie reported Matthew's estimate of him to the Council. The Council's temper rose at such a comparison being made of one of their magistrates, passed a vote excluding Matthew from his seat among them, and ordered the Incorporation to elect another Deacon. The Incorporation were not in sympathy with Threipland's party. They paid no attention to the Council's order, but continued Matthew Cheap as their Deacon, and for several years after re-elected him. Matthew sat in the Council afterwards for many years.

Matthew Cheap, in 1676, narrowly escaped suffering from the enmity of Threipland. The Archbishop of St. Andrews had appointed a visitation of the churches to be held in Perth on the third of August of that year. The Archbishop was prevented from attending, but the conduct of ministers and elders was inquired into notwithstanding. Matthew Cheap was one of the elders in Perth, but he had a habit of absenting himself from church when Mr. Rose, afterwards a bishop, was the preacher. Provost Threipland could not let so good an opportunity pass of getting an independent man rebuked, so he brought the conduct of Matthew before the assembly, told how he did not listen to Mr. Rose's sermons, alleged as a reason that Matthew had "a peeke" against Mr. Rose, and craved doom. It was well for Matthew that Archbishop Sharp was not present, or it is not likely he would have escaped censure and fine.

Honour to the magistrates and to the clergy in those days had to be enforced by pains and penalties. Even the appearance of loyalty to the King had to be maintained by force. The Town Council issued orders yearly for the inhabitants to prepare for the "great solemnity of the King's birthday" on the 29th May. Merchants

were commanded to close all their shops, "no ordinary work" was allowed to be done by any person on that day, and a bonfire was ordered to be lighted on the streets before every house. These demonstrations of loyalty were not the free expressions of the will of a loyal people. They were made under the influence of terror. The streets blazing with fires, and the people in holiday were not proofs that they were grateful for the government they were under.

There were several citizens who were self-willed enough to meet for prayer in places that were condemned by the Council. John Howieson, gunsmith, a member of our Craft, was proclaimed by Government for attending a Conventicle in the county. Patrick Crie, Deacon of the Glovers, was also proclaimed, and the Laird of Balhousie was severely fined for attending a meeting at Glencarse. Threipland gave active service in the conviction of attenders at these meetings for prayer. These meetings were by the Government named Conventicles. They were frequently held in town, and were causes of terror to those in authority. Presbyterian ministers, who had been driven from their parishes, and whose pulpits were supplied by Episcopalian curates, were gladly received at these meetings. Companies of devout people met in private houses, on the Burghmuir, and in the Hall of the Tailor Incorporation to hear the "outed" ministers. The attention of Government was attracted to these meetings by local informers. One of the ministers who lived for some time in Perth and conducted these private assemblies was Alexander Moncrieff, the ejected minister of Soonie, in Fife, grandfather of Alexander Moncrieff, first minister of the Secession Church in Abernethy. The Privy Council had their eyes on him, and ordered the Magistrates to seize "Alexander Moncrieff, a noted keeper of Conventicles in and about Perth." So the Privy Council described him in their warrant. Moncrieff got a hint of his danger, and went into hiding. Threipland and his Bailies, however, "harried" the people who attended the Conventicles, and harboured

"outed" ministers. In 1674 Threipland went to Edinburgh to report to the Privy Council the diligence of the Perth Magistrates in keeping their boundaries clear of unlicensed praying and preaching. A month after he returned, a letter was received from the Chancellor by Warrant of the Privy Council, thanking the Provost and Bailies for "their careful punishing of the keepers of Conventicles."

It is well for us in these times to take note that those meetings were forbidden, at which men and women sought to console each other, and to seek in prayer and communion hope for a brighter day to their country, and that the Magistrates received thanks for their "careful punishing of the people" who met together for such purposes. For his services in such "careful punishing," Threipland was made a knight.

The Magistrates had carried out the policy of suppression of these meetings with such severity under Threipland's dictation that, in 1675, a rebellion against the knightly Provost took place among the merchant councillors. On account of a change made in 1658 in the relative number of Merchant and Trade Councillors, the craftsmen were powerless to control the conduct of the Council. Threipland, being supported by the steady and obedient vote of the merchant side of the Council, found his will was law; but his rule had become so oppressive that at the municipal election of 17<sup>th</sup>5, six merchant councillors absented themselves. This defection of the merchants left Threipland in a minority, and the craftsmen were able to elect another Provost. This was not a defeat that the haughty spirit of Threipland would peaceably accept, so he carried an appeal against the election to the Privy Council. The Record of the Town Council says that Bailie Craigdallie was sent to Edinburgh to give "a report of the proceedings at the late election" in order that "the misrepresentations of Sir Patrick Threipland may not be received as truth."

The newly-made Provost, Archibald Christie, died on the 26th

October, having been only three weeks in office. This made another election necessary. A meeting for that purpose was held on the 17th November. The six merchants who had deserted Threipland at Michaelmas were present, but Threipland's friends were absent. It was resolved to have a meeting on another day, notice of which was to be sent to the absentees, with certification that if they did not attend others would be appointed in their places. The absentees from the previous meeting did not attend, and other merchant councillors were chosen, one of whom was Patrick Hay, younger of Pitfour. The Council then elected Patrick Hay to be Provost.

Occasionally, the Hammermen conferred the privileges of their Incorporation upon gentlemen they esteemed, but who did not work at any of their "sciences." Thus, in 1658, the Honourable John Nairne of Muckarsie, Sheriff-Depute of Perth, was admitted to their brotherhood, and in 1674 Patrick Hay was also admitted. He was leader of the party who disapproved of Threipland's actions, and the Hammermen honoured him. The entry in the Minute Book runs thus: "Perth, 20th day of January, 1674.—The Deacon and brethren of Traid, in testimonie of their respect towards Patrick Hay, lawfull sonne to Patrick Hay of Pitfoure, have admitted and admit him freeman amongst thame, and to the hail liberties and priyileges of the Hammermen Traid, And that freelie without payment of any sowme of money for the said freedome, And who be his owne desire craved to be bookit as ane blacksmith, which was accordinglie condescendit unto be the Deacone and Traid, and he entered in manner foirsaid. (Signed),

JOHN DAVIDSOUNE, Clerk."

When Patrick Hay was being elected Provost, the honour which the Hammermen had conferred on him was like to bring him trouble. It had become a rule that no one could be a member of a craft and

sit as a merchant councillor, and only a merchant councillor could be elected Provost. When the Council was about to elect a Provost, Dean of Guild Wilson inquired of Patrick Hay if he was a freeman of the Hammermen, or in anywise incapacitated from sitting as a merchant councillor. Hay declared he had a compliment of that nature, but studied no benefit by it, either to himself or posterity. Then Robert Gardiner, for himself, and as Deacon of the Hammermen, and in name of that Incorporation, disowned him as a freeman. Provost Hay was only allowed to remain in office till March, 1676. In that month the Privy Council gave their decision on the previous Michaelmas election, and restored Threipland to the Provost's chair. Threipland made his enemies pay dearly for opposing him. From his revelations, perhaps from his successful "misrepresentations," the Privy Council imposed heavy fines on the citizens. The visitors of the Scottish Royal Burghs, who, in 1691, were commissioned by Government to inquire into the financial state of these Burghs, in the same year received from the Magistrates a statement certified by the Town Clerk, which shows the loss caused by Threipland's wrath. The Town Clerk affirms this—"In March, 1676, the most considerable Burgesses of the Burgh, being persewed before the Lords of Privie Council by Sir Patrick Threipland, their lait Provost, for outing him from his Provostship, they were finet and put to the expences of at least £20,000." Three Hammermen, Matthew Cheap, Patrick Gow, and Robert Gardiner were among those who were fined. Although the Privy Council displaced Patrick Hay, in 1676, he was elected Provost in 1677, and again in 1678, showing that he was a man approved by his townsmen. The Council under him did not "hail to prison and to judgment" men and women who met for worship in places unsanctioned by the Bishops. Complaints, most likely by Threipland, were sent to Edinburgh, that Provost Hay was not carefully punishing attenders on private meetings. The Privy Council took action. The Earl of

Strathmore was sent as their agent. He appeared before the Town Council on the 4th February of 1679, and read a letter, declaring that Patrick Hay, Provost, three Bailies, and six Councillors were incapacitated from holding office for three years. Provost Hay was thus a second time driven from office. The Earl of Strathmore also gave instructions to the remaining merchant councillors how to fill up the vacancies he had made. These instructions the councillors refused to follow. One of the members of Council who was declared incapable of holding office was Patrick Gow, Deacon of the Hammermen and Convener of the Trades. As a successor to Deacon Gow, the Privy Council nominated Henry Rollo, one of the Craft. The Incorporation met on the 5th February, when the order of the Privy Council was laid before them by Henry Rollo, who was prepared to take the vacant seat. The election was then proceeded with; but, instead of electing the nominee of the Privy Council, "they did nominate and appoint John Smith, one of their number to be Deacon for the rest of the year." The spirit of freemen was yet alive among the Hammermen. They refused to be dictated to, even by the Privy Council.

John Smith was Deacon till Michaelmas of that year, when there was another contest between him and Henry Rollo. The result of the voting was an equal number for each candidate. The influence—whether that of "booing" or the dread of the vengeance of the Privy Council—which brought about the result is to us unknown. The ultimate decision was left to the Convener Court. That Court, composed wholly of craftsmen, gave their voice in favour of John Smith, and the order of the Privy Council was again set at naught.

Ere long the Lords of Council recalled their decision against Provost Hay and his friends. Their misconduct had been found to be less serious than represented. In 1681, the Privy Council imposed a new oath as an additional test. This oath was imposed in presence of a Magistrate upon every member of the Incorporation, before he



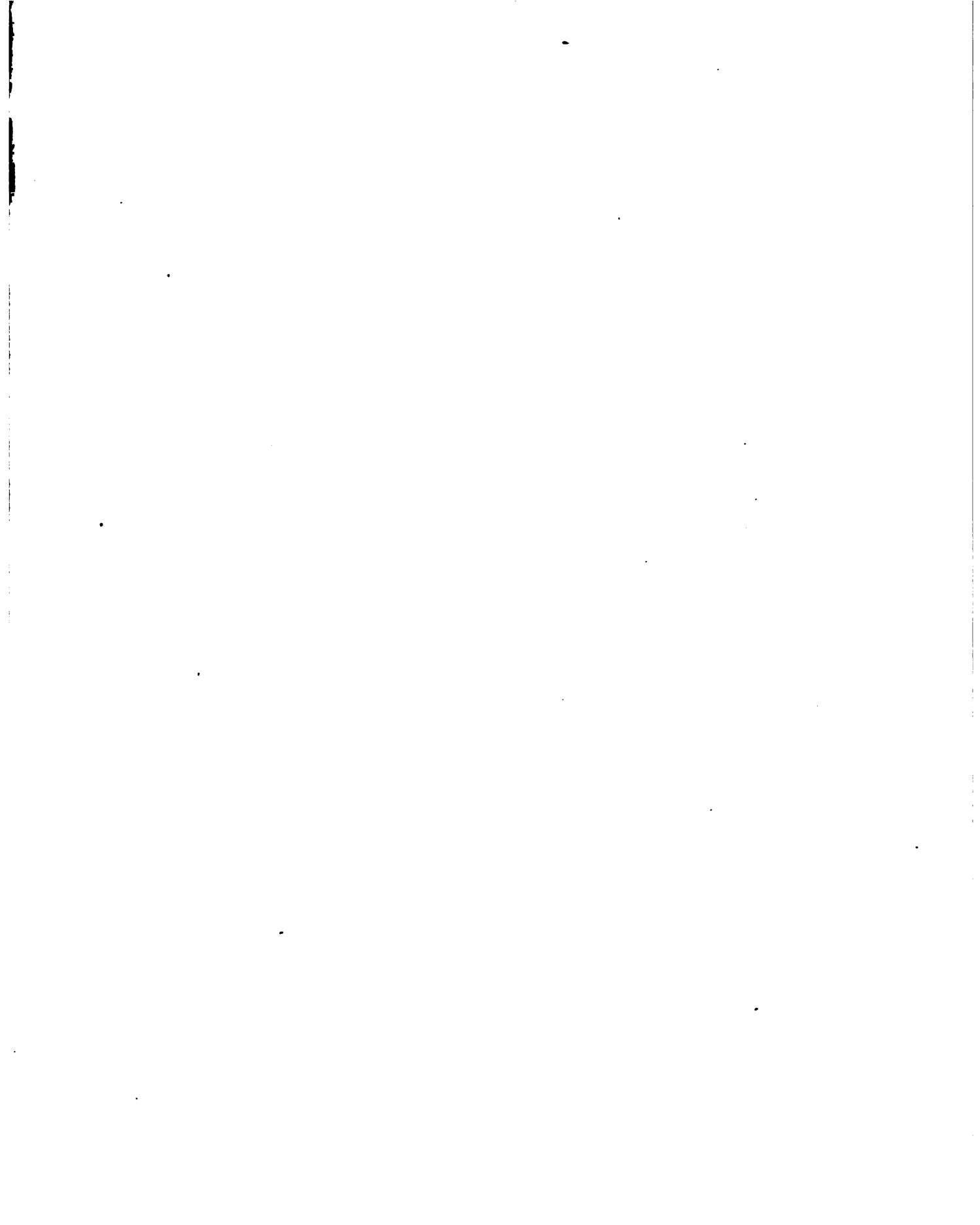
**TIL GOD HATH WROUGHT WS TO HIS WIL  
THE HAMMER UE SHAL SUFFER STIL.**

**Here Lyes PATRICK GOU, Hammerman  
And Late Conveener in Perth  
Who Departed This Life 16<sup>th</sup> Of Feb. 1633 Years  
And Of His Age The 50<sup>th</sup> Year.**



**TAKEN FROM A STONE IN GREYFRIARS BURYING GROUND.**





was allowed to vote for a Deacon. The oath is a notable specimen of these ingenious documents which were drawn up to secure loyalty to a Government that was secretly and heartily detested by the people. But they were obliged to take it to save their lives and property. In the oath, securities for the subject holding the religious belief approved by the King and respect for his rights are blended together. As a specimen of the thralldom from which we are now tolerably free, we give a synopsis of its chief clauses. The persons who took the oath began by invoking God to judge and witness the sincerity of their intentions. Then they profess the Protestant religion, contained in the Confession of Faith, recorded in the Acts of the First Parliament of James VI. as founded on the Word of God and agreeable thereto, to which they shall adhere and endeavour to educate their children therein. Next, they renounce all principles and practices, either Popish or Puritanical, that are inconsistent with that confession. After professing their religious beliefs, they swear that the King's Majesty is the only supreme governor in this realm, over all persons and over all causes, ecclesiastical and civil, declaring their faith and allegiance to His Majesty, his heirs, and successors. They also declare it to be unlawful for subjects, upon pretence of reformation, or any pretence, to enter into covenants, or to convene and assemble in councils, conventions, or assemblies, to treat or determine any matter of State, either civil or ecclesiastic, without His Majesty's express command; and professing that they shall never rise in arms or enter in covenants; and that there lies no obligation on them from the National Covenant or the Solemn League to endeavour any alteration in the government of Church and State as then established, but will, God helping, defend His Majesty's power to the utmost. And finally, they swear that they take the words of this oath in their plain, genuine sense and meaning.

When Patrick Gow was elected Deacon in 1681, the individual Hammermen took that oath. There was no help for them. They

were not zealots in the cause of despotism, and ere long they welcomed the Revolution.

Patrick Gow held the office of Deacon till 1686, when all the Incorporations were deprived by King James of their old rights of electing Deacons. In that year John Henry was appointed Deacon of the Hammermen by the King's order. While the last of the Stuarts reigned there were no more elections by the Crafts. The "King's Majestie" was triumphant till the day of reckoning under William, Prince of Orange.

When James VII. was depriving councils and incorporations of their ancient rights, and setting his will above the law, a fit appointment was made of a Provost in Perth. Sir Patrick Threipland was appointed by the King. There was no election. The King knew where to find an abject servant of his will. For Threipland's latter services he was made a Baronet. He remained in office till the Revolution. In the crisis of the Revolution he made an effort to send a few men to join the supporters of the King at Auchterarder. But he failed. The success of the Prince of Orange was too rapid and complete. To prepare for the new King and Government, he took an oath that he was a true Protestant and not a Papist, in order to purge his character and appear cleanly.

In March, 1689, Threipland stood as a candidate to be the member for Perth at the Scottish Convention. Robert Smith, another citizen, however, was legally chosen by the free voice of the citizens in public assembly. By this vote Threipland was prevented from sitting with Claverhouse to plot for King James. The Burgesses in May assembled in the Town Church to elect a Provost, when Commissioner Robert Smith was elected. Left to their own will the burgesses would neither make Threipland a member of the Convention nor their Provost. They had had enough of him.

With feelings of thankfulness the Hammermen, on the 2nd October, 1689, record in their minutes that "Being all convened in

their ordinary and accustomed manner, after their old ancient form, before the encroachment on their and their sons liberties, in December, 1686, did proceed to the election of their office-bearers."

The Stuart Kings, because of their encroachments on the liberties of the Hammermen and the rights of the whole people, had now to give place to the Prince of Orange on the British Throne. His elevation may be said to be the crowning victory of the political principles of the Solemn League and Covenant, which pledged its adherents to preserve the rights and privileges of the Parliaments and the liberties of the kingdom. From the time the Stuarts ascended the Throne of England these rights and liberties had been in peril ; and there arose a contest which was waged for over fifty years between the assertion of the supremacy of the will of kings over all causes, civil and ecclesiastical, and the principle of freedom which Samuel Rutherford expressed in the motto "*Lex Rex*"—Law is King. At length a great victory for humanity and freedom in the acknowledgment of that principle was achieved at the Revolution.





## CHAPTER X.

### The Hammermen and Public events after the Revolution.

**U**NDER the last Stuart Kings the prosperity of the Hammermen had declined, and there were many causes in operation for a few years after the change of government which prevented a rapid growth of prosperity. This was the experience not only of the Hammermen, but of the whole people. As public affairs became more settled, commercial enterprise was stimulated by prospects of foreign trade, which led to investing in the Darien Scheme a portion of what little money there was in the country. The Trade Incorporations of Perth contributed sums of money to be sent along with the contribution of the Town Council to promote that national enterprise. The Hammermen sent their small savings as shareholders in the "Scots Company trading to Affrica and the Indies, conforme to an Act of the last session of this current Parliament thereanent" as their clerk recorded. They had agreed to invest "threttie pounds sterling" of their stock, and four individuals for themselves invested an additional sum of twenty pounds sterling. In all, fifty pounds sterling was invested in that promising but unfortunate company. Its disastrous end, arising from the jealousy of the English merchants, and the unwise actions of the English Government, was bitterly felt by the Scottish people; and a political party adverse to the new Government sought to make use of that dissatisfaction in favour of the deposed Royal family.

After the Revolution, there were Scotsmen who sought to bring back the old despotism. They continued to recognise James VII. and his descendants as their kings by Divine appointment. The leading members of this political party belonged to two classes, one of whom consisted of the Episcopal bishops with their adherents, the nonjurant clergy, who lost their livings in 1688, and held as the main article of their creed that Stuarts only should be kings of Scotland; the other class consisted of such Highland Chiefs and Lowland Lairds as were wont to command their vassals to follow them in war. Both these classes had what they considered grievances from the new order of things. The bishops and their clergy saw no chance of regaining their former position unless a Stuart King "possessed the necks of his enemies," while the chiefs and lairds saw in the Revolution principle of the supremacy of law over all men, the near termination of the arbitrary power they exercised over their vassals. The succession of the Hanoverian family to the Throne of Britain seemed to these politicians a fit time to make an effort in their own behalf. The Earl of Mar, who was disappointed with his reception at the Court of George I., slipped away secretly from London, and raised the standard of rebellion in Scotland. He was aided by some of the chiefs and lairds and the Episcopal clergy, but neither the burghesses, in any number, nor the rural population readily came to help the rebels. They secured the services of some of the clans, which belonged to a race that had not then come under the influence of Saxon ideas. The unwillingness of the people to join the rebel army is seen in the expression of disappointment made by Mar at the small number of his own tenants that had joined him in support of the Stuart cause. His letter to the Baron Bailie of his estate of Kildrummy, in which he gave vent to his indignation at the disobedience of his tenants, reveals the abject condition both of vassals and Bailie under the old order when the will of the laird was law. The letter written by Mar to John Forbes, Bailie, reads—"Jock, ye was in the

right not to come with the 100 men ye sent up to-night, when I expected four times that number." Mar then threatened, and ordered John Forbes to let his tenants know that if they come not forth with their best arms he would send "a party immediately to burn what they should miss taking from them." The same means had no doubt to be used by other lairds, for Mar had to excuse his delay at Moulinarn because of the slowness of the Highlandmen joining him.

In September, 1715, Mar, with his adherents, entered Perth, where they remained till January. There were some warlike feats accomplished by the rebels. Entering a defenceless town like Perth was one; burning the still more defenceless villages of Dunning, Auchterarder, Crieff, and Muthill were others, to which has to be added the defeat of one wing of Argyle's army at the Sheriffmuir, which was followed by the retreat of the rebel army to Perth. The heroic rebels, who numbered 8,000, found 8000 under the Duke of Argyle too many for them.

When Mar entered the town, Provost Austin and the Magistrates retired. They would not remain. Mar then expelled every citizen who would not take the Jacobite oath of allegiance, and had a Provost with Magistrates and Council elected. While the rebels held Perth, they were visited by their uncrowned King. They had not time to crown him. The 23rd of January was to be devoted to that performance, but discussions among themselves about the Coronation Oath, and the advance of Argyle from Stirling, upset their plans. The rebels decamped on the 31st of that month, taking their Prince with them, who was the Pretender still.

Mar's was a miserable cause, and was feebly supported. When its story is read, pity rises in the breast for the poor "Blue Bonnets," who had been driven to battle at the command of the lairds. Argyle at the Sheriffmuir, moved with pity for them, begged they might be saved from slaughter. The folly of those who took part in the

Rebellion was only surpassed by their worship of the unchivalrous Chevalier. Among the supporters of the Prince was the Deacon of the Hammermen, and at least three other members. When Mar went with his army to the west, he left a few men to protect the town in his absence, and appointed Joseph Taylor, Deacon of the Hammermen, to be one of the captains of that local force.

After peace was restored, Provost Austin, the loyal Bailies, the Dean of Guild and the Treasurer returned to town, and were restored to office. On the 1st April, 1716, at a meeting of Hammermen, a communication from the Magistrates was read, intimating that they had received a warrant from King George and the Privy Council of Great Britain, for the election of Town Councillors and Deacons, as there were no legal elections last Michaelmas. The meeting then nominated and elected John Thomson and Lawrence Reid, "two of their brethren who had remained faithful in their duty to his Majesty," to be their Councillor and Deacon.

The Magistrates deprived of their rights as burgesses and Guild brethren several of those who had given active service to the rebels. We have not found any notice of Deacon Taylor after being made captain. He probably left the town with Mar. But there were other Hammermen, who, having been unfaithful to the King, were deprived of their privileges as burgesses till the year 1729, and had no part in the election of office-bearers nor in the management of the Incorporation. Otherwise they were not treated as unfreemen, but were allowed to carry on their business. After a lengthened probation they were restored by the Magistrates to the privileges of burgesses and Guild brethren, after which they made application to be restored to their privileges as Hammermen.

It is on record that at a meeting held on 26th January, 1730, there appeared William Cargill (elder), cutler, William Cargill (younger), cutler, and James Cheap, saddler, and gave in a paper bearing that they had by sentence of the Magistrates been deprived in September,



1716, of their privileges as burgesses of the Burgh for the causes mentioned in the sentence, and had "ever since enjoyed none of their privileges as freemen of the Hammermen calling," except only by the clemency of the Magistrates they had been permitted to reside in the town and earn their bread by their own employments. But the Magistrates being now fully satisfied that they had for a long time behaved themselves, not only as loyal subjects of his Majesty, but also as dutiful and peaceable inhabitants, had of late entered them to their privileges by re-admitting them burgesses and Guild brethren of this Burgh. And as they had duly qualified and taken the oaths required by law, all difficulties should now be removed from their joining the Hammermen as before, especially seeing that for which they were unburgessed did not concern the Incorporation, and the calling never did by any act or sentence of theirs deprive them of their freedom. The Incorporation took into their consideration the paper presented by these three now loyal subjects, and declared that as it was not by any act of theirs the petitioners had been deprived of their freedom, and as the Magistrates had now conferred on them "the whole privileges and immunities of burgesses and Guild brethren, the calling could not see any remaining ground for denying them their former privileges among their brethren."

The Highland Clans, in 1745, made another descent on the Lowlands, and for a time held Perth in the interests of the son of the Chevalier. This was the last effort of the Celtic race to stop the progress of Saxon civilization in Scotland. Happily for themselves, they were unable to accomplish their purposes, for from their failure in that enterprise is to be dated their own growth as a civilised people. There is no notice of this second Rebellion in the Hammermen records. From the 28th August of that year till the 4th January of the next there were no meetings. On 9th June, 1746, a meeting was held in the house of John Glass, maltman, as their hall was occupied by the King's soldiers then on their return from

Culloden. At Michaelmas previous there had been no elections of Councillors and Deacons, and now by an order of his Majesty's Council, dated 28th May, Provost Crie was getting Magistrates and Councillors and Deacons elected to serve till Michaelmas. None of the Hammermen seem, at that time, to have been afflicted with the Jacobite mania that troubled a number of the country lairds and led to the losing of their estates.

Another event about which the Hammermen were concerned was the American war. The tossing of several cargoes of tea from the Dartmouth and other vessels into Boston harbour in 1774, had far reaching results, the greatest being the Declaration of American Independence, and amongst the smallest the enlistment of a Perth blacksmith into the King's army to suppress the Rebellion. The latter incident brings before us views, however strange now, that were held by a large section of people in those days. The battles of Lexington, Bunker's Hill, and Quebec had been fought, and the Colonists were not vanquished. Anticipations of sad consequences to Britain were being entertained. In January, 1778, the Hammermen made the following record of their opinions of the prospects of the war, and of the disaster that would arise from the defeat of the King's army—"The calling considering the present alarming crisis from the amazing progress of the American Rebellion, which has raged for several years past, against the best of Sovereigns and mildest of Constitutions, from the continuance of which our trade, prosperity, liberty, and even existence as a free people are endangered." On account of these opinions of the consequences of the British failing in that war the Incorporation resolved to enlist a soldier to serve the King. Though the British failed to keep their Colonists in subjection, happily these prophecies of danger to this country from America being free from the care of the best of Sovereigns have not been realised. The forebodings of these prophets of disaster have not come to pass, for there is a saving healthfulness in societies of

men even in great political crises. The Duke of Atholl was at that time raising a regiment to serve in America. He had then a surplus of clansmen on his lands, and from loyalty and other reasons he was placing a regiment of them at the King's service. Into that regiment the Incorporation resolved to put a soldier in proof of their loyalty and duty to their King and country. To the man who would serve for three years or during the continuance of the American Rebellion they were to grant freedom to exercise any of the sciences belonging to the calling, which he shall be qualified to work at. A young blacksmith named Archibald Peddie, son of William Peddie, "Clashiegarr, parish of Moneydie," was enlisted, and after serving five years and two months returned, and on 17th May, 1783, he presented his discharge, and was entered a black and lock smith.

The action of the Duke of Atholl in raising that regiment was highly esteemed by the Craft. The following eulogy, written in March, 1778, when the freedom of the Hammermen was conferred upon him may be produced, for its accumulation of titles which the present generation have nearly forgotten—"The calling in testimony of their respect to a very High and Mighty Prince, John, Duke of Atholl, Lord of Mann and the Isles, Marquis of Tullibardine, Earl of Strathmore and Strathardle, Viscount of Balquhidder, Glenalmond and Glenlyon, Baron Strange, Lord Murray, Balveny and Gask, Heritable Steward of the Stewarty of Fife and Huntingtower, Heritable Captain and Constable of Kinclaven, &c., and of their gratitude for his signal services to his King and country in raising a regiment for our defence against the present unnatural Rebellion. They unanimously agree and do humbly give to his Grace, the said Duke of Atholl, the freedom of this calling and the whole liberties, immunities and privileges belonging thereto. Hoping that his Grace will be pleased to accept of this small testimony of the duty and high respect they owe him for his standing forth so eminently and

distinguishing himself in the cause of his King and country, during this present alarming crisis." The Duke having seen the deed of presentation entered in the minute book, and signed by Deacon Livingstone, he added his own signature "Atholl" as evidence of his acceptance. After that ceremony he was able to add to the above roll of titles the honourable one of Blacksmith.

When Britain was engaged in the American War, France, Spain and Holland took to fighting against her. They had fitted out fleets of vessels, and hard contested actions were fought. The years 1781 and 1782 are memorable for the sea battles of Rodney, Hood, Parker, and for Lord Heathfield's marvellous defence of Gibraltar. Against these three maritime nations the supremacy of British ships and sailors was successfully maintained. But to man these ships means were employed that are not resorted to now. Bands of sailors made raids on the towns and carried off by force, not the mere idlers, but industrious workmen. Smiths were taken from the anvil, and slaters from the roofs of houses, in the High Street, while at work. In March, 1781, Andrew Johnstone, a freeman smith, was carried off by a press-gang and put on board a ship of war. He had a wife and several children, as recorded in the minutes, who were left in utter destitution. The Hammermen ordered from their funds a weekly allowance to help the mother and family. The loss of her husband and the distress into which she was rudely involved, proved too much for her. In three months she died, and her family was left without protection. Andrew's house had been comfortably furnished, for the inventory of household gear at his wife's death is described as "a considerable subject," but all was wrecked by what was then considered a necessity of war. In August, 1782, the Deacon received £10 from Andrew for the "sustentation" of his family. It is presumed he sent remittances regularly afterwards for the support of his children, who had gone to Fife to live with relatives, and were no longer among the eleemosynaries.

The Incorporation, like the bulk of the population, was excited with fear at the proposed repeal of the Roman Catholic Disabilities. An Act of Parliament was passed in 1778 repealing certain restrictions on the civil liberties of the Romanists in England. The provisions of that act were proposed to be extended to Scotland the following year. On this becoming known, the excitement throughout the country was very great. The General Assembly of the Kirk "declared their firm persuasion that a repeal of the laws now in force against Papists would be highly inexpedient, dangerous, and prejudicial to the best interests of religion and civil society in this part of the United Kingdom." Town councils, kirk sessions, parishes and incorporations of tradesmen protested in the same fashion. The document prepared by the Hammermen remains entire in their Book, and is like other protests, full of the language of prophetic prediction of evil. The people drew from the country's past experience of Popery grounds for gloomy prophecies. The martyrdom of the early Scottish Reformers, the treacherous massacres in Ireland in 1641, the ruin of their liberties under the last Stuart Kings, strengthened their belief of the dangers in granting civil rights to Romanists. As Presbyterian Protestants they had suffered from the supremacy of Romish and Episcopal priests in the Councils of their rulers, and they judged their safety lay in preventing any steps being taken that would lead to a recurrence of that supremacy. There is need still for adhering to the protests of the Scottish Covenant against the civil places and power of kirkmen, and also against privileges being given to any persons on account of their profession of religion.

In 1803 a more serious war than the American Rebellion was being waged against Britain. Napoleon was then endeavouring to invade the country, and as the danger was greater the offer of help from the Hammermen was increased. What they were prepared to do appears in this extract from a minute of that year—"The calling, considering the present situation of the country, and that we are

threatened with an invasion from a foreign foe, whose professed aim is the ruin of our civic and religious liberties, and our lives and our properties, they unanimously resolve and agree to concur with the other trades of the burgh in offering their services to the Government in case of actual invasion, and assisting the Government for resisting and repelling the common enemy." As Napoleon failed to cross the Channel, the craftsmen had not as a body to take the field, nor to unfurl their Blue Blanket in defence of their country and their liberties as of yore.

The accession of George IV. to the Throne, and the treatment his Queen was subjected to, stirred bitter contention throughout the country. To the injury of morality and respect for the Crown, George's private life was one long scandal. His wife was to him an object of intense hate. The first of his acts as Sovereign was to prevent her being crowned with him, and then not to be prayed for in the churches. The Hammermen Incorporation of Perth sent an address of sympathy to the Queen, and to both Houses of Parliament petitions were sent to have the Queen's name put in the liturgy and the royal dignities awarded to her. These requests were not granted. She was subjected by the Government to a public trial; day by day she made processions through the streets of London that were almost triumphal from the ovations of the populace. But all ended in no crown for her; only in fever and death. There was public mourning for the Queen. The seats in the churches of the Magistrates and the Trades were covered with black, and their respective coats of arms wrapped in crape. The Magistrates who belonged to the political party, that had no sympathy for the Queen, would only give her "maimed rites." They would only exhibit their crape for two Sundays. The Hammermen refused to follow their example, and determined to wear mourning for Queen Caroline as long as it had been worn for Queen Charlotte.

Sympathy for the cause of an injured Queen was characteristic of

the Reform party in the realm at that time. The Hammermen actively supported that party. In 1821 they petitioned the King to dismiss his Ministers, the chief of whom was Lord Liverpool, and the most notorious was Lord Castlereagh. On account of "their high respect for him as an independent peer of the realm," they conferred the honorary membership of their Incorporation on Lord Holland; and for "the great services he has rendered the country in Parliament," Joseph Hume, M.P., was also made an honorary member. They took an active part in the political movements which preceded the Reform Bill of 1832. With some feeling of honourable success, they record in their minutes in December of that year that the Hammermen "did all in their power to forward the glorious cause of Parliamentary Reform now so happily the law of the land."





## CHAPTER XI.

### The Craft and Corn.

**T**HERE is one part of the Incorporation's transactions—their purchases of oatmeal—which throws light on the social condition of Perth in the last century. The dealings of the Craft with corn, and their interest in the food question, deserves attention. All the Incorporations in town made provision for a supply of oatmeal and other grains to their members. The Hammermen, in 1740, entered into a contract with Joseph Austin of Ardargie to supply them with 70 bolls of oatmeal yearly, for 19 years, from his farm. There was a bad harvest and great scarcity that year; and the Convener Court made a purchase of grain, of which the Hammermen bought the amount of £50 sterling. On account of the scarcity of grain at that time, the Town Council commissioned "600 quarters of grey peas and 200 quarters oats from England to dispose in meal to the inhabitants." In 1757 the Council bought for the citizens 1000 bolls of oatmeal and 600 bolls of pease. The Convener Court, as representing the Incorporations, bought cargoes of "meal, oats, bear, peas, beans," for the use of craftsmen. In 1757, the Hammermen bought of the Conveners' purchases 100 bolls. These purchases were frequent, if not yearly, till early in this century. The meal and grain bought for the Craft were brought by sea from Berwick, and from the North of Scotland. The agricultural county of Perth did not then supply enough oatmeal of such "unexceptionable quality" as to prevent cargoes being brought from the south and the north.



There were many years in that time in which there was great deficiency in the food supply, on account of ungenial weather and defective agriculture. The difficulties of the people in getting a supply of their homely fare in these years were aggravated by the Corn Laws. A duty had to be paid by the merchant on imported foreign wheat. And lest at any time there should be too much grain in the country to feed the people, the Government paid a premium on its exportation. Laws more nicely framed to keep a country in a chronic state of starvation could not have been devised.

