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LUGTON, THOMAS.

THE OLD LUDGINGS OF GLASGOW.

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The Old.  
Ludgings  
of . . .  
Glasgow. 11



Pre-Reformation  
Manse, etc. . .

Illustrated.

THOMAS LUGTON. 11



GLASGOW:  
JAMES HEDDERWICK & SONS,  
H.M. Book Printers for Scotland,  
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1901.

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*ERRATA.*

Page 5, seven lines from foot, for "Proctocol" read Protocol.

Page 6, five lines from top, for "Rottenow" read Rottenrow.

Page 31, under Illustration, for Drygait, "South-Side," read North-Side.

Page 74, sixteen lines from foot, for "Greyfriars U.F. Church, John Street," read Greyfriars U.F. Church, North Albion Street.

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## PREFATORY NOTE.

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THE publication of burgh records and the old property deeds of town clerks throughout Scotland has resulted in the production of many books relative to burghal life, genealogies, civic and ecclesiastical arrangements, and urban topography of the olden time. The admirable services rendered by Sir James Marwick, town clerk of Glasgow, and Mr. Robert Renwick, depute town clerk, in connection with the editing of local records, have made possible the compilation of a history of Glasgow on a scale of completeness that could not have been attempted ten years ago. For the making of such a history this little book may be of some value in the department of old domestic architecture, as it preserves the recollections of a number of informants regarding the pre-Reformation buildings that have been destroyed during the past sixty years.

I have to thank many for information, but especial indebtedness is due to Mrs. Stobo,

Rottenrow; Mrs. Woods, George Street; Mr. James Smillie, High Street; Mr. John Young, Garngad Hill; Mr. Andrew M'Nair, Stirling Road; Mr. Archibald Mackay, Rottenrow; and Mr. Robert Brydall, F.S.A. I have also to express my grateful acknowledgments to Mr. Renwick for kind assistance, and to Mr. James Paton, F.L.S., for permission to copy drawings of old buildings from pictures owned by the Corporation.

Among the books which I have consulted are the local histories, the Transactions of the Glasgow Archæological Society, Regality Club Publications, Burgh Records, edited by Sir James Marwick, and Glasgow Protocols, edited by Mr. Robert Renwick.

THOMAS LUGTON.

GLASGOW, *August*, 1901.

# THE OLD LUDGINGS

OF

# GLASGOW.

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## THE ANCIENT TOWN SITE OF GLASGOW.

Hundreds of old houses in Glasgow have been cleared away during the past fifty years—many of them, perhaps, a good riddance. But, at the Town-head, there was a cluster of interesting pre-Reformation buildings of various dates of erection, which would have been minutely examined by architects and pictured for future generations had identification been possible. The recently-published Protocols, the 16th and 17th century property deeds of Glasgow Town Clerks, would have made this easy; but the houses are gone, and only a small portion of this work of description is now possible by the aid of existing sketches and from the recollections of a few citizens who remember them. Let us glance, in the first place, at the picture of the ancient town site which the Protocol books reveal to us. Before the introduction of Christianity the modern Cathedral Square and offshoots, the original town site of Glasgow, seems to have been a place of stone circles and pillar stones, the Pagan marks of tomb and well worship. To use existing landmarks for indicating positions—on a knoll near the corner of

Stirling Road and Castle Street stood the pillar stones described in the records as "The Twa Brether Croces." Another, "The Ottirburn Croce," was situated a little farther west, and near the Lock Hospital in the Rottenow was "The Great Croce," which one James Rankin was "fund in the wrang" for having taken down in 1575 without permission of the authorities. In the heart of the old township (Cathedral Square) a flowing spring poured its waters into a long, wide ditch, generally mentioned in the records as a stank (water ditch), and less frequently as the Girth or Sanctuary burn. This ditch of old extended from the present John Street, at the end of the Rottenrow ridge, and after nearly a straight eastward course its waters flowed into the Molindinar burn. The ditch was broad and deep, often brimful of spring and surface water, and was bridged so late as 1792 at the lower end of Weaver Street. This Girth burn or stank, since Dr. Cleland's time, was converted into a drain, and it still flows through a brick-work sewer into the Molindinar. At the flowing spring well of the township, which might be called a tributary of the Girth burn, St. Mungo may have baptised his converts. He certainly erected his church close by, and, about the time when Mungo and Columba met and held a choral festival, the place-name may have been changed, as Dr. Andrew MacGeorge suggested, in accordance with the words of Joceline of Furness, "In villa dicta Deschu quæ nunc vocatur Glaschu." The Deschu and Cathures in Joceline's 12th century Life of St. Mungo were perhaps misspelt words for Dhaisce and Cathair. Dhaisce (between two waters) may reasonably be supposed to have been the Celtic Rath or chief's stronghold, situated in an angle of the Girth and Molindinar burns, or,

to be more explicit, on the great mound afterwards the site of the Bishop's Castle, while the Rath ditch became the fosse of the castle, its sole outworks protection till Archbishop Beaton's wall was erected in the 16th century. Cathair, the homestead, was probably at the Balmano braehead, the highest and broadest part of the Ratoun Raw or Rat-hat-an-rath (road of the fort). The Cathair, or farm town, to distinguish it from the Rath or stronghold, was naturally protected on the south by the steep brae, and artificially on the north side by the encircling water-ditch or Girth burn. On the ridge, clustering around the Cathair mound, would be the dwellings of the herdsmen and their families, and the space between, to the north ditch, would form a safe enclosure or corral for their cattle, an annex of ancient hill forts that can almost invariably be traced in existing remains of these primitive earthworks. In later times, as already mentioned, the Celtic Rath and Cathair ditches were put to ecclesiastical uses—the first to protect the Bishop's Castle, the second to mark one of the bounds of sanctuary. In like manner the remarkable flowing spring of the old town site, of which more particulars will be given elsewhere, may have become the holy well of the early Christians, and may account for the change of place-name from Dhauisce (two waters) to Glasgu (dear or sacred streamlet).

### WOODEN HOUSES.

Recent historical writers on primitive Scotland have struck a hard blow at the once prevalent opinions about Caledonian forests and houses built of wood. In the era of Cranoges and Brochs it may

be assumed that the ordinary homes of the people were the circular dry-stone huts common to many ancient races. On the clay lands of England willow and mud houses may have been erected from the beginning of things, but in stony Scotland, dry-stone building must have been in practice from the remotest times. The generalisation that Scottish houses in the olden time were wood hovels, easily replaced when burnt by accident or invasion, is unlikely. If this had been so, those early structures must have been on the plan of Friar Tuck's forest lodge in Ivanhoe, built of straight logs with notched ends, resting one on top of the other, with clay-stopped crevices, similar to lumbermen's shanties in Canadian woods. From remains of ancient forest in Scotland, scrubby patches of birch, mountain ash, oak, alder, willow, and fir, it is unreasonable to suppose that, during historical times at anyrate, straight trees fit for housebuilding were ever so plentiful as to be free to all for the trouble of cutting and hauling. Indeed it would be easy to prove that from the beginning of the 15th till the 18th century, building timber was a scarce commodity. Scotland never was a country of pine forests like Norway, and in bleak exposed districts houses and timber-roofed churches had to be erected very narrow to suit the trees available. The so-called "wooden" houses of Glasgow and Edinburgh were stone houses, with their timber balconies or Dutch stoops boarded up to increase chamber and shop accommodation, and to make an unjust claim on an average width of seven feet or thereby of extra street frontage, Those wooden projections resulted in narrow streets and were frequently the cause of disastrous fires. At the burning of a large section of Glasgow in 1652, the wind-driven flames swept along the wooden fronts



like a prairie fire, and nearly a thousand families were left without homes.

From early times till the 18th century Glasgow had "the Town's Quarry" described in the records as "the Blak quarrel" and "the towne's quarrel besyde Sanct Mungo's trie," from which an easily worked freestone of great weathering properties was taken to build kirks, ports, hospitals, and houses. Dobbie's Loan was the old road to the Black Quarry, which was situated south of Garscube Road, now built upon, but an outcrop of the stone may still be seen at the Canal Bridge, Possil Road.

#### PRE-REFORMATION MANSES.

Regular streets and stone and lime architecture were probably first known in Glasgow at an early period of the 12th century. When Joceline, Abbot of Melrose, was promoted to the Bishopric of St. Mungo, he granted, in 1195, a Glasgow house to his old abbey, which was described as having been erected at the first building of the burgh. By a statute of 1266 in the episcopate of John de Cheyan, prebendal manses were ordered to be built, and John M'Ure in his "History of Glasgow" (1736) stated that Bishop Cameron (about 1430) issued a similar order. This story of M'Ure's is a tradition preserved by him, and, although unsupported by the records, is likely to be correct. M'Ure was born in Glasgow ninety-one years after the Reformation, and in his boyhood he must have conversed with old inhabitants of the town whose parents had been Roman Catholics before that event, the inheritors no doubt of many ecclesiastical stories. A number of the prebendal manses existed to our time, of which drawings were made by William Simpson, Thomas

Fairbairn, and other artists, but only two or three of them could be correctly named. In the *Chronicles of St. Mungo*, published in 1843, it is explained that, while it was somewhat certain that the walls of most of the thirty-two prebendal manses were then existing, it was beyond the powers of the antiquary to identify them. The publication of *Glasgow Protocols* has now made it possible to give the positions of every pre-Reformation manse with five exceptions. These old town houses, connected with the prebends of the Glasgow diocese in Catholic times, of which we have knowledge, were narrow, rubble-built, single buildings without passages, their rooms extending from one outer wall to the other. Some were only two storeys in height, others two storeys and attics, and the highest three storeys and attics. They had round or square staircase towers, and the upper rooms were entered by doors on the stair landings, also from doors opening to the wooden balconies projected from these towers. The towers themselves were dimly lighted by slits, port-holes, and small square boles without glass. All the manses had stone seats in their window recesses. Of ornament in the shape of stone moulding there was very little, and that of the simplest kind. The apartments on the ground floor were, or may have been, vaulted. Nearly all of them had cells or little chambers in the thickness of the walls. The outer walls of the larger manses were three feet thick, with the interior dividing walls of the same thickness. Little *aumbries*, cut in the walls, were placed near the large fire-places, some of which were eight feet wide between the jambs. The original windows were very small and square-headed, except in a few instances where they had pointed heads. On the bare, rough interior walls there was no evidence of

wood panelling, although cloth hangings may have been used in some of the best rooms. These dimly-lighted manses, with rush-strewn floors, must have made uncomfortable homes according to modern ideas, but their inmates had one privilege now lost to Scotland, but common enough in many countries, wooden balconies or stoops where they could take the air in mild weather.

As the majority of these Glasgow residences of the Catholic clergy were from one to two centuries older than many of the ruined castellated buildings still existing in Scotland, it may seem extraordinary in a commercial city like Glasgow, that any of them should have remained till our time. Some reasons for this may be given here. In the first place, the canons of St. Mungo's Cathedral, who were prebendaries or rectors of the prebends to which the Glasgow manses were connected at the Reformation, either feued their town houses or otherwise disposed of them by regular legal conveyance. These clerical residents had been simply life-renters before that event; but whether they became preachers of the Reformed Kirk or remained Roman Catholics they retained their Glasgow houses. This prevented "waisting the howsis of divers graith," or the removing of woodwork and stones for building purposes by the lay inhabitants. Again, the ecclesiastical townhead, where the manses were situated, was never burned like the lower town on both sides of the Clyde, which necessitated the widening of streets and other drastic changes. The townhead remained a quiet, semi-rural place from the Reformation of 1560 till the erection of the first city gas-works in 1823, inhabited by carters, cowfeeders, and weavers, in strange contrast to the ever-changing, commercial lower town. There is yet another reason for the

lengthened preservation of the prebendal manses. Glasgow, unlike nearly every other town in Scotland, never suffered from hostile incursions. Edward I. on one occasion was in the town for ten days. Cromwell's soldiers were encamped at the townhead; some of Montrose's followers plundered the citizens after the battle of Kilsyth. Claverhouse asked the Duke of Monmouth's permission to burn and sack Glasgow after Bothwell Brig. Ugly rumours were abroad about what Prince Charlie's Highlanders would do to Glasgow on their return journey, but nothing untoward happened. It was not till the middle of the 19th century that the wrecking of old street architecture began in wholesale fashion.

While a number of the manses had fallen into disrepair after the Reformation, it is pretty certain that by 1600 the best of them had been renovated, and in 1638 we learn from Principal Baillie's letters that the houses of Glasgow were in good up-keep and preservation. This creditable condition may have been due in some measure to this learned Principal of the University, who seems to have had antiquarian tastes. At the General Assembly meetings held in Glasgow Cathedral he was grieved and ashamed at the want of respect shown to the old building by some "rascals" of the town. When visiting St. Andrews he inspected the kirks, castle, ports, colleges, and abbey. At another time, when in Edinburgh, he visited the tolbooth, kirks, castle, colleges, Holyrood, and Roslin. In his native city, Robert Baillie, the Covenanter, is certain to have used his influence for the up-keep of such fine examples of ecclesiastical architecture as the Cathedral and Blackfriars kirks. He would be naturally interested in the manses of the Catholic clergy, as his great-grandfather, David Gibson, ex-prebendary of Ayr

and canon of Glasgow, had lived in one of them before the Reformation.

#### OLD HOUSES IN THE ROTTENROW.

As the residences of the Cathedral canons were the principal houses of old Glasgow, such of them as are remembered by people still living will now be described so far as it is possible.

On the north side of the Rottenrow, a little west of Balmano braehead, stood the Manse of Roxburgh. It was not one of those erected in Bishop Cameron's time, but a tenement purchased from the vicars of the choir by Prebendary George Ker of Roxburgh in 1512. The alleged site was at the spot known as the Angel Close, and the mediæval-looking cherub-stone over the close doorway is said to have been taken from the manse. If the statement is correct, this sculptured-stone is the only existing relic connected with the once populous Royal burgh town of Roxburgh. The Kers are still there, for Floors Castle, the principal seat of the Duke of Roxburghe, the head of that family, overlooks the spot; the name is also preserved by the ruins of old Roxburgh Castle on the hill which surmounts the ancient town-site; but where the High Street, Market Street, and King Street of Roxburgh extended, and where the church dedicated to St. James the Apostle stood, in which Prebendary George Ker officiated when not on duty at the metropolitan kirk of Glasgow, cannot now be traced, even by grass-covered foundation-walls. Everything connected with the place is gone but the annual St. James's Fair, which was a flourishing institution when David I. was king, and is still a considerable market and social gathering held on the old ground.

To return to the Rottenrow of Glasgow. Near the opening of Taylor Street was the first manse connected with the prebend of Luss. It may have been from the ruins of this house that an earthenware pot containing about nine hundred gold coins of dates anterior to 1540 was discovered in 1795.

On the same side, at the opening of Weaver Street, stood the Manse of Eddleston. Although that Peeblesshire prebend was one of the oldest belonging to the See of St. Mungo, and had given the famous prelate and Cathedral builder, Bishop William de Bondington, to Glasgow, the prebendary of Eddleston in Bishop Cameron's day had evidently not put himself to great expense in obeying the order of his superior, as his manse was described by "Senex" (Mr. Robert Reid) in "Glasgow Past and Present" as "an old-fashioned house two storeys in height." He had often seen it as a schoolboy about 1782. The Incorporation of Weavers, who had purchased the manse from Cornelius Crawford of Jordanhill, were obliged to take it down to open up the south end of Weaver Street, when that thoroughfare was made in 1792. They used its stones and woodwork for their Cross Keys Inn property, then in course of erection. Two sculptured stones from the manse were preserved by the Weavers and built into the back wall of the Cross Keys Inn, at the west corner of Weaver Street and Rottenrow, where they may still be seen. The older of these stones was formerly the lintel over the front door of the manse. It has the words "Domus Edilston" in raised letters, and a neatly-cut scallop shell for a centre ornament. But the more interesting relic is the armorial stone bearing the inscription, "Justitia Jura Fides" (Justice Rights Faith), also the three escutcheons of the Hays, and, underneath, the

initials "A. H.," with "Anno 1573." The "three escutcheons gules" appear on the coat of arms of the Marquess of Tweeddale, the head of the Hay family. Andrew Hay, who lived for many years in Eddleston Manse, was before the Reformation prebendary of Renfrew, and had acquired the house from his brother, George Hay, who had been Rector of Eddleston before 1560. Andrew became a prominent Presbyterian, and was twice Moderator of the General Assembly. He was described as "an



honest, zealous, frank-hearted gentleman," and it was his executive ability when Rector of the College from 1569 to 1586, combined with the learning of Principal Andrew Melville, that put Glasgow University on a sure footing after its collapse at the Reformation. Melville stayed for some time as the guest of Rector Andrew Hay in Eddleston Manse, the story of which can be traced from the middle of the 15th century. In 1447 John Methuen, canon of Glasgow and rector of Eddleston, had a controversy with John Mousfald, a chaplain, about the proprietorship of this Rottenrow pro

perty. At a meeting held in St. Margaret's Chapel, Edinburgh Castle, the Chancellor of Scotland and other arbiters decided in favour of Methuen, and it remained the Manse of Eddleston till the Reformation. During Andrew Hay's term of residence the records contain a little story of that old-time public pest in Scotland, "the sturdy beggar." One of these vagrants had "sorned" on the inmates, and showed his displeasure by stabbing the girl who had refused him alms at the door. The domestic was not seriously hurt, and the beggar-man paid the penalty on the following morning by being scourged through the town. What might have been a more alarming breach of the peace was prevented by Rector Andrew Hay, when an old man, in August 1587. He was walking towards the Bell o' the Brae, from Eddleston Manse, when he saw David Weymss, the first Presbyterian minister of Glasgow, with his cloak twisted around his left arm and with drawn sword in right hand, defending himself against the combined attack of the Cunninghams, father and son. Hay produced a "whittle," or long knife, and hastened to equalise the fray, but the Cunninghams decided to retire to their house, Cambuslang Manse, at the head of the Drygait. It may be gleaned from local records that Glasgow had more street fights with five thousand inhabitants than at the present day with nearly a million. Before taking leave of Andrew Hay, it is worth mentioning that he was a strong believer in early working hours. During his rectorship the College gate was opened at five o'clock in winter mornings and four o'clock in summer.

At the east corner of Weaver Street and Rottenrow, there is a house projected into the street, which once adjoined Eddleston Manse and now shows the



old building line. On the site of this building in the 16th century was a house called "Bowastie," which should give those interested in place-names an opportunity for study.

The next house east belonged to the Robertons,



Roberton's House.

Carstairs Manse.

Moffat Manse.

ROTTENROW, NORTH SIDE.

an old Glasgow family, and was perhaps built by them. It is the first building shown on the left of Wm. Simpson's water-colour drawing, "Rottenrow, north side, in 1843," in Stuart's "Views." It was taken down about 1865.

The adjoining large house, with crow stepped gable and dormer windows, was the pre-Reformation Manse of Carstairs, the accompanying sketch of which is taken from an earlier picture than Simpson's. It was acquired by the Glasgow Gas Light Company in 1823, and was removed by them in 1855. The history of this building can be traced from long before the Reformation till its demolition, and perhaps there was never any time during its centuries of existence that it was not inhabited and kept in good repair. From the recollection of several informants who have been within its walls, it bore a striking resemblance to the house 3 to 7 Castle Street, a description of which will be given subsequently. Sir James Cottis, prebendary of Carstairs and Canon of Glasgow, at the change from the old doctrines kept the manse in his own family; but it was afterwards purchased to be a residence for the first Presbyterian minister, and here Doctor Peter Low, the founder of the Glasgow Surgeons' Hall, wooed and won his wife, the daughter of the Rev. David Wemyss.