There were bad harvests in 1799 and 1800, which have made these, with 1801, to be known as the years of famine. Not to waste the limited supply of food, distillation of spirits from grain was suspended by Parliament. No sooner, however, than a fairly good harvest was lowering prices, the landlords, in their own interest, had a bill introduced into Parliament to remove that suspension. The Hammermen, on the 18th November, 1801, petitioned Parliament against that bill, pointing out that from the recent distresses in the country, the late famine, and the depression of almost every branch of manufactures, the time had not come, especially "as the poor are not at present regularly supplied in the market with grain. Were distillation to go on, the consequences would be still more serious."

The harvests of 1803 and 1804 were more abundant, and prices went down to 60s. a quarter for wheat. To counteract that lowered price, large exportations of grain were made, and wheat rose to 88s. a quarter. The pinching severity of the price of grain was felt in Perth; and in February, 1805, the Hammermen petitioned the Legislature for repeal of the Corn Acts. They grounded their petition on this—"That there is a just apprehension of scarcity from the large exportation of grain this season, although there was a very abundant crop."

In this year (1868) wheat is selling at 30s. a quarter, which enables the people to bear with greater ease the long continued

depression of trade. But how workmen and their families managed in the early years of the century is a marvel. There was worse trade then than now, much less wages, and the prices of wheat were—in 1801, 128s. ; in 1803, 60s. ; in 1805, 88s. ; in 1809, 109s. ; in 1810, 112s. ; in 1812, 118s. ; in 1814, 120s. a quarter. With oat-meal selling at 3s. 6d. a peck, and the 4 lb. loaf at 1s. 8d., as was the case when wheat was dearest, many, we fear, had to go with “unfed sides.” The bread which numbers of the working class had to eat was so dark in colour and bad in quality that beggars would now throw it from them. In the Memoir of George Hope, the eminent farmer of Fenton Barns, there is this notice of the bread used in his father’s house—“During the year following the wet harvest of 1820, this household, like many others—for these were the days of the Corn Laws—lived upon bread which was almost uneatable, there being round every loaf a thick black streak.” It is also said that “George Hope retained a vivid recollection of the difficulty of swallowing this indigestible stuff.”

In 1814 there were prospects of peace in Europe, and there might have been plenty in the country in comparison with previous years. The terrors of military invasion had been dispelled. Peace had come, and there was a threatened invasion of ships from France, loaded with grain, butter, and cheese, to sell in the markets of Britain. At that prospect the law makers interfered to protect the landlords, and in their excitement proposed that there be no importation till wheat at home was 105s. 2d. a quarter. From all large centres of population there were petitions against an increase of duty. The Hammermen, on May 31, 1814, sent one as follows:—

“Unto the Right Honourable the Commons of the  
United Kingdom of Great Britain and Ireland in  
Parliament assembled.

“The humble petition of the Hammermen Incorporation of the  
City and Burgh of Perth, sheweth that the petitioners observe with

regret that a Bill is just now pending in your honourable House, by which it intended to alter the existing Corn Laws, and to increase the price at which importation is to be allowed. That the petitioners conceive no such alteration is called for by existing circumstances, and that the measure proposed will have the effect of raising the price of corn, and so will prove prejudicial both to the poor and the manufacturing classes of the inhabitants. May it therefore please your honourable House to take the premises into consideration, and to reject any Bill which has for its object any alteration in the existing Corn Laws, and your petitioners shall ever pray."

Their prayers were to deaf ears ; only for that year the bill did not pass. In 1815, however, an Act was passed allowing importation when wheat exceeded 84s. a quarter, at a small duty. For many years after there was sad experience for the people in their distress and poverty. In 1817 the Hammermen again lifted their protest against the condition of the country. To have a glance into that condition, some of their observations may be quoted. On the 28th January of that year, within their hall, there was submitted to them a series of resolutions which a committee of their number had prepared. These resolutions were taken into consideration and approved. They were : First, that the distress which at present threatens the prosperity and comfort of all classes in these realms, and which presses with peculiar severity on the labouring part of the community, owing to the want of employment and the high prices of the necessaries of life, is unprecedented in its extent, alarming in its nature, and calls loudly for serious and prompt consideration on the part of those who are entrusted with the administration of public affairs. Second, that this meeting reprobates the delusive ideas which the persons in power have held out as the cause of the national calamities, namely, a sudden transition from a state of war to a state of peace, for after eighteen months of professed peace, the evils still continue to spread ; bankruptcies, begging and wretchedness, with all

their attendants, daily increase. Third, that this meeting hesitates not to ascribe all the distress that afflicts and distracts the nation, and all the ruin that now waves its triumphant horror over the commercial, manufacturing, and agricultural interests to the want of a fair, equal, and constitutional representation of the people in the House of Commons. Reformation of Parliament is therefore become absolutely necessary if we are to regain our liberties. Fourth, that we have observed with surprise that in all the stipulations and treaties which our wise negotiators have entered into with our allies, not one article can be discovered securing or protecting our commercial interests, and that to this unparalleled neglect and unconcern must be attributed all the decrees so bitter and so grievous which our good, faithful, and honourable allies have passed in token of their gratitude, by prohibiting from their dominions every article of British produce. Fifth, that the hitherto unchecked conduct of His Majesty's Ministers is another proof of the necessity of a speedy and constitutional reform in the House of Commons, by their persevering in the most immoderate expenditure of the public money in an extravagant civil list, in the exorbitant salaries of public officers, in unmerited sinecures, pensions, and other emoluments, and in still bolder defiance of the principles of our constitution; and as if for destroying every vestige of civil liberty, oppressing us in a time of profound peace with an enormous military establishment of about 150,000 men. Sixth, that a petition founded upon these resolutions be presented to both houses of Parliament, beseeching them to take into their most serious consideration the sufferings and distresses of an industrious, patient, and loyal people, and the absolute necessity of immediately undoing our heavy burdens by reducing the army, abolishing the sinecures, pensions, grants, and emoluments not merited by public services, by introducing into every department of the public expenditure the most rigid economy, and by listening to the repeated prayers of the people for the restoration of their

undoubted rights, that of fully and equally choosing their own representatives in Parliament."

In these and later years the history of manufacturing towns is painful to read. Even in Perth there were 1500 weavers supported by charity. The years 1825 and 1826 were marked by almost universal bankruptcy among merchants and manufacturers; and the workpeople had a sore fight to keep the wolf from their doors. The distress of these years led the people to petition against the Corn Laws, and to hold meetings in their distress. The Government answered them by military and assize commissions. Compelled by the sufferings of the people, Mr. Canning sought to have an alteration made on the Corn duties. In May, 1827, he proposed to have foreign wheat admitted into the country at a duty of a shilling a quarter when the price was 70s; the duty to increase 2s. a quarter with every fall of a shilling in the price. His proposal failed to become law that year, but became so with some alteration in 1828.

There was great opposition among a class of landlords to any alteration of the Corn Laws. At a county meeting in Perth in the spring of 1827, the Magistrates of the City advocated a reduction of the duties, and by doing so roused the indignation of some of the landed proprietors. Lord Kinnoull wrote a letter disapproving of the conduct of the Magistrates, and censured them for a petition they had framed in favour of reduction as "ill timed and unpolitic." The Hammermen came to the help of the Magistrates, and reviewed Lord Kinnoull's letter. They declared their approval of the conduct of the Lord Provost, Magistrates, and Council, and particularly note, "That Lord Provost Ross, Dean of Guild Norwell, Bailies Wright and Matthew, and Deacon Buist are entitled to the gratitude of their fellow-citizens, and for their manly and independent conduct the thanks of this Incorporation are voted to them." Then they express their astonishment that Lord Kinnoull should write such a letter to

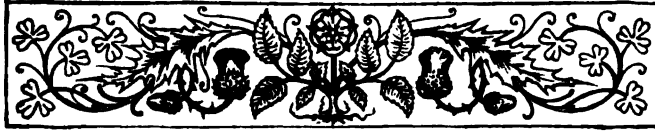
an independent body, who act for themselves, and whom "his Lordship has no right to dictate to, or to control." In the conclusion of his letter, his Lordship said it was his opinion that the prosperity of the agricultural and manufacturing interests are inseparable from each other, which led the Hammermen to say, that surely it is not by keeping a high price of provisions to the detriment of the people that this can take place. They also reminded him that it was "an incontrovertible fact that within the last 35 years the value of land in this country had increased three times, and in some instances four times; while on the other hand the profits of the manufacturers and merchants, and wages of weavers and labourers were as low, if not lower than they were at the commencement of that period." After stating these facts, which are important in the country's history, they said, "If the noble Earl and the other landed proprietors are desirous that the agricultural and manufacturing interests should go hand in hand, they could, in the opinion of the Incorporation, accomplish in a great measure that most desirable object by giving their support in Parliament for the importation of grain on a scale of duties lower than that proposed by Mr. Canning, and thereby be the means of restoring the happiness and prosperity of the country."

The fault committed by Provost Ross and his friends was that of "tormenting the Peers about cheapening their corn." What increased the offence of the Magistrates' petition in Lord Kinnoull's eyes was that he had contributed help to the impoverished workmen of Perth. When the weavers were in straits and supported by charity, a subscription was made by the richer town's folk, and some of the county gentry also contributed. Lord Kinnoull and the Duke of Atholl were among the county contributors, and both retained a high sense of their generosity. Lord Kinnoull reckoned his generosity as warranting him to lecture the Magistrates; and the Duke of Atholl told of his benevolence in the House of Lords. The weavers who had been fed by charitable subscriptions had also petitioned against the

Corn Laws—a most natural proceeding, since they had suffered from them, and knew by daily experience the misery they brought on their class. In the House of Lords their petition roused the ire of the Duke of Atholl, who informed their Lordships of the ingratitude of the petitioners. The landed interest of Perth, he said, had supported 1500 of them, and it was a poor return for that charity that these very men should petition against those who had fed them. From our information the 1500 were supported mainly by their fellow-citizens, with some help from the county. But that is of small consequence at present in comparison with the Duke's claim, that his bounty should have silenced the weavers from ever asking him to cheapen his corn. Thomas Moore, the poet, whose pen was ever at the service of the oppressed, put the logic of the Duke's speech thus,—

“ It follows from hence, and the Duke's very words  
Should be published wherever poor rogues of this Craft are,  
That weavers, once rescued from starving by Lords,  
Are bound to be starved by said Lords ever after.”





## CHAPTER XII.

### Craftsmen and Merchants.

**I**T would be a long story to tell of the contests that went on for centuries between the merchants and craftsmen for supremacy in the affairs of the Burgh, but some prominent events may be noted. We have referred to the discomfiture of the merchants in 1555, when the Queen mother put aside an Act of Parliament of that year which was meant to degrade the craftsmen, and how next year she, by Royal warrant, confirmed the Crafts of Perth in their ancient liberties, and in their privilege of having an equal voice in the Town Council. James VI. also, in 1591, confirmed their ancient liberties and privileges and their right "to sell and use merchandise as utheris merchandis of our realme."

The privilege of the craftsmen to elect half the number of members of the Town Council was exercised by them till the year 1658, when an alteration was made. The Convention of Scottish Burghs had the state of the Perth Council brought before them that year. There had been in the Council some controversies between the craftsmen and merchants, and, as the numbers were equal, the merchants were not having their wishes carried into effect. To secure this they appealed to the Convention, which body was composed of Commissioners from Burghs, in which craftsmen had only a minor place. These Commissioners being of the merchant class were naturally opposed to the position held by craftsmen in the Perth Council.

The Convention sent the Commissioners of Edinburgh, Dundee, Stirling, and Linlithgow to visit Perth and compose the differences



existing. The Commissioners came in May, 1658, but failed in their object. The craftsmen would not submit to the proposals made for their degradation. The settlement was then undertaken by the Convention, before which Andrew Butter, Provost, appeared for the merchants, and Patrick Crie, Deacon of the Skinners, with the Clerk of the Hammermen, appeared for the craftsmen. The pleadings, answers, and replies, which had been made before the Committee of the Commissioners at Perth, were laid before the Convention, and judgment was given. In their judgment the Convention said, "That having seen and considered the papers, together with the present constitution of the Magistrates and Council, and quality of the persons whereof the same did consist, found the number of the Perth Council to be twenty-eight persons, whereof fourteen are merchants and fourteen are tradesmen, and that every second year the Treasurer, being a tradesman, makes them one more in voting than the merchants. To settle peace between the merchants and tradesmen of Perth, and to avoid all controversy thereanent in time coming, they have statute and ordained that the number of magistrates and councillors be twenty-six, whereof fourteen be merchants and twelve craftsmen; the wauker and weaver trades to be none of the Council. The twelve tradesmen to be one bailie, four councillors, and seven deacons. And as every second year the Treasurer is a tradesman, in that year there shall be only three councillors from the trades. The year in which a merchant was the Treasurer, the merchants to be also limited to fourteen, only to the Provost were given two votes, which made the votes of the merchants fifteen, as against twelve votes of craftsmen." By this arrangement the supremacy of the merchants was established. No class of men more likely to effect such a change in the constitution or "sett" of the Burgh of Perth could have been found than the members of the Convention. As specimens of these, take the four Commissioners sent to Perth. There was one from Edinburgh, where there was a Council

of twenty-five persons, six of whom were deacons and two craft councillors, the whole eight being elected by the Council and not by the votes of the Incorporations; one from Dundee, which had a Council of twenty members, three of whom were tradesmen; one from Stirling, with a Council of twenty-one, in which were seven deacons; and one from Linlithgow, with twenty-seven councillors, of whom eight were craftsmen. In the eyes of these Commissioners the Town Council of Perth, with one-half of it craftsmen, must have seemed in an anomalous condition.

The lengthened rule of Provost Threipland was one result of this increase of power to the merchants. The "Beautiful Order" was instituted, by which the merchants were bound unitedly to vote for their party. The first fruits of this system was a tyranny which ended in the rebellion of half the merchant councillors, who, with the craftsmen, displaced Threipland in 1675. For their own protection against the power now in the hands of the Provosts, the merchants resolved to bind every Provost by an oath not to hold office longer than two years in succession.

After the encroachment on the privileges of the trades in the government of the Burgh, the Dean of Guild, as chief of the merchants, took upon him the office of searching the markets where the craftsmen exposed their goods. The Dean from of old had searched the meal market, but it was an arbitrary extension of his powers to interfere with articles presented by craftsmen for sale. The weakened power of the tradesmen in Council enabled him for some time to assume, without interruption, the office of searcher in general. After the Revolution, for several years the Dean found searching impracticable. The Deacons were doing the work in spite of him. But in 1698, he determined to assert his power, and sent word to the Hammermen that he would search "the present St. John's Market." The Hammermen met to consider the Dean's intimation, when they resolved thus—"The calling

unanimously condescend that the Deacon and visitors shall search the Mercat to-morrow in their ordinary way, and to disowne the Dean of Guild if he insist, and protest against him for inroaching upon the Hammermen's liberties."

The most notable contest between these contending parties occurred in 1740, when the Craft side of the Council, having been joined by three of the merchants, elected a Provost and Magistrates who were not the nominees of the merchants. The validity of the election was immediately tested in the Court of Session, and afterwards in the House of Lords. In each court the decision was against the craftsmen. By a mistake in their tactics, the majority of the Council had withdrawn from the Council-room to another, leaving the minority behind them, who also elected a Provost and Magistrates. The law courts sustained the proceedings of the minority in the Council-room, and the Incorporations had to pay the law expenses.

In 1783, conferences were held by the craftsmen of Edinburgh, Perth, and other Burghs with the view of obtaining from Parliament redress of their grievances. On 30th September there is a minute which commences thus—"The calling, taking into consideration that the present mode of filling up the Town Council of Royal Burrows is dangerous to constitutional liberty, and not founded upon a fair and just representation." After that declaration of opinion, they appointed a committee that met with the delegates of the trades of other towns, and by 15th January, 1784, the report of that committee was laid before the calling, when it was resolved,—First, "That the present representation of the Trades in the Town Council of this Burgh is unequal, and that the negative put upon them by the mode of filling up the Trades' Councillors from leets is arbitrary and unconstitutional; and that both these are grievances which ought to be corrected. Second, that this calling do earnestly wish to effectuate a reform of these grievances, and to promote every scheme tending to promote

a measure so salutary, yet they consider it unsafe fully to adopt the plan laid down in the address of the citizens of Edinburgh; nor do they think that the Trades of Perth can with propriety go into a system calculated for the Burrows at large, not only because the Trades of Edinburgh stand upon a different footing from Perth, but that in most of the other Burrows the Trades' share of political representation has always been different from those of this place. Third, although the calling cannot agree to any system whereby their weight may be sunk by regulations applicable to the Burrows at large, yet they unanimously declare their full and hearty approbation of, and concurrence in, any rational plan of reform which shall be concocted by the Trades and Guildry or citizens, provided always that a separate sett shall therein be secured for this Burrow, and that the basis of the reform, so far as concerns the Trades, shall be laid upon a principle of parity betwixt the Trades and Guildry so as the ancient constitution allowing both an equal number of voices be restored, and the arbitrary control of the Town Councillors by filling up the Trades' Councillors from leets be removed as repugnant to the freedom of election."

These are remarkable resolutions claiming "constitutional liberty," "freedom of election," "fair and just representation," with protests against "arbitrary and unconstitutional" procedure that were drawn up by the Hammermen long before the French Revolution.

The position taken up by the Hammermen for complete equality in the numbers of merchants and tradesmen in the Town Council rendered combined action with the Trades of Edinburgh and other Burghs impossible. Representatives from the Perth Incorporations met to draw up a bill for the reform of their Burgh, but the jealousies of the four small trades at the privileges of the three great trades prevented action. The Hammermen approved of a proposal for the restoration of the Weavers to their seat on the Council, but another clause received from them this condemnation—"It is more

exceptionable and glaring, however, for the framers of this bill to pretend to sink our present political influence by reducing ours and the other two great trades' representation to a mere parity with the lesser corporations, which the lesser corporations can have no reason to expect, nor would it be in the power of the Incorporation to grant." The calling declared their readiness "to concur in eradicating real evils from the constitution of the Burgh, but they meant to watch with anxiety over the most distant infringement of their privileges, which they wish to transmit unsullied to future generations." They then recommended that the trades seek to have their councillors elected directly by the Corporations, without any leet or negative from the Town Council, and that all persons qualified to vote at these elections, or to be elected, shall have been resident within the Burgh for twelve months, at least before voting.

After many meetings of the representatives of the different trades, the movement for a new sett for the Burgh, to supersede that of 1658, ended in failure. The first and last demand of the small trades was to deprive the great trades of their special privileges. Because the great trades would not consent to denude themselves of rights they had possessed for centuries, the small trades would not join heartily in an effort to obtain an equal number of craftsmen on the Council and the untrammelled election of their own representatives.

The superiority in numbers of the merchants on the Council allowed them to assume an overbearing manner towards the trades. This was conspicuous on several occasions in their treatment of the Hammermen, who bore themselves with more independence than was relished, and had objected to the presentation of leets for councillors and bailies in whose elections they sought a direct voice. The Magistrates tried to thwart them. When there were two men in whom the Hammermen had confidence, both were put on the leet; but when they wished a particular member to be elected, who was fitted by capacity and experience to represent them, a member not

distinguished for either of these qualities would be placed along with him. The Magistrates on such an occasion would select the inexperienced. In the year 1819, at the time of election, the Hammermen sent in a list for their councillor. One name was George Pentland, coachbuilder, and the other David Rodgie, blacksmith. Pentland was a man of energy, an extensive employer, with a large business; while Rodgie was neither fitted by education nor otherwise to undertake public business. He was a freeman, but unfortunate. For several years he had been an eleemosynary, and acted as officer to the Incorporation. With these two men to choose from, the Magistrates and their majority of merchants selected David Rodgie as the better qualified to be a councillor. The day after Rodgie was selected, the Incorporation met to elect their Deacon, when the Calling by "the unanimous votes of the freemen duly qualified by law" elected "George Pentland of Fairfield to be their Deacon." They then expressed their opinion of the majority of the Council: "The Hammermen Incorporation of Perth consider the conduct of the self-elected junto of the Town Council, in attempting to keep out of Council one of their number, George Pentland of Fairfield, although the unanimous choice of the Incorporation to represent them in Town Council, to watch over not only the rights of the Hammermen, but also the rights of the community at large, and making choice of one they would consider a tool to suit their own purposes. The Hammermen Incorporation highly disapprove and censure the *bias* and *partial* conduct of said junto, and consider the time near at hand when such a rotten system with its votaries will be swept down the broad stair. The Hammermen Incorporation are still proud to have it in their power to show their independence of said junto by sending their unanimous choice in a fit person to the Council to take his seat free and unchallengeable, and to take his share in managing with fidelity the public interests, viz., the said George Pentland of Fairfield."

At the election of 1824, the Hammermen made up their leet for councillor, with the names of George Pentland, Deacon, and Alexander M'Farlane of the Foundry, who had been Bailie some years before. When the leet was presented, the Magistrates refused to receive it because the name of the Deacon was on it. His term of office expired the following day, when a new election would take place. The Magistrates took high ground, and sought to exalt their authority. They demanded a sight of the books of the Incorporation, the names of the members, and the state of the funds; but none of their demands were attended to. The Incorporation had a memorial to Counsel prepared; but the Magistrates appeared in the Court of Session as pursuers, with a plea that the deacon's name rendered the leet illegal. The Hammermen engaged Mr. James Moncrieff and Mr. Andrew Skene, advocates. The Magistrates' pleas were repelled, and the case decided in favour of the Hammermen, the Magistrates paying the expenses.

Another contest with the Town Council arose in 1825. In the leet for bailie of that year the first name was George Pentland, the second George Gibb. Gibb was a well-known, frequently hilarious, smith, who wrought as a journeyman. Traditions of Gibb were familiar to a past generation; how the medal and chain of office were worn, not in the Magistrates' chair, but among boon convivial brethren. Some of these traditions have appeared in local literature. They need not be repeated, as they may not be true. Only this may be said: If they are true, they illustrate vividly the Magistrates' enmity to Deacon Pentland.

On the 4th August, 1829, Deacon Pentland's son George entered the Incorporation, aged 21. He and his father were put on the leet for bailie on the 5th October that year. The Magistrates elected the youth. The Incorporation next day elected his father as deacon, that he also might be in the Council, a terror to the Magistrates. In addition to electing him to be deacon, a gold chain that cost thirty-

eight pounds sterling was ordered for him to wear while in office. The steadfast support given to Mr. Pentland in his contest with the Magistrates was creditable to the Incorporation. That the Magistrates, under the reign of the "Beautiful Order," were capable of using their authority as they did shows how necessary it was to have the Burgh Reform Act of 1833, by which, to use the Hammermen's graphic figure, the "rotten system with its votaries" were "swept down the broad stair."







## CHAPTER XIII.

### The Incorporation's Meeting-Places, Clerks, and Deacons.

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#### MEETING-PLACES.

**I**T is noteworthy that it was not until 1741 that the Incorporation possessed a hall for their business meetings. In early times the meetings were most frequently held in the open air. In the sixteenth century it is recorded that the craftsmen met in the South Inch, in Drumhar, and "in the buriall,"<sup>1</sup> in January, as well as in May and June. The palatial monasteries and churches could not be put to so humane a use as to protect these citizens from the frosts of winter, when they met to consult on the affairs of the Craft, by which they lived. In the seventeenth century the clerks commenced their minutes with such notices, "Convenit in the South Inch, anent their affairs" (1610); "Chaptourlie convenit betwixt the butts in the Greyfriars" (1628); "in the Trades seat in the kirk;" "in Patrick Gow's dwelling-house" (1683); "in the West Kirk" (1684); "in the Guild seat" (1689); "in the Town Council-house" (1694). In the eighteenth century there were no out-door meetings. Shelter was found in various places, till, for convenience, a hall was provided.

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<sup>1</sup>The "buriall" was at the north and the east of the Old Church.

## CLERKS.

The Clerks who wrote the early minutes were generally the Craft's chaplains. About the time of the Reformation, several minutes were written by John Kynloch and James Davidsoun, both of whom we take to have been laymen, and to have been deacons. Thomas Burell, a priest, wrote the minutes before these two laymen, and is called "Sir." Some time after the Reformation he resumed the office of clerk, signing himself "notarius." He was succeeded by John Anderson (who in 1584 made the copy of the old book), the son of a freeman blacksmith, and was entered in the Incorporation as such. His clerkship extended from 1577 to 1609. He wrote the minutes with a fulness of detail, in striking contrast to several of his successors. John Davidson, "notarius," followed, whose last minute is dated 1649. On 4th October of that year, his son John made his first entry, recording the Michaelmas elections, and was in office till 1672. His grandson, Patrick Davidson, was Provost in 1702 and 1703, and took a kindly interest in the Incorporation. In 1710 he advanced 1000 merks to defend a law suit in the Court of Session, raised by the Convener Court to prevent the Deacon of the Hammermen taking his seat in Council, because the year after the Union he demitted office rather than swear the oath of abjuration. The Convener Court was unsuccessful, and had to pay the expenses. The Provost's family became extinct in his son, who died unmarried.

The next clerk was Walter Keir; then James Oliphant, Town Clerk, of the Gask family; then William Patton, Thomas Moncrieff, "nottar" (1712), Gilbert Gardiner, Thomas Moncrieff, Town Clerk. In 1726, George Miller, also Town Clerk, was elected, and held office till 1763. His son, Patrick, succeeded, but his connection with the Craft was abruptly sundered in 1766, when Andrew Davidson, locally known as "Black Wig," discharged the duties till 1813. Since then, George Christie, son of a freeman; David Malcolm, writer; Robert Macfarlane, Town Clerk, also son of a freeman; and James

Murray Honey have been clerks to the Incorporation ; and now David Keay, writer, discharges the duties of clerk in a way that becomes the son of a Hammerman.

## DEACONS.

The Deacons of whom there is record, are :—

Constantine Arthur, ... ..	1518
David Sched, ... ..	1519
John Thorskaill, ... ..	1520, 1521
Robert Lowdian, ... ..	1522
Robert Robertsoun, alias Wynram, <sup>1</sup> ... ..	1523, 1540
Dioneis Caveris, ... ..	1531, 1534, 1538
Andro Arther, ... ..	1532
Thomas Bryssoun, alias Bunten, <sup>2</sup> ... ..	1541, 1547, 1557
Andro Dogleiss, saddler, ... ..	1542
Gilbert Retray, ... ..	1543
James Beltan, ... ..	1544, 1552
David Kelour, ... ..	1545, 1546
John Kynloch, .. ...	1548, 1549, 1553
Alexander Andersoun, saddler, ... ..	1550
David Donaldsoun, ... ..	1551, 1553
William Young, <sup>3</sup> lorimer, ... ..	1556
Andro Brydie, saddler, .. ...	1558
James Davidsoun, lorimer, ... ..	1559, 1563, 1574, 1575, 1585, 1588
Patrick Inglis, saddler, ... ..	1560, 1564, 1565, 1570

<sup>1</sup>In the Council Records there is an ordinance by the Deacons of Crafts in an arbitration between Robert Robertsoun, *Decanus fabricorum*, and George Bow, brother of said art, ordaining that any craftsman who 'disobeys his Deacon, shall pay one stone of wax to St. John's altar, the like to his own altar, without forgiveness. In the Guild Book, 1546, there is this entry—"To Robert Winram for fee in keeping the temporalls of the kirk, and dicitin of the brasen wark, sl. 8s. 8d."

<sup>2</sup>In the Guild Book, date 1546, there is this entry—"Thomas Brisone *alias* Bunting, *faber ferrarius factus est burgensis et confrater gilde.*"

<sup>3</sup>In the Guild Book, of date 1556, there is a notice of a William Young, *faber ferrarius*, burgess and guild brother.

Robert Colbart, alias Edmistoun, ... ..	1561, 1577
David Forbes, saddler, ... ..	1566, 1574, 1575, 1579, 1580
Adam Denholme, goldsmith, ... ..	1567
David Horne, saddler, ... ..	1576, 1581
William Inglis, saddler, ... ..	1582, 1583, 1584, 1590, 1591, 1592
John Andersoun, ... ..	1586
John Ogilvy, saddler, 1593, 1594, 1598, 1599, 1600, 1603, 1606,	1616, 1626, 1627
John Forbes, saddler, ... ..	1597
Antony Maxtoun, ... ..	1601, 1602
Thomas Ramsay, <sup>1</sup> goldsmith, 1604, 1605, 1606, 1607, 1608, 1609,	1610, 1612, 1613, 1614
Alexander Forbes, ... ..	1610, 1611, 1615, 1617, 1620, 1621, 1623
John Flemyng, saddler, ... ..	1618, 1619
Robert Lithame, ... ..	1622, 1625, 1630, 1631, 1632, 1636
Patrick Gray, saddler, ... ..	1623, 1624
William Rey or Rea, saddler, ... ..	1628, 1629, 1640
George Fleming, .... ..	1633, 1634, 1635, 1639
John Maxtoun, ... ..	1637, 1638
David Smith, ... ..	1641, 1642, 1643
Henri Rollo or Rollok, saddler, ... ..	1644, 1645, 1646 <sup>2</sup> , 1647, 1664
John Chaip or Cheap, saddler, 1648, 1649, 1652, 1653, 1654, 1655,	1656, 1659
Oliver Forbes, ... ..	1650, 1651
Patrick Ramsay, ... ..	1657, 1658, 1660, 1661, 1662, 1663
Matthew Cheap, saddler, 1665, 1666, 1667, 1668, 1670, 1671, 1675	
Robert Gardiner, goldsmith, ... ..	1669, 1673, 1674

<sup>1</sup>In 1607 the Guild Book has a record of "Thomas Ramsay, *faber aurarius*," being made a Guild brother.

<sup>2</sup>The minute of election, 1646, reads—"In respect the maist pair of brethren are out of town be reason of the plague, the Deacon and office-bearers continued for another year."

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Patrick Gow, <sup>1</sup> blacksmith,	1676, 1677, 1678, 1680, 1681, 1682, 1683,	1684, 1685
John Smith, <sup>2</sup> gunsmith,	... .. 1679, 1689, 1690, 1691, 1692	
John Henry, <sup>3</sup> ..	... .. 1686, 1687, 1688	
Patrick Mackewen, blacksmith,	1693, 1694, 1695, 1696, 1697, 1698,	1699
James Taylor, blacksmith,	... .. 1700, 1701	
William Cargill, cutler,	... .. 1702, 1703, 1704	
Joseph Taylor, cutler,	1705, 1706, 1707, 1709, 1710, 1713, 1714	
	<i>(No Election in 1715.)</i>	
George Brown, pewterer,	... .. 1708	
Lawrence Reid, blacksmith,	1711, 1712, 1716 <sup>4</sup> , 1718, 1719, 1720	
James Gray, blacksmith,	... .. 1716, 1717	
Henry Graham,	... .. 1721, 1722	
Ninian Gray, coppersmith,	1723, 1726, 1727, 1729, 1730, 1731	1734, 1735
James Scott, blacksmith,	... .. 1724	
Andrew Hamilton, blacksmith,	... .. 1725, 1728	
James Cheap, saddler,	... .. 1732, 1733, 1738	
Patrick Campbell, coppersmith,	... .. 1736, 1737	
Patrick Hally or Halley, coppersmith,	1739, 1740, 1741, 1742, 1746,	1753, 1754
William Crie, Preses, <sup>5</sup>	... .. 1743, 1750	
William Crie, Deacon, blacksmith,	... .. 1744	

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<sup>1</sup> Deacon Gow was deprived of his office by order of the Privy Council in February, 1679, and John Smith held office till Michaelmas, and was again elected.

<sup>2</sup>The Guild Book of 1572 has a record of a John Smith, *faber ferrarius*, being made burgess "for haldyn of the townis artillery, and to be gunner to the schuting of the esmyn artillery quhen tyme requires."

<sup>3</sup>The Craft's minute of 1688 reads, "As he was nominat with the rest of the Magistrates, Towne Counsell, and Deacons the last year, be the King's Majestie he is continued be ane warrant of the Privie Counsell, as well as the rest, until his Majestie's farder pleasure be known."

<sup>4</sup> Lawrence Reid, elected Deacon in April, and again in October.

<sup>5</sup> On account of irregularities in the elections, there were no Deacons in these years.

(On account of Rebellion, no Election in 1745.)

Walter Marshall, saddler, ... ..	1747, 1748
James Gray, blacksmith, ... ..	1749
James Sim, blacksmith, ... ..	1751, 1752, 1755, 1756, 1757
David Gray, blacksmith, ... ..	1758
David Young, <sup>1</sup> coppersmith, ... ..	1759, 1760
John Shedden, blacksmith, ... ..	1761, 1768
William M'Vey, saddler, ... ..	1762, 1763, 1764
William Young, watchmaker, ... ..	1765
David Bisset, watchmaker, Preses ( <i>a disputed election</i> ), ...	1766
David Bisset, Deacon, ... ..	1767
David Moncrieff, blacksmith, ... ..	1769, 1770, 1779
James Chrystie, gunsmith, ... ..	1771, 1772
James Greig, watchmaker, ... ..	1773, 1774, 1775, 1776
Hugh Livingston, saddler, ... ..	1777, 1778
William Morris, blacksmith, ... ..	1780, 1781
John Gray, blacksmith, ... ..	1782, 1783
Robert Menzies, coppersmith, 1784, 1785, 1786, 1787, 1788, 1789,	1790
George Pentland, coachbuilder, ... ..	1791, 1792, 1793
James Christie, gunsmith, 1794, 1795, 1796, 1797, 1798, 1799	
William Square, blacksmith, ... ..	1800, 1801, 1802, 1803
James Douglas, coppersmith, ... ..	1804, 1805
William Ritchie, goldsmith, ... ..	1806, 1807, 1808
William Marshall, cutler, ... ..	1809, 1810, 1811, 1812
James Brown, coppersmith, ... ..	1813, 1814, 1815, 1816

<sup>1</sup>David Young filled the office of Trades Baillie in 1761 and 1765; then held a lease of a farm on Dupplin estate, and afterwards acted as a land surveyor. In 1785 he published a volume of *Essays on Agriculture*, and in 1788 another volume on the same subject. The essays are of interest as early efforts after scientific farming. They treat also of social questions, such as "The best method of preventing emigration," to prevent which he recommended the erection of villages, with from 2½ to 10 acres of land to each cottage, thereby to rear a robust, prosperous, and contented people.