The next house east was the Manse of Moffat. This building, like the Manse of Ancrum, which stood in the Vicar's Alley, north of the Cathedral, had been erected, shortly before the Reformation, on the site of a still older residence attached to the same prebend. Moffat Manse, as seen in the sketch, was perhaps built about 1540 by Matthew Stewart, prebendary of Moffat, and is an example of two plain barn-like buildings, joined together, with high pitched roofs and gable ends to the street—a style of architecture once common in old Edinburgh, as may be seen in 16th and 17th century "bird's-eye view" plans of that city. The east portion of this double building was Moffat Manse proper, and the west part may have been rented before the Reformation.

After that time it became a separate property, and was at one time owned by George Elphinstone of Blythswood. The other part was "Moffat Manse of old" till the end of its existence. It was ruinous in 1843, the date of Wm. Simpson's drawing for Stuart's "Views," although entire in 1826, when purchased by the Gas Company. A roughly-executed armorial stone bearing the arms of Matthew Stewart was inserted in the front wall, over the door of the through close at the joining of the double building. When the fabric was demolished in 1855 this stone was built over a gateway leading from Rottenrow into the Gasworks yard, and some claim that it afterwards found its way into Kelvingrove Museum, where it bore the legend that it had been taken from a house in the Stable Green. For a long period there are no breaks to be found in the title deeds of Moffat Manse. John Wardlaw was rector at the Reformation, and he feued it to his nephew, Henry Wardlaw. Three notable owners and occupiers of this old house were Alexander Rowat, first minister of the Barony in 1595, George Crawford, historian of Renfrewshire, and another Barony minister, Lawrence Hill, of whom it was said in "One Hundred Glasgow Men" that he belonged to a family which "can probably boast of as ancient and complete a hereditary connection with Glasgow as any now existing."

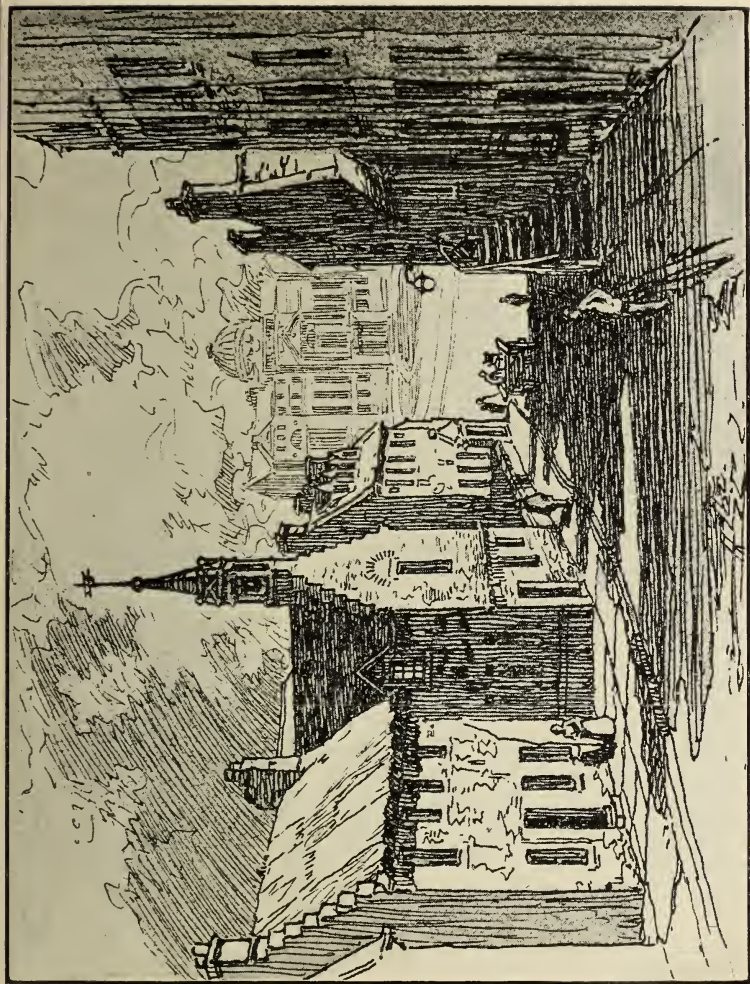
Nearly opposite Moffat Manse, on the south side of the Rottenrow, was that hoary relic of antiquity "the Auld Pedagogy," the first college of Glasgow. After the second, or High Street College, was founded by Bishop William Turnbull in 1450, "the Auld Pedagogy" passed through many changes. It was at one time the prebendal Manse of Luss, at another a Presbyterian manse, but for a long period

it was in a shattered condition, with grass growing inside the ruined walls, and not so much as a single rafter or bit of woodwork of any kind remaining. Its walls were three feet thick, and it had the remains of a circular arched door, two fireplaces, and a large window of ecclesiastical design. It was removed about 1860. Its exact position was on the site of the Lock Hospital.

There were no other manses in the Rottenrow, although it was studded with houses and cottages, of probable 16th and 17th century erection, till within recent years.

#### THE KIRKGAIT.

In our search for old houses, the next part to be examined is the Kirkgait (west side). This short street, now obliterated, started at the Bell o' the Brae, and extended to the centre of the Macleod Street opening in Cathedral Square. The old west corner of Kirkgait and Rottenrow was sixty-five feet farther west than the present High Street corner, and the Kirkgait west line extended in a slightly north-east direction through the ground on which the new Barony Church now stands. Where the well-remembered "Twin's Land" corner house stood, was for a long time vacant ground, but two very ancient looking small houses—a picture of which is to be found in the City Chambers—were immediately to the north of it. Then came the Manse of Morebattle, partly on the site of the new Barony Church and partly in Cathedral Square. The next building to the north was the old men's house of the St. Nicholas Hospital. Adjoining that was the cottage for the female servants of the Hospital, and at the north end of the Kirkgait (west side) was the Hall



Trades' Alms House.  
"Provand's Lordship."  
THE KIRKGAIT IN 1799.



of the Hospital. These three St. Nicholas buildings were removed in 1798, but the Chapel, which stood back from this building line, and projected across the modern Macleod Street, remained till 1808. The Chapel being a rear building, not in the way of "improvements," the Town Council resolved to



Trades'  
Almshouse.

Old Men's  
House.

Female Servants'  
Cottage.

Hall.

ST. NICHOLAS HOSPITAL BUILDINGS IN 1740.

preserve it. This scheme fell through, and Archibald Newbigging, a builder, cleared it away, as stated, in 1808.

The Manse of Morebattle must now be considered. It was a small building, this Glasgow residence of

the Archdeacon of Teviotdale, but the most tasteful, architecturally considered, of all the Glasgow prebendal manses. Its builder, Archdeacon Patrick Hume, in Bishop Cameron's time, would naturally have good ideas about architecture. When on a journey to Glasgow from his home at Morebattle in the Cheviots, he would make resting places at such



ST. NICHOLAS HOSPITAL CHAPEL WHEN USED AS A STABLE.  
ORIGINAL PORCH REMOVED.

famous Abbeys as Kelso, Jedburgh, and Melrose. Every vestige of the church of St. Lawrence at Morebattle disappeared generations ago, and "Lawrie's Well" alone preserves the saint's name there in a corrupted form; but the 15th century Archdeacon's town house in Glasgow was in good repair when taken down in 1865. In 1605 the members of the Trades' House had the choice of

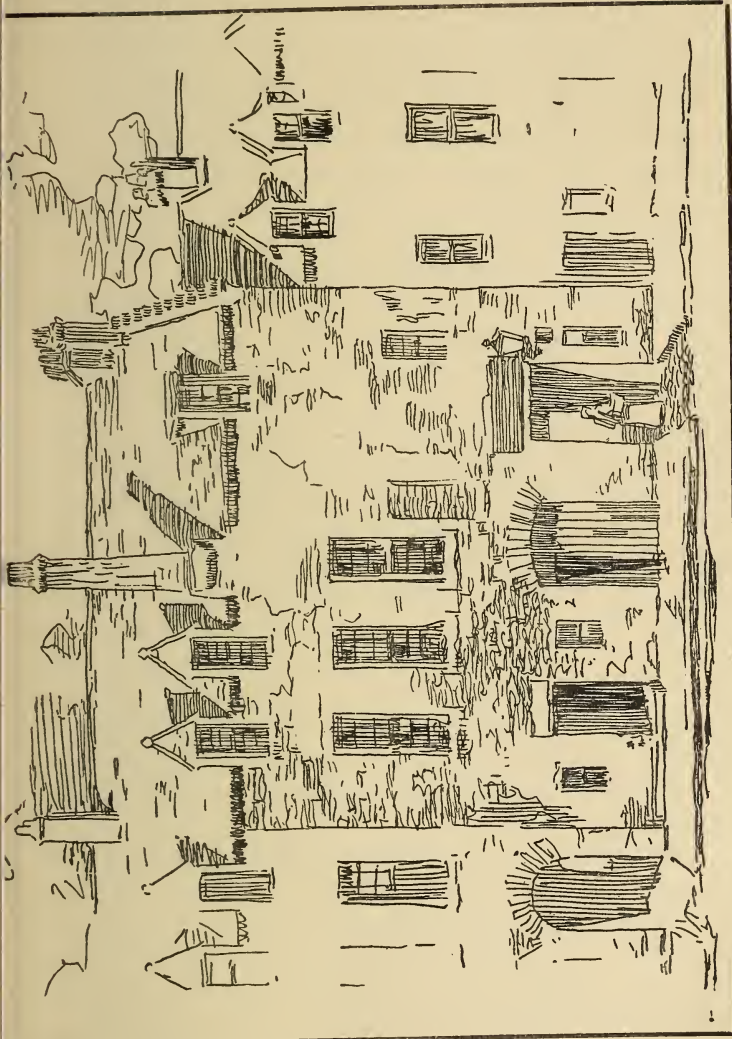


this building, or Blacader's Hospital, to be the Trades' alms-house for indigent old men of the crafts, and they selected the older edifice, Morebattle Manse. Those who remember it, unite in praise of its interior design, even when converted into two small shops and two (one room and kitchen) homes on the second storey. A round staircase at the back, that had originally been of turret shape, gave access to the upper rooms, which were divided by wooden partitions. The cutting of the stone wall in the upstairs portion had been done to form the Trades' Hall, where members of the crafts held their meetings after the alms-house period till 1792. One informant regularly visited the front upstairs room and kitchen of Morebattle Manse in his boyhood. That part of the old building was then inhabited by an uncle and aunt who had no children of their own, and they took pleasure in helping their little nephews and nieces with school-lessons preparation. The bairns sat with their books on the carved stone seats under the Gothic windows, and fancied themselves in a castle. The belfry, seen in the sketch, which had been erected by the crafts, was removed at that time. Opposite this building, when it was the Trades' alms-house, the cart stopped on execution days, when the gallows was erected in the Bishop's castle yard close by. An old man of the hospital rang the bell, and the condemned person in the cart read out the lines of a psalm, which the spectators repeated to "Coleshill" or some other dismal, old-fashioned tune. It is rather a melancholy reflection that some of these criminals suffered the extreme penalty for offences which, at the present day, would entail only a short term of imprisonment.

## THE DRYGAIT AND LIMMERFIELD.

For the next group of Rectors' houses a return must be made to the Wyndhead or Quadrivium, afterwards known as the Bell o' the Brae, to examine the south side of the Drygait. There the great houses stood thickly, and are hard to place from Proctocol descriptions, some of them having no frontage to the Drygait. There was a back path between the courtyards and the gardens, and in some cases the gardens and orchards commenced at points a little east of the houses with which they were connected. About the Reformation period, at the Drygait (south side), Bell o' the Brae corner, the first house was a tenement which had been gifted to the altar of St. John the Baptist in the Cathedral. Behind this, facing the High Street, was "the battlet hows" or fortalice and tower of the Elphinstones. The second house was the Mason-Spreul tenement, and behind that the Colville town house. The next house, proceeding east, was the residence of the Prebendary of Peebles, who was Archdeacon of Glasgow, and adjoining that was a tenement belonging to the Stewarts of Minto in Roxburghshire. A new building was erected on the site of this last-named house by Sir Matthew Stewart of Minto, when Provost of Glasgow, to correspond in height and appearance to the Peebles Manse, which also had been acquired by him; and these two united houses became the Drygait front of the group of buildings known afterwards as "The Duke's Lodgings."

The next in order facing the Drygait was the town-house of Kincaid of that Ilk, and behind that was the Manse of Cambuslang, which had been converted at a late period into stables, coach-



Minto House.

Manse of Peebles.

DUKE'S LODGINGS.

Mason-Spreul House.

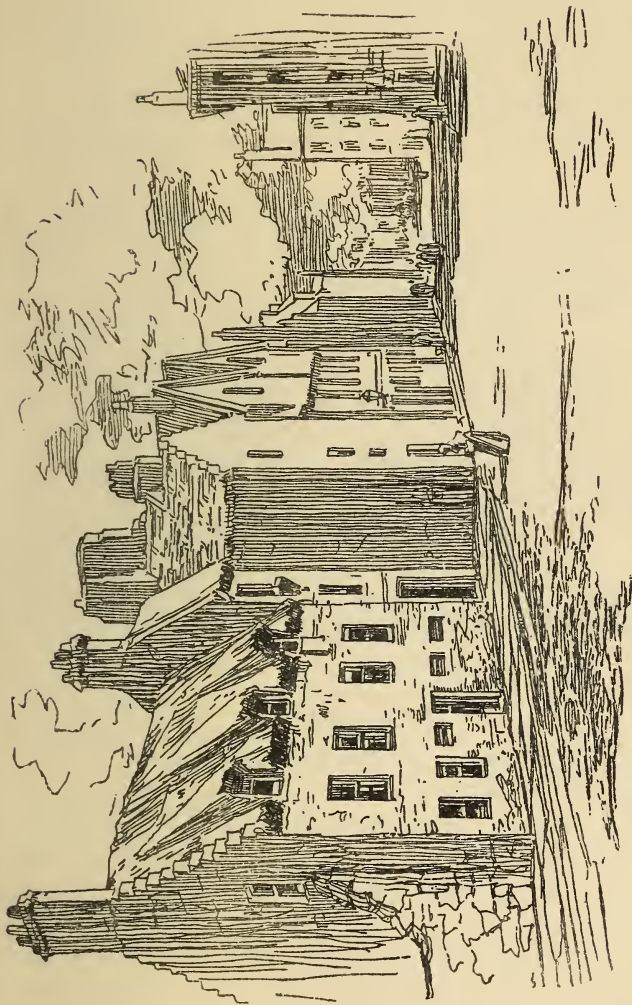
house, and hay-lofts, after becoming one of the yard buildings of the Duke of Montrose's lodgings. A well had been dug in one of the vaulted ground floor stable apartments of this old manse, and those who remember its demolition in 1851 say that it had very strong walls, which took several charges of blasting powder to throw down. The basement, the same informants state, looked of much older date than the upper part. The Manse of Peebles portion of the Duke's Lodgings had been very little changed. A new roof, some new windows, and a few small windows built up were about all the outward alterations. Its staircase tower at the back was exactly as it had been in the 15th century, and was so badly lighted by the original slits and boles as to be seldom used. This was a favourite place for boys playing pranks on Saturday half holidays, and they had named it "the secret stair." The kitchen fireplace was so large that it had been made into a separate room. About 1850 this fireplace chamber was occupied by a cobbler, but in 1829, according to the editor of "Swan's Views," a family of four persons had lived in it. The "Duke's Lodgings" had a distinguished visitor in July 1651, when "Crumwell ludgit in Mintos," with his Ironsides camped around, all very civil, but making free use of garden vegetables and standing grain.

The next house east, adjoining Kincaid's, belonged at the Reformation period to Robert Boyd and his wife, Elizabeth Douglas. Kincaid's and Boyd's houses were probably small buildings, with their gables to the street, and no garden-ground was attached to them. On the site of these a picturesque 17th century tenement was erected, the façade of which was topped by two

large half-timber gables, and this house appears in William Simpson's picture "The Drygait, near the Duke's Lodgings." Beyond this point was a relic of great antiquity, a thick-walled edifice that some allege must have been about the oldest piece of masonry in the city. It had a turnpike staircase at the Drygait side, evidently of later date than the main fabric, which bore the marks of having been repaired at various periods. This was the manse connected with the Tweedside prebend of Stobo, and adjoining it was the Manse of Eaglesham or the Chaplainry of St. John the Baptist. The rectors or prebendaries of Eaglesham were chaplains to that altar in the Cathedral, hence the second name of their "town residence." These two manses also appear in the picture just referred to, and Mr. William Simpson, who, from his long connection with the *Illustrated London News* as a special war and travelling artist, had sketched ancient buildings in many countries, said of the manses of Stobo and Eaglesham, that they were "no doubt much older than the Duke's Lodgings." He particularly mentioned Stobo Manse, "a tall narrow structure, being more like a tower than a dwelling-house; must be very old." From Stobo Manse the narrow strips of gardens running to the Molindinar, beyond the present Duke Street, began to widen, and the garden and orchard ground of the next pre-Reformation house, on the south-side of the Drygait, would have pastured two cows had it been laid out in grass. In this extensive lot, just where the Drygait descended sharply and slanted towards the south-east, stood perhaps the most famous house of old Glasgow, which early local historians described as the Correction House, and erroneously supposed to be the Manse of Cambuslang.

As the story of this house can be traced all the way, it is given here as an example of the many changes undergone by some of the manses. In a protocol of 1507 it was described as "the new house of Cunningham the Official." Another deed shows that it was standing in 1503, so it may have been erected by David Cunningham the Official and one of the Vicars General about 1500. After his time it was owned by the Vicars of the Choir. Sir Robert Marshall, chaplain to the All Saints' or All Hallows' altar, was the next occupant, and he sold it to Walter Kennedy, prebendary of Douglas, and it became his manse. In 1567 it was purchased from Kennedy by the Earl of Eglinton, and was afterwards conveyed to his servant, Robert Scailles, in 1610. In 1635 it became the town's Correction House, not a jail like the Tolbooth, but an industrial reformatory. It was also used as a place for whipping law breakers.

On the 16th January 1638, an eventful day for Glasgow commerce, Robert Fleming and partners proposed to start a manufactory there. The Provost, Bailies, and Council, considering the great good that would redound to the burgh, "all in ane voyce" agreed to set them their great ludging and yard except "twa laich fore vaults" and gallery at the back of the said tenement. To this arrangement the Deacon Convener of the Trades objected on behalf of the freemen weavers. It was finally agreed that Fleming and his partners would only employ freemen weavers, and would purchase wool and manufacture it, selling the product at a stall under the Tolbooth, granted for that purpose by the magistrates. So it was in this old Manse of Douglas and back buildings that the "Glasgow plaids and woollen camblets" were made, which



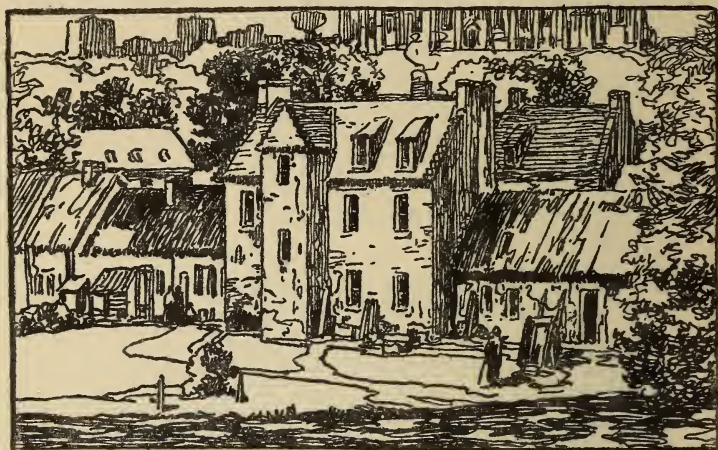
Eaglesham Manse.