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Neil Ferguson, saddler, ... ..	1817, 1818
George Pentland, second, coachbuilder, ...	1819, 1823, 1829
John Brown, saddler, ... ..	1820, 1821
Patrick Wallace, coachbuilder, ... ..	1822
William Hutchison, blacksmith, ... ..	1824, 1825, 1826
James Cant, watchmaker, ... ..	1827, 1828
Robert Greig, goldsmith, ... ..	1830, 1831
James H. Jackson, watchmaker, ... ..	1832
Robert Ancell, gunsmith, ... ..	1833, 1835, 1836, 1837
John Lindsay, plumber, ... ..	1834
Charles Shedden, watchmaker, ... ..	1838 to 1871
Charles Conacher, smith and farrier, ...	1872, 1873, 1874
David Mackie, plumber, ... ..	1875, 1876, 1877, 1878, 1879
Colin A. Hunt, nominally of the "blacksmith art," <sup>1</sup>	1880, 1881, 1882, 1883, 1884
John Stewart, nominally of the "smith and farrier art," <sup>1</sup>	1885, 1886, 1887, 1888



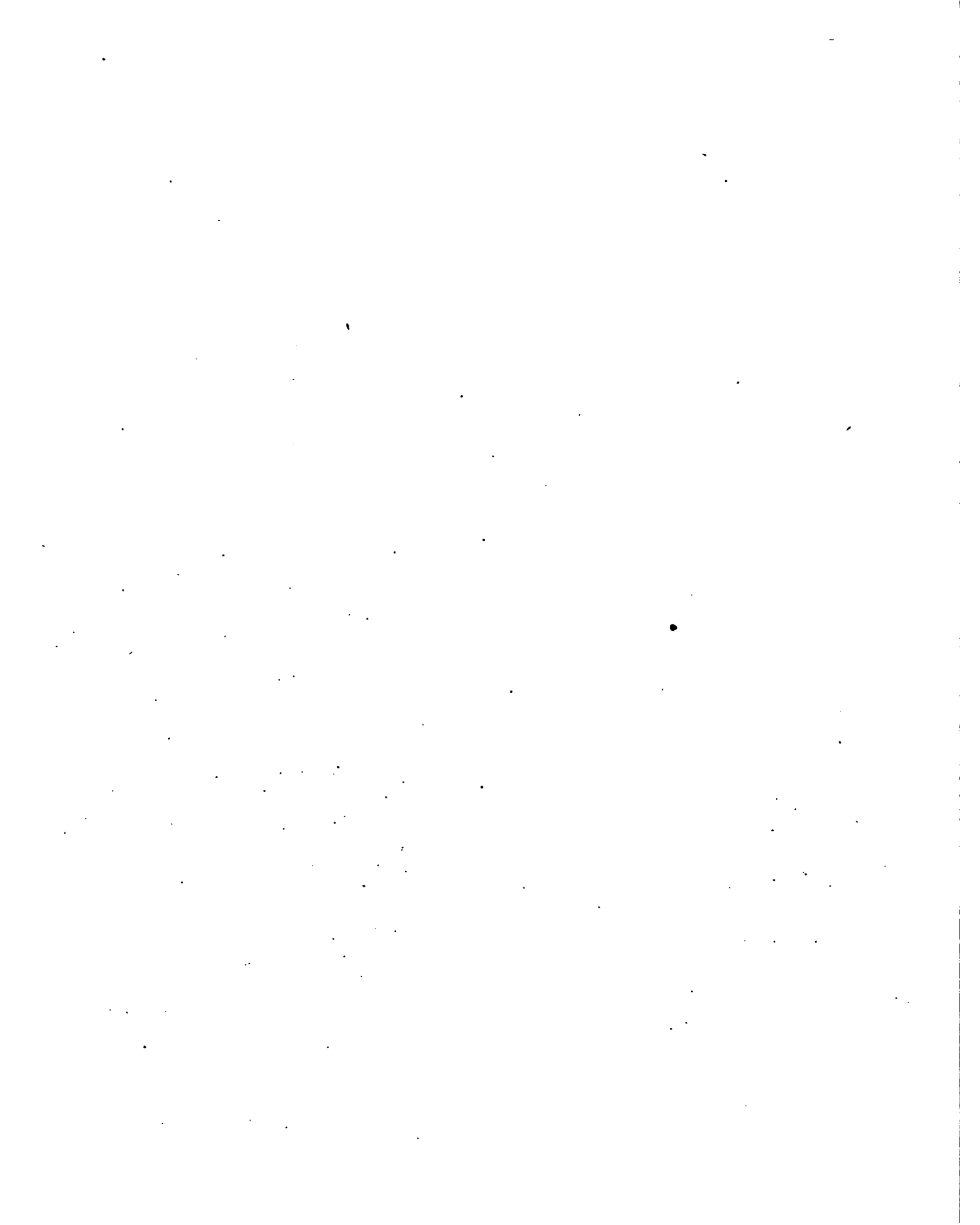

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<sup>1</sup>These were the "arts" of their predecessors, through whom they claimed a hereditary connection with the Incorporation.

*Erratum.*—On page cxx., for James Gray, Deacon, 1716-1717, read "John Gray, 1717."







The  
Hammermen  
Book.



The  
Hammermen  
Book.





I nteryt William Lander on  
 I pears as maister Jovine with  
 craft of the halmezm as omle  
 bndes and pearcheament  
 domini 27 loemzer William Jmt.  
 Sander deim for the tyme tyme

Craft for the tyme as pears ye fize of  
 1584 zero the lord increase the fayne of  
 with strength to draw into his gate

I le as I this have written with my hand  
 I can defend the honestie of yur bande  
 with life and year quier god do on me ease  
 I prayng to god to keep us from all  
 And als at length to bring us to his glorie  
 And to his emdome qd leste for ever more  
 I prayng to god that ever with good zernand  
 flaydome and cheatic wout dispone

William Lander with my Bai  
 one chmlene curle of y<sup>r</sup> band

## The Fly Leaf.

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**T**HIS BOOK is the oldest record of the Incorporation that remains. The first entry in it is dated 1518, and the last 1744. The Incorporation, believing that some light may be thrown on the social arrangements and local history of the Craftsmen of the City, have decided on printing the first fifty years of the minutes of their Craft. In writing these, the clerks have used a number of contractions; but, for easier reading, the contracted words are generally printed in full.

The obsolete forms of "ye" and "yat" are rendered "the" and "that," except in the copy of the writing by William Lauder on fly-leaf; "u" and "w" are used interchangeably.

At some period the Book has suffered from bad usage. Mice have eaten holes through several of its pages, but the paper is still good, and the earlier clerks have left fine specimens of their art. The boards in which it is bound are wood, covered with leather, now very dark. The four corners of each board are protected by brass plates, rivetted; a brass clasp holds the book tightly closed. On the centre of one of the boards is a brass plate, on which are engraven the crown and the hammer, the old insignia of the Craft. The leather has been elaborately embossed, but the designs and figures of animals, which once showed the taste of the binder, have become nearly imperceptible.

The Book itself was made in the year 1584; the minutes in it dating from 1518 to that year are copied out of "ye auld buik" by "Johne Andersoun, at command of ye hail Craft."



The maker of the Book was a member of the Craft. On the fly-leaf there is written in his own hand, in artistic caligraphy, this notice of his entry as master:—"Enterit William Lauder, burgess of Pearth, as maister joynit with Craft of the Halmermen as buike binder and pearcheament maker, anno domini 1583 yeirs. William Inglis, saidlair, Dekin for the tyme to the said Craft. At Pearth ye first of June, 1584 yeirs.

"The Lord increase the faythfull flok  
With strenth to draw into his yoke."

Then follow these lines—

"Lykeas, I this have writtin with my hand  
I sall defend the honestie of yat bande  
With lyfe and geir, qubill<sup>1</sup> God do on me call.  
Praying to God to keep wa frome all thrall,  
And als at length to bring wa to his gloir  
Unto his kingdome qlk lestis for evermoir.  
Wissing to God, that ever with yow remane  
Fayth, houp, and cheratie, without disdane.

"WILLIAM LAUDER, with my hand."

Another hand, probably near the time, has written below Lauder's signature—"ane churlene carle of ye band."

The bookbinder who wrote these lines gives evidence of having received a good education. The Grammar School of Perth was famous in the 16th century. Professor Cosmo Innes, in his "Scotland in the Middle Ages," observes that a large proportion of the scholars must have consisted of the burgher and peasant class. The Hammermen Book before the Reformation shows that very few of the masters could write their names; but towards the end of the century the signatures of several of them are quite clerkly.

<sup>1</sup>Until.

On the inner side of the fly-leaf, the clerk who copied "the auld buik" has a metrical address to the "brether." It runs as follows:—

"To his brether the Hammermen of the Burgh of Perth, J. A. desyrit grace and pace from God to continew for evir."

"The Lord bliss all the cumpanie  
With sincere luf and cheretie,  
Prayand the Lord Omnipotent  
That we him serve with trew intent  
Quhill we ar heir leifand with lyfe,  
He will us keip frome sturt and stryfe.  
And efter this lyfe endit be  
To ryng<sup>1</sup> with him eternalie.

"Requesting yow, my brether all,  
Baith gret and sma' in generall,  
That ye will attentive eir<sup>2</sup>  
Consider your statuttis and leir,<sup>3</sup>  
Set down into this prettie buik,  
As mirrou quhairin ye suld luik,  
Maid be antient men of auld.  
Quha keipit thame trew and effald.<sup>4</sup>

"Deayrand yow to do the same  
To your gret honour and gret fame,  
Quha sall be callit thair progenie,  
Followand thair futsteppis verelie,  
In wark, in word, and in thair deid,  
Than of gret God ye sall haif meid<sup>5</sup>  
To your praise everlastinglie,  
And lawde of your posteritie.

"Quhairfor as now pres gif ye can  
Keipand your place callit the man,<sup>6</sup>  
And nocht to suffer yowr statuttis auld

<sup>1</sup>Reign. <sup>2</sup>Early. <sup>3</sup>Learn. <sup>4</sup>Ane fald; singleness of purpose. <sup>5</sup>Reward.  
<sup>6</sup>Quit yourselves like men.

Be brokin ; be ony dar be sa baukd,  
 Bot punishit let thame be thairfoir,  
 Quhat stait he be baith less and moir,  
 Mercy to thame that will repent  
 And justice to utheris with torment.

"Quha malicialie ganestandis  
 Your statuttis maid be your commandis,  
 And will nocht thame obey aycht,  
 Let thame be punishit in your sycht.  
 Swa<sup>1</sup> utheris sall exampill tak.  
 And of your statuttis na moking mak;  
 Than sall ye be-haldin men rycht vyse<sup>2</sup>  
 And praysit syne<sup>3</sup> with mony syse.<sup>4</sup>

"No moir as now bot haif gude nycht.  
 Gif I haif spokin that is nocht rycht,  
 I am content it be amendit  
 This schort rayment, for now I endit.<sup>5</sup>  
 Prayand yow in gude part tak it :  
 For weill I wat it will be lakit.<sup>6</sup>  
 And of sic thingis I haif no use,<sup>7</sup>  
 Quharfor, I pray yow me excuse.

finis

"J. ANDERSON."

The same hand has written—

"To the Lord, be all glour,  
 For now and evir moir,  
 Amen. I say for me,  
 God, grant us cherecie."

<sup>1</sup>So. <sup>2</sup>Wise. <sup>3</sup>Afterwards. <sup>4</sup>Tributes of praise. <sup>5</sup>Stop. <sup>6</sup>Deficient. <sup>7</sup>No practice.



The  
**Hammermen Book.**



THE EXTRACT OF THE HAMMERMENIS BUIK, extractit furth of  
their Auld Buik of the dait 1518 yeris, Constantine  
Arthur being Dekyn for the tyme, of the statutis and  
ordinances thairin contenit.

The just copie of the Auld Buik as followis. Wreting be  
Johne Andersoun, at command of the hail Craft.

**T**HE twentietwa day of Aprile the yeir of God ane thowsand  
fyve hundreth and aughtene yeris. The Dekyn and hail  
brether of ye foirsaid Hammermen Craft hes devysit, com-  
mandit and ordenit, devysis, commandis and ordenis, That in tyme  
cuming, that quhat maister or brether of Craft ressetts or fies ane  
uthir mannis servand, ethir prenteis or feall,<sup>1</sup> and giffis him ony wark  
or lawbour without that he be dischairgit of his maister quhome to  
he was feall or prenteis, and leif askit at him, or quha that takis ane  
uthir man's boith over his haid without his leif, or that hychtis him in  
till his mail.<sup>2</sup> And attour that thair sall be na brether sending to

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<sup>1</sup>Hired workman. <sup>2</sup>Hychtis mail—Raises rent.

wark that ane uther hes tane under hand to wirk, nor sall tak or call upone ony maner of merchand furth of his brotheris and nychtbours boith to come to his, without he come of his awin fre will. And sall not intromet with the geir that he hes bocht or yit maid condition of, quhill that he be dischairgit. We ordein all with ane consent and assent that quhat brother or maister beis found culpable or giltie in ony of thir poyntts in the premisses as said is, that he sall pay ane stene of walx<sup>1</sup> onforgiffin within fifteen days to Sanct Eloyis lycht. And this we ordenit and ordenis and makis to be knawin to stand in all tyme cuming.

THE PLAYARIS ON CORPUS CHRISTIE DAY, AND QUHAT MONEY SALL  
BE PAYT TILL THAME—THAT IS TO SAY :

Item in primis till Adam—vjd<sup>2</sup>; and Eva—vjd. Sanct Eloy—vjd. The Marmadin—viijd<sup>2</sup>. The Devill—viijd; His Man—iiijd. The Angell and the clerik—vjd. Sanct Erasmus—viijd. The Cord-drawer—viijd. The King—xijd. The thre Tormentours, iijs. The best baner [bearer]—xijd. The uthir [banner bearer]—vjd. The stule berer and the harnes—vd. The Devill's Chepman—viijd. Till Robert Hart for vestiment—iiijd. Item for [blank in MS]—ijjd. Item to the menstrell—ijs. Subscryvit be

CONSTANTINE ARTHUR, Dekyn.

The xi day of Jull.

The Dekyn and maisteris and all the brether of the Craft hes ordenit and commandit that in tymes cuming fra the daft of this present wret that thair sall be na prenteis tane in till this Craft in tyme cuming for the gude of the Craft and honour of Sanct Eloy, bot he sall pay twa marks and ane half, and till his upset sex markis. And gif the upsetter be ane outman he sall pay sex markis, and not to be set to wark untill the Dekyn be satisfeit of ony prenteis.

<sup>1</sup>Wax. <sup>2</sup>Money is entered in Roman numerals, thus—vjd, sd.; viijd, sd.

Item ressavit that samyn day in till the Inche, <sup>1</sup>	...	...	xxxvs.
Item ressavit upone Sanct Erasmus day,	...	...	xijs.
Item ressavit upone Sanct Tobits day,	...	...	xxviijd.
Item ressavit fra Robert Lowdien of brod <sup>2</sup> silver,	...	...	xijd½.
Item fra Moreis,	...	...	iijs.
Item fra Johne Lowdien,	...	...	xxvid.
Item fra David Kelour,	...	...	iijs. ijd.
Item fra Williame Hudsoun,	...	...	xxixd.
Item ressavit of brodis silver <sup>3</sup> upone Midsomer day, <sup>4</sup>	...	...	xlis.
Item ressavit upon Sanct Eloyis day <sup>5</sup> in till the kirk,	...	...	xliijs.
Item ressavit upone Sanct F——as day,	...	...	iijs. ijd.
Item ressavit fra Findlay Goldsmyth for his prenteis,	...	...	xxs.
Item ressavit of Sanct Eloyis stok in the kirk,	...	...	iijs. ixd.

**The xij day of Maij.**

Item giffin for brokin silver <sup>6</sup> to the relict veyand <sup>7</sup> vi. unce and ane half, the sowme of	...	...	iiijlis. xs. viijd.
Item giffin till Findlay Goldsmyth,	...	...	xxs.
Item giffin in till the Kirk upone Sanct Erasmus day,	...	...	iijs. iiijd.
Item giffin for ganging with the broddis at Midsomer,	...	...	iijs. vid.
Item till our awin cheplan sanctaris of the queir servand of the kirk upone Sanct Eloyis day,	...	...	vijs.
Item for valx <sup>8</sup> againe Sanct Eloyis day and the making of it,	...	...	...xls. ijd less.
Item giffin till Sir <sup>9</sup> Johne Fargissoun,	...	...	iiijs. iiijd.
Item for the bwik,	...	...	ijs.
Item to the playaris upone Corpus Christie day in all thingis, Comptit and recknit of all things,	...	...	xvs. xxis.
Awand and restand to the Dekyn,	...	...	vd.

<sup>1</sup>South Inch, the meeting place of the craft. <sup>2</sup>Board; wooden dish for collecting money.

<sup>3</sup>Money collected with the boards. <sup>4</sup>24th June, <sup>5</sup>1st December.

<sup>6</sup>Pieces of silver to make some ornament to the relict, for making which, we presume, Findlay Goldsmyth got 20s.

<sup>7</sup>Weighing. <sup>8</sup>Wax. <sup>9</sup>"Sir" is the title of a priest—one of the "Pope's Knights."

## Decimo Julii.

Item deliverit to Sir Robert Sched, ... ..	xiijs. iiijd.
Item deliverit for ane instrument upone the Relik, Vyne,	iiijd.
Item for ane pound of thair part, ... ..	iijs.
Item ressavit of brod silver fra Williame Walteir, ...	xxviijd.
Item ressavit fra Williame Stowp, ... ..	xxviijd.
Item ressavit fra the potter, ... ..	xxviijd.
Item ressavit fra Thome Donaldsoun of brod silver, ...	xviijd.
Item ressavit fra Johne Kynloch, ... ..	xxvd½.
Item ressavit upone Lambes day, <sup>1</sup> ... ..	xvid.
Item ressavit fra ane gentillman in offerand, ... ..	iiijd.
Item ressavit fra David Lorimer, ... ..	xviijd.
Item ressavit fra David Smyth, ... ..	xiiijd.
Item ressavit fra Neillie Smyth, ... ..	xxvid.
Item ressavit fra Thome Galloway of brod silver, ...	viijd.
Item ressavit upon Sanct Johnes day in hervest, <sup>2</sup> ...	vid.
Item ressavit fra Peter Lorimer, ... ..	vd½.
Item ressavit fra Andro McKendell of brod silver, ...	iiijd.
Item ressavit fra Thomas Saidler of brod silver, ...	vijd.
Item ressavit fra Dame, ... ..	vd.
Item ressavit fra Wy—— ... ..	xd.
Item ressavit fra James Beltan, ... ..	vd.
Item ressavit fra Johne Scot upon Sanct Lukis day, <sup>3</sup> ...	xd.
Item ressavit fra Williame Kynloch, ... ..	vd½.
Item ressavit fra Coventre and Johne Scot of fre silver at Fowlis, ... ..	xixd.

<sup>1</sup>Lambes Day. This name looks as if it referred to a custom observed at the Cathedral of York of bringing a lamb as an offering on 1st August. On that day in Pagan times a festival was kept for the first fruits of the harvest. Christians continued the festival. It was known as Loafmas Day, from a loaf being a usual offering at Church—now called Lammas.

<sup>2</sup>The 29th August: the day on which John the Baptist's head was presented to a lady, called his "decollation day."

<sup>3</sup>St. Luke the Evangelist's Day, 18th October; patron of painters.

Item ressavit fra Andro Peirsoun, ... ..	vijd.
Item ressavit fra David Saidler of brod silver, ... ..	vijd½.
Item ressavit fra Andro Fernie, ... ..	vid.
Item ressavit fra Johne Balhingrie of brod silver, ... ..	iiijd.
Item ressavit fra Thome Cowp, ... ..	vijd.
Item ressavit at Anderames fra Coventrie, ... ..	vijd.
Item ressavit fra James Hudsoun, ... ..	vid.
Item ressavit upone Sanct Eloyis day in the kirk, ... ..	xxv. vijd.
Item ressavit fra Sir Andro Trippis of piple service, ... ..	ijs.
Item ressavit furth of Triduanis stok, ... ..	xxd.
Item ressavit fra Johne Scot, ... ..	xxviijd.
Item deliverit the queirstaris that sang mess on Sanct Eloyis day in the Kirk, ... ..	iijs.
Item till Sir Robert for his service upon Sanct Triduanis and Sanct Eloyis day, ... ..	xliiijd.
Item till the Cheplanis that said mess in the morning, ... ..	xvid.
Item to Neill Gilbert and Hart for thair service, ... ..	xijd.
Item till Sir Williame Davidsoun for twa torchis, ane roll twa pritalls and Impis, <sup>1</sup> ... ..	xxs.
Item for quhyt candill ... ..	vid.
Item to the pure <sup>2</sup> folkes, ... ..	iiijd.
Item ressavit fra Thome Young, ... ..	xls.
Item till Galloway deliverit, ... ..	xiiijs.
Item to the clerk, ... ..	vs.
Item to the torcheis ... ..	xvijs.

Ultimo Januarii comptit and reknit of all comptis bygane to the dait of this present wret, dischairgit.

CONSTANTYNE ARTHUR.

Anno Dni millesimo Vc xix yrs mens Vero maii penultimo.

David Sched, Dekyn pro anno instant.

<sup>1</sup>Various lights for church service. <sup>2</sup>Poor.



Item ressavit fra Johne Duram the Setterday followand the dait above wreting of brod silver, ... ..	vd.
Item the nixt Setterday ressavit fra Thomas Saidlair, ...	xviij $\frac{1}{2}$ .
Item ressavit fra Andro MacKewen, ... ..	viiij $\frac{1}{2}$ .
Item fra Thomas Cowp, ... ..	xvd.
Item ressavit fra Johne Tailyeour, ... ..	xviiij $\frac{1}{2}$ .
Item fra Andro Kelour, ... ..	xviiij $\frac{1}{2}$ .
Item fra Robert Lowdien ... ..	xixd.
Item fra Moreis, ... ..	xiiij $\frac{1}{2}$ .
Item fra Johne Lowdien, ... ..	xvd.
Item fra David Man, ... ..	xid.
Item fra Williame Hudsoun, ... ..	iiij $\frac{1}{2}$ .
Item fra Johne Thorskaill, ... ..	xijd.
Item fra Andro Arther, ... ..	xvjd $\frac{1}{2}$ .
Item fra Thome Donaldsoun, ... ..	id $\frac{1}{2}$ .
Item fra Johne Kynloch, ... ..	viiij $\frac{1}{2}$ .
Item fra David Lorimer, ... ..	vijd.
Item fra James Sched, ... ..	xiiij $\frac{1}{2}$ .
Item fra Neill Smyth, ... ..	ixd $\frac{1}{2}$ .
Item fra Peter Lorimer, ... ..	xd.
Item fra Andro MacKewen, ... ..	vid.
Item fra Thomas Saidlair, ... ..	ijd $\frac{1}{2}$ .
Item fra Robt. Robertsoun, ... ..	xid.
Item fra Johne Duram, ... ..	ixd $\frac{1}{2}$ .
Item fra Williame Kynloch, ... ..	vijd.
Item fra Andro Peirsoun, ... ..	iiij $\frac{1}{2}$ .
Item fra myself, ... ..	vd.
Item fra Andro Fernie, ... ..	iiij $\frac{1}{2}$ .
Item fra Thomas Cowp, ... ..	vd $\frac{1}{2}$ .
Item fra Crafurd. ... ..	vid.
Item fra John Tailyeour, ... ..	ixd.
Item fra Andro Kelour, ... ..	xiiij $\frac{1}{2}$ .

Item fra Andro Lowdian, ... ..	xxid.
Item fra Moreis Smyth, ... ..	xxxiiijd.
Item fra John Lowdian, ... ..	iijs. vid.
Item fra David Mann, ... ..	xxd.
Item fra William Hudsoun, ... ..	xijd.
Item fra John Thorskaill, ... ..	xijd.
Item Andro Arther, ... ..	xid.
Item Dunken Potter, ... ..	vijd.
Item fra Thomas Donaldsoun, ... ..	ixd.
Item fra Johne Smyth, ... ..	vijd.
Item fra John Kynloch, ... ..	vd½.
Item fra David Lorimer, ... ..	ixd½.
Item fra Neill Smyth, ... ..	xijd.
Item fra ———, ... ..	xxd.

Summa, xlvijjs. iijd½.

Ressavit alsua in this yeir with the broddis in tymes of Midsomer  
and Andersmess markatts :—

Item in the first, gottin with four broddis on Midsomer day last bypast in the market and on the morne of fre silver, ... ..	xxvis.
Item gottin with ane brod in the market on the morne and Sanct Eloyis day of fre silver, ... ..	iiijjs. id.
Item gottin ane Sanctis day in harvest of fre silver, ... ..	—————
Item gottin on Andersmess <sup>1</sup> evyn and the morne in the market and on Sanct Eloyis day <sup>2</sup> on the morne of fre silver, ... ..	iiijjs.

And alsua gottin with the brod, the outmarkets :—

Item in the first, gottin in Dunkell on Sanct Comes day, <sup>3</sup>	xxiijd.
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<sup>1</sup>November 30th. <sup>2</sup>December 1st.

<sup>3</sup>St. Comes (St. Columba), founder and first Abbot of Iona, and chief of the early missionaries to the people in the West and North of Scotland. His day is 9th June, having died on that day in 597 A.D.

Item at Michaelmes <sup>1</sup> fair gottin with the brod of fre silver,	xxiiijd.
Item the Market of Donyng of fre silver, ... ..	vijd.
Item the fair of Kynross with the brod, ... ..	xvid.
Item in Fowlis at the market gottin with the brod, ... ..	xxvid.
Item gottin at Sanct Patriks market with the brod, ... ..	xiiijd.
Item ressavit fra Sir Andro Trippis of pirlle silver, ... ..	xiiijd.
Summa, xlvs. iiid $\frac{1}{2}$ . [The exact sum entered is 44s. 1d.]	

Gottin with the Brod in the Kirk on our patronis dayis in this  
yeir instant :—

Item in the first on Sanct Eloyis day in the kirk with the brod, ... ..	xixa. vid.
Item on Sanct Erasmus <sup>2</sup> day in the kirk, ... ..	iiij s.
Item on Sanct Sereffis <sup>3</sup> day with the brod in the kirk,	vis.
Item on Sanct Tridualis day with the brod in the kirk of fre silver, ... ..	viijs.
Item on Sanct Eloyis <sup>4</sup> day the morne efter Andersames day gottin in the kirk of fre silver, ... ..	xixa.

<sup>1</sup>29th September. The festival day of St. Michael and all the Angels. At Michaelmas, when these spiritual guardians of men were fited, the local but real guardians—the magistrates—were elected. St. Michael both in Scripture and story is famed as a martial prince. In the middle ages he was represented as bearing a banner hanging from a cross; and the buckler which he bore in his war with Lucifer in heaven was long exhibited in a church in Normandy.

<sup>2</sup>St. Erasmus, a martyr of the 4th century, whose festival day was 2nd June. One of the services he was held able to render, in old times, was to cure the colic.

<sup>3</sup>St. Servanus (St. Serf), an early teacher of Christianity. His name is connected with Culross and Lochleven; famous as a worker of miracles; cured the blind, lame, and dumb; killed a ferocious dragon, which at Dunning destroyed men and cattle; frightened the devil by his touch; convicted a thief who had stolen a sheep and eaten it, by causing the sheep to bleat in the thief's throat. His day is 20th April.

<sup>4</sup>St. Eligius, Bishop of Noyon, died 659 A.D. His festival is on December 1st. He was a cunning worker in metals before he entered the church, and has been honoured as the patron of smiths over Europe. Where companies of smiths had an altar, it was dedicated to St. Eloy. His image with the craft symbols of the crown and hammer, and usually bearing some finished piece of work, stood at the altar. Sir David Lindsay represents the image as he saw it in the churches, thus—

" Sanct Eloye he doith staitly stand  
Ane new horse shoo in tyll his hand."—Vol. 1, p. 311.

Item on Sanct Kessoun's day in the kirk with the brod of fre silver, ... ..	iiijs.
Item gottin on Gud Fryday at the alter with the relik of fre silver, ... ..	xis. ijd.
Item takin furth of the stok at the alter that samyn day,	xiiijd.
Item befor takin furth of the samyn stok, ... ..	xxd.
Item ressavit fra Johne Lowdian of annuel, ... ..	vis. viijd.
Summa, iiijlis. xiiijd.	

And alsua ressavit in this instant yeir of upsetts and prenteschapis:—

Item in primis fra David Kelour's man of his upsett,	v. marks.
Item fra Williame Kynloch's prenteis, ... ..	ii. marks.
Item ressavit fra Thomas Young of remains of his both upsett, ... ..	xxs.
Item ressavit fra Andro Caskyn, ... ..	xxs.
Summa, vjlis. xiijs. iiijd.	

Item in pirls silver fra Andro McKewen, ... ..	iiijs. vd½.
Item ressavit fra Andro Fernie, ... ..	xijd.
Item fra Neill Smyth, ... ..	xxijd.
Item fra Johne Thorskaill ... ..	iijs. ijd.
Summa, xs. iiijd½. (10s. 5½d.)	
Summa totalis compositi, iiijs. vd½.	

The penult day of yeir of God Jai Vc xx yeris comptit and reknit the Dekin and craft, and the compt above wretin dischairgit. And restand of fre silver in the box, the Vitsounday mark of annuel payt to the cheplen, iiij marks iiijs. vid. with ane pound of wax deliverit to the craft. And vi. marks lyand upone Andro Kelour's study, for ane half mark of annuel to be payt yeirlie to the craft ay and quhill that the said vi. marks be deliverit to them agane.

Anno Dni millesimo Vc. xx.

**The second day of June.**

Item ressavit fra Andro McKewen of his brod silver, ... xvijj.

**The third day of June.**

Item procurit in the kirk upone Sanct Erasmus day, ... vijs.

**The nynt day of June.**

Item ressavit fra Thomas Saidlair of his brod silver, ... xiiij.

**The xij day of June.**

Item gadderit about the town to furneis' the play afoir  
the procession, ... .. vs. viij.

**The xxiiij day of June.**

Item ressavit and procurit in the kirk upone the transla-  
tioun day of Sanct Eloy, ... .. xviijs. fre.

**The x day of June.**

Item ressavit fra the Dekyn of his brod silver, ... ijs.

**The xxvi day of June.**

Item procurit in the market be the broddis, ... ..xxviijs. vijd.

**The first day of July.**

Item ressavit fra James Beltan of his brod silver, ... xxixd $\frac{1}{2}$ .

Item procurit on Sanct Sereffis day in the kirk, ... vs. vid.

Item ressavit fra John Lowdian, ... .. xld.

Item ressavit fra Andro Kelour, ... .. xld.

Summa, iijlis. xviiiis. vid $\frac{1}{2}$ .

The compt above wretin comptit and reknit, dischairgit and allowit  
the sext of July.

Item to Sir Robert Ronaldsoun for the copie of the  
summonds and for the wreting of the procuration  
and his sell to it, ... .. xvid.

Item to Davidsoun for the copie of the inventour with the cytacioune, ... ..	iiijd.
Item to Kyttie Quhyt for the banner mending in David Saidlair's tyme, and now of the new, ... ..	viijd.
Item to maister Johne Spens at tweyss, <sup>1</sup> ... ..	iijs.
Item for ane letter of summounds, ... ..	xxxd.
Item for half ane pound of walx makyng on the prik <sup>2</sup> and for ane roll making, ... ..	xxixd.
Item for ane instrument on Corpus Christie day at evin,	iiijd.
Item for braid and vyne, ... ..	iiijd
Item for the leasing of the rest of the smyddie coll, ...	xijd.
Item for Sanct Erasmus cord, ... ..	iijd.

Summa, xxixs. iijd.

Summa of the compt above wreting dischairgit and allowit.

Item deliverit to Thome Dochglie for his passing to Sanct Androis, ... ..	vs.
Item deliverit of the weik's penny, ... ..	ijs.
To maister John Spens for his fee, ... ..	-----
Item to bring hame the commissioun, ... ..	ijs.
Item to Andro Scot, ... ..	xvid.
Item for ane poynt <sup>3</sup> of vyne, ... ..	viijd.
Item to Sir Thomas Paule for the artikles of the com- missioun, ... ..	vs.
Item for the production of the commissioun to the clerkis,	vis.
Item to Andro Blyndseill for ane bill of complaint wryting to the pryour of Scone, and twa uther bills, ..	xvid.
Item for twa horsis feis to Sanct Androis, ..	vs.
Item to our expensis and to Mr. Johne Spens' discohnc, <sup>4</sup>	ixs.

<sup>1</sup>At two times. <sup>2</sup>A skewer or spike. <sup>3</sup>Pint. <sup>4</sup>Disjune—breakfast.

Item quhen Maister John Spens was in this town into vyne, ... ..	vis.
Item to Thome Dowchlye, ... ..	vs.
Item for the clathis weshing, ... ..	vid.
Item to Thome Gardiner for half ane pound of Impis awand, ... ..	xxvd.
Item to Thome Dowchlye, ... ..	ijs.
Item to Kyttie Quhyt for the claithe mending, ...	iiijd.

All the compt above wretting allowit and dischairgit.

The Craft awand the Dekyn xijs. ixd.

Deliverance.

Item to Andro Scot, ... ..	xis.
Item for V quarteris of lyning claith <sup>1</sup> to be ane pokeit to the chellia, <sup>2</sup> and hand towells, and for the making of thame, ... ..	xxd.
Item to Thome Dowchlye, ... ..	iijs.
Item to Sir Robert Ronaldsoun, ... ..	iiijd.
For the copie of the inventour with the cytacioune, ...	—
Item to Sir John Fargyssoun, ... ..	xld.
Item to Andro Blyndseill for the copie of the transsumpt, <sup>3</sup>	iijs.
Item to Williame Hudsoun for the chelleis almorie, <sup>4</sup> ...	ijs.
Item for ane Key to the Boiss lock of the almorie, ...	xijd.
Item deliverit to Mr. Johne Spens at twa tymes, ...	vis.
Item for candill at Andersmes, ... ..	vid.
Item for candill to the sterne, <sup>5</sup> ... ..	iijd.
Item to Duchlie for sindrie tymes passing to Sanct Androis, ... ..	ijs.
Item for ane quarter of ane pound of walx to Sir Robert Kelour, ... ..	xiijd.

<sup>1</sup>Linen cloth. <sup>2</sup>Chalice—Communion Cup. <sup>3</sup>Copy of legal document.

<sup>4</sup>A press to hold the chalice. <sup>5</sup>Star.

Item till Maister John Spens, ... ..	vs.
Item for inventour with acceptation, ... ..	ijs.
Item to the Dekynis expensis and Sir Robert Kelours,	xijs. ijd.
Item to Thome Gardiner for four torchis making, ...	xxxvd.
Item for twa half pound of walx and the making, ...	iiijs. id.
Item for twa pound of walx, .. ... ..	viijs.
Item for the commissioun, ... ..	ijs.
Item to Sir Thomas Paule for the examin in the witness and the depositionis of the samyn, ... ..	xxviijd.
Item for the production of the samyn in Sanct Androis,	ijs.
Item till Maister John Spens, ... ..	ijs.
Item till Thome Dowchlie, ... ..	iiijs.
Item till Sir Robert Saidlair, ... ..	vis. viijd.
Item for my hors cost to Sanct Androis, and my awin expensis and Constantines, and till our procurators collationis, <sup>1</sup> ... ..	xvijs.
Item to Sir Robert Saidlair upone Sanct Eloyis day, ...	viijd.
Item for ane bill of complaint making in Sanct Androis,	xvid.
Item till Constantine Arthur and Sir Robert Kelour for their horsis cost and expensis in Sanct Androis, ...	xxis.
Item till Constantine Arthur for the staitis giffin of the annuels and for his travell to Sanct Androis at the command of the Craft, ... ..	xxs.
Item for ane salmoud fysche till maister John Spens, ...	xld.
Item for viij instruments taking and notes upone Sir Robert Saidlair sundrie tymes, ... ..	viiij plaks.
Item for candill upon Chyris <sup>2</sup> Thursday in the kirk, ...	iiiijd.
Item for oile to ye starne, ... ..	iiijs.