Stobo Manse.

DRYGAIT, SOUTH-SIDE.

Walter Gibson, "Bass John" Spreul and other early merchants traded at foreign ports for wines, sugar, and general produce. A number of years after this the Correction House property passed to private owners. It ceased to be the Bridewell in 1788, and was demolished about 1822.

Eaglesham Manse dovecot remained at the yard foot till 1852. It had been converted into a dwelling



THE MANSE OF DOUGLAS, AFTERWARDS THE  
CORRECTION HOUSE.

*Copied from an old Engraving by permission of  
Mr. Arch. Hamilton Donald.*

for an old woman who had lived in it for many years before its destruction, and the manse itself, to refer to it again as it appears in Wm. Simpson's drawing for 1843, was renovated after that time. The thatch was removed and replaced by slates, and the three small iron-stanchioned windows, as seen in the sketch, were enlarged into shop windows, and the whole building repaired for a



fresh lease of existence. But this was not to be. Its site was required for Duke Street Prison extension, and the former abode of priests was taken down in 1852. Informants who remember it say there were wooden galleries at the back, not open balconies, and in passing along the top gallery a tallish man had to keep his head sideways to escape contact with the timber supports of the roof.



Ashkirk Manse.

DRYGAIT, SOUTH-SIDE.

One informant had rather a peculiar experience with Stobo and Eaglesham Manses when a boy. Once a month he met by appointment two ladies who delivered religious tracts on the south side of Drygait, from the Molindinar bridge to the Bell

o' the Brae. They were not afraid to visit the other houses, but the gloomy interiors of the old prebendal houses of Stobo and Eaglesham were rather trying to their nerves, so they employed the boy to deliver the tracts in these buildings. This informant remembers carved stone lintels over two of the great fireplaces in Stobo Manse, and that modern grates had been bricked up within the original jambs. Another to whom I am indebted for information, and who had reached manhood when he was often within this old building from 1846 till its demolition in 1852, corroborates this, and says "it looked like a jail inside."

On the opposite side of the Drygait was the pre-Reformation Manse of Ashkirk, or rather the east half of it, for the west portion had been removed. The interior dividing walls of the manses being of the same thickness as the outer walls enabled this to be done with only a small alteration at the roof; and the peculiarity of thick inner walls may explain the changes made in 1562 on the "Heart of Midlothian" Tolbooth in Edinburgh, perhaps the oldest domestic building in Scotland to reach the 19th century. Part of the original rubble-built oblong may have been taken down at the east end and a new part erected of hewn stones and more fanciful design. It was of the Glasgow Manse of Ashkirk in the Drygait that Mr. James Pagan wrote:—"The highest one is evidently, from the peculiarity of its construction, the oldest, and may have existed when the town was occasionally in a troubled state, from the smallness of the windows and extraordinary appearance of strength which it presented."

The Parson of Glasgow's manse, which had been repaired at great expense by Thomas Crawford of Jordanhill in 1574, was for a number of years a

tavern. It was situated in the Limmerfield or Drygait Lane, near the site of the old Barony Church, and was taken down about fifty years ago.

Nearly opposite the Parson of Glasgow's manse, on the west side of the Limmerfield, stood the Manse of Erskine. It was a narrow, two-storey and attics house with crow-stepped gables and small windows. An armorial stone bearing the Cunningham arms was taken from this house in 1859. The Manse of Carnwath stood in Kirk Lane between the old Barony Church and the Wallace Bridge over the Molindinar. A school was conducted in the ground floor apartments of Carnwath Manse, at which a number of citizens, who might dislike to be called elderly, received a part of their education.

#### THE STABLE GREEN AND NORTH PORT.

The area of ground called the Stable Green adjoined the Bishop's Castle on the north and west. The west portion extended from the north and south boundaries of the U.F. Barony Church and Macleod Street, to use the present landmarks. A small cluster of houses stood at the east side, and the ancient Green stretched to the west for a considerable distance, bounded on the south by the Girth burn and on the north by the moorland, which encroached close to the town. The sites of the old Stable Green buildings are exactly known from the Protocol books, but only those fronting the present Castle Street require our attention. Where the U.F. Barony Church stands, or within a few yards of the spot, was the Blacader Hospital. Across Mason Street, at Cathedral Square, with a 60-feet frontage, was "the Place of Stable Green," the Glasgow residence purchased by Lord

Lennox in 1509, and the house in which Darnley lay sick at the time of Queen Mary’s memorable visit. The building itself could hardly have occupied so much frontage, and it probably stood gable-end and courtyard wall to the street. When the Lennox property was sold in three lots with 20-foot fronts, the north and middle lots were described as “beyond the Stable Green Port.” The south lot was “at the Port;” so the exact site of the old North Gate of Glasgow is at the south corner of Mason Street and Cathedral Square. The arch of the port extended from a small guard-house on the west side to the Castle wall, about twelve feet distant, with the oak nail-studded gate hung between. The buildings south of the Stable Green Port guard-house, on the west side opposite the Castle wall, were the manses of Renfrew and Govan and the still existing 3 to 7 Castle Street in that order. The last-mentioned house has had several names in its time—“A Tenement of the St. Nicholas Hospital,” “The prebendal Manse of Provan,” “Provand’s Lordship,” “The Black Land,” “The Battle o’ the Brae Ale House,” and to-day 3 to 7 Castle Street. Its story will be related under a new heading.

#### “PROVAND’S LORDSHIP.”

Visitors to Glasgow will notice in Cathedral Square an old building used as an advertisement hoarding. They may scan the picture-posters, little thinking that the house used as a bill-posting station is one of the oldest dwelling-houses in Scotland. Its history, told briefly as possible, will now be given. There have been many discussions about this old building,



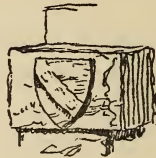
“Provand’s Lordship,” 3-7 Castle Street.



which stands at the corner of Macleod Street facing Cathedral Square ; but the opinion expressed by Sir Michael Connal, forty years ago, that it had been a residence for the Preceptors of the St. Nicholas Hospital and the Canons of Provan, has been found from recent investigations to be correct. The house is first mentioned in Burgh records in 1589, where Archibald Eglinton, Master of the St. Nicholas Hospital, gave Sub-Dean Patrick Walkinshaw and Peter Alderstoun notice to quit, respectively, “the south mid chalmer” and the “north mid chalmer.” From Alexander Nisbet’s “Heraldry,” a little more than a century later, it was stated to have been erected in 1471 by Bishop Andrew Muirhead, the founder of the St. Nicholas Hospital, to be a residence for the priest in charge of that hospital, and that it had a stone showing the Bishop’s shield “with three acorns in the bend.” This shield can still be traced on the lowest corbie step, facing Cathedral Square. John M’Ure, the first historian of Glasgow, who had known the building from nearly the middle of the 17th century, wrote thus concerning it :—“The Prebendary of Balarnock, or, as he was called, the Lord of Provan, and his rectory was always designated the Lordship of Provan. I am really at a loss to know the import of that designation. His manse was at the large house near the Stable Green Port, that now belongs to Mr. Bryson of Neilsland.” Title deeds show that John Bryson of Neilsland was proprietor in M’Ure’s time, and from the remains of a broken sundial on the building bearing the letters “Prova,” it is more than probable that when complete it had borne the inscription “Provand’s Lordship.” As the statement that after the Reformation it became the town house of William Baillie, the laird of Provan and President of the College of Justice, cannot be con-

futed, it is almost certain that before that time the rectors of Provan or Balernock had chambers in it. Some one or other of the Baillie family had been prebendaries of Provan and canons of the Cathedral for many years before the Reformation. In 1807 the Town Council had this house under consideration, and as it was supposed to form part of the hospital property, then belonging to them, it was sold to Archibald Newbigging, but as far as can be ascertained the old house remained with its former possessors. Most of the title deeds of the property have been lost. The earliest in existence is one of 1642, and after that time there is a blank of nearly a hundred years.

There are two traditions concerning the house. The first is contained in the following statement,



Bishop Muirhead's Shield on “*Provand's Lordship.*”

made some years ago by Mr. W. L. Leitch, Vice-President of the Institute of Painters in Water Colours:—“The big house on the left was called ‘The Black Land.’ It was a heavy building, with a singular, very wide staircase, very gloomy, with hardly any light, and the rooms large, gaunt, and strangely proportioned. I recollect my father saying that he believed the house was called ‘The Black Land’ from its having been the residence of some of the superior orders of the priesthood in the old times.” The other tradition is derived from two reliable sources, and is to the effect that Queen Mary



occupied it when visiting Darnley. There are quite a number of Queen Mary and Prince Charlie houses that will not bear investigation, but in this case the probability that Mary did occupy it is so strong as almost to amount to certainty. From canons of Provan the Baillies had become lairds of its 2000 odd acres, a charter for which was granted by Queen Mary Stuart in 1565, two years previous to her Glasgow visit. The Baillies were therefore likely people to offer their town house for her temporary residence, and about this time it is known that Sir Bartholomew Simpson, an ex-vicar of the choir and Master of the St. Nicholas Hospital, had removed to a chamber in Kincaid's house in the Drygait. Provand's Lordship, with its fourteen large rooms, was the only house at that precise time anywhere near "the Place of Stable Green" (where Darnley lay sick) large enough and in fit condition to receive the Queen and her retinue of the Hamiltons, Livingstone of Callender, and attendants.

But a description of the building must be proceeded with. The house, as it now stands at the corner of Macleod Street, facing Cathedral Square, has lost nearly all its antique features. In the first place, the alterations of street levels take away some of its original height. A flagged ground floor, five feet below the present street pavement, has been seen. The old shape of the building was almost identical with the manses of Peebles, Cambuslang, and Carstairs—a rubble-built oblong, 50 feet by 24 feet outside the walls, with a square staircase tower projecting at the back. Two wooden supports of the old balconies on the west side still remain; but its balconies, unlike those of the Manse of Eaglesham, which

had been simply boarded up into galleries, were, in the case of “*Provand's Lordship,*” enclosed by thin stone walls in 1570. That date is still clearly inscribed on the lowest corbie step of the south wing. The walls, outer and inner, of Bishop Muirhead's erection are three feet thick. Some of the fireplaces are eight feet wide, and their massive stone jambs, corbels, and lintels are ornamented with plain chamfers and mouldings, such as may be seen on the Cathedral stairs, and elsewhere in that building. There is only one small chamber in the thickness of the wall. There are several aumbries, or traces of such, all square-headed, and some very small windows, now bricked up in front, and used as cupboards. In two of the rooms the old stone seats in the window recesses may still be seen. The house has been so modernised outwardly that the ancient appearance of some of the rooms excites surprise. A portion of an old roof, with mouldered ridge stones, still exists under the present roof. Only one nail-studded oak door remains. There were ten outer doors on the west side of the old oblong building and tower of 1471, and six of them had opened to the wooden balconies which projected from the staircase tower. Three doorways, that had given admittance to the ground floor apartments, were flat arched, of the same description as those remembered in the manses of Peebles, Cambuslang, and Carstairs. The building of 1471 may have been a facsimile of the one erected by Bishop Andrew Muirhead some years earlier for the Vicars of the Choir, and he probably intended that it should contain chambers for the Preceptor of the St. Nicholas Hospital, the Rector of Provan, and some of the chaplains to the altars. The chaplains of the All Saints, Holy Cross, and

St. John the Baptist altars had residences of their own; but there were many altars in the Cathedral, and the other officiating chaplains doubtless lived in chambers like the Choral Vicars. There is one unmistakable proof of the antiquity of “*Provand's Lordship*” on the building itself. The top of the old staircase tower has never been altered. With its little open bole window and crow steps, it is exactly as it left the 15th century builder's hands, and when this part is contrasted with the gables of the north and south wings on each side of it, the difference between the masonry of 1471 and 1570 is seen at a glance.

Assuming that the Queen Mary tradition is correct, a new light is thrown upon the famous Glasgow letter of the Casket series. If Thomas Crawford of Jordanhill, when in attendance upon Darnley, took down the King's little speech in writing to read it to Darnley's father, Lord Lennox, who was also confined by sickness to his bedroom, perhaps the Queen acted similarly. Crawford had simply to pass from one room to another, but Queen Mary had only some 150 feet to traverse between “the Place of Stable Green” and her lodging. It may have been that the “patchwork” Glasgow letter was re-written from her “memorial papers.” Darnley's speech for forgiveness and restoration to his rights, of some two hundred words, was perhaps repeated over to himself many times till word perfect. It is the similarity of the reports of it contained in Crawford's declaration and the Glasgow letter (No. 2) of the Casket series which makes the crux of the Hosack-Skelton *versus* Froude-Henderson controversy. Fifty years ago “*Provand's Lordship*,” then a tavern, was a great resort for Barony Church country parishioners on Sacrament Sundays, when the services lasted the greater part of the day.

## PROVANHALL IN THE BISHOPS' FOREST.

From the town house of Provan to the Hall Mailing, the country residence of the Baillie family, who were first canons of the Cathedral and afterwards lairds of the prebend, is a natural sequence. This fine old place, the Hall Mailing, now called Provanhall, is situated in the Lochwoods, of old a part of the Bishops' forest land in the Glasgow barony, about four and a-half miles east from the Townhead. It is best seen in early summer, and a pleasant road for the pedestrian is by way of the Monkland Canal towpath. This once busy waterway, from the shutting-down of many coalpits, is now so little used that its quiet waters might be devoted to the cultivation of German carp and other canal fish. On nearing the Lochwoods the evidence of old forest land, as distinguished from moorland, is visible. Magpies are flitting about among the aged thorn trees on the north bank, and a little farther on is a beech tree that looks of great age. It has a short bole and twisted branches like the Capon oak, the last relic of Jed Forest, a kind of tree of so little use for building timber, as to have escaped periods of the greatest wood scarcity. This countryside of small lakes, ravines, hillocks, and birch thickets must have been a great resort for game in old times.

“Of fawns, sounders, bucks, and does  
Was full the wood, and many roes.”

It is of similar country that Canadians have stories about the deer coming back—favourite haunts to which those timid creatures returned long after pioneer settlers had converted the woodland into farms. As one turns to ascend the hill to Provan-



Beech Tree near Provanhall—A Relic of the Bishop's Forest.



hall a fine growth of young forest trees is seen on the north bank, shading the canal. Passing the low-lying meadow land, which Glasgow records state was once a loch with fish and boats, the terraced Dutch garden of Provanhall is viewed, sheltered by a high wooded park, and gay with apple-tree blossoms and wallflower beds. At the farm stead- ing there is an arched gateway leading into a court- yard, with a house at each end. Near by is a dead yew tree that died of old age about twenty years ago. Over the arched gateway of the courtyard an armorial stone bears the date 1647, and the cinquefoils of Sir Robert Hamilton of Provan and Silvertonhill, whose grandfather had married Eliza- beth Baillie, the "Air of Provan." The house at the south end of the courtyard was altered, raised, and re-roofed some years ago, and appears to be of late 17th century erection. The north house is much older, and the records of Glasgow contain more than one reference to it. The city acquired the estate of Provan in 1667, and a minute of Town Council of 2nd May, 1668, states that "the magis- trates and council being informed that the manor house of Provan, lately bought by them from Sir Robert, is in great decay, appoint the Dean of Guild to see to it, and to reparation thereof." This build- ing is perhaps the most perfect example remaining in Scotland of the simple monkish houses of pre- Reformation days. The repairs of 1668 appear to have included such alterations as a new roof and storm windows of 17th century style, also a broad flight of stone steps leading to the second storey to replace the round turret staircase at the back, which of old had led into the ancient garden, in which some pear trees survived within the memory of the present proprietor, Mr. William Mather. The

original garden is now part of a cow pasture. The ground-floor apartments are strongly arched with circular vaulting of small squared stones. A great fireplace extends across the full width of the kitchen. There, in old times, the canon's domestics could have burned ten-foot logs, and might have sat within the jambs and gazed up at the stars on winter nights, if they had been so disposed. The upstairs fireplaces are similar in design to those in the town house, "Provand's Lordship." The original windows are very small, and portholes remain in the disused staircase tower. A short distance east from Provanhall stood the castellated house of Lochwood, one of the country residences of the Bishops of Glasgow, of which not a stone remains to mark the spot. The Hall Mailing was on the direct Glasgow road to the Bishops' house, and from which, even after dark, the lights of Lochwood might have been seen glimmering among the trees. It should be mentioned here that there was another Bishops' Forest in Galloway connected with the diocese.

#### GORBALS TOWER AND ST. NINIAN'S CHAPEL.

Glasgow like many other cities extended by villages. It was at the second extension of Glasgow, the Gorbals, that the two buildings shown in the sketch stood till 1870. The position occupied by them was between the Chapel Close and Rutherglen Loan, on the east side of Main Street. The tower was said by M'Ure to have been erected by Robert Douglas of Spott in Haddingtonshire, who had been created Viscount of Belhaven. The estate of Gorbals and Briggend was conveyed to Belhaven in 1634, and the erection of the tower by him was probably a year or two later. Born in 1651, M'Ure lived his whole life in Glasgow, and could hardly





PROVANHALL.

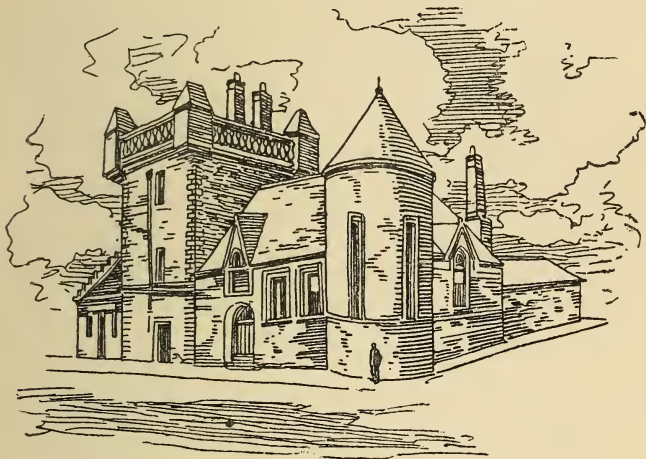




Old Yew Tree, Provanhall.



have been mistaken about what was so near his own time. In his boyhood the tower would be one of the new "sights" of Glasgow. This statement is also favoured by the rustic corner-stones of the fabric, which are identified with domestic masonry from the middle of the 17th to the end of the 18th century. The ornamental stucco work on the ceiling of its large hall, as shown in William Simpson's picture, was evidently of late 17th century design, and although the ceiling had casts of the initials



Gorbals Tower and St. Ninian's Chapel.

S.G.E. and D.A.B., for Sir George Elphinstone and Dame Agnes Boyd, his wife, they were probably put there by order of the Dean of Guild, when the hall was fitted up to be a place for holding public meetings. It was perhaps from motives of courtesy and respect that Viscount Belhaven inserted the initials of his old friend, the unfortunate Sir George Elphinstone, the former owner of the estate, on his own armorial stone on the Chapel building, and the

Dean of Guild may have been similarly actuated. These seem to be the only feasible explanations for the appearance of the Elphinstone initials, placed as they were on the Tower and Chapel, which hitherto have caused M'Ure's statement about the erection in Belhaven's time to be doubted by local historians.