<sup>1</sup>Consultations. <sup>2</sup>Chyris; in Old English, Shere Thursday, also called Holy Thursday, and Maundy Thursday—the day before Good Friday. Some people pretend to imitate Christ by washing the feet of paupers on that day. The Queen on Maundy Thursday gives alms or "maunds" to as many poor people as her years are.



Item for the sterne mending and the chandelars, I refer to your awin will, ... ..	—
Item in Andro Bunchis Tavern with the men of Sanct Androis, ... ..	iiijs. vid.
Item for the making of twa gret candill new ... ..	viijd.
Item for the making of a torche, ... ..	ixd.
Item for thre half pounds of walk and the making, ... ..	vis. iiijd.
Item deliverit to ane fallow for bringing hame ane bill fra Maister Johnne Spens to advertieis the Craft that the sentence was giffin, ... ..	iiijd.
Comptit and reknit on Sanct Barnabane <sup>1</sup> day, the Dekyn and the Craft in the Inche, the comptis off befor dischairgit and restand and put in the box, ... ..	
	iijs.
Item procurit be the Dekyn in the kirk on the morne eftir Midsomer day of fre silver, ... ..	xiijs. iiijd.
Item on Sanct Serffis day in the kirk of fre silver, ... ..	iiijs. viijd.
Item procurit on Sanct Tridwallis day <sup>2</sup> in the kirk of fre silver, ... ..	viijs.
Item procurit on Sanct Eloyis day the morne eftir Andersmes day in the kirk of fre silver, the mess braid and vyne <sup>3</sup> , the chaplene and all uthir dewteis entred and payt, ... ..	xvjs.

<sup>1</sup>Barnabane (Barnaby)—St. Barnabas, the companion of the Apostle Paul, a native of Cyprus and a Levite. His "day," the 11th June, is still observed in the English Church. According to the Old Style, this festival was on the longest day, and probably in recognition of that, the clergy on it wore in church garlands of roses and woodruff.

<sup>2</sup>28th October.—Sir David Lindsay says that in the churches of his time, (vol. 1, p. 811),

" Sanct Tredwell there may be sene,  
quhillk on ane prik hath both hir eise."

The function of this holy woman was to cure sore eyes. Sir David represents the diseased as coming to "St. Tredwell to mend thair eise."

<sup>3</sup>Bread and wine for mass.

Item ressavit fra John Kynloch of this yeres excrestes  
of the yairds, ... .. iiijs.

Comptit and reknit the tent day of December,  
the Dekyn and the Craft in the Inche, and  
the compt above wreting dischairgit.

Item procurit in the kirk on Sanct MacKessounis day, xxviijd.  
Item gottin on Gud Fryday in the kirk with the relik, vs.

The deliverance deliverit be the Dekyn, Johne Thorskaill.

Anno Dni millesimo Vc. xxi.

Item in primis deliverit to thre men that geid with the  
Provest at Midsomer about the toun, ... .. vis.

Item deliverit to our chaplene for annuell that is  
ounfoundit<sup>1</sup> and for braid and vyne at Midsomer, ... viijs. iiijd.

Item till ane boit resting, ... .. vd.

Item deliverit for half ane pound of walx and the making, ijs.

Item in Sanct Annis chapell<sup>2</sup> anent the contract betuix  
our chaplen and us in instrumentts, ... .. xxd.

Item upone Sanct Tridwall evyn for walx to the alter, ijs.

Item to ane fallow that bure the copie of the endentour  
to Sanct Androis, ... .. xvid.

Item gifin for twa pair of gluffis to Maister Johne Spens, xijd.

Item for ane commission to prief<sup>3</sup> our arlis<sup>4</sup>, ... .. ijs.

Item gifin to our chaplen for wreting of the comptis and  
weshing of the clathis at this tyme eftir the contract, vijs.

Item gifin to ane fallow that brocht ane bill fra Mr.  
Johne Spens to the Craft, ... .. iiijd.

<sup>1</sup>This payment is probably in addition to the annual from the endowment of the Altar.

<sup>2</sup>The lane known as "St. Ann's" marks where that chapel stood, to the south of St. John's Church. <sup>3</sup>Prove. <sup>4</sup>Pledges.

Item giffin to Andro Scot of quhat wes awand him, ...	iiijs.
Comptit and reknit the x day of December, the Dekyn and the Craft, and all comptis dischairgit and restand awand to the Dekyn, ... ..	vijd.
Comptit and reknit the xi day of Junii, Johne Thorskail, Dekyn, and all comptis in his tyme ressavit be the Craft on the South Inche and dischairgit to the dait of this wret.	
<b>The xi day of Junii the yeir of God Jm Yc xxii.</b>	
The qlk day chosin be the Craft Dekyn for this yeir instant, Robert Lowdian ; and compositour to dispone of the Sanctis geir to the weilfair of the alter for this said yeir.	
Item deliverit be the Dekyn to the said compositour, <sup>1</sup> ...	viijs.
Item deliverit to the compositour of the offerand gottin in the kirk on Sanct Eloyis day, ... ..	xixs.
Item ressavit be the compositour on Corpus Christi evin fra the maisters, ... ..	vjs.
Ultimo Junii, comptit and reknit the Dekyn and Craft, and the compositour giffin compt, and the compt above wreting dischairgit and restand <sup>2</sup> in the com- positours hands, ... ..	iiijs.
Item ressavit be the compositour on Sanct Serffis day of the brod in the kirk, ... ..	ijs.
Item ressavit fra Jamie Fyvie of his boith upset, ...	xliijs.

<sup>1</sup>Treasurer.    <sup>2</sup>Remaining.

And Duncan Potter and Johne Nevy conjunctlie and severalie, souertie for the said Jamie for the leif of the haill upset quhilk extends to xxijs. viijd., to be payt at letter Marimes<sup>1</sup> nixt and immediate the dait hirof<sup>2</sup>.

Item ressavit fra Cristall Wentoun in part of payment of his buith upset, xxxs., and the leif to be payt efter the wret of this contract insert in this buik, and subscriyvit be me, William Blaky.

Item ressavit fra the Dekyn in part of payment of Atkynis prenteis, . . . . . xs.

Comptit and reknit the aucht day of September,  
and the compositours giffin thair compt,  
and the compt above wreting dischairgit  
and restand in compositours hands, . . . xvis. ijd.

Item ressavit fra Jamie Fyvie, . . . . . xvjs.

Item on Sanct Tridwallis day in the market of fre silver, . . . . . vs.

Item ressavit fra Johne Lowdian in part payment of the dewtie of his prenteis, . . . . . vis. viijd.

And Finlay Goldsmyth souertie for the remanent of the haill sowme quhilk extendis to xiijs. iiijd., to be payt at Andersmes nixt.

Item ressavit fra David Lorimer prenteis, . . . . . xxs.

Item gottin in Sanct Eloyis day in the kirk, . . . . . xv. id.

Item ressavit fra Jamie Fyvie in compleit payment of his upset, . . . . . vis. viijd.

<sup>1</sup>Letter Marimes—the latter Marymass; Festival of the Nativity of the Virgin, 8th September.

<sup>2</sup>Hereof.

Item ressavit fra David Kelour in part of payment of Atkynis prenteis, ... ..	xa.
Compt and rekinynng on the xv. day of December, the compositour and the Craft, and the compt above wretng dischairgit and rests awaud in the compositouris hand of fre silver, ... ..	
	iijlis. iijd.
Item ressavit fra Johne Smyth of his prenteis silver, ..	xxa.
Comptit and reknit the fyft day of Februar, the Dekyn, the compositour, and the Craft, and the compt above wretng dischairgit and restand in the compositouris hands of fre silver, ... ..	
	xxxiiijs. id.
Item ressavit of brod silver on Sanct Kessog's day <sup>1</sup> that was gottin in the kirk, ... ..	xiiijd $\frac{1}{2}$ .
Item ressavit on Gud Fryday of the relict silver, ...	vs. ix.
The deliverance this instant yeir, viz. xxij.	
Item in primis deliverit to Peter Currou for ane new septour and inputts ... ..	viij.
Item deliverit for the mending of the Dewillis cot and play claythis, ... ..	vid.
Item for the mending of the speit <sup>2</sup> and making of twa signetts, ... ..	iiij.
Item for bluid and thairn, ... ..	ij.

<sup>1</sup>10th March.—Kessog, Kessoun, Mackessoun are various ways of designating Saint Mackessog. He came from Ireland to Scotland, and seems to have lived and taught in Perthshire. He was patron saint of Callander, and the Church of Auchterarder was dedicated to him. In both places the "Faill ma-Chessaig" or Fair of St. Kessaig was held on 10th March, old style. He died at Luss about A.D. 500.

<sup>2</sup>Speit, spit—a spear.

Item for braid and drink on Corpus Christi day to the playaris, ... ..	iijs.
Item to the men that geid with the Prowest at Midsomer,	viijs.
Item for braid and vyne on Sanct Eloyis day to the alter,	iiijd.
Item deliverit to our chaplen for his clerk fie of this Witsounday terme, ... ..	vijs.
The last day of Junii the compt above wretin dischairgit.	
Item deliverit to Andro Scot for wreting of ane acquittance of the Frenche <sup>1</sup> taxt, ... ..	iiijd.
Item giffin to ane notar that tyme that the Dekyn amangs the brether of the craft, ... ..	viijd.
Item for the taking of ane instrument upon the deliverance be Constantine Arthur of his compt to the alter,	iiijd.
Item gevin for ane unce of Birgie <sup>2</sup> thread, ... ..	viijd.
Item giffin for vij quarters of canves, ... ..	xijd.
Item giffin for the taking of ane instrument in the Inche,	iiijd.
Item deliverit to Davie Fyvie for the making of the tane of the surpillis, <sup>3</sup> ... ..	ixs.
Item deliverit to Sir William Davidsoun for twa torchis, and making of part of walx of our awin in Impis, and ane pound of his walx in the roll, and ane half pound in Impis, ... ..	xxs. ijd.
Item deliverit to our chaplane in compleit payment of ljs., the quhilk wes awin him, and Robert Robertsouns souertie therfor dischairgit, ... ..	xxiijs.
Item deliverit to the Dekyn, ... ..	ijs.

<sup>1</sup>French tax.—What this tax was we cannot say. Its amount not named.

<sup>2</sup>Birgie thread.—Thread from Bruges in Flanders.

<sup>3</sup>Surplice.—The garment which now represents the superpellice. In order to appear cleanly at service, the priests were wont to put on a linen covering over the fur coat which was worn daily in ancient times. The surplice from its long use has acquired a semi-sacred character in some minds.

Item deliverit for als mekill linning claith as wes the alb <sup>1</sup>	
and twa vestmentts, ... ..	xijs.
Item for making of the alb and vestmentts, <sup>2</sup> ... ..	ijs.
Item deliverit for ane pound of Impis, ... ..	ijs. iiijd.

Comptit and reknit the aucht day of September,  
and the deliverance above wretting dis-  
chairgit.

Item deliverit to John Castoun for butons and silkin ribanis to the chesapill <sup>3</sup> of the alter, that we were awin him,	xviijs. ijd.
Item deliverit to Williame Hudsoun for the mending of the offerand stok at the alter, and for ane key thairto,	xvid.
Item deliverit to Andro Blinseill for my part payment of thre qrts of wellvous that is the orphreiss of the chesapill, ... ..	xxijs.
Item restand awand him yit of the hail payment, ...	xxs.
Item deliverit on All Hallowevin for ully <sup>4</sup> to the sterne,	vid.
Item gifin to ane servand to gang about and poynd for walk, ... ..	iiijd.
Item deliverit to our chaplene for the clerk fie at this terme of Mertemes, <sup>5</sup> ... ..	vijs.
Item deliverit to Thome Gardner for the making of the torchis, and for ane half pound of Impis, ...	iijs. xid.

Comptit and reknit the compositour and the Craft,  
and the compts above wrytin dischairgit.

<sup>1</sup>Alb—A white garment, which represents, according to Dean Stanley, the shirt or garment worn next the skin. It is the dress generally of the working clergy.

<sup>2</sup>Alb and vestmentts.—The Vestments, taken in a technical sense, were the garments in which the priests celebrated mass.

<sup>3</sup>The Chasuble, a richly-embroidered garment of the priest in which he appeared on high occasions. <sup>4</sup>Ullly—Oil.

<sup>5</sup>Martinmas, 11th November. Feast of St. Martin, Bishop of Tours, a vallant saint. Once when walking to Rome he was chaffed by the Devil for not riding like a biabop. St. Martin immediately turned the Evil One into a mule and rode on its back to Rome, much to the Devil's chagrin. He was patron saint of the publicans. Died about 390 A.D.

Item deliverit for thre pounds of walx to the Dekynis torche <sup>1</sup> and the making thairof, ... ..	xvs.
Item deliverit for ane pound of Impis to the alter, ...	iijs. xd.
Item deliverit to Andro Blinseill of the rest of wellwous, ... ..	xxs.
Item deliverit to Thome Crystosoun, ... ..	xijd.
Item deliverit of money that wantit in completing of Rychy Ramsay's sowme, ... ..	iiijs.
Item deliverit to Willie Hudsoun for ane key of the challeis almorie, ... ..	xijd.

Comptit and reknit the fyft day of Februar, the  
compositour and the Craft, and the compt  
above wretin dischairgit.

Item deliverit to Robie Hart for the oylne <sup>2</sup> that fand the starne in winter, ... ..	vs.
Item for making of the roll and Impis to the alter, extending to thre pounds of Sanct Eloyis walx, to Thome Gardner, ... ..	xiiijd.
Item deliverit to the Dekyn the last tyme that the brether war in the Inche, quhen thai pronittit to hald firme and stabill quhat four of the brether with the Dekyn did anent the ansering of the supprior of Scone, <sup>3</sup> for ane instrument tane thairupone in the kirkyaird, ... ..	iiiijd.

<sup>1</sup>The Deacon's torch which he carried lighted in processions.

<sup>2</sup>Oylne—Oil.

<sup>3</sup>Supprior of Scone Abbey. This official, we presume, was the Vicar of the Abbot. At that time the Abbot was Alexander Stuart, son of Alexander, Duke of Albany. He was Abbot of Inchaffray and Prior of Whithorn at the same time as he was Abbot of Scone, and continued to hold these three offices even after he had become Bishop of Moray.



**Wednesday in Whitsoun Weik,<sup>1</sup> in the yeir of God Jm Ye xxiiij. yeirs.**

The quhilk day chosin Dekyn for the yeir to cume Robert Robertsoun; and all the comptis of the yeir befoir of the Dekin, Robert Lowdian, for the tyme; and of Andro McKewen, composi-  
tour, the day above wretin ressavit, allowit, and dischairgit to this hour, and walk put in the kist, and deliverit to Williame Kynloch, composi-  
tour, for the yeir to cume of the Sanctis geir.

Item in primis, ane Hary Nobill<sup>2</sup> of David Murrays  
lyand in wed of xxs. for his prenteis dewtie.

Item also deliverit to the said composi-  
tour, ane belt of  
David Kelour lyand in wed for gette<sup>3</sup> prenteischip.

Item deliverit to the composi-  
tour, of Robert Lowdianis  
prenteis, ... .. .. . xxs.

Item deliverit to the composi-  
tour of fre silver that wes  
gottin in the kirk on Sanct Eloyis day, ... .. xvis. ixd.

Item deliverit to the composi-  
tour of fre silver gottin in  
the market on Midsomer day and Sanct Eloyis day,  
xxviijs., and ane evill plak.

**Second Julii Anno xxiiij.**

The compt ressavit, and restis in the  
compositouris hands, vijlis. xviijs. ixd.

**The xi day of Julii the yeir of God Jm Ye xxiiij.**

The quhilk day it is dewysit and ordenit be the hail brether of  
Craft, but discrepance; and be the tenour heirof dewyssis and ordenis  
that quhat brether of Craft in tyme to cume, for the commoun weill  
and utiletie of the hail Craft, that refussis to tak the office of

<sup>1</sup>Whitsunday Week. <sup>2</sup>A gold coin of Henry of England.

<sup>3</sup>Gette.—Can this be the old word for a child, and the entry be of David Kelour's son's apprenticeship?

<sup>4</sup>Evill plak—bad coin. A plak was a copper coin of Scotland, value one-third of an English penny.

Dekyn, and to exerceiss the samyn for his yeir about it beand laid upone him, sall pay incontinent thairefter that he refussis the said office, xls., to the utiletie of Sanct Eloyis alter, onforgiffin and bruik the office to.

The xiiij day of Julii Anno foirsaid.

The quhilk day Johne Crawford of his fre motive will submittit him to the Dekyn and Craft, and put him in thair willis for certaine faultis he did to thame, and hes askit thame forgiffness for it that is bypassit, and hes bound him of his awin fre will gif that he faultis ethir in word or deid or blasphemis thame ony maner of way, or plenzies<sup>1</sup> on ony of thame to ony juge or juges,<sup>2</sup> spiritual or temporal, he sall pay to Sanct Eloyis alter half ane stene of walk onforgiffin. Subscryvit with the said Johne hand, day foirsaid.—  
*Sic subscribitur.* JOHNE CRAWFURDE.

Anno Dni millesimo quind<sup>mo</sup> xxiiij.

Item ressavit upone Midsomer day and on the morne  
 efter of the brod silver, ... .. . xxxiiij. id.  
 Item procurit upone Sanct Eloyis day in the kirk, ... .. . xxs.  
 Item deliverit to the compositour the viii day of  
 Julii, ... .. . iiii. xis. vid.  
 And of that ane silver belt.  
 Item deliverit the foirsaid day to the compositour, vli. xs. viij.  
 Item ressavit in weddis, ... .. . iiii. xis. iiij.

The xxv day of Julii the yeir of God foirsaid, the Dekyn and Craft hes ressavit Williame Kynlochis compositour, compt; the Dekyn and Craft dischairgis quetclames<sup>3</sup> the said Williame Kynloch of all things to the present dait, and exoneris him heirof for evir.

The ferd<sup>4</sup> day of August, the yeir of God above wreting, Andro Malcomesone, baxter, is become brocht and dettour for James Beltan,

<sup>1</sup>Plenzies—Complains. <sup>2</sup>Judge, Judges. <sup>3</sup>Acquits. <sup>4</sup>Fourth.

to content and pay to David Murray and Robert Robertsoun, in name of the Hammermen, fyve marks of usuall money of Scotland, at twa terms—that is to say, twa marks and ane half at Andersmess that nixt cumis, and the uthir twa marks and ane half at Lammes nixt thaireftir, be the faith of his boddy befor their witnessis, Sir Andro Charteris, younger, Sir James Lyndsay, James colt, with uyir diverss.

**Item the vii day of Junii in the yeir of God Jm Ye and xxv yeris.**

Johne Smyth, compositour, hes maid his compt in presence of the Dekyn and the Craft, and the said Johne Smyth is dischairgit and quitclamit,<sup>1</sup> the said Johne now and for evir to the dait of this present writ.

**The xviiij day of Mail the yeir of God Jm Ye xxviij yeris.**

The Dekyn and Craft hes ordenit Robert Barbour till ask Williame Kynloch forgiffnes for the wrang done till him of the cutting of his perk (pole), and gifsa beis that the said Robert do sik lyke till ony brother of Craft in tymes cuming, that he sall pay half ane stene of vax onforgevin.

**The tent day of Julii the yeir of God Jm Ye xxviiij yeris.**

As for the Loksmys, the Dekyn and Craft hes ordenit for Patrick Murray sall not take na wark at perteinis ony man to wirk to his awin behuif, bot till the maister that he wirks with; and gif sa beis that he wirks ony wark to himself that the maister that latts him wirk in his boith as ane blaksmys, sall pay ane pound of vax, and gif he beis found agane to contrevene he to pay half ane stene of vax.

**The yeir of God Jm Ye xxix yeris, the xliij day of Marche.**

The hail Craft hes set broddis to Johne Chalmour for four marks and xld. to pay at twa termes of the yeir, that is to say at the nixt Midsomer eftir his taking, and his next terme at his outganging; and Johne Brysoun, souertie for the same.

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<sup>1</sup>Acquitted.

**The yeir of God Jm Ye xxx yeres, on the xliij day of Marche.**

The Dekyn and the Craft hes set the broddis to Johne Tailyeour for four marks and xld., to pay at twa terms of the yeir, the ane half of the sowme at the nixt Midsomer, and the tother half to be payt at his outganging of the terme; and findis Johne Brysoun souertie for the same.

**The xxii day of Mall, Anno Dni Jm Ye xxxii yeres.**

The quhilk day Dioneis Caveris, Dekyn, and Johne Thorskaill, compositour, maid thair compt befor the Craft, all things being comptit and reknit, the said Dekyn and compositour is dischairgit of all comptis bygane be the said Craft for now and evir.

The quhilk day above wreting Andro Arthur is chosin Dekyn for a year to cume.

The quhilk day Duncan Bow rests awand to the Craft xxxs., thair of xs. to be payt at Midsomer nixt to cume, and at the first Maremess next thaireftir xs., and at Andersmess nixt thaireftir xs., in compleit payment of the said xxxs.

Item Gilbert Retray awand iiijs. viijd., to be payt at Midsomer nixt to cume.

Item John Tailyeour awand to the Craft xxs., to be payt at Midsomer nixt to cume.

Item John Pait awand to the Craft ane pound of wax to pay at Midsomer.

Item Andro Young awand ane pound of valx, to be payt at Midsomer.

Item the hail Craft hes constitute and maid Johne Durran thair officiar, and Thome Smyth, Andro Young, and Johne Rogie are contentit to pay to Johne Durran ilk ane ijs., at Midsomer the tane half, and Andersmess the tothir half.

Item restand in Dioneis Caveris hands, compositour, xxxiijs. of Sanct Eloyis; the town's officiar and the servands payt to the dait present.

Item ressavit be the compositour above wreting of the  
 oulkis pennie, ... .. via. vid.  
 Item payt upone Corpus Christi day and evin be Dioneis  
 Caveris, compositour, in play clathis and uthir  
 expensis, xxxis. vd. ; swa restis the said Dioneis  
 awand to Sanct Eloy, ... .. vija. viijd.

**Ultimo Maii Anno Dni Jm Yc xxxij.**

The quhilk day the Dekyn and haill Craft hes chosin David Murray, Williame Kynloch, David Sched, Dioneis Caveris, David Kelour, jun., Johne Smyth, Johne Thorskaill, Andro Dogleiss, Gilbert Retray, Robert Wynram, to be leill and trew to the Dekyn and overman, and to gif thair gudlie counsell ; and to sit upone all matteris generall and speciall pertenand to the Craft exceptand certain tymes in the yeir that the craftsmen be generall warnit.

**Secundo Junii Anno xxxij.**

The quhilk day Thomas Scottie, servand to Robert Lowdian, hes complenit of his said maister ; and the said Robert Lowdian hes dischairgit the said Thomas fra yule furth nixt te come of his service. The said Thomas anserand to Robert Lowdian's clame in the mentyme befor the visayers of the Craft, or ony uthir persones to be chosin thairupone.

Item the said Thomas is condemnat be the said Dekyn and Craft in ane pound of valx, and Robert Lowdian souertie.

**The xi of Junii Anno Supscript.**

Item, it is statute and ordenit be the Dekyn and haill brether of the Hammermen Craft, that na brother of Craft sall fie ane uthiris servands without leif askit and gevin ; alswa thair sall na maister ressaif ane servand to be feit efter his feing, without the conditions be rehersit befor the Dekyn of Craft and twa or thre vitneses of the brether of Craft ; and quha dois contrair

sall haif na ressoun among thame. . And everie out servand at his feing sall pay xijd. to Sanct Eloyis box, and quha dois the contrair sall pay ane stene of wax to Sanct Eloy.

Item, the said day Johne Smyth and Nele Smyth hes tane Sanct Eloyis broddis for this instant yeir fra the dait present and to indure to the compleit end of ane yeir, thay payand heirfoir to Sanct Eloy four marks of money to be payt at twa termes—that is to say, at Mertemess nixt to cume ij. marks, and at Vitsounday thaireftir the remanent twa marks, and the Dekyn and Craft nocht to craif ony uthir bot the foirsaid Johne Smyth and Nele Smyth for the foirsaid four marks.

Item Dioneis Caveris, compositor, is awand to Sanct Eloy at the day present iijs. vid., and vijs. viijd., quhilk is wreting befor this day in the buik extending in the haill to xijs. ijd.

The xvij Junii Anno Dni Jm Ye xxxij.

Indictione<sup>1</sup> quinta pontificatus Clementtis Pape vij. anno nono coram Johne Merschell, Decano artis pellarii; Johne Mertene, Decano artis pistore; Henrico Moreiss, Thome Quhyt, Decanis artis sutero et textore; Stephane Neill, Johanne Brysoun, et diversis aliis.<sup>2</sup>

The quhilk day Andro Arther, Dekyn of the Hammermen, and Thomas Pait, sworne to byd at the deliverance of the Dekynis foirsaid anent the fault maid be the said Thomas to the said Dekyn. The said Dekynnis, arbitrators, ryplie awysit the mater

<sup>1</sup>Indiction is the name of a Pontifical or Roman cycle of time, comprising fifteen years. It was customary to use it in dating Papal Bulls. The year was reckoned by adding three years to the number of years in the Christian era, the first year of that era being the fourth in the cycle of which it was a part. Thus, the ninth year of the Pontificate of Clement VII. being 1582, the year of Indiction is found by adding 8 to 1582, and dividing by 15, when the quotient is the number of the cycle, and the remainder 5, being less than 15, is the number of the year.

<sup>2</sup>Which Latin words may be rendered thus: "In the fifth indiction in the ninth year of the pontificate of Pope Clement VII., before John Merschell, Deacon of the Skinner Craft; John Mertene, Deacon of the Baxter Craft; Henry Moreiss, Thomas Quhyt, Deacons of the Cordiner and Weaver Craft; Stephen Neill, John Brysoun, and sundry others."

foirsaid, decernis that the said Thomas sall pay incontinent to Sanct Eloyis lycht ane pound of wax, and sall be in will of ane uthir pound of wax gif thai pleis to tak it; and gif the said Thomas sall rebell and content in contrair the Craft in tymes cuming, the quhilk beand provin be lawfull witnesses the saids Dekynnys foirsaid, deliveris that the said Thomas sall incontinent pay to Sanct Eloyis lycht half ane stene of wax to be applyit to the alter onforgiffin. Sup quibus: Andreas Arther, Decanis petiit instrumentum; acta erant hec in Capella Santa Anna, hora quinta post meridiem ac eo circiter.<sup>1</sup>

## xx Junii.

Item tane furth of Sanct Tridian stok and deliverit to  
Dioneis Caveris, compositour, xxd., and of the oulkis  
pennies that Robert Wynram and James Beltan  
gadderit, ... .. xlis. ijd½.  
Item Dioneis Caveris ressavit fra David Kelor for his  
prenteiss, ... .. xxs.  
Item for Andro Dogleiss, ... .. xxs.  
Item of fre silver on Sanct Eloyis day, ... .. xs. ijd½.

## xxv of Julii Anno xxxij.

Item deliverit to Dioneis Caveris, compositour, ... .. iij lis.  
Item ressavit be Dioneis fra Thome Coup, ... .. xijd.

The quhilk day it is devysit be the Dekyu and hail Craft in ane voce, that quhatsumever he be that rebels in contrair the Craft and trublis thame in thair default thai ar contentit to tyne thair fredome of the said craft and everie ane of thame sworne thairto; and attour hes cawsit subscrivve thir presentts with thair hands at the pen, as is contentit in the auld buik.

[Names not copied from the "auld buik."]

<sup>1</sup>This last sentence declares that upon the arbitrators having given their decision, Andrew Arther, Deacon, craved an instrument. These things were so done in the Chapel of St. Ann at the fifth hour afternoon, and there about.

Item reassavit fra George Bow be the compositour, Dioneis  
Caveris, the sowme of ... .. xliiij.

**Ultimo Juli the yeir of God Jm Ye xxxij yeres.**

The quhilk day comptit and reknit with Dioneis Caveris, compositour befor the auditors, David Murray, Gilbert Rettray, Findlay Goldsmyth, Robert Lowdian, Nele Smyth, befor Andro Arther, Dekyn of the Hammermen, the said Dioneis beand chairgit with all sowmes befor wreting and dischairgit with certane erands<sup>1</sup> disponit upon the said adois,<sup>2</sup> rests awand to Sanct Eloy lvjs.

*Ita est Jacobus Gowndie scriba manu propria.*

**Quarto Septembris Anno Dni Jm Ye xxxij.**

The quhilk day the Dekyn of the Hammermen and the haill Craft hes grantit with ane voce that quhatsumevir he be that intercommounis with Thomas Pait, or lennis him ony vark-lummes, or lattis him wirk in thair bothis to tyne thair fredome, but quhen thai intercoumone to dischairge him of thair bothis and wark-lummes; and heirupone the compositour, Dioneis Caveris, of the name of the haill Craft, hes tane ane instrument. Patie Balmene, with my hand at the pen and attour is contentit that the stane be brokin and ever the said Thomas grinds in my boith in my default.

**Primo Decembris Anno Dni Jm Ye xxxij.**

Item on Sanct Eloyis day, vis. viijd. of fre silver.

**Nono Decembris Anno Dni Jm Ye xxxij.**

The quhilk day comptit and reknit with Dioneis Caveris, compositour, be the Dekyn and haill Craft of all sowmes, oulkis pennies and offeranda, reassavit be the said Dioneis to the dait of this present wreit; the said Dioneis is dischairgit of all sowmes, and is superexpendit ijs. iiij $\frac{1}{2}$ d., and of xxxd. quhilk was drunkyn be the Craft, to be allowit to him in his nixt compt.

<sup>1</sup>Messages. <sup>2</sup>Business.



Item Dioneis hes ressavit fra Moesyman for his entries,            iiij lia.

**Secunde Februaril Anno Dni Jm Ye xxxij.**

The quhilk day Johnne Smythe and Johnne Thorskaill hes tane the oulkis penny at the Dekyn and haill Craft, and to pay to the said Craft for ilk oulk in the yeir iijs., and to endure for the space of ane yeir.

**Primo Mail Dni Jm Ye xxxij.**

The quhilk day George Lathangy hes tane the oulkis penny for ane yeir ; and to pay ilk oulk iijs. for the said oulkis penny.

Item Robie Shairp is condemnat in ane pound of wax.

Item Geordie Bow is condemnat in ane pound of wax to be payt betuix this and Vitsounday.

**The iij day of Junil the yeir of God Jm Ye xxxij.**

The quhilk day comptit and reknit be the haill Craft, with Dioneis Caveris, compositour, for the tyme to the dait present, the said Dioneis rests awand to the Craft fyve pounds xiijs., for the quhilk money the said Dioneis hes weddis for.

Item the day above wreting, Andro Dogleiss chosin compositour be the haill Craft, hes ressavit fra the Dekyn and Craft xxvijs. of silver.

**xv day of Junil.**

Item Andro Dogleiss hes ressavit fra Neille Smyth and Thome and Johnne Smyth xxvis. viijd. of the brod silver.

**xvi of Junil Anno xxxij.**

The quhilk day Johnne Smyth, Nele Smyth, and Thome Cowp hes tane Sanct Eloyis broddis for ane yeir for iiij. marks iijs., to be payt at twa terms in the yeir, Mertemes and Vitsounday, be equall portiones ; and failyeand thai pay not termelis ii. marks ijs. at the termes foirsaid, thai ar bound for to pay iij lia. in yeir for the said broddis.

**Septimo Julii Anno xxxiiij.**

The quhilk day the Dekyn and Craft hes condemnat Patie Balmene in half ane pound of vax, and David Man in half ane pound of vax, for the giffin of work to Geordie Rettray, contrair the statute and ordinance of the hail Craft.

**The xvi day of October the year of God Jm Ye xxxiiij yeres.**

The quhilk day the Dekyn and hail Craft hes statute and ordenit that Geordie Rettray sall mak service quhill Yule to Andro Artheris vyfe, and to Robert Lowdian; that is to say, ilk oulk he sall be thre dayis with the said Androis vyfe—that is to say, Mounday, Tysday, and Wednesday—and the tother thre days with Robert Lowdian, and thai to pay him his fie compleitlie at the thrid dayis end, quhill the said terme of Yule, and quhilk of thame that failyeis to pay him his fie at the third dayis end, that the said Geordie to be dischairgit of thair service, and to mak service to the tother and to nane uthir.

**The xvi of October Anno xxxiiij.**

The quhilk day comptit and reknit with Dioneis Caveris be the Craft, the said Dioneis is superexpendit xs., all things bygane beand comptit to the dait present.

The quhilk day Andro Dogleiss, compositour, hes in hands ane gold ryng for xls.

The quhilk day Thomas Stobie and Robert Brachtie was found be the depositionis of vitneses that ilk ane of thame sall pay to Sanct Eloy ane half pound of vax, and in the will of the Dekyn ane uthir half pound siklyke.

**The vii day of Mail Anno Jm Ye xxxiiij yeres.**

The compt maid be the Dekyn and Craft with Andro Dogleiss.

Item first, the said Andro chairgis hym with xxxs. iiijd. restand of the last compt maid in Vynram's howse the xviii of November.

Item with iiij. s. ijd. on Sanct Eloyis day of fre silver.

Item with xxvii. viijd. ressavit fra Nele Smyth and Johne Smyth for the broddis silver of Anderames termæ.

Item with iiij lis. for Patrik Duncan's buthe upsett.

Item with xxs. fra James Beltan's prenteiss.

Item with xiijs. fra Andro Thorskaill.

Summa viij lis. xvs. ijd.

Dischairgis ANDRO DOGLEISS.

Item his compt tane be the Dekyn and Craft the day above wreting, he dischairgis him of iiij lis. xvid. spendit on vax and making of the baner, Duram's fie, his awin fie, uthir fealls laid down be him in necessaris to the Craft. Sua dischairgis him, iiij lis. xvid.

Sua restis the said Andro awand to the Craft, iiij lis. xiijs. xd.

**The xxvii day of May the year of God Jm Ye threttie-four yeris.**

Item comptit and reknit with Geordie Lathangy and Patie Balmene of the oulkis penny of all terms bygane, the said Geordie and Patie rests awand to the Craft, ... .. xija.

The quhilk day comptit and reknit with Andro Dogleiss, compositour, of all the things bypast, the said Andro restis awand to the Craft, iij lis. xxd.

The quhilk day it is ordenit be the Dekyn and hail Craft that quhat maister man of the Craft maks and latts be maid in his buthe ony beltis, except Thome Donaldsoun, sall pay to the Altar ane pound of vax, because the said Thomas occupies bot ane craft.

The quhilk day the hail Craft hes chosin Dioneis Caveris their Dekyn for ane yeir to cume, and Andro Dogleiss, compositour.

Item Robie Brachtie awand half ane pound of vax.

Item Thome Scottie awand half ane pound of vax.

Item Balmene awand half ane pound of vax.

Item Thome Cowp awand ane pound of vax.

Item Andro Dogleiss i li. of vax.

**The xii day of Junii the yeir of God Jm Ye threttie-four yeris.**

The quhilk day Thomas Pait, Patrick Balmene hes tane Sanct Eloyis broddis for ane yeir conjunctlie and severally for iij lis. viiis., to be payt at Mertemes and Witsounday be equall half portiones.

**The vii day of October the yeir of God Jm Ye xxxiiij yeris.**

The compt maid be Andro Dogleiss, compositour, be the Dekyn and hail craft of all thingis ressavit be him to the dait present. His chairge is :—

Item, he chairgis him with iij lis. xxd. of the rest of his last compt.

Item with v. marks ressavit fra Andro Arther's man.

Item with xxxis. vid. for xlij. pounds of brass.

Item with ij. marks gottin fra Nele Smyth.

Item with xxs. ressavit fra Geordie Lethangy's prenteiss.

Summa chairgit is x lis. vis. vid.

ANDRO DOGLEISS, Dischairg.

Item of xviijs. viijd. for Corpus Christi play.

Item of ijd. for ane speir.

Item of gudstrings and cabers, xijd.

Item ijd. to the tailyeour.

Item of iiijd. to them that buire the baneris on the Octavis of Corpus Christie day.

Item of id. for takkats.

Item of iiijd. for peper.

Item of ijs. for ane skyn.

Item of viijd. to Sir John Fargyssoun.

Item of vis. viijd. to Sir James Gowndie.

Item of xiijs. iiijd. for vax.

Item of iiis. to Johne Gray.

Item of xls. to Sir John Fargyssoun.

Item of xvid. of drink silver.

Item of iijs. to them that geid with the Provost at Midsomer.

Item of ijs. of wine in David Murray's.

Item of xvd. in Wm. Merschell's.

Summa of the dischairgis, iiij lis. xviijs. viijd.

Sua rests the said Andro awand to the Craft, *de claro* at the dait present—that is to say, the vii day of October above wreting the sowme of v lis. ixs. xd.

The quhilk day is constitute and ordenit be the Dekyn and hail Craft, that quhat maister ressavis in his buthe or giffis wark to ony sowter to brek leddir or siklyke, he sall pay ilk tyme xijd. to Sanct Eloyis lycht that he beis fundin do siklyke.

The iiij day of October the yeir of God Jm Ye and xxxiiij yeris.

The quhilk day comptit and reknit, with Andro Dogleiss, compositour, of all things bypast, and for the entering of his prenteis to the dait present. The said Andro Dogleiss rests awand to the Craft xxijs.

The xix day of Mali the year of God Jm Ye threttie-fyre yeris.

The compt of Andro Dogleiss maid in presence of the Dekyn and hail Craft.

Oneratio.

Item in primis, iiij lis. for Johne Bikartoun.

Item for Robert Hair, . . . . . iiij lis. vis. viijd.

Item for Andro Andersoun, . . . . . xxs.

Item for Thome Pait and Andro Thorakail, . . . . . xxs.

Item for Johne Smyth's prenteis, .. . . . xxs.

Item the rest of the last compt, . . . . . xxijs.

Summa, xi lis. viijs. viijd.

Exoneratio.

Item, the said Andro dischairgis him in expensis in money for wax, towells, pu—da, freinjeis, paynting of images, realis bying, clathis washing to the mess for the twa yeris fie, and for re—lis grathing, and uthir diverss expensis maid be the said Andro, the last yeir bypast, of all expenses maid be him to the dait present, extending to vj lis.<sup>1</sup> xiijs. Swa rests awand to the Craft, iiij lis. xs. id.

Quhilk rest is deliverit and payt be the said Andro to the Craft, and put in thair boxis, the day above wreting, and Andro Dogleiss is dischairgit thairof simpliciter.

Item of the foirsaid iii lis. xs. thair is twa ringis of Robie

Hairis for the sowme of	...	...	...	xiijs. viiid.
Item, ane spune of Andro Dogleiss,	...	...	...	xxs.
Item, ane spune of Andro Andersounis for	...	...	...	xs.
Item, ane Rois Nobill of the Dekynniss for	...	...	...	iiija. vd.
Item, ane ring of Thome Paitts for	...	...	...	vs.

Item, the keyis of the boxis deliverit to James Beltan and to Johne Thorskaill.

The quhilk day the hail Craft hes chosin Robert Robertsoun, *alias* Vynram, for ane yeir to cume.

**The xxvii Julii Anno xxxv yeris.**

The quhilk day Robert Hair is adjudgit in ane pound of wax for the fault done to James Beltan, to be payit within aucht dayis.

Item, Andro Young in ane pound of wax.

Item, Patie Balmene in ane pound of wax.

Item, David Kelour, elder, in four pound of wax.

Item, it is statute and ordenit that quhat servand of the Craft bydis fra his maister's service ane hail day, he sall mak twa dayis

<sup>1</sup> "Lis."—a contraction for librae-pounds.

service to his maister for that day he bydis away, and sall pay half ane pound of wax to the alter.

Robert Robertson ressavit fra Tome Payt, the xxiiij day of Julii, xxiijs. of the rest of the brod silver, the yeir of God xxxiiij yeris. Sua rests he awand to the Craft iijs. to compt and rekning.

**The xxv day of Julii Anno xxxvi yeres.**

The quhilk day the Dekyn and hail Craft hes constitute and ordenit that quhen evir twa brether of the Craft, othir maisters or servands, hes ane action ado befor the Dekyn and Craft, and proponis the samyn, quhat maister of the Craft that takis speche on hand and fortefeis the ane contrair the uthir without leif askit and giffin be the Dekyn and Craft, sall pay als oft iiijd. to thair box unforgifin, or commovis' unorderlie in presens of the Dekyn and Craft.

The quhilk day the Dekyn and hail Craft ar all contentit that quhat thingis beis ado belangis the brether of Craft that thir persones under wreting sit upone all matters that concernis the Craft except the mater be the gretter, and is content that the persones underwreting decerne thairupone, and not to vex the hail Craft daylie to call thame fra thair laburis. And thir ar the persones :—

WILLIAM KYNLOCH,  
DAVID MURRAY,  
DIONEIS CAVERIS,  
ANDRO DOGLEISS,  
THOME DONALDSOUN,  
GEORGE LATHANGY,

NEILL SMYTH,  
JAMES BELTANE,  
JOHNE THORSEKAILL,  
GILBERT RETTRAY,  
ROBERT WYNRAM.

**The Dettis awand to Sanct Eloy.**

Item, Patie Balmene,	...	...	...	...	...	xxs.
Item, Robert Lowdian,	...	...	...	...	...	vijs.

*i.e.* Disturbs, from the Latin word *commovet*.

Item, David Murray, ... .. **xxs.**  
 Item, Dioneis Ronnald, ... .. **xxs.**  
 Item, Andro Dogleiss, ane ax ane studie.  
 Item, Thomas Pait is dischairgit of all comptis that is betuix him  
 and the Craft, in the xxxvi yeir to this efter.

**On the xxij of Mail Anno xxxvij yeres.**

The quhilk day comptit with Robert Robertsoun, and the Craft  
 restis awand to the said Robert, xiiijs. vid.

**On the xi of Junii ye yeir of God Jm Ye xxxvii yeres.**

The brether of Craft hes set the broddis to Thomas Pait for ij lis.  
 xiid. The ane half to be payt at Andersmes nixt eftir, and the uthir  
 half to be payt at Midsomer thaireftir, without fraude or gyle.

**On Sanct Merten day of the bullsie.<sup>1</sup>**

Item, the quhilk day George Strachan hes feit him with Alexander  
 Quhythill, for the sowme of xiiijs. and ane pair of schone, till  
 Mertemes nixt to cume, befor the Dekyn and Dioneis Caveris,  
 Johne Du—rem.

Item, rests awand Robert Robertsoun, ... .. **xxviis.**  
 Item, vis. iiijd. gotten on the morne eftir Midsomer day in the kirk,  
 and deliverit to the compositour.

**The xxiiij day of Aprile Anno xxxvij yeres.**

The quhilk day the Craft hes chosin Thome Pait, Thome Bryssoun,  
 and Alexander Quhythill, with the avyse of the Dekyn, to set the  
 taxt.

**The xij day of Junii the yeir of God Jm Ye xxxvii yeres.**

The quhilk day comptit<sup>1</sup> and reknit with Johne Lufrant, com-  
 positour, the said Johne Lufrent rests awand to Sanct Eloy all

<sup>1</sup>The 4th July. Otherwise "St. Martin of Bullion's day," on which his body was lifted  
 from the grave in which it was put at his death, and laid in the Cathedral of Tours.



thingis allowit to him that he hes depursait *de claro* he rests awand ix lis. xvs. viijd.

The quhilk day comptit and reknit betuix the Craft and Robert Robertsoun, tweiching all comptis bypast, baith in the buik and by the buik, the Craft rests awand to the said Robert xvs. xid., and siklyke to be deliverit to the said Robert; vis. iijd. of Williame Kynlochis rests of all thingis bypast, and all thingis dischairgit to this hour this beand payt.

Item restand awand to Sanct Eloy in David Murrayis

hands for brass, ... .. vis. ixd.

The quhilk day the hail Craft hes chosen Dioneis Caveris, Dekyn for ane yeir to cume.

The quhilk day the broddis and the offerand of thre dayis in the kirk ar set to Thome Pait and Thome Bryssoun for iiij lis., to be payt the tane half at Midsomer, and the tothir half at Andersmes. The first payment at Andersmes.

The quhilk day the Craft hes chosin Alexander Quhythill to be compositor for this instant yeir.

The quhilk day the Dekyn and hail Craft hes chosin thir persones under wreting to decyde all matters by thair haid comitis, wiz. :—

DIONEIS CAVERIS,	ROBERT ROBERTSOUN,	ANDRO DOGLEISS,
ALEX. QUHYTHILL,	WM. KYNLOCH,	GEORGE LATHANGY,
THOME BRYSSOUN,	THOME DONALDSOUN,	JOHNE THORSKAILL.
	JOHNE MOSSIEMAN,	

The v day of August Anno xxxviii.

Quhilk day comptit with Johne Lufrent of his auld rests, the said Johne rests awand to the Craft *de claro* viij lis. iijs. viijd.

The quhilk day it is ordenit be the Dekyn and Craft, that quhat maister that pays nocht his oulkis pennie on Setterday at evin, or stoppis his poynd to be tane thairfor, in tyme cumming, sall pay ijs. ilk tyme to Sanct Eloy unforgiffin.

**The xvii day of September the year of God Jm Yc xxxviiij yeres.**

Item, comptit with Thome Pait for the brod silver of the xxxvij yeir, the said Thomas rests awand xxs. of the said yeir.

**xvii Septembris Anno xxxviiij yeres.**

The quhilk day it is constitute be the Dekyn and hail Craft, that quhen ony maister of craft passis to ane uthir burgh to ane fair with his geir, that na uthir maister tak the stand quhair the uthir usit to stand gif he cumis at that tyme, and quhat man he be that dois the contrair he sall pay to Sanct Eloy ane stene of vax unforgiffin.

Quhilk day befor the Dekyn of the Hammermen Craft, Robert Robertsoun and Andro Brydie, for dissensioun betuix thame, for greenis that the said Craft hes sittin upone, the said Andro Brydie sall come to the Market Cross, and sit down upone his knees, and to tak his quhingar in his hand, and deliver to Robert Robertsoun for the falt that he maid to him, and the said Andro to mak ane pound candill agane Vitsounday nixt to come, and to come to Sanct Eloyis Alter, and to offer it to the Dekyn and the brether of the samyn, for the faultis that he did to thame; failyeand thair of that ilk Sounday thair-etter that he pay ane pound mair; and mair attour that the said Andro failyeand to Robert Robertsoun to pay to the alter ane stene of vax unforgiffin, and the said Robert, in his default, that he pay ane uthir stene of vax to the said alter.

The money deliverit to Alex. Quhythill, compositour.

Item in the first, xxxs. fra Thome Pait. Item xxs. fra David Kellouris prenteis. Item fra Villie Red, viii. mark. Item fra Thome Vilsounis prenteis, xxs.

**The xviiij day of Marche the year of God Jm Yc xxxviiij yeres.**

Comptit and reknit with Alexander Quhythill, compositour, be the Dekyn and hail Craft. The said Alexander hes in his hands of the Craftis in weddis and money liijs. comptit to this dait present.

The quhilk day the Dekyn and haill Craft hes ordenit that in all tyme to cume, that na saidlair sall mak nor lat be maid, in thair bothis or any uthir places, na maner of beltis except ane to ane gentillmann gif neid beis, except Thome Donaldsoun. And this to be observit conforme to the statuttis maid of befoir, under the pane of ane stene of vax for the first fault. And that because the said Thome Donaldsoun hes na uthir craft, nor was interit to ony uthir craft. The secound under the pane of tynsall of thair fredome quhatsumevir he be that beis found culpable as said is. And this ordoure with ane consent to be observit and keepit in all tyme to cume.

**The xi day of Junii the yeir of God Jm Ye xxxix yeres.**

Comptit and reknit with Dioneis Caveris, Dekyn, of all intro-missiounis bypast. The said Dioneis hes deliverit to the Craft ane red belt of Geordie Lathangyis for xxs., ane blak welwet belt of Thome Vilsounis for xxs., ane belt of Dioneis Caveris taskit for xxs., twa spunes of silver of velleis for ii. markis, ane spune of Andro Dogleiss for xxs.; and six schillings and viijd. of silver; of this money giffin to Johne, viijd.

Item, Thome Pait and Thome Bunten awand for the

broddis of the Vitsounday terme, ... .. xxvii. viijd.

Item, the broddis set to John Mossieman for iiij. markis.

The quhilk day the haill Craft hes chosin David Murray, Dekyn, and Andro Dogleiss, compositour. And the said Andro hes ressavit the weddis above wreting and vs. viijd. of silver.

The quhilk day the Dekyn and haill Craft hes chosin thir persones under wreting for the weil of the Craft to sit upon all matteris anent the Craft. And quhat evir thir personis, othir iiij or vi salbe admittit be -ose in ony mater concerning the weil of this Craft, and thir ar the names of the persones :—

David Murray (Dekyn), Dioneis Caveris, Andro Dogleiss, Williame Kynloch, Thome Donaldsoun, George Lathangy, Johne Lufrent,

Gilbert Rettray, Robert Robertsoun, Sandie Quhythill, Robert Lowdian.

**The xi day of Junii the yeir of God Jm Ye and xi yeres.**

The quhilk yeir Robert Robertsoun is chosin Dekyn for the yeir to come, and Andro Andersoun, compositour.

Item, the hail Craft hes chosin Dioneis Caveris, David Murray, Thome Donaldsoun, Williame Kynloch, Johne Thorskaill, Alex. Quhythill, Andro Thorskaill, and James Beltan to sit upone all neidfull matteris with the Dekyn quhen neid beis to hold the Craft fra order,<sup>1</sup> and the hail Craft is contentit of thir persones for this instant yeir quhatevir be done for the weill of the Craft.

The quhilk day the Dekyn and hail Craft hes found that Robert Young hes failyet for the resetting of George Bowis servand eftir the tennour of his awin grant, and ordenis that the said Robert sall pay ij. pounds of vax to Sanct Eloyis lycht incontinent.

The quhilk day the Dekyn and Craft hes decernit Robert Hair in half a pound of vax for the resetting of Patie Balmenis servand lattand him grind ane aix haid, quhilk aix haid the Craft ordenis to be escheit to the Craft. And gif the said Robert Hair committis sik ane fault in tyme cuming, that he pay the stene of vax contenit in the first statute.

The quhilk day the broddis ar set to Johne Lufrent for four marks and ane half, to be payt at twa termes, usuall Andersmes and Midsomer, he deliverand the broddis als hail and weill payntit as he ressavit thame.

**The secund day of Jullii.**

The quhilk day it wes devysit be the viij persounes above chosin to sit on sindrie matteris concerning the Craft. And be the maist part of the hail Craft that everilk maisteris eldest sone sall be fre

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<sup>1</sup>"To hold the Craft fra order" seems a clerical error.

eftir his fatheris deceas for ane Frenche croune of buith upset. And all the leif of his sones fre gif he leris thame thuyre<sup>1</sup> himself. And gif he setts up buith in his fatheris tyme to pay half fredome. And gif the father leris not his secound sones himself, ilkane of thame sall pay ane mark of prentischip, or than ane banket wirth ane mark to the haill Craft.

**The xix day of Julii the yeir of God Jm Ye xl yeres.**

The quhilk day it is constitute and ordenit be the Dekyn viij assessours above chosin with the consent of the maist part of the haill Craft, that quhat saidlair in tyme cuming ressavis ane sowter in his buith or howse to wirk ony labour, othir to schew or cunnour,<sup>2</sup> he sall pay incontinent ane stene of vax to Sanct Eloy without ony remissioun als oft as he failyeis in the said statute. And for the mair securetie the haill saidlairs for the tyme hes subscrivit this statute with thair handis on the pen, led be the notar underwreting. David Murray with my hand on the pen, Andro Dogleiss with my hand on, Wm. Kynloch with my hand on, Dioneis Carstoun with my hand on the pen, led be Sir Jame Goundie, notar publict.

**The xx day of August Anno — yeres.**

The maisters underwreting hes ratefeit this act and subscrivit the samyn, Johne Kynloch (Dekyn), Sanders Andersoun, Patrik Robertsoun with my hand on the pen, Andro Brydie with my hand on the pen, Alexander Quhythill with my hand on the pen, Williame Monepenny, Alexander Glass with thair hands on the pen.

JACOBUS GOUNDIE, Notarius.

**The thrid day of September the yeir of God Jm Ye xl yeres.**

The quhilk day Andro Dogleiss hes maid his compt of all intro-missiouns the yeir he vas compositour. The Dekyn and haill Craft

<sup>1</sup>Thorough (?). <sup>2</sup>Either to sew or shape.

hes dischairgit the said Andro of all thingis intromettit be him to the dait present.

**The vij day of Junii the yeir of God Jm Ye fourtie and yeres.**

The quhilk day the Dekyn and haille Craft hes ressavit Andro Andersounis compt, compositour, and hes ressavit fra him four pundis ijs. of money, ane plege of Andro Brydies for iij lis., ane plege of Thome Kynponts for iiij lis., ane belt and ane ring of Alexander Andersounis for xls., ane spwne of Andro Dogleiss for xxs. and hes dischairgit the said Andro of all intromissounis bypast to the dait present.

The quhilk day the haille Craft hes chosin Thomas Bryssoun, Dekyn for ane yeir to come, and Alexander Andersoun, compositour, quhilk Alexander hes ressavit the plegis and money deliverit be Andro Andersoune, last compositour, and to anser thairfor to the Craft.

The quhilk day the Dekyn and Craft present for the tyme ar all contentit in ane voce that ane prenteschip of twa marks be spendit for the honestie of the Craft on Petermes evin and Corpus Christi day eftirnone.

**Penultimo die Decembris Anno xli.**

The quhilk day the Dekyn and Craft hes componit with Williame Guffen, as followis: He sall pay to the Craft incontinent xls., and hes found Thomas Bryssoun, Dekyn, James Belten, and Robert Hair cautioners for the rest—that is to say, ij marks at Palmesounday<sup>1</sup>, and the rest of the haille within yeir and day thaireftir.

<sup>1</sup>The Sunday before Easter. On that day branches of palm trees, or substitutes for them, were blessed by the priests, and distributed to the people in commemoration of Christ's entry into Jerusalem. Portions of the branches were burned, and the ashes, after being blessed by the priests, were sprinkled on the heads of the people on Ash Wednesday that week.

**Quarto die Januarii Anno xij apud Dra—har.<sup>1</sup>**

The quhilk day the Dekyn and hail Craft ar contentit that thair be bot ane banket tane fra Williame Guffen, becawse he is ane pure man, and is mareit befor his entres. And attour the Dekyn, Thomas Bryssoun, has promesit to make payment to the Craft of all the said Williame Guffenis silver or he pass furth of his office.

**The Sext day of Februar in the yeir of God Jm Ye and xli yeris.**

The quhilk day Robert Robertsoun, *alias* Vynram, Dioneis Caveris, and Andro Brydie, came in will to the Dekyn and to the Craft present for the tyme, for ony faultis committit be thame in tyme bygane, of quhilk Thomas Brysoun, Dekyn, tuk instruments befor thir witnesses, Andro Husband, *alias* Brown, John Sowter, and Maister Williame Blaky, noter publict.

**The last day of Mall the yeir of God Jm Ye xlii yeris.**

The quhilk day in presens of the Dekyn and hail Craft, convenit thair compositour, and gef in his compt of his resset sen hes entres of the money pertenant to the alter and ressavit be him and uthirs.

Item fra Mossieman xxvijs. Item of offerand vjs. ix. Item he chairgis him xij lis. xxij. in money and plegis ressavit the day of his entres. Item with xxs. fra Williame Kynloch prenteis. Item with xxd. deliverit to him out of Sanct Triduanis stok. Item about the toun vs. xd.

The sowmes above wreting ressavit be Alexander Andersoun, compositour. Summa of thame xvi lis. iijs. ijd.

Item ressavit be the Dekyn and Johne Lufant at the Dekynis command. Item in the first fra Thome Kynpont iij lis. Item fra Thome Hendersoun viij markis. Item fra Williame

<sup>1</sup>Probably Drumbar.

Guffen vi lis. Item fra Dioneis Carstoun xxs. Item fra Geordie Thorskaill iiij marks. Item fra Thome Smyth vilis. Item xiijs. ressavit be the Dekyn fra Alexander Andersoun. Item fra Johne Kynloch ('s) prenteis, xiijs. Item fra Andro Brydie ('s) prenteis, xxs. Item restand awand for the haill broddis be the handis of Robert Vynram and the Dekyn, v marks.

The haill sowme of the ressaits affoir wreting, xlij lis. iijs. xd.

EXONERATIO, ALEXANDER ANDERSOUN.

The quhilk day comptit and reknit be the Dekyn and haill Craft of all intromissiounis be the said Alexander Andersoun, he rests awand to the Craft *de claro* xxxiijs. vd., and is dischairgit of ony uthir intromissioun, and to be payt within four dayis eftir Midsomer under the pane of dowbling, and xls. for his belt.

CHAIRGIS OF THE DEKYN AND JOHNE LUFRANT.

The haill sowme intromettit be the Dekyn, Thome Bryssoun, and Johne Lufrant, togidder with the haill brod silver extends to xxix lis. xiijs. viijd. heirof ressavit be the said Johne Lufrant xxiiij lis, and the remanent upone the Dekyn.

JOHN LUFRANT,<sup>1</sup> dischairge of his xxiiij lis.

Item deliverit for sundrie necessars to the Craft be the said Johne extendand to ix lis. vis.

Item restand awand for the said intromissioun in Thome Donaldsounis hand xls. payt. Item in Thome Smythis hand to Johne Lufrant xiijs. iiijd. payt. Item in Dioneis Carstoun xxs payt. Item in Thomas Bryssoun, James Beltan, and Robie Hair for Guffen xxxijs. iiijd.

Summa, xiiij lis. xiijs. viijd.

Sua restis *de claro* upone the said Johne Lufrant, ix lis. viijs. iiijd.

EXONERATIO, THOME BUNTEN.

<sup>1</sup>This name is at times spelt with "e," and at other times with "a."



Item ressavit fra Thome Bunten, ane belt of Sandie Andersounis for xls., ane belt of Andro Brydies for xiiij. iiijd., ane spwne of Andro Dogleiss for xxx. Item rests awand by thir weddis be Thome Bryssoun xxiiij. by the brod silver, quhilk xxiiij. is payt and allowit in the making of ane lok to the revestrie,<sup>1</sup> and xxxd. awand to the said Thomas Bryssoun be the Craft ; and all uthir thingis dischairgit.

The quhilk day the hail Craft hes chosin Andro Dogleiss, Dekyn, for the yeir nixt to cume.

The xxiiij day of Nonember Anno xlii yeres.

The quhilk day the Dekyn and hail Craft hes found that Geordie Bow hes maid ane wrangus complaint upon Robert Robertsoun be wrang narratioun of his servand, and hes ordenit that the said George and his servand ilk ane pay half ane pound of vax to Sanct Eloy.

Item, the Craft hes found Johne Kynloch failyeit to the Dekyn, and hes put him in ane pound of vax, and Thome Smyth in a pound of vax. Item Alexander Andersoun hes failyeit to the Dekyn, and is in will of ane pound of vax.

The quhilk day the Dekyn and hail Craft hes chosin thir persones underwreting to sit upone all comptis or necessaris tweiching the Craft, and contenttit to fulfill the thingis ordenit be thame, and thir ar the names :

DAVID MURRAY,  
DAVID KELOUR,  
ALEXANDER QUHYTHILL,  
THOME BRYSSOUN,  
GILBERT RETTRAY,

JAMES BELTEN,  
ROBERT ROBERTSOUN,  
DIONEIS CAVERIS,  
THOME DONALDSOUN,  
JOHNE THORSKAILL.

<sup>1</sup>The Revestrie was a house that stood immediately to the north of the Choir, now the East Church. Its name denotes its ecclesiastical use. The Hammermen Craft had supplied its door with "ane lok."

The quhilk day Johne Lufgrant comptit and reknit befor the hail Craft, and dischairgis the said Johne for now and evir to this dait present.

The Dekyn awand lijs. restaud of the taxt.

Item ressavit be Johne Lufgrant for the Craftis horsse, ...	ls. [50s.]
Item for a prenteiss of his awin, ... ..	xxs.
Item for ane prenteiss of Alexander Quhythill, ... ..	xxs.
Item the xx day of Januar for the servanda, xijd— ...	vjs.
Item, the xxv day of Januar, the Dekyn 'comptit and reknit with the hail Craft, and dischairgis the Dekyn for now and evir, and the said Craft awand to Andro Dogleiss, ... ..	liijs. iiijd.

**xxix Martii Anno xliij.**

Quhilk day Andro Dogleiss, Dekyn, with hail consent of the Craft, hes refferrit to the aith of Thomas Brussoun gif he ressavit ane prenteis or not and to leir and instruk him the poyntts of the Craft, quhilk swoir that he ressavit nane bot for ane feit man the tenour of his conditiounis.

**Primo die Maii Anno Dni Jm Yc xliij.**

The quhilk day Andro Dogleiss, Dekyn of the Hammermen, hes maid his compt in presens of the hail Craft of all intromissiounis that thay had to lay to him to the day above wretin, all thingis beand comptit and admittit, the Craft rests awand to the said Andro *de claro* viij lis. iiijs. xid.

**The xvi day of Maii Anno xliij.**

The quhilk day Andro Dogleiss hes giffin his compt of his intromissiounis sen the first day of Maii above wretin.

Item he hes ressavit fra David Donaldsoun for his upset of his boith, ... ..	xiiijs.
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Exoneratio.

Item deliverit to Sir Johne Fargissoun for his fie bygane,	vs.
Item for the weshing of the clathis, ... ..	xijd.
Item for instruments in the tolboith, ... ..	ijs.
Item for vax on Vitsounday evin, ... ..	xvjd.
Item for his fie, ... ..	xiijs.

Summa, xxiijs. iiijd.

Swa restis awand to the said Andro, ix. iiijd. by the sowme above wretin. Swa the hail sowme that restis awand to the said Andro be the Craft extends to viij lis. xiijs. iiid $\frac{1}{2}$ .

The quhilk day all vax bygane be ony brother of the Craft to this dait is dischairgit.

The geir that the Craft hes in press.

Item two silver spuns for ... ..	xls.
Item in Johne Kynlochis hands, ... ..	xiijs.
Item of the broddis silver restand awand, ... ..	xlvs. viijd.

DIONEIS CAVERIS cautioun thairfor.

Item upone ane act in Thome Brussounis hands, xijs., quhilk Mossieman hes ressavit.

The quhilk day Johne Lufrant, compositour, hes maid compt in presens of the hail Craft of baith his yeres comptis, all thingis reknit and allowit, the Craft restis awand to the said Johne xxiijs. iiijd., thairof he hes ressavit xiijs. vid.

The quhilk day the hail Craft hes chosin Gilbert Retray to thair Dekyn for the yeir to cume, quha hes acceptit the office on him, and maid the aith of fidelitie. And Andro Andersoune chosin compositour be the maist part of the Craft.

**The Sext day of Junii the year of God Jm Ye xliiij yeres.**

The quhilk day reknit with Andro Dogleiss, tweiching the rest of the money that was awand to him be the Craft, thair restis awand to him thre pounds xijs. *de claro* allennerlie.

The quhilk day the Craft hes chosin James Beltan, Dekyn, and Johne Kynloch, compositour, for this yeir to cume.

The quhilk day the Dekyn and Craft hes devysit and ordenit that thair be ane oulkis penny gadderit with all thair consentis—that is to say, ilk master a penny and ilk feall, ane half penny. And that twa maisteris gather it ouklike thair tyme about and wret it at the oulkis end, and deliverit to the compositour. And sall nocht be disponit bot be the advyse of the hail Craft. And quhat maister or feall that disobeyis the gadderaris sall be poynded incontinent and quhat that disobeyis the gatheraris quhilk ar officiaris constitute that tyme or the officiar of the Craft quhen he is command to poynd be the Dekyn, sall pay to Sanct Eloy ane pound of wax unforgiffin et desuper Decanus nomine totius artis petiit instrumentum et omnes fratres artis elegerent octo persones sequentes ad deliberandum super singularum acta deliberationis in futurum nomina sequentur.<sup>1</sup>

ROBERTUS ROBERTSOUN.

THOMAS DONALDSOUN.

THOMAS BRYSSOUN,

ANDREAS ANDERSOUN.

ANDREAS DOGLEISS.

DIONEIS CAVERIS.

DAVID KELOUR.

GEORGE BOW.

ALEXANDER QUHYTHILL.

And ordeine that in tyme cuming that thair be nocht ane penny of the Sanctis geir drunkyn in tyme cumming bot twa marks allenerlie. Alswa, it is ordenit be the hail Craft that maister of freemen that giffis ony wark to ony orra servandis as Patie Murray, Andro Cowper, Cuthbert Watsoun, and Johne Watsoun in tyme cumming sall pay to Sanct Eloy ane pound of wax, except it be for his dayis wark, and that be reddy to all maisters. And gif ony maister entris ony servand that hes nocht bene prenteis that thai underly the statutis affoir wreting.

<sup>1</sup>The portion of this minute written in Latin tells that the Deacon, in name of the whole Craft, took an instrument, and that the brethren elected eight individuals to deliberate on the Craft's proceedings.

The quhilk day the Craft hes chosin Robie Young officiar for this yeir, he haifand the gait pennies and his ane-tn<sup>rs</sup> for his fie.

**The xxxij day of October Anno xliij.**

The quhilk day convenit in Sanct Annis Cheppell, James Beltan, Dekyn, Dioneis Caveris, David Murray, Gilbert Retray, Andro Dogleiss, David Kelour, George Bow, Johne Lufrent. And because the oulkis penny was not gadderit be the maisteris efter the tenour of the ordinance maid affoir thai haif ordenit that twa maisteris sall gadder the said oulkis penny as it sall fall thame thair tyme about. And quhat twa that gadderis the samyn and deliveris it nocht compleitlie at the xv days end, for ilk maister twa pennies, and ilk feall ane penny to the compositour, sall pay to Sanct Eloy, ilk maister failyeand ane pound of vax unforgiffin.

Item Johne Strait convict in half ane pound of vax for ganging furth in the countrie makand wark a contrar the maisteris, and gif he beis found in sik ane fault agane to pay half ane stene of vax unforgiffin.

Item, Alexander Quhythill for the taking of Andro Dogleiss hand that he intromettit with ane pound of vax.

Item, it is ordenit that Robie Young, officiar, sall haif in tyme cuming fra Mertemes furth vis. viijd. at ilk terme and his anent<sup>rs</sup>.

Item, Andro Dogleiss is convict in half ane pound of vax for the halding of the oulkis penny, and nocht delivering of it to the compositour.

**The xix day of Nonember.**

Item Johne Kynloch is convictit in half ane pound of candill, to be deliverit on Sounday nixt to come to the alter.

The quhilk day it is devysit be the haill Craft that quhat maister or feall that beis convictit in ony wax in tyme cuming, the wax sall nevir be put in the buik, bot the Dekyn sall pass incontinent and poynd for the samyn wax.<sup>1</sup>

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<sup>1</sup>Immediate payment.

**The xliij day of Nonember Anno xliij.**

The quhilk day the compt tane be the Dekyn and his assessours of Johne Kynloch of the oulkis penny fra the vii day of Junii to the xv day of Nonember inclusive, extends to iiij lis. iiijs. viid $\frac{1}{2}$ ., quhilk sowme is deliverit to pay the taxt the xxvi of Nonember.

The quhilk day it is ordenit be the Dekyn and hail Craft beand present within the tolboith of the bur<sup>t</sup> (burgh) of Perth that Alexander Quhythill sall pay ane pound of vax for impediment maid to Patie Balmen in the gadding of the oulkis penny the xxii day of Nonember, and boistit<sup>1</sup> be him with ane quhyngar. And sall pay the tothir twa poundis of vax that he was convict in befoir for the impediments maid to Thome Pait, and for the taking of Andro Dogleiss vark furth of his hand, and he to be poyndit for the samyn incontinent. And gif he makis ony impediment in the poynding for the poynding of the said wax, or sall happin in tyme cuming to mak impediment to pay the oulkis penny, he sall pay ane twa pound candill to be offerit to the altar in presens of the Dekyn. And sall mak compt and pay for his cordineris<sup>2</sup> that servis and connerris<sup>2</sup> ledder to him als weill as for his fealls. And all uthir saidlairs als weill as he sall in tyme cuming under the pane forsaid.

**The xxvi day of Nonember.**

The quhilk day Johne Kynloch hes deliverit the iiij lis. iiijs. vijd $\frac{1}{2}$ ., and hes deliverit the twa mark for Sandie Quhythill and xxs. for Guffen, and is dischairgit thair of.

<sup>1</sup>Threatened.

<sup>2</sup>Shoemakers were employed by saddlers, though not members of the Hammermen Incorporation.

<sup>3</sup>Connerris.—This word is spelt "cunnour" on page 42. Mislead by a false analogy, it is there in a note rendered "to shape." "Connered," the past tense of the same verb, is given in Jamieson's Dictionary as derived from the French *conroyer*, to curry. In illustration of the meaning, he quotes this sentence from the "Chamberlain Air, O 22," "They worke the lether before it is well *connered*, in great hinder and skaith of the Kinges Hages." In Latin *Concinmare pellis* is to dress or curry leather. "Connerris ledder" in this page is dresses or curries leather, and on page 42 the Sowler is said to sew and dress.