When the high-handed and office-seeking Stewarts of Minto lost their grip and slipped down into obscure place, Glasgow people were perhaps more pleased than otherwise. On the other hand there would be nothing but sympathy when the Elphinstones came to poverty. It was an Elphinstone who first introduced trading on a large scale in Glasgow, and another pioneer of the family, Bishop Elphinstone, did as much for the art of printing in Scotland when he caused the Aberdeen Breviary to be printed in 1509.

The town acquired Gorbals Tower in 1649, and it had at one time for a tenant, Sir James Turner, an ex-soldier of fortune, who had served under Gustavus Adolphus. He is famous as the prototype of Sir Walter Scott's Dugald Dalgetty, and infamous for his cruel persecutions of the Covenanters.

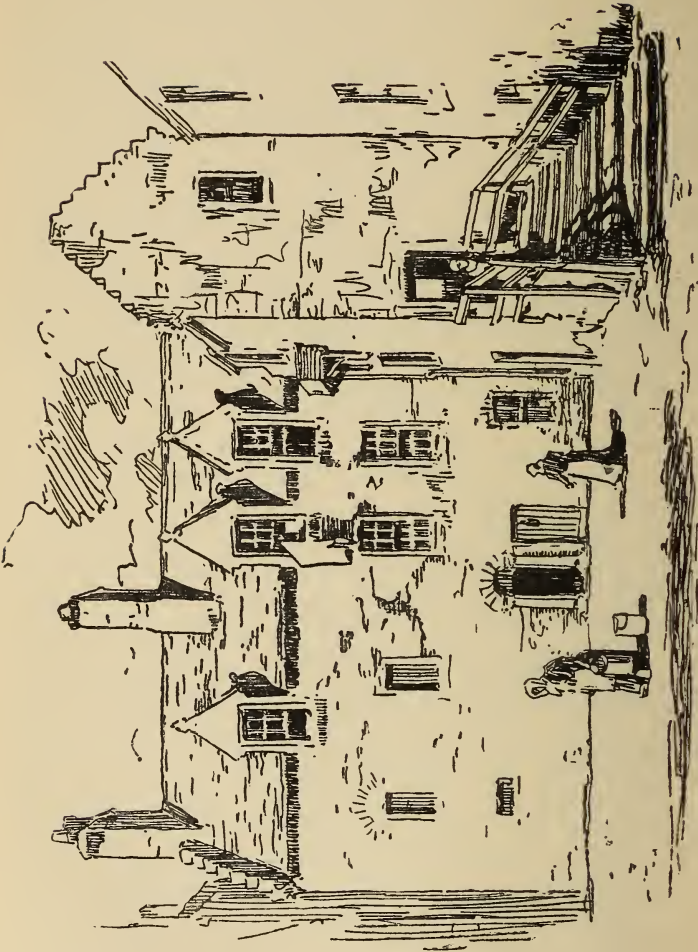
The small Chapel, beneath the flagstones of which Sir George Elphinstone was buried, had a longer history. The exact date of its erection is unknown, but it was standing prior to 1494. When it was St. Ninian's Chapel, the lepers from the hospital near the bridge-end came to it every evening to ring the bell and pray for their kind benefactors. They were not allowed to walk on the "crown" of the Main Street causeway, "but onlie upon the calsie side near the gutter," with muslin covering their faces and holes cut for the eyes. Unlike the lepers of Scriptural times who cried "unclean," these afflicted people of old Glasgow rattled wooden clappers

to warn the town's people of their approach. The lepers had the privilege of sitting near the bridge to solicit alms of passers by. St. Ninian's Chapel, in later times the Gorbals Courthouse, was afterwards a jail and a school. During the last half century of its existence it was a tavern. It was quite entire outwardly in 1829, as depicted in Swan's views and as shown in the accompanying sketch, copied from a drawing of a year or two later, but when photographed in 1868 the round turret and large southern window had disappeared. The Chapel was taken down, as already stated, in 1870. An interesting history of the Gorbals Tower and St. Ninian's Chapel is to be found in Regality Club publications. The article is entitled "The Barony of Gorbals," from the pen of Mr. Robert Renwick.

#### THE PORTERFIELD MANSION.

This "back land," to use the local term, stood in a close on the west side of High Street. It was fronted by "Barr's Land," a tenement built by James Barr, rector of the High School about 1760. These two buildings were removed by the Improvement Trust in 1869, to connect Ingram Street and High Street. The back building, called the Porterfield Mansion, was rather an imposing edifice, and attracted more attention than any old house in Glasgow after the removal of the Duke's Lodgings in 1851. It was believed to have been erected about the middle of the 16th century by one of the Porterfield family. A recently-published volume of Protocols shows that it was acquired by John Porterfield of that Ilk in 1553, from the chaplain to the altar of the blessed Virgin Mary, in the parish of Houston, diocese of Glasgow. An informant who

*The Porterfield Mansion.*



PORTERFIELD MANSION.



remembers it well, says that it was an old building, which had many evidences of later improvements. In his opinion the original form had been a plain oblong like Peebles and Carstairs Manses, with a round projecting staircase (not seen in the sketch) at the back of the building, near the north-west corner. It had several small windows built up. The gabled wing and broad flight of steps, with the larger windows and capped dormers, were probably some of the alterations made on the house by George Porterfield, when Provost of Glasgow from 1645 to 1649, and again in 1651, about which time he may have also inserted an armorial stone in the building, which has been preserved. Its flight of steps and dormer windows were identical in design to those made at Provanhall by the Dean of Guild in 1668, and may have been the work of the same mason, the only difference being that Provanhall, not so large a house, has the size of its steps and dormers proportionately smaller. The walls of the Porterfield Mansion were three feet thick, like the pre-Reformation manses, and the basement was strongly arched. The main fabric may have been erected in the 15th century. From its position it had evidently stood at first in its own garden and orchard, and the site had no doubt been chosen before there was any regular west building line in High Street at that part. When a wrecking gang were throwing down its old stones and timbers, a Glasgow gentleman happened to be passing up the High Street. He had some talk with the contractor who was overseeing the demolition, and from him he purchased one of the inner doors of the mansion. It is now the dining-room door in a west-end house, and is a much-prized relic of pre-Reformation days.

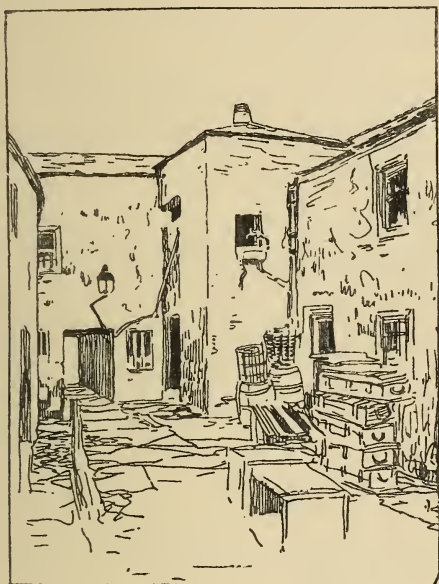
## THE DOVE HOUSE, HIGH STREET.

In "Glasgow Past and Present," under date 1849, the following reference is made to this High Street property:—"Only one ancient landmark is here to the fore. It is situated on the west side of High Street, a few yards above George Street, and presents, with its crow steps and moulded chimney heads, a striking contrast to the square and utilitarian masses of masonry by which it is surrounded. Tradition says that this fabric was a hostelry in by-gone days—that, in fact, it was the principal inn in the time of the Royal Stuarts, and that it was distinguished by the meek sign of the Dove. On the back wall, fronting the inner court, there is a heraldic representation on which a dove can be faintly traced, but it was disfigured some years ago by some vandal, while engaged in repairing the building. On the top of one of the inner court gables the date of 1596 is boldly cut, showing that the house can lay claim to an acquaintanceship with generations long since passed away. The whole fabric beautifully displays the characteristics of a style of building in Glasgow two and a half centuries ago. We sincerely hope that this remnant will be cared for, and that many a day will elapse ere the Dean of Guild will be required to interfere."

In 1863 an old tenement in the High Street of Edinburgh fell into the street, burying thirty-five people in the ruins. Several were taken out alive, and among the saved was a little boy who bravely encouraged his rescuers by repeating through the chinks of fallen masonry under which he was imprisoned, "Heave awa', lads; a'm no' deid yet." When this news reached Glasgow, the fall of "Gibson's Land" and an old Sugar House was remembered,

and some buildings supposed to be dangerous were marked to come down, partially or entirely.