**The xiiij of Februar xliij yeris.**

**Deliverit till Johne Kynloch of the oulkis pennys xxv. xd.**

**Die xxvi Mensis Martii Anno Dni Jm Ye xiv yeris.**

**Indictione tertia Pontificatus Pauli Pape Tertii Anno xi. coram  
Jacobo Beltan et totius fratribus artis fabriliis.<sup>1</sup>**

The quhilk day Alexander Quhythill, ane of the said brether, hes refferit him to the hail Craft anent ony faultis that is to be said in his contrar and protestand that Robert Robertsoun and David Kelour be expellit fra the laif quhen the laif of the Craft deliveris onything upone the said Alexander, and quhen the Dekyn hes ony actioun of his awin a contrar the said Alexander that he siklyke be removit quhill the said actioun be decydit, and thairupone hes tane his instrument.<sup>2</sup>

Item siklyke James Beltan, Dekyn, in presens of the said Alexander and the hail Craft, hes tane ane instrument that the said Alexander hes submittit him simpliciter to his Craft.

The quhilk day it is devysit be the maist part of the hail Craft, tweiching the plaintis maid be the Dekyn, Robert Robertsoun, and David Kelour upone Alexander Quhythill for the manassing and dispersing of the Dekyn and the saidis persones, and in speciall in presens of the hail Craft in the Inche. The said Alexander admittand him of his awin proper confessioun to his Craft. The quhilk Craft singularii beand sworne to declair thair myndis upon the said faultis. The Craft being advysit heirwith, decernis that the said Alexander incontinent sall sit down upone his kne and sall ask forgiffness,

<sup>1</sup>*i. e.*, In the third Indiction of the Pontificate of Pope Paul the Third, before James Beltan and the whole Hammermen Craft.

<sup>2</sup>The word "instrument" occurs frequently in the minutes. When a notary is called to attest the truth of what has taken place, he is requested after its completion to make out a formal statement of what has been done, and a piece of silver is put into his hand, in presence of witnesses, by the Procurator or party acting, the object of this form being to attract the attention of the witnesses. It is technically styled "taking of instruments," and is in use in notarial acts to the present day.

first at the Dekyn, secundlie at Robert Robertsoun, and thridlie at David Kelour for the saidis faultis, promittand never to do siklyke, and sall pay to Sanct Eloy thre pounds of wax incontinent. And gif it sall happin the said Alexander Quhythill to disobey the Dekyn as said is in tyme cuming, in that cace the said Alexander sall pay the panis contenit in the instrument contenit in the common buik unforgiffin.

**The xxvij day of Maii Anno xl quinto.**

The quhilk day comptit and reknit with Johne Kinloch, compositour, of all his intromissiounis of the yeir bygane, the said Johne restis awand to the Craft xvjs. iijd.

Item the Craft restis awand to James Beltan, Dekyn, ... vs. iijd.

The quhilk day the Craft hes chosin David Keilour to thair Dekyn for the yeir nixt to come, and Andro Brydie, compositour.

The quhilk day it is ordenit be the haill Craft that the Dekyn sall nocht intromet with Sanct Eloyis geir, nothir ressave nor depurse, bot allenarlie the compositour at the command of the Craft.

**The xvi day of Junii Anno xl quinto.**

The quhilk day the Dekyn and the haill Craft beand present for the tyme in the under tolboith, with ane consent that quhair the plaint maid be Robert Robertsoun and James Beltan upone Robert Hair tweiching the iniureis allegit done to uthirs, hes statute and ordenit for to cess cummaris and pley appeirandlie to happin in tyme cuming betuix the said parteis that quhilk of thame sall happin in ony tyme to cum to inquiet, molest, trubill, or gif evill wordis to uthir or to uthir servands ethir in thair buithis, howses, or ony uthir place quhatsumevir he that makis the fault, it beand noterlie knawin or ma be provin be faithfull witnes, sall pay to Sanct Eloy half ane stene of valx without ony remissioun. And the rediest geir that the faulter hes to be poyndit thairfor and siklyke betuix George Lathangy and Balmen.



The quhilk day James Beltan is put in the will of the Craft of ane pound of valx.

**The xxvii day of Julii the yeir of God Jm Ye xiv yeris.**

The quhilk day Alexander Quhyt, Johne Kynloch, and Alexander Andersoun are cuming souertie and dettours to the Craft for Johne Jamesoun to pay to the Craft iiij lis. for his entres, thair of ij marks at Andersmes nixt to cume, and ij marks at the Feist of Palmesunday nixt thaireftir, and the remanent ii marks at the Feist of Vitsounday immediate thaireftir, quha ar bound be the faithis of thair bodeis coniunctlie and severalie. And siklyke Dioneis Carstoun is becuming souertie for the said Johne for xiijs. and iiijd. betuix the dait present and the Feist of Vitsounday immediat following.

**The xi day of September the yeir of God Jm Ye and xiv yeris.**

The quhilk day befor the Dekyn and certane brether of Craft is comptit and reknit betuix George Lathangy and David Hendersoun, his servand. The said David Hendersoun makand to the said George ane moneth service efter this dait present. And the said David granttis him weill content and payt of all thingis bypast, and granttis him payt of the monethis service that is to cume eftir this dait. And atour and the said David Hendersoun mak ony brok fra the said George unto the ischay of his terme that the said David sall pay half ane stene of vax, and the said brok be in the said David's default. And siklyke and the said George strik the said David that he sall pay to Sanct Eloy twa pounds valx.

**The ferd day of October Anno foirsaid.**

The quhilk day tweiching the fault done be Henry Merschell to John Kynloch servand, for the withholding of his hat and uthir iniureis, the Dekyn and hail Craft hes found the said Henry to haif faultit, and hes decernit him to deliver the said hat, and to be poyndit incontent for ane pound of vax. And hes ordenit quhilk

of the saidis servandis faillis to uthir in tyme cuming to pay to Sanct Eloy twa poundis of valx unforgiffin.

**The xi day of Junii the yeir of God Jm Yc and xi sex yeris.**

The quhilk day Johne Lufrant hes tane Sanct Eloyis broddis for fyve marks money, the tane half thairof to be payt at Sanct Androis day nixt to cume, and the tothir half at the inventioun<sup>1</sup> of the Cross called Beltane terme, dait thaireftir, and the said Johne sall paynt the broddis on his awin expensis.

The quhilk day Archy Wryght is enterit be David Kelour, Dekyn.

The quhilk day come enterit to David Kelour, Dekyn, Henry Merschell; and siklyke Robert Brachty.

**The xi day of Junii.**

The quhilk day is enterit Patrick Robertsoun be David Kelour, Dekyn. And siklyke Robert Atkyn is enterit upon his faders fredome be David Kelour, Dekyn, and hes set Tysday nixt to cume to mak his banket.

**The xvi day of Junii the yeir of God Jm Yc and xlvi yeris.**

The quhilk day Andro Brydie, compositour, hes maid his compt in presens of the Dekyn and haill Craft of all upsetts, prenteschapis, brod silver, oulkis penny, and all uthir severall thingis. The said Andro hes deliverit to the Craft xiiij lis. xis. viiij. of money. And siklyke he has deliverit ane gold ryng of Andro Dogleiss for xls.; ane gold ryng with ane crammosie belt in plege for Henry Merschell for iiij marks ix. iiiij.; ane silver saltfut for viij marks for Patrick Robertsoun and Andro Trumpet to mak it gude; ane silver ryng for Robie Brachty in plege for xxs. And Dioneis Caveris, cautioner

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<sup>1</sup>That was the 3rd of May, on which day there was an annual festival in memory of the discovery in the fourth century after the crucifixion of the wooden Cross of Calvary, by the mother of Constantine the Great. The traditional story of that Cross, since it was found, is a miraculous "inventioun." Pieces of wood were said to have been chipped off it and distributed to churches in Europe, sufficient to build a frigate, while the Cross itself in Jerusalem never became smaller.

for Archy Wrycht for vii marks. And Johne Jamesoun cautioner restis awand xls. Johne Lufrant restis awand of the broddis xxiijs., and Sir Jame Gundie for Robie Atkyn xiiijs. Patrick Keir, cautioner for Robie Brachty for iiij marks, and the said Andro rests awand to the Craft of all his intromissiounis iiij lia. viis. viiid., and hes laid in plege for the samyn twa haidis and pendasses of silver, and the Craft hes dischairgit the said Andro simpliciter of all uthir thingis to the day present.

The quhilk day the haill brether of the Craft with ane consent hes chosin David Kelor, Dekyn for the yeir to cume. The quhilk day the haill Craft hes chosin Robert Wynram, compositour for the yeir to cume be the advise of them all, and likevyse hes chosin Johne Strait, officiar for the yeir to cume. The quhilk day the Dekyn and haill Craft hes chosin thir persones undervretin to assist and to counsell with the Dekyn in ony matterris that occurris—that is to say, Robert Robertsoun, David Donaldsoun, Andro Andersoun, Alexr. Andersoun, Johne Kynloch, Thomas Bryssoun, Andro Dogleiss, Dioneis Caweris, Alexr. Quhythill, Thome Smyth, for the yeir in to cume, and Andro Brydie.

**The v day of Julii Anno xl sext.**

The quhilk day it is statute and ordenit be the avyse of the Dekyn and haill Craft that in tyme to cume quhat maister or brother of Craft that beis chosin compositour, and reassavis Sanct Eloyis money and box in keiping quhen the Craft hes ony necessar actiounis ado with money, that the compositour sall anser the Dekyn of Sanct Eloyis box to end the said actiounis, it beand for the weill of the Craft, and quhat compositour failis or ganestandis to do the samyn it beand noterlie knawin, he sall (pay) ane stane of vax to the Sanct unforgiffin.

**The xliij day of October Anno xl sext.**

The quhilk day it is statute and ordenit be the Dekyn and haill Craft, except Robert Young and his sone, that in all tyme to cume

quhat maister that ressavis ane prenteiss, he sall pay to the alter twa marks money and ane mark to the banket, and sall present his prenteiss to the Dekyn or he be enterit to ony wark, under the pane of ane pound of valx unforgiffin.

The quhilk day it is statute be the Dekyn and Craft foirsaid, that quhat brother of Craft in tyme cuming that hes beine prenteiss within the Burgh sall pay for his upset x lis. to the Craft, and he that hes been prenteiss without the Burgh sall pay for his upset xij lis. to the Craft, togidder with the banket, to the hail Craft of use and wont.

And lykvayis quhat fremanis dochtir being madin that marreis ane Hammerman in tyme cuming sall be enterit als free as ony Hammermanis sone payand his banket and xiijs. als weill outman as inman. And for observing of gude ordour quhat prenteiss that castis at his maisteris hand, and will nocht mak him gud service to the isschay of his terme bot passes thairfra, sall nevir be enterit maister amang the said Craft, and ilk prenteiss sall be ane feall twa yeris or he be ressavit maister, and sall be examinat ane sufficient craftisman quhat occupatioune quatevir he be of. And for the observing and keiping of the statutis foirsaid the hail brether hes oblist thameself, and hes subscrivit the samyn with thair handis on the pen, and quhat he beis that makis ony supplicatioun in the contrair to the Dekyn sall tyne his fredome in tyme cuming.

DAVID KELOUR, Dekyn.

ANDRO DOGLEISS.

GEORGE FLEMYNG.

JAMES BELTAN.

THOME BRYSSOUN.

ROBERT YOUNG.

WILLIE GIFFEN.

WILLIAM YOUNG.

ARCHY WRYCHT.

DIONEIS CAVERIS.

GILBERT RETTRAY.

JOHNE ROBERTSOUN.

JOHNE KYNLOCH.

GEORGE BOW.

HENRY MERSHELL.

THOME KYNPONT.

ROBERT HAIR.

ALEX. ANDERSOUN.

DAVID DONALDSOUN.  
 ROBERT BRACHTY.  
 NEILLIN SMYTH.  
 JOHNE LUFRENT.  
 DIONEIS CARSTOUN.  
 ANDRO ANDERSOUN.  
 THOME SMYTH.  
 PATIE BALMEN.  
 DAVID HORNE.  
 WILLIAM MONEPENNY.  
 HENRY LUFFRANT.  
 JOHNE RETTRAY.  
 DAVID PITCAIRNE.

GEORDIE LATHANGY.  
 ROBERT ROBERTSOUN.  
 PATRICK ROBERTSOUN.  
 JOHNE JAMESOUN.  
 ROBERT COLBERT.  
 ROBERT ATKYN.  
 JOHNE ROGY.  
 GEORGE THORSKAILL.  
 ALEKR. GLASS.  
 JOHNE MONCREIF.  
 GEORGE ALLAN.  
 JAMES DAVIDSOUN.

**The xii day of November Anno xlvj.**

The quhilk day it is found be the haill Craft that Robert Atkyn hes faillit to David Kelour, Dekyn, quhair he tuik wark fra his buthe quhen ane heland man was seikand him in the samyn with ane sowrd to mend. And ordenis the said Robert to pay ane pound of valx to Sanct Eloy, and to ask the Dekynis forgifnes anent the Dekynis buthe dur for the said fault and to abstene in tyme cuming under the pane of ane stene of valx.

**The xvij day of Februar Anno Dni Jm Yc xlvj.**

The quhilk day it is statute and ordenit be the Dekyn and haill maisteris of Craft with ane woce without discrepance, that in all tymes to come thair sall nothir feall nor prenteis come furth to the Inche or ony uthir place quhen the maisteris takis ony futball of ane brother of Craft, bot sall remain at hame at thair labouris and wirk in thair maisteris buthis, and quhat feall or prenteiss that dois the contrair and disobeis his maisteris command, the feall sall pay to Sanct Eloy ane pound of valx unforgiffin. And his maister

quhatsumevir he be sall anser for the said valx of the rediest of his servandis fie. And siklyke the maister sall anser for ane pound of valx for his prenteiss, and to be poyndit thairfor, and for this cawse, becawse upone the day preceding this dait the servandis maid ane divisioun amangis the maisteris in the tyme of the cuming fra thair banket under silence of the nycht, and had nocht bene the better counsell had maid sclauchter amangis thameself.

The quhilk day the Dekyn and hail Craft of the Hammermen hes statute and ordenit that thir persones underwretin quhilkis was the principall cawers of the divisiounis foirsaid—that is to say, David Horne, Alexr. Glass, John Stoute, William Hendersoun, Andro Vobster, Robert Borthik, James Merser, and James Rey sall come altogidder and pass bairhaid befor the Craft berand thair drawin quhingaris in thair handis be the poynt. And they sall sit doune upone thair kneis and sall deliver thair quhingaris be the poynt as said is to the Dekyn, and ask him forgiffnes and the hail Craft for the iniuries be thame in the tyme of the Craftis conventioun, promittand faithfullie nevir to do siklyke in tymes cuming. And becawse the saidis David Horne, Andro Vobster, and James Rey war principall beginnaris and occatioun of the said divisioun, that throw the quhilk was gret apperance of skaith and sclauchter, the Dekyn and Craft hes discernit with ane woce that ilk ane of thame thre sall pay incontenent twa poundis of valx to Sanct Eloyis alter. And ilk ane of the remanent persones sall pay ane pound of valx, and to be poyndit thairfor, or else to be dischairgit of all labour ay and quhill the said valx be payt. And for the eschewing of siklyke cummeris in tyme cuming the Craft hes ordenit that quhat servand or prenteiss of the said Craft that makis ony pley amangis them bot allenarlie sall treit uthir as brether bot ony maner of divisioun, als weill fyremenis servandis, saidlaris servandis, goldsmythis servandis, potteraris and pewteraris, without ony maner of divisioun, bot to be ane as thai suld be.

The quhilk day hes found that Patrik Robertsoune hes failit in his saying to the Dekyn, and hes ordenit the said Patrik to ask the Dekyns forgiffnes on his kneis, and to pay half ane pound of valx. And gif he beis foundin in sik ane fault in tyme cuming he sall pay to the alter half ane stene of valx.

**The xliij day of Marche Anno Dni Jm Ye xlii yeris.**

The quhilk day the plaint maid be the Dekyn upone Thomas Smyth for the bying of certane collis quhilk the Dekyn had bocht of befoir. The hail Craft hes ordenit the said Thomas to pay incontinent to Sanct Eloy twa poundis of valx, and to be poyndit thairfor, and to abstene in tyme cuming under the pane of contenit in the buike.

**The first day of Junii the yeir of God Jm Ye and xlii yeris.**

The quhilk day Robert Robertsoun, compositour, hes maid his compt and rekning to the Dekyn and hail Craft of all his ressaits fra his entres to the dait present, his hail charge extendis to xxij li. vs. ixd. And thairfor the said Robert hes exonerit him of play silver for valx and money gifin to wageours and uthir necessaris pertening to the Craft, extending to xvi li. xiiijs. vid. Sua the said Robert restis awand to the Craft *de claro* v li. xijs. iijd.

Heirow ressavit of the foirsaid rest in money, ... iiij li. vs. viid.  
Item, ane silver ryng for ... .. xvij. viijd.  
Item awand be Johne Lufrent ane termes maill of the brod silver of the yeir bygane, twa marks and ane half to be payt at Sanct Barbara day.<sup>1</sup>

Item in Andro Brydeis hand of the net silver xxij. and siklyke xls. xid. of auld.

Item in the Dekynis hand of the oulks penny vij li. vi. viijd. for the quhilk he laid silver plegis—viz., ane new haid and pendens

<sup>1</sup>*i.e.*, 4th December. Barbara was a Virgin and a Martyr of the 4th century.

of silver, and twa peces of ane cheinzie belt with ane rois in the middis.

The quhilk day Patrick Robertsoun hes deliverit viij marks and hes ressavit his plegis, in compleit payment of his upset.

Item, the said day innumerat in the kist of money xix marks xijs. vid., and iiij lis. vs. vijd. and vis. vid.

Item restand awand be Johne Lufrant upone ane targat, ane cross, ane gold ryng, and ij silver ryngis, vi cronis of vecht.

Item, the said day Dioneis Caweris hes maid compleit payment of twa netts of the yeir of God Jm Vc and xlvi yeris.

The quhilk day the hail Craft hes dischairgit David Kelour, Dekyn, of all comptis except the sowme upone his plegis to the dait present for the oulkis penny and all utheris.

The quhilk day the maistpart of the Craft hes chosin Thomas Bryssoun, *alias* Buntene, to be Dekyn for yeir to cume, and elykvayis hes chosin Johne Kynloch to be compositour for the yeir to cume.

The quhilk day the Dekyn and hail Craft hes chosin thir persones undervretin to be counsell to the Dekyn, and to sit on plainttis and uthir matteris of the Craft—that is to say, David Kelor, Dioneis Caweris, Robert Robertsoun, Sandie Quhythill, Andro Brydie, Thome Smyth, David Donaldsoun, William Young, Alexr. Andersoun, Johne Lufrant.

**The xi day of Junii the yeir of God Jm Vc xlvii yeris.**

The quhilk day Thomas Bryssoun, Dekyn, Thomas Kynpont, Patie Balmen, and John Rogie hes tane the gait penny and xiid. of the cumling fealls for xxvis. viijd., thair entres to be the day of the dait present, and to indure for ane yeir, the hail payment to be maid at Vitsounday.

The quhilk day Johne Lufrent hes tane Sanct Eloyis broddis for fyve marks, thair of twa marks and ane half at Anderames nixt to cume, and ii marks and ane half at the Inventioun of the Holy



Croce, callit Beltane, in compleit payment of the said v marks, and the said Johne sall pay incontentent twa marks and ane half to the compositour that he restis awand of the yeir last bypast.

The quhilk day the Dekyn and maisteris of the Craft hes statute and ordenit the oulkis penny to be gadderit for this yeir to cume, and to begin upon Setterday, viz., the xviii day of Junii, and to be deliverit be the gadderaris anis in the xv dayis under the pane of ane pound of valx, conforme to the statuttis maid of befor to the compositour. And to mak compt of ilk man that gadderis it and quhat thai get upon Vitsoundayis Vednisday.

**The xviiij day of Julii the yeir of God Jm Yc xlvij yeris.**

The quhilk day the hail Craft hes statute and ordenit tweiching the faltis maid be Johne Lufrent in dispersing of the Dekyn and manessing againis him in gret contentioun of the Dekyn and Craft, for the said faltis the hail Craft statutis and ordenis that the said Johne Lufrent sall cume on Sounday that nixt cumis in the tyme of the mess in presence of the Dekyn and hail Craft with ane pound candill in ilk hand, and thair sall ask the Dekyn and hail Craft forgifness. And also sall ask the Dekyn and hail Craft forgifnes quhair he maid him the falt.<sup>1</sup> And ilk ane of his twa servandis sall pay ane pound of valx, and sall ask the Dekyn forgifnes siklyke quhair thai maid the fault, failzeand that thai fulfil not this decreit ilk ane of thame sall pay ane stene of valx to Sanct Eloyis lycht. And this we do for observing and keeping of gud rewle.

**The iij day of September the yeir of God Jm Yc xlvij.**

The quhilk day the Dekyn and the maisteris of the Craft hes enterit Williame Brussoun, maister, amang thame to use himself as

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<sup>1</sup>This case of Johne Lufrent, and other cases in these minutes, show how the Deacon and Craft ordered offenders to do penance in the church in the face of the congregation. These penances were the precedents for the "cutty stool" of later times.

ane maister. And that restis he awand to the Craft of his upset xlvjs. iiijd. And that he obliesses him to pay quhen the Craft misteris,<sup>1</sup> he being warnit aucht dayis affair or thai misterit.

**The xx day of October in the yeir of God ane thousand fyve hundred and fourtie sevin yeris.**

The quhilk day the Dekyn and hail Craft hes set ane of thair watteris<sup>2</sup> to Johne Smatoun for ane yeir to cume for xxij marks, to be payt within x dayis.

**The xxviiij day of October in the yeir of God Jm Ye xlvij yeris.**

The quhilk day the Dekyn and the hail Craft hes set thair tothir watter to Dioneis Caweris for this yeir for xxij marks, to pay the yeris maill bypast, within aucht dayis, and to pay this yeir to cume als sone as he beis requerit be the Dekyn.

The quhilk day the Dekyn and hail Craft hes enterit Walter Low, prenteiss to Johne Smythe, his gudschir.<sup>3</sup> And the said Walter Low hes bound himself prenteiss to his said gudschir for all the days and termes of xii yeris prenteiss and ane yeir for mait and fie. And the said John Smyth sall pay to the Craft vis. viijd. betuix this and Vitsunday nixt to cume, and vis. viijd. betwixt that and Mychalmes nixt thairefter followand.

**The vi day of Januar the yeir of God Jm Ye xlvij yeris.**

The quhilk day the maisteris of the Craft hes ordenit Andro Scottie to mak servis to Thomas Brussoun, Dekyn, for the dait present quhill that same tyme tolmond. And the Craft for that hes cawsit the Dekyn to forgif the said Andro vijs. that he was awane to the said Dekyn, and hes augmentit him of his fie xs., and his buntay<sup>4</sup> tane up of befoir. And this statute was maid be ressoun of thair compt and rekning befoir the said Craft. And this we ordene him to do under

<sup>1</sup>Musters. <sup>2</sup>These were salmon fishings on the Tay. <sup>3</sup>Grandfather. <sup>4</sup>Bounty.

the pane that he shall nevir mak service within this said Burgh.

The penult day of Januar the Dekyn and hail Craft hes statute and ordenit tweiching James Davidsoun, Robert Robertsounis oy,<sup>1</sup> that quhair the Craft hes foundin that he wald not enter him in thair contemptiounis and hold him at labour, for the quhilk faltis maid be the said Robert and James that the hail Craft hes statute and ordenit that the said James Davidsoun sall not be ressavit prenteiss to the Craft without dowbill prenteiss entres, and sall not enter maister quhill he pay to the Craft xx poundis, na sit na uthir of his oyis, nor sit na maister sall gif him labour under the pane of tynsall of his fredome.

**The ix day of Februar.**

The quhilk day the Dekyn and Craft has affixit the x day of Februar to Andro Brydie to enter his prenteiss, failyeand thair of to pay the painis contenit in the statuttis of this buke maid thairupoun.

**The xiiij day of Februar Anno xivij.**

The quhilk day the Dekyn and maist part of the Craft hes ratefeit the gathering of the oulkis penny quhill Vitsounday nixt to cume and conforme to the last statute, and quhat he beis that disobeyis to pay the samyn, sall pay ane pound of valx unforgiffin.

The quhilk day tweiching the falt done to David Murray be Alexr. Quhythillis servandis, the Craft hes ordenit that they sall tak the twa boykynis and pass to the said Davidis buthe and ask him forgifnes, and ilk ane of thame to pay half ane pound of valx.

The quhilk day tweiching the falt maid be Gibbie Clerk to Geordie Thorskaill, and vald not admit him to the Craft, thairfor the Craft hes ordenit that the said Gilbert sall pay ane pound of valx, or else to tak ane dozen leichis<sup>2</sup> with Sanct Eloyis tawse.

<sup>1</sup>Grandson. <sup>2</sup>Leases.

**The ferd day of Aprile the yeir of God Jm Ye xlviii yaris.**

The quhilk day the Dekyn and hail Craft hes statute and ordenit for the welfair and profeit of the hail Craft that quhat maister of Craft in ony tymes to cume, that quhat occupationis that evir he be of of the said Craft, that makis ony manner of vark of uther mennis stuf—that is to say, cutlers for making of byknyvea, quhingaris, dudgeonis, hefts, or sowrds, slyparis, grethand, sowrds with hilt and plummets of uthir mennis, or lorimeris makand ony gairdis or uthir wark, or saidlaris to mak ony sadills of uther mennis tre<sup>1</sup> or ledders for to furneiss the merchandis buthis with, the said wark to be sauld daylie upon the Craftis teith, quhilk is againis the commoun-weill gifit be done for gude rewle keeping in tyme to cume and for the commoun-weill and our profeit. That quhat maister of our said Craft beis found giltie in ony of the poynttis sall tyne his fredome of his said Craft, and his buthe be inclusit<sup>2</sup> incontenent, and nevir to occupie the Craft in tyme cuming. And for observing and keeping of this statute the Dekyn and maisteris of the hail Craft hes subscriyvit this present statute with thair handis as efter followis.

*Sic subscribitur* :—

THOMAS BRYSSOUN.  
DIONEIS CAVERIS.  
JOHNE KYNLOCH.  
HENRY MERSHELL.  
DAVID KELOUR.  
DIONEIS CARSTOUN.  
PATIE BALMEN.  
THOME PAIT.  
GEORGE LATHANGY.  
WILLIAME GIFFEN.  
WILLIAME YOUNG.

JOHNE JAMESOUN.  
ROBERT HAIR.  
ROBERT YOUNG.  
ANDRO DOGLEISS.  
ANDRO ANDERSOUN.  
JOHNE LUFRAnt.  
ANDRO BRYDIE.  
ALEX. QUHYTHILL.  
JOHNE ROGIE.  
GEORGE THORSKAILL.

ROBERT COLBART.  
ARCHY WRYCHT.  
DAVID DONALDSOUN.  
THOMAS WILSOUN.  
PATIE BOW.  
ANDREW THORSKAILL.  
PATRICK ROBERTSOUN.  
GEORGE BOW.  
ROBERT BRACHTY.  
DAVID HORNE.

<sup>1</sup>Wood. <sup>2</sup>Leather. <sup>3</sup>Shut.

**The xxiiij day of Aprile the yeir of God Jm Ye xlvij yeris.**

The quhilk day the Dekyn and haill Craft hes tane in the aithis of James Beltan and Archy Wrycht and Robert Haire annenttis the breking of certane contractis bound amang thameselfis under forme of instrument—that is to say, betuix George Bow and Williame Giffen, Williame Young and the said James and Archy and Robert. And Robert Young verefeis and beris witness that the said Williame Giffen and Williame Young hes brokin thair awin contract. And hes clengit George Bow cleirlye, quhairfor the said Williame and Williame is in the Dekyn and Craftis will of thair unlayis.

**The xxv day of Aprile the yeir of God Jm Ye xlvij yeris.**

The quhilk day the Dekyn and haill Craft hes enterit and ressavit David Horne, maister amangis thame, and hes payt his haill money thairfor.

**The xliij day of Mail the yeir of God Jm Ye xlvij yeris.**

The quhilk day the Dekyn and maist part of the Craft being convenit in the Inche for the reformatioun of the faltis done be Johne Lufgrant to Dioneis Caweris, and uthir maisteris of Craft in the dispersouning of thame. The Dekyn and Craft hes found be famous witness that the said Johne hes faltit, and hes ordenit that the said Johne Lufgrant sall ask forgifnes upone his kneis fra the said Dioneis and haill Craft upon the Brig of Tay, quhair he maid the fault. And hes obliss him nevir to do sic ane fault a contrar ane maister of Craft in tyme cuming under the pane of tynsall of his fredome, and sall pay to the altar ij lis. of valx incontinent, the said Johne beand submittit to the Craft of his awin proper will.

**The xxij of Mail the yeir of God Jm Ye and xlvij yeris.**

The quhilk day Johne Kynloch, compositor, hes maid his compt to the Dekyn and haill Craft, quhais ressait extendis to vi,xx,i lis. xiiij $\frac{1}{2}$ . The sowme of his haill dischairges payt for taxt and vax and

uthir byssiness pertaining to the Craft extends to v,xx,xvii lis. ixs. iiijd.<sup>1</sup>  
 Sua restis the said Johne awand to the Craft iij lis. xs. xxiijd $\frac{1}{2}$ . Quhilk  
 sowme of iij lis. xs. xxiijd $\frac{1}{2}$ . he hes payt and deliverit to the Craft the  
 day of the dait present, togidder with ane pair of clammis for xxs.  
 Item in Andro Brydie hand for his prenteis xxvis. viijd. in payment  
 of the said sowme.

Item in Johne Smettounis hand, ... .. x marks.

Item in Dioneis Caveris hands, ... .. x marks.

Item in the Dekynis hand and Thomas Kynpont and  
 Patie Balmen for the gait silver, ... .. vis.

The quhilk day the hail Craft hes chosin Johne Kynloch, Dekyn  
 for the yeir to cume, quha hes oblest him to gif na determinatioun in  
 the thingis pertaining to the toun, as to subscrivye ony chairgis or  
 uthir byssiness quhill he be advysit with his Craft.

The quhilk day the Dekyn and hail Craft hes chosin David  
 Donaldsoun and Thome Smyth, coniuncted, thair compositours, for  
 this instant yeir, quha hes ressavit xliiij. viid., and ane pair of  
 clammis for xxs.

**The xxviii day of Mail Anno xlviii yeris.**

The quhilk day the Dekyn and hail Craft hes statute and ordenit  
 that the oulkis penny be gadderit as it was of befoir, and to begin  
 the secund day of Junii nixt to cume, and quha makis impediment  
 that thai be punisshit conforme to the first statute.

The quhilk day the Dekyn and hail Craft hes statute and ordenit  
 for the commoun weill and susteining of the watche orderlie as efferis,  
 that quhat maister of Craft that fallis to be maister of the watche,  
 and he be absent the nycht he suld watche, he sall pay ijs. to  
 thame that keipis the watche that nycht.<sup>2</sup> And quha that sendis nocht

<sup>1</sup>v,xx,xvii lis. ixs. iiijd. This sum is five score and seventeen pounds, nine shillings,  
 and four pence.

<sup>2</sup>This minute reminds of the services of Craftamen in watching the town, and the  
 penalties incurred by those who failed to serve, or were not "weill getrit"—i.e.,  
 sufficiently accoutered for service.

ane servand the nycht that the servandis watchis with the maisteris or sends nocht ane sufficient servand weill geirit, his maister sall pay for him ijs. siklyke unforgiffin.

The quhilk day the hail Craft hes devysit thir persones under wretin to concur with the Dekyn in ony bussiness concerning the weill of the Craft. Swa that the hail maisteris be nocht put to cummer quhen sik byssiness occurris, viz :—

GILBERT RETTRAY.	ROBIE COLBART.	DIONEIS CAVERIS.
THOME BRYSSOUN.	ROBERT ROBERTSOUN.	ANDRO ANDERSOUN.
GEORGE BOW.	ANDRO THORSKAILL.	ANDRO DOGLEISS.
DAVID DONALDSOUN.	ANDRO BRYDIE.	ALEXR. ANDERSOUN.
DAVID KELOUR.		

The quhilk day the Dekyn and hail Craft hes ordenit and statute that quhat maister of Craft that standis up and procuris for ane uthir or makis molestatioun, or flyttis, or dispersonis uthir in the visage of the Craft, sall pay sa oft as he faltis viijd., to be payt incontinent without the said maister haif license of the Dekyn.

**Undecimo Junii xlvij yeris.**

The quhilk day Andro Thorskaill hes tane fra the Dekyn and the Craft Sanct Eloyis broddis with the gait penneis and the xijd. of the cumline feallis for this instant yeir for sex markis and hes plesit the compositouris for the samyn in hapd.

**The xx day of August Anno xlvij yeris.**

The quhilk day Robert Colbart, Andro Brydie, Willie Bryssoun, and Willie Young hes tane Sanct Eloyis netts of the kingis watteris for xl markis, and twa cronis of the sone to the drink, to be payt the samyn day to the compositour for the releif of the tart, the saidis persones coniunctly and severalie.

**The xv day of September the yeir of God Jm Yc xlvij yeris.**

The quhilk day the Dekyn and maist part of the Craft hes found that Andro Brydie hes faltit gretumlie to the hail Craft for non-payment of the net silver, cawsand the hail Craft to be put to the quenis grace horne. And thairefter for his disobediance of the Dekyn in presens of the hail Craft within Sanct Annis chepell, and therfor hes ordenit that he pay to Sanct Eloy incontenent ane stene of valx. And hes dischairgit him of thair cumpanie of Court and plaint for ane yeir to cume. And gif he do siklyke in tyme cuming or ony uthir brother of Craft thai sall tyne thair fredome of the said Craft. And the said Andro to pay his dewties to the Craft as efferis nochtwithstanding his absence.

**The xxliij day of September the yeir of God Jm Yc and xlvij yeris.**

The quhilk day the Dekyn and hail Craft hes ordenit that Wm. Giffen, ane of the brether of the said Craft, for his disobediance of the Dekyn and Craft he sall ressave ane candill fra John Strait at his buthe dure. And sall cum befor the Dekyn and Craft to the kirk bairhaid, and sall offer the said candill to Sanct Eloy upone his kneis, and sall ask the Dekyn forgifnes promittand and he evir commits sik ane fault he sall tyne his fredome, and he sall pay xviijs. or his buthe dure be opnit, and sall pay twa poundis of valx to be ane candill to Sanct Eloy. And also sall cess his vyfe fra iniurious vordis in tyme cuming sa far as he may.

**The ix of October the yeir of God Jm Yc and xlvij yeris.**

The quhilk day it is statute and ordenit be the Dekyn and hail Craft that quhat feall or prenteis in tyme cuming that puttis handis on ony of the maisteris of the Craft he sall nevir be maid freman nor maister to the said Craft. And gif ony maister makis ane fault to ony prenteis or servand he sall cume to the Dekyn and mak ane plaint and he sall haif remaind. And elykways it is ordenit that



quhat prenteis or servand in tyme cuming that castis sinders at uthir upone the gait or stanis, or puttis sinders under the horsis taillis, quhairthrow the maisteris cumis oftymes in cummer, the caster of the said sinderis sall pay incontenent twa poundis of valx to Sanct Eloy. And becaws Edwart Gray hes faultit to Geordie Thoraskail, the Dekyn and Craft hes ordenit that he pass bairhaid befor the Craft with ane drawin quhingar in his hand to the place quhair he maid the fault, and ask the said George forgifnes, and sall pay ane pound of vax incontinent. And gif he dois siklyke in tyme cuming he sall tyne his fredome. And for the mair observing and keiping of the premises, the Dekyn and Craft hes cawsit the noter underwretin subscrivye this present wreting. *Sik subscribitur.*

JACOBUS GUNDIE, Notarius Publicus.

**The xxliij day of November the yair of God Jm Ye and xlvij yeris.**

The quhilk day the Dekyn and haill Craft hes statute and ordenit that in tymes cuming Williame Young sall nocht sell his hiltis nor gairdis till ony outman, and in speciall to James Hunter, bot sall bring thame to the Dekyn anis in the outh. And the Dekyn sall caws him to haif payments thairfor, as the said Villiame sauld thame to outmen, failyeing thairfor he sall be fre to sell thame quhair he pleisses. And gif he sellis ony be collusion to ony outman he sall pay to Sanct Eloy ane stene of vax unforgiffin. The price of ilk dowsone xxxiijs. and xii for ilk dowsone, and failyeing of payment he sall be fre to sell his geir quhair he pleisses. And James Beltan to haif ilk outh viij pair, Willie Bryssoun vj pair, Archy Wrycht vj pair, and Robert Hair iiij pair.

**The xii day of Januar Anno xlvij yeris.**

Quhilk day the haill brether of the Hammermen being convenit in the South Inche for the weil of yair Craft, comperit Johne Kynloch, Dekyn of the samyn, and gef in his complaint upone George Colt,

his feall, anent the drawing of ane quhingar to him in contrar the statutis maid of befoir, and desyrit the said statutis to be put in execution efter the tenour of the samyn. The saidis haill brether being weill awysit thairwith fand the said George culpabill thairin. And thairfor ordenit that the said George suld come this day befoir the haill brether of the said Craft to the said Johne Kynloch's buthe and thair offer him his quhingar be the poynt bairhaid. And the morne offer ane pound candill of valx in tyme of hie mess to the said Johne, Dekyn, befoir thair alter, and put him in his maisteris will. And ratefeit and approvit the statutis maid of befoir in all poynttis. And in tymes cuming na servand nor prenteis wair ane quhingar. And the said statute to be put in executioun upon him. Subscryvit be the noter underwretin. *Sic subscribitur.*

WALTERUS SMETOUN, Notarius,  
manu sua.

**The xii day of Junii the yeir of God Jm Ye xlix yearis.**

The quhilk day David Donaldsoun, compositour, hes maid his comptis to the Dekyn and haill Craft, quhais ressait extendis to iiijxx lis., viii lis. iiis. iiid.

The sowme of his dischairge iiijxx lis., xiiij lis. xis. viijd. All his comptis ressavit and allowit be the Dekyn and haill Craft, quhilk Craft dischairgis the said David, and the said David dischairgis thame to the date present, all comptis tane dischairgit and allowit.

Swa restis in Dioneis Caveris hands fyve markis, quhilk he will pay incontenent, and in Johne Allanis handis ane prenteiss onenterit, and plegis of silver gevin to the Craft in comptis for ten poundis.

The quhilk day thir persones underwretin hes chosin Johne Kynloch thair Dekyn for ane yeir to come, and thir ar the names of thame:—

JAMES BELTAN.

ROBERT COLBART.

DAVID KELOUR.

ANDRO BRYDIE.

GEORGE THORSKAILL.

JOHNE LUFRENT.

THOMAS SMYTH.

JOHNE ROGY.

DAVID DONALDSOUN.

JOHNE ALLAN.	ROBT. HAIR.	DIONIS CARSTOUN.
THOMAS DONALDSOUN.	ROBERT YOUNG.	ARCHIBALD WEYCHT.
HENRY MERSHELL.	JOHNE JAMESOUN.	ANDRO THORSKAILL.
SANDIE ANDERSOUN.	WILLIAME YOUNG.	THOMAS HENDERSOUN.
ROBERT BRACHTY.	GEORGE BOW.	GEORGE LATHANGY.
ANDRO ANDERSOUN.	PATRICK ROBERTSOUN.	
THOMAS PAIT.	THOMAS VILSOUN.	

The quhilk day the Dekyn and hail Craft hes chosin Wm. Young and Robert Colbert, compositours, for this yeir to cume, for till collect and gadder in the chaplenis annuell and all uthir commoun besines, taxatiounis, and quhat pertenis.

The quhilk day the Dekyn and Craft hes chosin Johne Allan, officiar, for this yeir to cume, and therfor the compositours sall pay to him xiiij. of fie, with his casuallteis of maisteris that was last enterit. And gif it beis fundin that the said Johne sayis or beris ony wrang relation betuix ony of the brether or maisteris of Craft that he sall tyne his office incontenent and pay twa pound of valx unforgiffin.

The quhilk day Robert Colbart hes tane Sanct Eloyis broddis with the gait penny and xijd. of the cumling feallis, for fyve markis and ane half, to be payt upone the morne efter midsomer day.

**The xiiij day of Julii the yeir of God Jm Ye xlix yeris.**

The Dekyn of Craft with the hail maisteris commandis the oulkis pennyis he gadderit, ijd. of the maisteris and ane penny of the servandis for ane yeir, and the panis to be tane of thame that failis in the gadding of ilk xx dayis.

**The ix day of Januar Anno xlix.**

Quhilk day the hail brether and maisteris of the Hammermen, efter the hering of ane complent maid be Johne Kynloch, thair Dekyn, to thame, upone Robert Hair and Henry Merschell, twa of

the brether of the said Craft, quhilk was sufficientlie provin that thai failyeit gretumlie, and dispersonit, and missaying, and inobedient to the said Dekyn, quhen he was gadderand the taxt throw the Craft and provydand peonatis eftir the proclamatioun, as use is quhen siklyke occuris, and consideris thai haif forfaitit heirin. And thairfor ordenis ilk ane of thame on Sounday nixt to cum, to compeir affoir thair alter. And thair in tyme of hie mees to ask the said Dekyn forgifnes, and offer to the alter ilk ane ane pound candill. And ay and quhill thai do the samyn to dowbill the candill ilk Sunday for thair contemptioun gif it hapinis.

And also ordenis and statuttis be thir presenttis that Williame Andersoun, *alias* Hair, sall nevir haif service of ony maister of the said Craft, bot dischairgis him fre of thair occupatioun simpliciter becaws he aucht nocht to wirk amang thame that is ane sowter, and ferdir hes consideratioun of his manissing of the Dekyn. And thairfor ordenis quhatsumevir maister of Craft that giffis him service fra this hour furth to pay incontenent ane stene of valx, and that how oft thai failyie becaws the samyn is conforme to the statutis made afoir that na sowntaris suld haif labour amang saidlaris, quhilk statute we ratifie and appreis to tak at all tymes effect.

**x of Februar Anno xlix yeris.**

Quhilk day the Dekyn and hail brethen hes decernit Henry Messer and Charles Dischingtoun nevir to be enterit amangis thame freman to thair Craft, gif thai refuse to enter this day, becaws thai deayrit to be enterit at the Craft.

Quhilk day the Dekyn and hail Craft, without discrepance, hes deschairgit Henry Messer, prenteis to Henry Merschell, nevir to be interit freman amangis thame to the fredome of thair Craft, and nevir to be ressavit maister, nor zit feall, nor haif service with na maister of Craft for na request nor sollicitation that can be, or cum in the contrar. And heirto the Dekyn and hail Craft hes bound and

oblest thame nevir to cume in contrar, bot to observe the samyn in all tyme to cume. And to that effect hes subscrivit this wret for the mair secretie with thair handis. And quhat maister of Craft that evir consentis to the breking of this wret to pay to the Dekyn and Craft to thair commoun-weill ten pound without remission :—

JOHNE KYNLOCH, Dekyn	GILBERT RETTRAY,	DIONEIS CAVERIS,
THOMAS BRYSSOUN.	WILLIAME GEVAN.	DAVID KELOUR,
ANDRO BRYDIE,	ALEX. ANDERSOUN.	ALEX. QUHYTHILL,
PATRICK ROBERTSOUN.	PATRIK BALMEN.	ROBERT YOUNG.
ROBERT HAIR.	JOHNE GRAY.	DAVID HORNE.
HENRY MERSCHELL.	JOHNE MOSMAN.	GEORGE THORSKAILL.
ROBERT BRACHTY.	JOHNE ALLAN.	GEORGE LATHANGY.
JOHNE ROGY.	THOMAS SMYTH.	JAMES BELTAN.
WILLIAM YOUNG.	ANDRO ANDERSOUN.	

*Sic subscribitur.*

WILLIAM RAMSAY, Capellanus ac Notarius Publicus, dictarum personarum, manu sua.

**The xvij day of Mail the year of God ane thousand Ye and fifty yeris.**

Johne Kynloch, Dekyn, and Williame Young, Robt Colbert, compositous, all thingis comptit and reknit of all maner of comptis and intromissionis hard, gevin in, and dischargit simpliciter, be the hail Craft. Swa restis the Craft awand to the saidis Williame and Robert, xvs. viijd.

**The xl day of Junii Anno fyftie yeris.**

The quhilk day Thomas Bryssoun and Johne Lewfrand hes tane the brodis, the gait penneis, and the xijd. for ane yeir to cume for fyve markis and ane half, to be payt the morne eftir Midsomer day.

**The xxliij day of September.**

Alexr. Andersoun, Decan of the Hammermen for the tyme, with consent of the maist pairt of the hail Craft, nocht hurtand the

smythis, hes statute and ordenit that na out servand that was nocht prenteis in the toun be ressavit to wirk be ony maister without he sall pay xxs. to Sanct Eloyis alter, or he enter to wirk.

**The year of God ane thowsand Ye and fifty yeris.**

The quhilk day the Dekyn and hail maisteris of the Craft all in ane voce without discrepance hes statute and ordenit that the hail lorimeris that mak lorimer wark—that is to say ryding wark, sall sell ane mowet bit for thre schillingis, the cheinzie bit for twa schillingis, ane pair of stirrep ironis for twa schillingis, the gang of chessall bukkillis for xvid. And gif ony saidlaris that sellis ony of this geir bot with thair furnist saddills sall thoill ane dint of the hail Craft.

**The x day of Nonember the yeir of God Jm Ye and fiftie yeris.**

The Dekyn and hail Craft beand present for the tyme ordenis that the lorimeris sall find the geir pertaining to lorimeris to mak to the saidlaris, thai sall haif it reddy gud sufficient stuf on the price above specifeit. The lorimers havand aucht dayis at the beginning, thairefter thai haif the saidis geir reddy on the price foirsaid under the pane of [Penalty not entered.]

**The xxliij day of Nonember the yeir of God ane thowsand fyve hundreth and fifty yeris.**

George Harlaw was ressavit prenteis to James Belten, and that be the Dekyn and brether of Craft as ane prenteiss afferit.

**The xx day of Mail the yeir of God Jm Ye and li yeris.**

The comptis laid be Andro Brydie and Andro Andersoun, compositouris, for this instant yeir, the samyn beand admittit be the hail Craft, the said compositours restis awand to the Craft iij lis. iijs.

The quhilk day the hail Craft in ane voce without discrepance or variance hes electit and chosin David Donaldsoun thair Dekyn for this instant yeir, and Williame Young and David Horne, compositours, siklyke for this instant yeir.

The xxiiij day of Maill the year of God Jm Yc and fiftie ane yeris.

The Dekyn and hail Craft of the Hammermen in ane woce without discrepance hes dischairgit Johne Robertsoun of his futball for plesour and thanks done to thame, Sir Thomas Burrell, noter, the said Johne payand vi markis : thre markis at Midsomer nixt to cume and iij markis at Palmesounday nixt followand, nocht payand the samyn at the dyatts precedand, he sall tyne the money gevin and be dischairgit of the Craft and fredome.

The xliij day of Julij the year of God Jm Yc and fifty ane yeris.

The Dekyn and the hail Craft hes chosin and electit thir persones followand to sit upon small matteris, swa that the Craft be not tareyt:<sup>1</sup>

DIONEIS CAVERIS.

GEORGE BOW.

ALEXR. ANDERSOUN.

THOMAS WILSOUN.

JOHNE KYNLOCH.

THOMAS BRUSSOUN.

JAMES BELTAN.

ROBERT COLBART.

DAVID KELOUR.

ANDRO BRYDIE.

ANDRO ANDERSOUN.

THOMAS KYNPONT.

The xxliij day of Nonember Anno li yeris.

Quhilk day it is statute and ordenit be the Dekyn of the Hammermen and the brether of the saidlaris of the said Craft, with consent of the hail brether of the said Craft, that quhat maister of Craft of the saidlaris or uthir servand quhatsumevir, that passes furth of the fredome of the said burgh to landvart to ony place, and wirks ony kynd of saidlar wark to ony personis, incontinent he that dois the samyn, to pay to Sanct Eloyis lycht ane stene of vax for the first fault. And gif he committs siklyke agane to tyne his fredome, and he be maister. And gif he be ane servand, nevir to be admittit freman nor maister.

Quhilk day it is statute and ordenit be the Dekyn and brether foirsaid that na brether of the said Craft that usis to mak sowrd

<sup>1</sup>Hindered.

gairdis, mak ony gairdis or sell ony gairdis except thai be tyne gairdis, schorne work, under the pane of payment of ane stene of vax ilk tyme that thai failzie. And George Bow, James Davidsoun, Williame Young, David Pitcarne, Williame Geffen, brether of the said Craft that usis to mak gairdis, hes oblist thame to observe this statute, of thair awin will, under the panis contenit in the samyn. And na man to tyne the gairdis bot he that makis thame. And Robert Colbart disassentit heirto.

GEORGE BOW.

JAMES DAVIDSOUN.

WILLIAME YOUNG.

**The fift day of Januar the yeir of God ane Jm Yc and fiftie ane yeris.**

The quhilk day it is statute and ordenit be the Dekyn and brether of the Craft, that quhat brother of Craft disobeyis the Dekyn of Craft in ony maner of statute maid be him and the brether of Craft, or in ony poynt concerning the said Craft of disobedience, that the said brother disobeyand quhatsumever, he sall come with ane candill of twa poundis wecht of vax in his hand, upon ane Sounday, or ony uthir solemn day, and ask the Dekyn and brether of Craft forgifnes, and offer the said candill to Sanct Eloy for the falt, and gif he makis ane uthir falt he sall pay ane stene of vax sa oft as thai falt.

Item, Robert Brachty convictit in ane stene of vax ; Williame Young ane pound of vax. Item, Archibald Wrycht ane stene of vax. Item, Thomas Kynpont in the will of the Craft.

**The aucht day of Junli the yeir of God ane Jm Yc and fiftie twa yeris.**

The compt maid be David Donaldsoun, Dekyn, Williame Young, and David Horne, compositours, restis awand the said compositours xxij lis. ixs.

The wrettis awand by this to the Craft xxijs., and thre sadills and singill helter, ane dog leiss, ane pair of dowbill ledders, in wed of xvs. worth of vax.



**The aacht day of Junii Anno fiftie twa yeris.**

Electit be the hail Craft James Belten, Dekyn ; Andro Brydie, and James Davidsoun, compositouris.

**The xiiij day of Junii the yeir of God liij yeris.**

George Lathangy, Patrik Balmen, and Johne Allan, hes Sanct Eloyis broddis with the gait penny, and xijd. of feallis for lijs., to be payt the morne eftir Midsomer day.

**The xxv day of Januar the yeir of God Jm Ye fiftie-twa yeris.**

Johne Robertsoun hes feit Olipher Pittilow to wirk with him at the Saidlair Craft for iiij. ilk oulk, quhill the feist of Sanct Mertenis nixt to cume, befor the Dekyn James Belten, George Scot, and Sir Thomas Burrell.

**The xxiiij day Mail Anno liij yeris.**

Restand in the compositours handis of this yeir bypast, on maid compt as zit the sowme of thre scoir lis., ix lis. xiiija. and ixd. by the brod silver, and uthir small ressaits.

**The xxliij day of Mail the yeir of God Jm Ye fiftie-thre yeris.**

John Kynloch, electit Dekyn, and chosin to the Hammermen for this instant yeir be the hail Craft.

Als Patrik Robertsoun and Thomas Vilsoun ar chosin positours be the Dekyn and Craft for this instant yeir.

Item, this instant yeir ar chosin playaris, to wit :

GEORGE ALLAN, Trinitie.

DAVID HORNE, Eve.

ROBERT COLBERT, the Serpent.

ANDRO KELOUR, the Letill Angell.

JOHNE ALLAN, the Devillis

Chepman.

ANDRO THORSKAILL, Marmadin.

ANDRO BRYDIE, Adam.

PATRIK BALMEN, the Mekle Devill.

WILLIAME, the Angell.

WILLIAME KYNLOCH, ane uthir.

JOHNE ROBERTSOUN, Sanct Eloy.

JOHN ROGIE and THOME PAIT to bear the banneris.

And the Dekyn and hail Craft hes chosin thir persones under the pane of half ane stene of vax unforgiffin.<sup>1</sup>

**The xxx day of Mail Anno liij yeris.**

Comptit and reknit, Williame restis awand to the Craft xxvijs. vd.  
 Item, Ando Brydie restis awand ... .. lvijs. ixd.  
 Item, Patrik Balmen, Johne Allan, George Lathangy restis awand of  
 the yeir in Anno liij yeris, xxxijs. of the brod silver.  
 Item, James Belten restis for the procuracion of twa dayis with twa  
 gadderings of oulkis pennies, and xxs. ressavit be him fra Alexr.  
 Quhythill, in name of Williame Young, quhilk is allowit  
 to the said Williame in his compt, and iij lis. iijs., ressavit be  
 him fra Williame, quhilk is allowit in his compt.  
 Item, James Davidsoun rests awand ... .. vijs. vijd.

**The xii day of Junii the yeir of God liij yeris.**

James Belten is gevin, hard, and ressavit, be the Dekyn and Craft his compt of the yeir above wretin, the Dekyn and the hail Craft exoneris and dischairgis the said James of all thingis bygane and he thame siclyke.

The quhilk day the hail Craft in ane voce hes set Robert Colbart the gate pennies, the broddis, and the cumling feallis xijd. for fourtie schillingis for this yeir instant, to be payt the morne efter Midsomer day.

**The first day of August the yeir of God Jm Yc and fiftie thre yeris.**

The Dekyn and the maist pairt of the Craft hes descernit George Thorskaill in ane pound of valx to be tane incontenent for the missaying of Williame Giffen and manassing him in presence of the Dekyn and Craft, and sall ask the Dekyn and hail Craft forgifnes.

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<sup>1</sup>The imposition of penalties suggests that then some members of the Craft had become averse to be players on Corpus Christi Day, and, as usual, the upholders of public religious displays enforced observance.

And siclyk Williame Giffen ; and puttis inhibitioun to the said George in tyme cuming of ony missaying under the pane of ane stene of vax.

**The sext day of September the yeir of God Jm Ye and fiftie thre yeris.**

The Dekyn and the maist part of the Craft ordenis and statutis, that quhat maister of Craft in presence of the Dekyn and Craft missayis the Dekyn, or ony maisteris of the Craft be missaying wordis, as leing, or ony misnorturit wordis, sall pay incontenent ane pound of vax, and failyeing that, the Dekyn of the Craft for the tyme poyndis, nocht incontenent, he sall pay the same himself incontenent.

**The xxliij day of Nonember the yeir of God Jm Ye and fiftie thre yeris.**

The Dekyn of the Craft, John Kinloch, and the hail maisteris of Craft, few beand absent, dischairgis Patrik Balmen of the mark callit the sterne, quhilk is the mark of Andro Andersoun. And that the said Patrik sall use and strik his awin mark in his werk allendarlie and siclyke all uthir maisteris, sall use their awin markis allendarlie, in making of thair wark, quhilk mark thai ever usit, under the panis of tynsall of thair fredome and closing up of thair buithis, and nevir to bruik fredome agane in the said Craft. And the said Patrik sall compeir upone Sunday nixt, and offer ane valx candill affoir Sanct Eloyis alter at ten hours in presens of the Dekyn and Craft for the using of the said mark, and this to be observit and keipit in all tymes to cume. And inlykvayis statutis and ordenis that na servand of the Craft ressait, nor by, ony reddy wark pertening to the occupatioun, other fra feall or cumling under the pane of ane pound of vax. And quhat maister or feall that lakkis ony maisteris wark, sall pay twa pound of vax. Bot gif it be the Dekyn and maisteris quha suld tak the assay of ilk mannis wark at tymes statute, and this to be observit in all tymes to cum. *Sic subscribitur,*

THOMAS BURRELL, Notar, at the command  
of the Dekyn and Craft.

**The xvii day of Maii the yeir of God Jm Ye and fyftie-four yeris.**

Johne Kinloch, beand Dekyn for the tyme, and Thomas Wilsoun, compositour. The comptis maid, hard, and ressavit be the Dekyn and Craft, baith of ressait and deliverance, restis awand to the said Thomas Wilsoune, xviijs. ijd.

The quhilk day the Craft hes electit Johne Kynloch, and admittit and ressavit be the hail. And James Davidsoun, compositour, chosin be the Craft for this instant yeir.

The quhilk day the Dekyn and hail Craft hes set thair net upoun the Kingis watteris to Williame Young for fyftie-three markis and xld., to be payt within aucht dayis eftir Midsomer nixt to cuma, failyeing thair of to tyne ten poundis gevin in arlis for the samyn.

**The penult day of Maii Anno fyftie-four yeris.**

The Dekyn of the Hammermen, with consent of the hail maisteris of Craft, statutis and ordenis that in all tymes to cume that na cumling servand be ressavit to labour with ony of the maisteris of Craft onto the tyme that he produce ane sufficient acquittance of his maister, with his endentour to quhome that he was prenteis or feall, or to quhat maister of Craft, and to produce the samyn to the Dekyn and certane maisteris of Craft. Efter the producing of his acquittance, his maister that he enteris to serve with to labour, sall pay to the Craft conforme to the statutis maid of befoir. And quhat maister that enteris ony cumling to labour, and schawis nocht ane sufficient acquittance to the Dekyn, as said is, he sall pay for him as ane prenteis. For fulfilling, observing, and keiping of all and sundrie the premissis, the Dekyn and hail craft hes cawsit the noter underwretin to subscriyve this statute thair handis haldin at the pen :

JOHNE KYNLOCH, Dekyn	DIONNEIS CAVERIS.	ROBERT YOUNG.
JOHNE RETTRAY.	GEORGE ALLAN.	DAVID DONALDSOUN. <sup>1</sup>
JAMES DAVIDSOUN. <sup>1</sup>	PATIE BALMEN.	ANDRO DOGLEISS.

<sup>1</sup> Donaldsoun and Davidsoun add to their signatures, "with my hand."

JAMES BELTAN.	DAVID KELOUR.	GEORGE BOW.
ANDREW THORSKAILL.	THOMAS WILSOUN.	THOMAS BRYSSOUN.
WILLIAME GIFFEN.	ROBERT BRACHTY.	JOHNE ALLAN.
THOMAS SMYTH.	GEORGE LATHANGY.	DAVID PITCAIRNE.
JOHNE JAMESOUN.	GEORGE THORSKAILL.	THOMAS PAIT.
DAVID HORNE.	PATRICK ROBERTSOUN.	ROBERT COLBART.
DIONEIS CARSTOUN.	JOHNE ROBERTSOUN.	ALEX. GLASS.
ANDRO BRYDIE.	ANDRO ANDERSOUN.	HENRY MERSCHELL.
WILLIAME YOUNG.	ARCHIBALD WRYCHT.	WM. MONPENNY.
THOMAS KYNPONT.		

*Sic Subscribitur,*

THOMAS BURRELL, Notarius, ex speciale mandato  
dictarum personarum, manu sua.

**The xii day of Junii Anno lliij yeris.**

Andro Andersoun hes tane Sanct Eloyis broddis for this instant yeir, and pay for the samyn fifty schillingis—that is to say, xxvs. at Andersmes and xxvs. at Midsomer.

**The second day of August the yeir of God Jm Ye lliij yeris.**

John Lyndsay is cume prenteis to Andro Brydie for the space of fyve yeris, and ane for mait and fie, as use and wont amangis the Craft, and enterit be Johne Kynloch, Dekyn.

**The xxij. day of Nonember the yeir of God ane thousand  
five hundreth fyftie-four yeris.**

The quhilk day Archibald Maxwell has feit himself with Archibald Wrycht unto Vitsounday nixt for xxxd. of fie ouklie, and this he did befoir John Kynloch, Dekyn, and Williame Kynloch and Johne Strait.

The quhilk day Johne Moncrief is discernit in ane stene of valx for making of beltis. And thairefter he was decernit in ane uthir stene for giffin Williame Kynloch wark, he beand provin Johne Kylochis servand. And thairefter ij lis. for disobedience to the Craft.

The quhilk day George Flemyng was decernit be the Craft in ane pound of vax for valkyn in the toun and disobeing the Dekyn.

**The xx day of Marche the yeir of God Jm Yc and liij yeris.**

The Dekyn and hail Craft in ane voce without discrepance hes statute and ordenit conforme to the sele of cawss<sup>1</sup> that na maister of Craft sall use, hant, exerce, or mak ony maner of geir, or wark, bot allennerlie the craft and geir that he was enterit to prenteiss and giffin in his assay at thair entres. And that na maister mak ony beltis bot Thomas Donaldsounis sones, beltaris allennarlie, under the pane of ane stene of vax ; bot gif it be ane belt or twa to gif ane gentillman or freind. And dischairgis the said Thomas and his sones of all maner wark making, except beltis allennerlie, under the pane foirsaid and tynsall of fredome. *Sic subscribitur.*

Ita est THOMAS BURRELL, Notar, at the command specialie of the Dekyn and hail maisteris of Craft.

**The fift day of Junii Anno lv yeris.**

The rest awand be Johne Kynloch, Dekyn, of the money that he ressavit of the Craft the yeir precedant extendis to sex poundis money.

Item, ane silver pece of George Flemyngis for his upset,  
 futball, and banket, in wed of ... .. xii lis.  
 Item, twa spunis of Henry Lufrent for his futball, xxx schillingis.  
 Item, David Horne twa markis for his prenteiss restand awand.  
 Item, Andro Brydie for his prenteiss, ... .. ii markis.  
 Item, Williame Young, ... .. xi lis. xiiij.  
 Item, Williame Young ten markis cautioner for Rychart Pait.

<sup>1</sup>Seal of Cause.—Documents under that name were granted by the Edinburgh Town Council to the Incorporations of Craftsmen in that town. It is likely the Town Council of Perth also granted similar documents. Such "seals" as I have seen conferred certain privileges, and exacted the performance of specified duties. The Hammermen "Seal of Cause" has not been preserved, so its contents are unknown. There are notices in the minute book of the Incorporation's "Charter," but that document has not been preserved.

Item, James Davidsoun, compositour, restand awand, ...   xxs. vd.

Item, defacit of the sowmes awand be Williame Young,   iiij lis. xia.

Item, restand of fre money to the Craft, fourty poundis vijd.

BURRELL.

**The fyft day of Junii the year of God Jm Ye fyftie-fyre yeris.**

David Donaldsoun electit Dekyn for this instant yeir, and compositouris George Allan and Alexr. Andersoun, and Johne Strait, officiar.

**The xii day of Junii Anno lv yeris.**

George Lathangy hes tane Sanct Eloyis broddis and gait pennies and the cumling feis xiid. for four markis and ijs., to be payt at Midsomer and Andersmes be equall portionis.

**The xix of August the yeir of God Jm Ye and fyftie-fyre yeris.**

The Dekyn, David Donaldsoun, and the brether of Craft hes set thair net upone the Kingis watteris for ane yeir to come for fyftie-thre markis money to be payt be Robert Colbart, quhen the Craft chairgis him, quhen thai haif ado with it as he that hes tane the samyn.

**The tent day of October the yeir of God Jm Ye and fifty-fyre yeris.**

The Dekyn of the Hammermen and hail Craft hes chosin aucht brether of the said craft to conveine upone all matteris concerning the weillfair of the said Craft, and awise upone actionis as the hail Craft war present quhill Vitsounday next. And thir are the names of thame—

DAVID DONALDSOUN, Dekyn.

ALEXR. ANDERSOUN, Saidlair.

ANDRO BRYDIE, Saidlair.

WILLIAME YOUNG, Lorimer.

THOMAS BRUSSOUN, Smyth.

ANDRO DOGLEISS, Saidlair.

ANDRO ANDERSOUN, Smyth.

JAMES DONALDSOUN, Lorimer.

The quhilk day the hail maisteris of the Craft decernis that thair ulkis penneis be gadderit as afoir quhill Vitsounday nixt.

**The viij day of Januar Anno lv yeris.**

Patrick Ingliss sall pay to the Dekyn and maisteris of Craft the sowme of xij. lis. money for his buith upset and entering maister—that is to say, sex poundis upone Thuirsdai nixt, and the uthir sex poundis betuix this Fastern-evin nixt, under the pane of tynsall of his fredome.

The said Patrik keipit his day and payt the sex poundis to Alexr. Andersoun, and swa hes payt the hail sowme for his buith upset.

BURRELL.

The xxv day of Februar the said Alexr. maid his hail compt to the Dekyn and Craft, and thai dischaige the said Alexr. of the said compt lv yeris.

BURRELL.

**The xxvij day of Mail the yeir of God Jm Yc and fyftie sex yeris.**

The maisteris of the Hammermen hes electit and chosin Williame Young, Dekyn, for this present yeir. And David Horne, compositor, for this instant yeir, and Johne Strait, officiar.

**The xxviiij day of Mail the yeir of God Jm Yc fiftie sex yeris.**

Robert Colbart restis awand to the Craft xxxiijs. iiijd. of the rest of his compt.

**The xxix day of Mail the yeir of God Jm Yc and fyftie sex yeris.**

The Dekyn and Craft findis that Andro Andersoun hes faillit in the defrauding of thame of thair money of thair net, nocht deliverit to thame in dew tyme after his prymeiss. And thairfor decernis him the inlaik of the nixt, in sa far as thai want of the hail sowme gif it beis set better chaip.

**The xviiij day of August the yeir of God Jm Yc fiftie sex yeris.**

Williame Young, Dekyn of the Hammermen of Perth, and the maist part of the said Craft, with ane voce and will, hes chosin thir sucht maisteris to sit, and avyse, and treit, upone all the commoun



efferis of thair Craft, and for thair weill. And thir ar the names of thame, to indure at the will of the Craft :

JOHNE KYNLOCH.  
ANDRO DOGLEISS.  
ANDRO BRYDIE.  
JAMES DAVIDSOUN.

JAMES BELTAN.  
THOMAS BRUSOUN.  
GEORGE BOW.  
THOMAS SMYTH.

**The xi day of Junii the yeir of God Jm Yc and fyftie sevin yeris.**

Thomas Brussoun is electit Dekyn be the brether this instant yeir, quha hes deponit the aith to be leill and trew to his brether and to thair commoun weill, and exerce justice conforme to the poynttis of the Craft, without faide or favour. And the brether in lyk maner to be leill and trew to him. And sall fortifie him in all gudlie effaris. And the said Dekyn sall subscrivve na vretingis tweiching the effaris of the realme, this toun, or that concernis the Craft, without he call the maisteris of the Craft and avyse with thame thairupone, under the pane of tynsall of his office, periurie and infame. Williame Monepenny chosin compositour for this instant yeir, and Johne Strait, officiar.

**The xii day of Julii the yeir of God Jm Yc and lvi yeris.**

The Dekyn, Thomas Brussoun, and the maist part in ane voce and assent, hes chosin twelf of the maist honest and discreit maisteris to sit upone the commoun efferis of the Craft, and for the weillfair of the samyn to indure quhill Vitsounday nixt. And thir men to be sworne to do justice without feid or favour of ony persone. And the Dekyn and remanent of the Craft to stand and abyde at thair deliverance. And thir ar the names of thame :

THOMAS BRYSSOUN.  
ANDRO DOGLEISS.  
ANDRO BRYDIE.  
DAVID KELOUR.  
ANDRO ANDERSOUN.  
DAVID HORNE.

WILLIAME YOUNG.  
JOHNE KYNLOCH.  
THOMAS SMYTH.  
ROBERT COLBART.  
JAMES DAVIDSOUN.  
JAMES BELTAN.

Thir persones above wretin hes deponit thair bodelie aith to fulfill the premisses the Evangell beand tweichit.

**The xiiij day of Julii anno lviij yeris.**

The haill auditouris above wretin, except Williame Young and David Horne, absent, hes decernit that na prenteiss be ressavit in tymes to cum without fourtie schillingis to the alter and half ane mark to the Dekyn.

BURRELL.

**The tent day of Nonember in the yeir ane thowsand fyre hundreth and lviij yeris.**

The quhilk day Lawrens Smyth hes ressavit John Robertsoune prenteiss for the space of twa yeris prenteissa, with ane yeir for mait and fie of the pryces of the Craft, use and wont, of the yeir eftir the entrying of all prenteissis. And this to be haldin for thair indentouris befor thir witnesses—Thomas Brussoun, Dekyn; Williame Monepenny. And subscriyvit be me, Johne Kynloch, at baith the parties commandis.

LAWRENS SMYTH and JOHNE ROBERTSOUN,

With our handis on the pen, led be Johne Kynloch.

**The fyft day of Junii the yeir of God Jm Yc lviij yeris.**

The quhilk day the maist part of the Craft beand convenit in the South Inche, hes electit and chosin Andro Brydie thair Dekyn for this instant yeir. And in lykmaner hes chosin Patrick Ingliss, compositour, and John Strait, officiar. And exoneris and dischairgis Williame Monepenny, thair auld compositour, of all his intromissionis of our commoun geir to the day and dait present, except the said Williame is restand awand to the Craft iij lis. xijs. iijd. *de claro*, the said William Monepenny is oblist him to deliver the said iij lis. xijs. iijd. to the Dekyn and compositour foirsaid incontinent.

**The xxi day of Junii the year of God Jm Yc lviij yeris.**

The quhilk day the Dekyn and hail brether of Craft hes ordenit that thair be ane oulkis penny gadderit ouklie, ijd. of the maisteris, and ane penny the feall. And that to be gadderit be twa maisteris thair oulk about. And to be deliverit to the compositor on the Setterday at evin be the gadderars, under the pane of payment of the oulkis penny of that oulk, with ane pound of vax unforgiffin. And this to be gatherit quhill Vitsounday nixt, and to be put in ane box as it is gadderit. And subscriyvit be Johne Kynloch at the hail Craftis command, yeir, day, and place foirsaid. *Sic subscribitur,*

JOHNE KYNLOCH.

**The xviiij day of Noverber the year of God Jm Yc lviiij yeris.**

The Dekyn of the Hammermen and the maist part of the maisteris of Craft hes chosin thir persones underwretin to sit upone all the commoun effaris of the said Craft. And hes bound and oblist thame to stand at the ordour and statutis that thir persones makis. The saidis persones beand sworne to lelelie and trewlie do for the commoun weill of the said Craft without feid or favour of ony persone quhat-sumevir. And thir ar the persones :

DAVID KELOUR.  
DAVID DONALDSOUN.  
THOMAS BRUSSOUN.  
JOHNE KYNLOCH.  
DAVID HORNE.  
PATRIK INGLISS.  
THOMAS WILSOUN.

ANDRO THORSKAILL.  
HENRY LUFRENT.  
ANDRO DOGLEISS.  
JAMES DAVIDSOUN.  
ROBERT COLBART.  
ANDRO BRYDIE, Dekyn.

DAVIDSOUN.

**The fourt day of December the year of God Jm Yc and fiftie suaht yeris.**

The quhilk day Williame Ingliss is ressavit be Patrik Ingliss, his brother, in prenteiss afoir the Dekyn and brether of Craft, and the

yeris of prenteschip and the conditiounis referrit to the endentour maid betwix thame.

And siklyk is enterit Robert Murray, prenteiss to David Horne, and sielyke refferis the conditiounis to the endentour. And in lykmaner is enterit Johne Murray to Andro Brydie, Dekyn of the said Craft, at this dait present, and refferis the conditiounis to the endentouris.

**The sext day of October Anno lviij. yeris.**

Quhilk day the persones within wretin ar sworne the Halie Evangell tweichit to abyde at thair deliverance in all casis concerning the commoun effaris of the Craft for making amang thame gude ordour and statutis, and to releif thame of certane dettis aucht be the haill Craft. And thaireftir the haill remanent Craft present for the tyme hes boundin and oblist thame faithfullie to stand, abyde, and fulfill thair statuttis, and quhat thai decerne in ane voce thai to abyde thairat. And to that effect thai haif deponit thair bodelie aith, under the pane of periurie and infame. And heirupone hes tane instrument.

**Thir ar the names present :**

ANDRO BRYDIE, Dekyn.  
 GEORGE FLEMYNG.  
 GEORGE BOW.  
 ALEXR. GLASS.  
 JOHNE MONCREIFF.  
 THOMAS VILSOUN.  
 WILLIAME MONEPENNY.  
 JAMES BELTAN.  
 ARCHIBALD WRYCHT.  
 THOMAS SMYTH.  
 ANDRO ANDERSOUN.  
 JOHNE ALLAN.  
 GEORGE THORSKAILL.

ANDRO THORSKAILL.  
 DAVID SAIDLAIR.  
 DAVID KELOUR.  
 THOMAS PAIT.  
 PATRIK INGLISS.  
 ROGER JOHNESOUN.  
 THOMAS BRUSSOUN.  
 GEORGE LATHANGY.  
 DAVID HORNE.  
 JOHNE ROBERTSOUN.  
 DAVID DONALDSOUN.  
 ROBERT COLBART.  
 JOHNE JAMIESOUN.

DIONEIS CARSTOUN.  
JOHNE KYNLOCH.

PATRIK ROBERTSOUN.

**The fyft day of October in the year of God Jm Ye fiftie nine yeris.**

The compt maid be Andro Brydie and Patrik Ingliss, his compositour, swa restis the said Patrik awand to the Craft lvjs. vd. The quhilk lvjs. vd. the said Andro and Patrik hes deliverit to Andro Thorskaill now possitour to the said Craft with xvijjs., quhilk the said Andro and Patrik mann deliver to the said possitour betuix this and aucht dayis heireftir. And now the auditouris of the said Craft underwretin hes dischairgit for thameselfis and in name of the hail Craft the said Andro and Patrik for now and evir. And in vitness heirof we haif subscriyvit this dischairge with our handis. *Sic subscribitur,*

JOHNE KYNLOCH.  
JAMES DAVIDSOUN.  
DAVID DONALDSOUN.

THOMAS BRUSSOUN,  
GEORGE BOW,  
ANDRO THORSKAILL,  
WILLIAME YOUNG,

} With our handis on the pen,  
led be Johne Kynloch.

**The penult day of Mail the year of God Jm Ye and thre sooir yeris.**

The quhilk day Patrik Ingliss with awyse of the hail Craft is content that Waltir Low, oy to sumtyme Johne Smyth, be ressavit to be maister amangis ws quhat tyme the said Waltir desyris to gif in his sey, and the Dekyn for the tyme to ressave him to our said fredome and privelege of Craft. And that becawss the said Waltir deliverit, the day of the dait present, the sowme of four poundis money to the foirsaid Dekyn and possitour, in part of payment of aughteen markis. And sall pay the rest of the sowme or ever he enter, with ane mark to his haid weshing to his entres.

**The xxviiij day of Maii the yeir of God ane thowsand Ye  
thre scoir yeris.**

Quhilk day restis to the possitour quhen James Davidsoun was Dekyn, restis to Alexr. Glass, possitour, xxs. iiijd. thair compt and rekning hard be the brether.

Thir ar the names of the maisteris to be officiaris :

GILBERT CLERK.  
WILLIAME KYNLOCH.  
DAVID RUTHVEN.  
WALTIR LOW.  
PATRIK BELTAN.  
WILLIAME LATHANGY.  
GEORGE CHALMER.  
DAVID BOW.

OLIPHER PATILLOW.  
PATIE HAIR.  
DAVID MURIE.  
JAMES ALLAN.  
GEORGE HARLOW.  
DAVID DICSOUN.  
OLIPHER NORY.  
ANDRO DONALDSOUN.

Williame Kynpont enterit the xv day of Aprile.

Thomas Letham enterit the xix day of Maii.

Enterit Arthur Lufrant and Johne Pait, younger, maisteris. Johne Bryssoun, *alias* Bunten, hes servit.

**The penult day of Maii in the yeir of God ane thowsand fyve  
hundreth and thre scoir yeris.**

The quhilk day Patrik Ingliss, Dekyn, with consent of the hail maisteris underwretin, that thair sall be na maisteris fra this tyme fourth ressavit to the privelege of the Hammermen Craft of this burgh quhill he sall be fourthru of his prenteschip. And sall be twa yeir feall after hend or evir he cume in. And sall produce ane sufficient sey of ane maister stik of wark to be ane sufficient craftisman to serve the Queenis Grace legis ffor the quhilk the said Dekyn and Craft hes statute and ordenit that quatever he be that enteris sall pay and deliver to the positour for the tyme or he be enterit the sowme of xx lis. money or silver plegis wirth the sowme, with banket and futball as use is of befoir. And this to stand in all tyme to cume. And quhat

maister or brother that makis ony request or supplicatioun to brak this statute sall pay of unlay to the Dekyn and Craftis weill the sowme of v liis. money. And to pay the said entres that he desyris to brak. And for the afald fulfilling and observing, and keiping of this statute the saidis Dekyn and brether foirsaid hes bound and oblist thameselfis and all thair successoris be the faith and trewth in thair bodeis, the Haly Evangell tweichit, to keip the same in all tyme to cume. And for the mair securitie hes subscrivit the samyn ordour, yeir, day, and place foirsaid :

PATRICK INGLIS, Dekyn.

ANDRO DOGLEISS.

JAMES BELTAN.

THOME SMYTH.

THOME WILSOUN.

ROBERT COLBART.

WILLIAME YOUNG.

ANDRO ANDERSON.

GEORGE BOW.

HENRY LUFRAANT.

ROBERT YOUNG.

ALEXR. QUHYTHILL.

DAVID FORBES, uthirwayis  
Saidlair, with my hand.

ANDRO KEIR.

JOHN ROBERTSOUN.

ROBERT BRACHTY.

JOHNE ALLAN.

JOHNE KYNLOCH, with my  
hand.

DAVID DONALDSOUN.

GEORGE LETHANGY.

PATRIK ROBERTSOUN.

ALEXR. GLASS.

GEORGE FLEMING.

THOMAS KYNPONT.

DAVID HORNE.

LAWRENCE SMYTH.

THOME PAIT.

DAVID SMYTH.

JOHNE PAIT.

GEORGE THORSKAILL.

DIONEIS CARSTOUN.

WILLIAME GOW.

ANDRO THORSKAILL.

With our handis on the pen, led be Johne Kynloch, Scrybe.

The fyft day of Junii the yeir of God ane thowsand fyre hundreth  
thre scotr ane yeris.

The quhilk day Robert Colbert, Dekyn, with consent of the maist

pairt of the Craft, hes chossin thir persones underwretin to be auditouris for the hail Craft for this instant yeir.

Thir ar the names—

JAMES DAVIDSOUN.	JAMES BELTAN.	HENRY LUFFRANT.
JOHN LUFFRANT.	THOME SMYTH.	WM. MONEPENNY.
DAVID HORNE.	THOME WILSOUN.	
ALEXR. GLASS.	ANDRO ANDERSON.	

And siklyk hes chosin thir persones underwreting to be serssouris<sup>1</sup> of all poynts of the Hammermen Craft that it be suffioient to serve the Quenis Grace legis. And quhat that is nocht sufficient to be brokyn and cuttit, gyffin to the pure and misterfull<sup>2</sup> maisters of our awin Craft.

Thir ar the names—

JOHNE KYNLOCH.	ANDRO BRYDIE.	GEORGE BOW.
PATRIK INGLISS.	THOMAS BRUSSOUN.	DAVID KELOUR.

**The xix day of Mai in Anno thre scoir twa yeris.**

The quhilk day the compt maid be Robert Colbart, Dekyn, and David Saidlair, possitour, sua restis the said David awand to the Craft xxs. vd. And hes to deliver to the Craft ane silver maiser<sup>3</sup> for x marks for Williame Narne; and ane gold ryng for George Flemyngis prenteis, fourtie schillingis.

Item, James Allan awand for his entres x lis. to be payt at Andersmes; George Harlaw, xii lis. xiijs. iiijd., to be payt at Lukis day nixt. Walter Low, vi lis. to be payt or he enter. Williame Young, souertie for David Kelour's prenteis xls. money. Williame Kynloch, v markis money. Sua of the hail awand of the sowmes above wreting extendis to fourtie-thre poundis xiiis. iiijd.

<sup>1</sup>Searchers. <sup>2</sup>Poor and necessitous. <sup>3</sup>Drinking cup.



**The xxvi day of Maill the yeir foirsaid.**

The quhilk day Patrik Ingliss, Dekyn, with consent of the maist part of the Craft, hes chosin thir persones underwreting to assist the Dekyn and to sit on all thair commoun effairs—that is to say :

THOMAS BRYSSOUN.	ANDRO BRYDIE.	ALEXR. GLASS.
DAVID HORNE.	WILLIAME YOUNG.	GEORGE BOW.
ROBERT COLBERT.	DAVID DONALDSOUN.	

And siklyk hes chosin thir persones underwretin to pass and serss all the wark that is wrocht within the toun or without, gif it sufficient to serve the Quenis Grace legis, and gif it beis nocht found sufficient to escheit it and ordenis it to be sauld and the money of it to be giffen to the pure nychtbours and brethering of the Craft.

Thir ar the names—

JAMES DAVIDSOUN.	JAMES BELTAN.	THOMAS PAIT.
DAVID SAIDLAIR.	ANDRO ANDERSOUN.	THOME VILSOUN.
ANDRO THORSKAILL.	WM. KYNLOCH.	

Ilk ane of the foirsaid persones that is disobedient to pay for his vnlayis to the Dekyn ijs. unforgiffin.

**The secound day of Nonember the yeir of God ane thowsand Ye lxiij yeirs.**

The quhilk day Patrik Ingliss, beand Dekyn of the Hammermen Craft, with consent of the hail brether hes appoynttit and finalie acgreit with Adam Denhome, goldsmyth, for the sowme of twentie poundis, and hes enterit the said Adam Denhome fre to our said Craft for the sowme above wretin.

**The xiiij day of Nonember in the yeir of God ane thowsand fyve hundreth three scoir twa yeris.**

The quhilk day Patrik Ingliss, Dekyn, with consent of the hail Craft, hes appoynttit and acgreit with George Chalmer for hes entres and fredome to the said Craft for the sowme of xx lis. money to be payt as eftir followis : thairof x markis in hand, x markis at Midsomer

in Anno lxiij yeres, and the remanent x marks betwix the dait heirof and this day tolmount, but fraud or gyle. And in cais of non payments as said is, submitts his buith to be steikit in, and his gudis and gear to be poyndit for the said sowme, with costis and chairgis that hapnis to be maid. And siklyke the said Dekyn and Craft hes dischairgit the said George of his futball.

J. KYNLOCH.

**The x day of December in the yeir of God ane thowsand fyve hundreth thre scoir and twa yeris.**

The quhilk day Thomas Broun, sone to Johne Broun in Ardarie, is become of his awin fre motive will prenteis to Williame Lathangy, cutler and burges of Perth, onto the cutler Craft for all the dayis and termes of sevin yeris as prenteis, and ane yeir thaireftir for mait and xxxviij. money of fie, and the said Thomas to find himself claithis allennerlie. And siklyke the said Williame bindis him to instruk, ken and leirne the said Thomas in all the poyntts of cutler Craft that he can use himself. And the said Thomas to mak gude and sufficient serveis to his said maister for all the dayis and termes foirsaid. And this to be extendit with all clawsis necessar, be this contract and apoyntment maid at Perth yeir and day foirsaid, before thir witnessis—Patrik Ingliss, Dekyn of the Hammermen, Johne Kynloch, David Donaldsoun, Andro Forskaill, Alexr. Glass, Patrik Robertsoun, Ollifer Pittillow, with uthirs diverss. And for the mair securetie thay haif subscrivrit the same.

WILLIAME LATHANGY, } With our handis on the pen,  
THOMAS BROUN, } led be Johne Kynloch.

The Fryday after law Sounday, David Moreis brother is come prenteis to him for v yeris prenteis, ane yeir mait, his entres to be efter the dait above wretin of thre scoir and thre yeris.

**The second day of Junii in anno Jm Ye thre scoir thre yeris.**

The quhilk day the compt maid be Patrik Ingliss, Dekyn, and Andro Forskaill, possitour, of all thair resseit and deliverance, hard, sein, and admittit, swa restis the Craft awand to the said Andro the sowme of nyne poundis money, and xvijd., and obliesses thame and the hail Craft to pay the saidis ix lia. xvijd. to the said Andro of the first money that cumes in of thair dettis, or ony uthir money that cumes in to thame first.

KYNLOCH.

The dettis awand to the Craft :

Item James Allan awand ... ..	vj lia.
Item George Harlow ... ..	xix markis.
Item Walter Low ... ..	xla.
Item Williame Young, souertie for David Kelours prenteis	xla.
Item David Dicsoun ... ..	vijj lia.
Item George Chalmer ... ..	xviii marka.

KYNLOCH.

**Secundo Junii anno thre scoir thre.**

The quhilk day the hail Craft hes chosin James Davidsoun, thair Dekyn for this year, and Hendrie Lufrant thair positour, and Williame Kynloch thair officiar.

**The last of Marche anno thre scoir four yeris.**

The quhilk day James Davidsoun, Dekyn, hes enterit Oliner Nory freman to the Hammerman Craft.

**The xvii day of Aprile the year of God ane thousand fyve hundreth thre scoir four yeris.**

The quhilk day the Dekyn and hail brether hes dischairgit James Gray and Walter Cowie for thair faultis done a contrar thair priveleges of Craft, and in speciall the almyn of hydys and wirking of thame to Robert Salmound with sindrie uthir faultis, efter cognossioun

tane thairupone be the said dekyn and brether, and therfor the said Dekyn and brether hes dischairgit James Gray and Waltir Cowie fra ony wark of thairis forever. And never to wirk to thame in tyme to cume. And quhat maister that giffis ony of thame wark fra this hour fourth sall pay to the Dekyn and Craft in unlay to thair commoun weill the sowme of fourtie schillingis money vnforgiffin.

The quhilk day the Dekyn and hail Craft hes tane up thair oulkis penny ijd. of ilk maister ouklike, and ilk feal ld. And twa maisteris to gadder the same ouklike, and quha dissobeyis sall pay vs. unlay : and this to be brocht in be the gadderaris on Setterday at evin, and put in ane box under the pane of payment of the said oulkis penny with ten schillingis unlay.

**The iijij day of Julij anno lxiij yeris.**

The quhilk day Patrik Ingliss, dekyn, with the maist part of the brethering of Craft, hes chosin thir aucht maisters undervreting to be awditours. And to sit on all matters perteing the commoun weill of the Craft. Thir ar the names :

ANDRO BRYDIE.	ADAM DUNCAN.	GEORGE BOW.
ROBERT COLBART.	THOME BRUSSOUN.	THOMAS WILSOUN.
ALEXR. ANDERSOUN.	ALEXR. GLASS.	

Thir aucht persones above wreting hes acceptit the samyn, above wreting for till execute and use the samyn.

The quhilk day the Dekyn and brethering hes ordenit thir four maisteris underwreting as visitours to sie that all maid wark be sufficientlie wrocht to serve the Quenis legis.

ANDRO FOIRSKAILL.	DAVID HORNE.
THOMAS PAIT.	GEORGE BOW.

**The sext day of Junij Anno lxx yeris.**

The quhilk day the Craft hes chosin thir persones underwreting to

sit on all matteris pertaining the commoun weill of the Craft. Thair ar chossin be the haill Craft. Thir ar thair names—

ANDRO BRYDIE.

ALEXR. GLASS.

ADAM DENHOME.

ANDRO DONALDSOUN.

GEORGE BOW.

THOMAS BRUSSOUN.

ALEXR. ANDERSOUN.

THOMAS WILSOUN.

ROBERT COLBART.

ANDRO ANDERSOUN.

The quhilk day the haill Craft hes chossin thir sex persones underwreting to wissey<sup>1</sup> all unsufficient wark, and to escheit the samyn conforme to Act of Parliament :

ANDRO THORSKAILL.

THOMAS PAIT.

DAVID FORBES.

DAVID HORNE.

GEORGE BOW.

THOMAS BRUSSOUN.

The quhilk day the haill Craft ordenit twa maisteris to gadder the oulkis penny—that is ijd. in the xv dayis to the maister, and ane penny to the servand. And that ilk twa maisteris gather the same thair oulk about, and gif thai fail, that is warnit, to deliver the same on Setterday at evin, to pay the haill sowme that aucht to be gadderit, and the disobeyaris to pay vs. The quhilk day the Craft hes set thair gait penny to David Murie and Williame Kynloch for xxij. iiijd., and David and Williame to pay the samyn to the Dekyn and compositour on the ussay<sup>2</sup> of thair office.

**The v day of Junii Anno lxxvj yeris.**

The quhilk day Patrik Ingliss, Dekyn, with the consent of the haill Craft, hes dischairgit Andro Watsoun of the Saidlair Craft, in this toun, simpliciter, and never to haif service among the saidlaris under pane of tynsall of thair fredome, quhatsumevir maister that giffis him labour, and the haill Craft hes commandit, becaws he was nevir found prenteis to ane saidlair.

<sup>1</sup>Viste, examine. <sup>2</sup>Issue.

**The xi day of Junii Anno lxxvj yeris.**

The quhilk day the Dekyn and brether of Craft hes ordenit the oulkis penny to be gadderit four tymes in the yeir—that is, ane quarter at Midsomer, ane quarter at Sanct Johnis day, and ane quarter at Palmesounday, the fourt quarter at Andersmes, and this to be gatherit be twa maisteris, and the dissobearis to be unlayit, according to the ordour of the buik.

**Anno M Ye lxxvi yeris.**

The quhilk day Johne Moncreif is decernit and ordenit be the Craft to pay xxs., and that for manassing and blaspheming, and drawin of an quhyngar to Adam Denhome, in presens of the Dekyn, in the kirk ; and sall cume, and in that same place of the kirk, and ask the said Adamis forgiffnes befoir the hail Craft. And gif he or ony uthir dois siklyk in tyme cuming, sall pay fourtie schillingis unforgiffin.

The quhilk day the hail Craft has chossin thir aucht maisteris underwreting to sit on all thingis pertaining to the commoun weill of the Craft.

PATRIK INGLISS.	GEORGE BOW.	ANDRO BRYDIE.
ANDRO ANDERSOUN.	THOMAS BRYSSOUN.	DAVID HORNE.
DAVID DONALDSOUN.	JAMES DAVIDSOUN.	ADAM DENHOME.
ANDRO DONALDSOUN.		

**The xx day of Maii Anno lxxvij yeris.**

The quhilk day the hail Craft hes chossin Adam Denhome, Dekyn of the Hammermen for this present yeir to cume, and also Andro Donaldsoun, his compositour for this yeir to cum.

**The xxviiij of Maii Anno lxxvij yeris.**

The Dekyn and brether of Craft hes chossin aucht maisteris to sit upone all matteris concerning the wellfair of thair Craft in all

commoun effaris, and thai to remain and discus upone thair commoun effaris to Witsounday nixt, and thir are thair names :—

DAVID FORBES.	GEORGE BOW.
DAVID DONALDSOUN.	ANDRO DONALDSOUN.
ROBERT COLBART.	PATRIK INGLISS.
ANDRO BRYDIE.	ANDRO THORSKAILL.

The names of the serssors of insufficient wark and labour :—

WILLIAME LATHANGY, Cutler.	ALEXR. GLASS.
WILLIAME GOW, Lorimer.	DAVID HORNE.
JAMES DAVIDSOUN.	DAVID DICSCUN.

**The iij day of Junii the yeir of God M Ye lxxvij yeris.**

The quhilk day Adam Denhome, goldsmyth, beand Dekyn of the Hammermen, with the hail consent of the Craft, hes enterit David Gray, saidlair, fre to our Craft, and that for the sowme of xxiiij lis., and he to haif his futball fre.

**The xxi of September the yeir of God Jm Ye lxxvij yeris.**

The quhilk day the Dekyn and brethering of Craft hes ordenit Thomas Robertsoun to wirk with Gilbert Clerk, as he did afoir ; and hes ordenit the said Gilbert to gif him claithis conforme to his promeis betuix the said day and Mertemes nixt. And failyeing thairof, the said Thomas to be fre of the said Gilbert to wirk frelie whair he pleisses best.

**The secound day of Junii the yeir of God Jm Ye lxxvij yeris.**

The quhilk day Adam Denhome, Dekyn of the Hammermen Craft of Perth, and the remanent hail brether following, ffor the weilfair of the Craft, hes statute and ordenit, that fra this day fourth, that their sall be na man ressavit freman and broder to the said Craft, occupie the fredome of the said Craft, without ilk ane of thame pay fourtie markis, togidder with thair banket and futball, or thai be ressavit freman to the said Craft. And this to be observit inviolable ;

and hes bound and oblisses thame thairto be the faith and trewth in thair bodeis. And thir ar the names following :—

ADAM DENHOME, Dekyn.	ANDRO ANDERSOUN.
DAVID DONALDSOUN.	JOHNE PAIT.
THOMAS SMYTH.	ANDRO KEIR.
PATRIK INGLISS.	DAVID BOW.
JOHNE MONCREIF.	WM. LATHANGY.
DAVID HORNE.	DAVID SMYTH.
ALEKR. GLASS.	WILLIAME GOW.
DAVID GRAY.	PATRIK HAIR.
WILLIAME KYNLOCH.	JOHNE ALLAN.
JOHNE KYNLOCH.	ROBERT NEILL.
WILLIAME KYNPONT.	JAMES ALLAN.
GEORGE FLEMYNG.	WILLIAME YOUNG.
THOMAS BRYSSOUN.	ARCHIBALD WRYOHT.
DAVID FORBES.	DAVID DICSOUN.
JAMES DAVIDSOUN.	JOHNE BRUSSOUN.
THOMAS WILSOUN.	ANDRO DONALDSOUN.
DAVID MURIE.	WILLIAME MONEPENNY.
ANDRO THORSEKALL.	

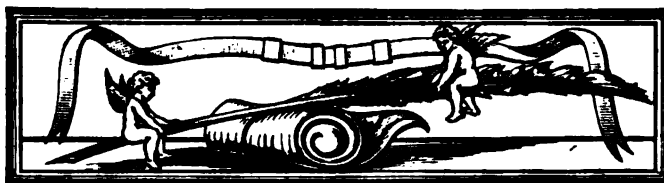
Provyding always that the present ordinance be nocht hurtfull to na fremannis bairnis ; and instrumentis takin heirupone in presens of the Dekyn and hail foir-namit brethering.

*Sic subscribitur.*

Ita est THOMAS BURRELL, Notarius,  
de speciali mandato, dictarum decani et reliquarum artificium  
subscript, manu sua.







## EXTRACTS.



HAVING completed the printing of the fifty years of the Minutes resolved upon, a few scattered Extracts of later dates are added, which may be of interest.

### Ordinance anent Osmond Iron.

“ 31 MAY, 1577.”

“ The said Dekyn and haill Craft hes statute and ordenit in all tyme to come that na smyth draw nor wirk Osmound irne, nor draw it in gaddis to be sauld be merchandis, sic as hard Osmoundis, the quhilk is sauld for steill in the countrie; and sua the Kingis leigis are decevit. And what he be that contrawenis the said ordinance sall pay xls. for the first fault, and gif he be found in the second fault to pay iiij lis.”

### Penalties for Misconduct.

“ ON THE XI OF MAII ANNO 1593.”

The quhilk day, convenit in the kirk, the Dekyn and brether, tweiching sum wrang done amang brether, for repressing of the lyke in tyme cuming, hes statute and ordenit in tyme cuming that na

brother of Craft, othir himself or his servand, sall in na wayis misuse or lychtlie his nychtbour, with ony kynd of iniurie, namelie, stowthing of hair in his brotheris or nychtbouris dore or window quhatsumevir. The said brother that dois, or cawsis the same to be done, sall pay to the licht of the kirk ane pound of wax, or than the price thairof, unforgiffin. And gif it hapnis that ony brother or nychtbour ressavis the foirsaid wrang, that it sall nocht be leffen to him to advenge himself, bot sall schaw the samyn to the Dekyn to put ordour therto, or than pay the penaltie himself. And gif ony brother, for wrang allegit done him, cumis and misusis his nychtbour or brother in ony way, as cutting off wark or lyke, or schawis nocht the samyn to the Dekyn, but gangis be way of deid to revenge himself, sall pay to the lycht of the kirk twa poundis of wax, or than the price thairof. And also gif ony of the saidis brether refusis his Dekyn and brether to be jugis to him thairanent for ony wrang done be ony of thame, the brother refusand to pay ane stene of wax unforgiffin, and to be dischairgit of gude nychtbowrhaid, borrowing or lenning, eitting or drinking, and of all uthir thingis thairto perteing. And gif ony brother, eftir the dischairge heirof, borrowis or lennis, eittis or drinkis, or furnessis him in ony way untill the tyme he be recounsellit with his Dekyn and brether, sall pay to the lycht of the kirk twa poundis of wax, or the price thairof, to be applyit on candill. And this order to stand in tyme to cume. Subscryvit be our wreter at our commandis.

J. ANDERSONE.

**Red Dunblain Belts.**

"THE 17TH JANUAR ANNO 1598."

"Mairover, it is statute and ordenit be the said Dekyn and brether that na brother of Craft mak brydillis teyis, or curpells of red Dunblain beltis to ony man, and that becawse the making thairof henderis the sail of the brethers geir."

### The Drumbar Annual Rent.

This we reckon to be one of the endowments of the altar referred to before. For three years previous to 1610 there had been some delay in paying, which led to this brief note in the book.

“THE PENULT DAY OF MAII ANNO 1610 YERIS.”

“Item, the annual rent of vij merkis furthcummand to the Craft furth of Drumhar restis awin unpayit be the space of thrie yeris bygane.”

No notice occurs afterwards of this Drumhar annual, which seems to have then ceased to be paid to the Hammermen.

### Essays or Mastersticks.

In a minute, 8th September, 1655, there is an ordinance on the trials of workmanship to be presented on admission as freemen of the Incorporation.

“Ilk Saidlar shall present a manis and a womanis saidle, stok risped.

“Ilk Blacksmith, a stok lock, a flauchter spaid, and a gange of hors shone.

“Ilk Cutler, a furnished whinger.

“Ilk Gunner, a worke of a gunne, and a whyte plaitlock.

“Ilk Lorimer, a brydle belt, a pair of spurres, a pair of stirrop irones, and a whyte plaitlock.

“Ilk Armorer, a sufficient new scabberd, and a pair of hilt guards of a sword.

“Ilk Pewterer, a basone, a stoup, a plait and a chamber pott.

“Ilk Brasier, ane aqua vite box, a flask with a wand, a pan and a ladle.

“Ilk Potter, a brasine pott.

“Ilk Tinkler, a hekle and a laidle.

**Articles in the Deacon's Possession.**

" 22 OCTOBER, 1657."

" Whilk day Johne Cheap, lait Deacone of the Hammermen, did delyver to Patrick Ramsay, the present Deacone, and Johne Moreis, his positour, the particulars underwreatine, pertaining to the Trade : Item, the velvet mortcloath. The pincell. The whip. The old little chest and box. Twa brazen chandelers. The extract of the towne's great Chartour, and extract of the Craft's liberties. Item, ane band granted by the Laird of Tarsappie on 300 merkis. Item, a band be Johne Smith, in Erroll, on 40lib. Item, a band be James Taylour on 48lib. Item, a band be James Smith on 40lib. Together with the Craft's book, and new great chist whairin thir particulars are keiped, to be maid forthcoming be the Deacone and his positour for the trades use and behoof."

**Riding the Marches.**

" 1687."

" Patrick Gairdner, in the Moortoune of Balhousie, hes bein helpfull to the Deacon and brethren of the said trade at all tymes and ocasionies in furnishing of them with his horses to burialls and other public ocasionies, particularly at the ryding of the Marches. Therfoir, upon the foresaidis considerationis, the said Deacon and brethren hes unanimouslie consentit to the booking of the said Patrick Gairdner as ane frieman, as ane blacksmith and locksmith, and to the hail liberties and priviledges belonging therto."

**Proposal to Relinquish Exclusive Privileges.**

The active part the Incorporation had taken in the Reform movement of 1832 was followed by favourably entertaining this motion, made by Mr. Robert Greig, goldsmith and jeweller, Deacon at that time: " That the Calling should now consider the propriety of immediately

reforming themselves at home. That therefore the Incorporation, holding as they do a certain number of exclusive rights and privileges, which are highly injurious to the free trade and intercourse of the Burgh, do agree to relinquish and abandon and give up these to all and sundry strangers within this burgh in any of the different exclusive rights and privileges for now and ever, and that hereaftir the Calling do make patent and open the same to all and sundry strangers and others who may choose to begin business within this burgh in any of the different sciences connected with the Calling, so that from henceforth no one shall be prosecuted or asked to pay any of the heavy dues hitherto exacted by the Incorporation." Which motion was seconded by 'Mr. James Taylor, and, "being considered by the Calling, they are unanimously of opinion that it should be carried into effect, and appoint a meeting to be called on Tuesday next, at 8 o'clock, for the purpose of finally deciding thereon." The meeting on that Tuesday, after considering the question of the Incorporation's privileges, simply resolved, "That considering the Corporation's liberality to strangers of late, they should wait the decision of the Legislature."

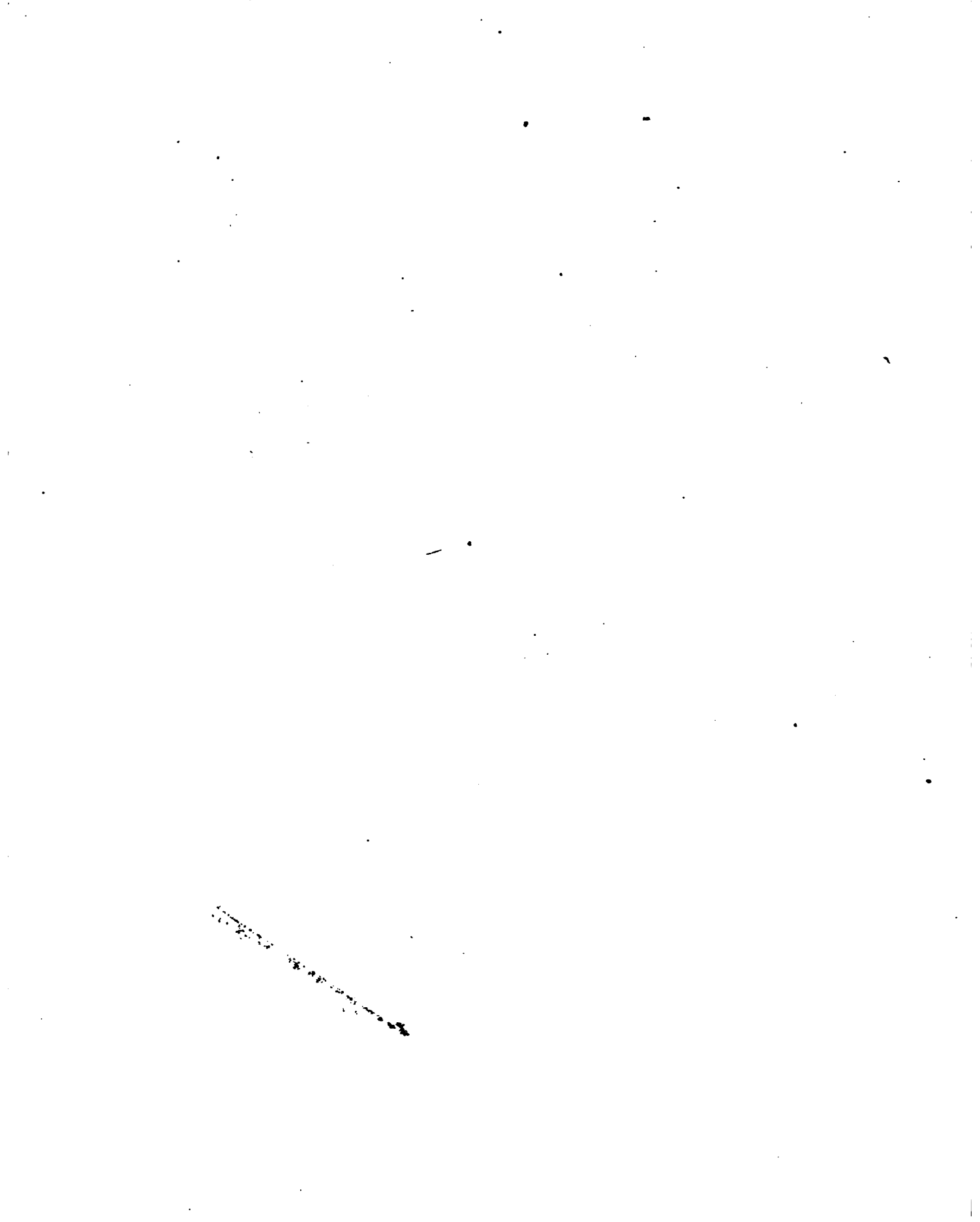












WALLACE  
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