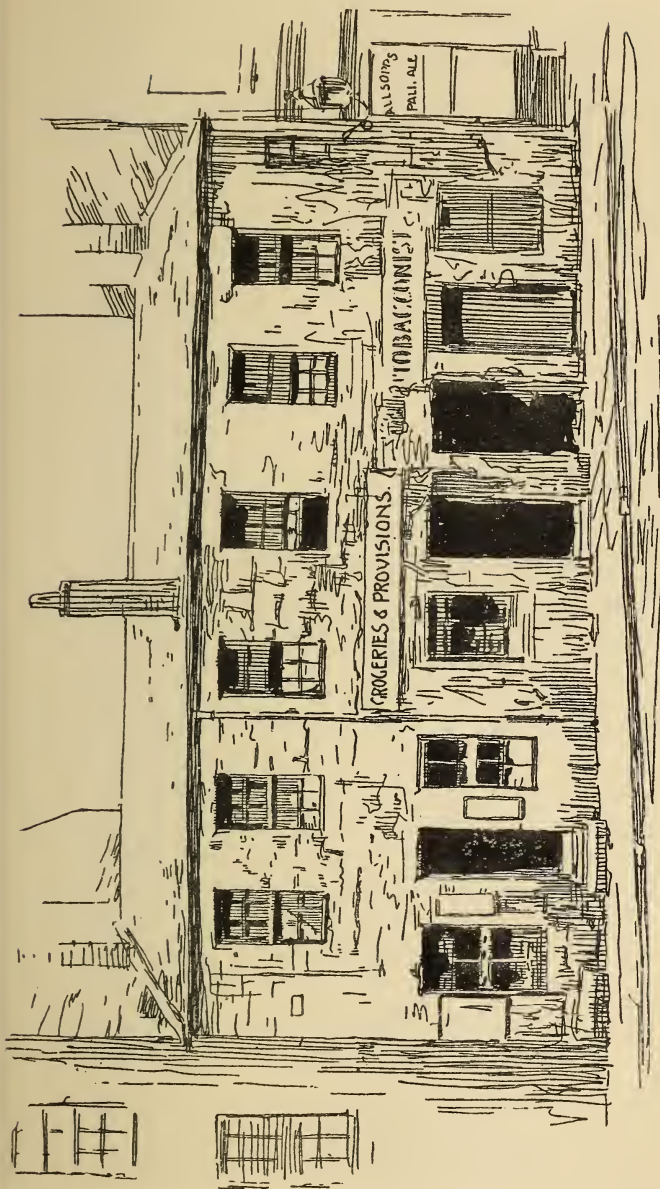
The house referred to in "Glasgow Past and Present" was one of them, and the top storey was accordingly removed. Mr. Duncan C. West, the proprietor, and Mr. James Pagan had some correspondence about the preservation of the date-stone,



THE DOVE HOUSE COURT, High Street.

and it was placed under one of the shop counters in the building. It remained there till the demolition of the house in June, 1900. The date, in clear-cut raised figures, was found to be 1595, and the stone is now in one of the Corporation Museums. Queen Victoria and the Prince Consort are said to have admired this old house when they drove up the High

Street to view the Cathedral in 1849. It projected a little beyond the building line, and looked its age when closely examined. What was left of it after the alteration of 1863, as seen in the sketch, is sufficient to show that no general rule can be laid down for the age of domestic architecture in Scotland. A house of the same date in another district might have exhibited some of the oldest known characteristics—vaulted kitchens, wide fireplaces, and yawning “lums,” but this Glasgow building had only its chimneys to betray its antiquity to the casual observer. These chimneys may have served as patterns for the three of later date which stood over the old gateway of the High Street College (now preserved at Gilmorehill), as they are remembered to have been identical in design. Unlike the pre-Reformation rubble-stone manses, the façade of the Dove House was of close-jointed hewn stones, built from the ground up. No structural alterations appeared to have been made at any time. The walls were  $2\frac{1}{2}$  feet thick. Large regularly placed windows, all ornamented with a small plain chamfer, admitted good light to every room, and the modern looking fireplaces and other interior arrangements showed the advanced state of domestic architecture in Glasgow at the close of the 16th century. During the process of demolition, the crooked, stunted oak trees, which had been used for joists, were sure evidence of the scarcity of building timber in the district around Glasgow in 1595. They were hard, and sound to the core, but none of them were thick enough to have been hewn into square timber. Denuded of bark, for better preservation, they had been smoothed with an axe on the best sides to keep the flooring level. The Dove stone mentioned in “Glasgow Past and Present,” inserted high in the



THE DOVE HOUSE, HIGH STREET.

back wall, disappeared with the top storey in 1863. The heraldic dove, especially in a mutilated state, might easily have been mistaken for one of the "falcon heads" on the arms of the Halls of Fulbar. That family is known from University records to have possessed the building site and garden ground at the back early in the 16th century, and as their fortalice and tower and large orchard at the north-west corner of Stockwell Street were sold off in lots some years previous to 1595, it is not unlikely that the Dove House may have been their town residence. Fulbar, now part of the estate of Elderslie, was in the possession of this family of Halls before 1370, and they held it in unbroken line till 1775. The tradition that this old High Street house had been at one time the principal inn of the town is probable enough. At the end of the yard was a large stable, and the small side buildings for extra bedroom accommodation gave the place much the appearance of an antique English inn of the courtyard plan. Several iron bridle cleeks in the street wall are remembered, to which pack horses may have been tied up when the "crown of the causeway" was the most fancied footpath. Was this building "the *aqua vitæ* house of Mrs. Kirksten M'Kenn in the Hiegait," at the period when Zachary Boyd would probably take the chair at Presbytery dinners, is a question which has been put, but is never likely to be answered. That "vehement exhorter" of old Glasgow was severe in his denunciations of the intemperate, and his verses here given perhaps contain the opinion of the temperance party of his time. He was writing about the "noble vine":—

“Its sacred liquor doth comfort  
If temperately ta'en,  
Revives the sp'rites and cheers the heart,  
And purifies the brain.

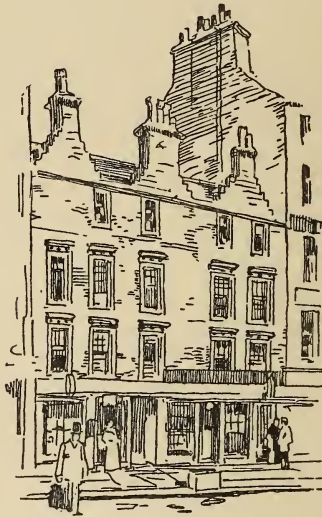
To those that drink it soberly  
It serveth for good use,  
But God above most fearfully  
Will punish its abuse."

When "Mr. Zachary railed on Cromwell to his face," during sermon in the Cathedral, it is known from his own writings, that he discoursed upon the 8th chapter of Daniel, and some have thought, when Thurlow indignantly asked permission to "pistol the scoundrel," that Cromwell was likened to the "rough he goat" of the prophet's dream. The preacher's wrath more probably broke out when expounding the following words of the chapter:—"And his power shall be mighty, and he shall destroy the mighty and holy people. He shall also stand up against the Prince of princes, but he shall be broken without hand."

### THE OLDEST HOUSE IN THE TRONGAIT.

The house formerly numbered 138 Trongait was for generations known as the oldest house in that street. Built in 1591, it was a landmark for 306 years. The building is supposed to have been erected by a family of the name of Shiels, who were property owners on the north side of St. Thenaw's gait or Trongait about the end of the 16th century. The edifice escaped the two great fires of 1652 and 1677, having been a detached house for many years, like the Nisbet Land in King Street. Architecturally it was a similar building to the Dove House in High Street, erected in 1595, and like it the date-stone has been preserved. The sketches of these two houses show the advanced state of the builder's art in Glasgow at that period,

and there is enough left of a somewhat similar building, the ruined mansion of Cardarroch, near Robroyston, built in 1623, to still give an idea of their general structure and interior arrangements to architects and others interested. In connection with the last-named house, it may be mentioned that Principal Robert Baillie's wife resided at Cardarroch before her marriage, and about sixty years

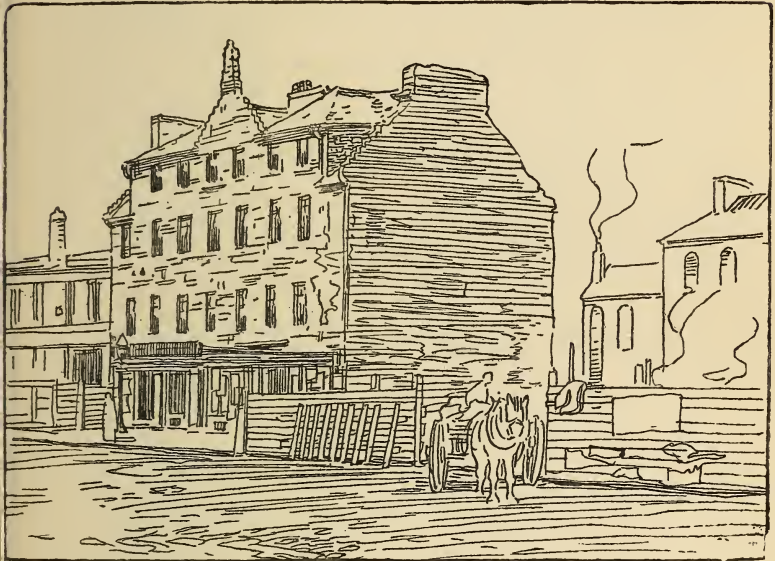


The Oldest House in the Trongait—Erected 1591.

ago Watty Watson, the weaver poet, the author of many once popular songs, was a tenant of the same old house. Hugh Macdonald in his "Rambles Round Glasgow" relates how Walter in his young manhood wrote "The Braes of Bedlay," and forthwith presented himself to the laird of that estate, manuscript in hand. "Well, who are you and what do you want?" roared the laird. "My name is



Walter Watson," faltered the poet, "and I was wantin' you to look at that bit paper." When his lairdship read the lines referring to Walter meeting his Mary "among the green bushes on the braes of Bedlay," he exclaimed in great wrath, "I'm just pestered with such interlopers as you on my property, and if ever I catch you and your Mary



NISBET LAND, KING STREET.

among my green bushes, depend upon it, I'll make you repent it."

### THE NISBET HOUSE IN KING STREET.

The house shown in the sketch was one of the first erected in King Street, and had originally windows in the gable walls, with an outlook to the

Briggait and Trongait. It was acquired by the City Improvement Trust from Mr. John More Nisbet of Cairnhill, and had been the property of the Nisbet family from the time of its erection, nearly 170 years prior to its demolition. The "land" was taken down in June, 1900, and it was a type of the uniform plan of the houses erected in King Street when that thoroughfare was first opened. "M'Nair's Land," a more ornate building, adjoined it to the north, and was removed a few months earlier. This latter house had been built of stones from the ancient Black Quarry, and the partition walls, instead of being the fragile brick erections of modern tenements, were composed of large-sized hewn slabs of freestone a foot thick, which were admired by many connected with the building trade when the house was demolished.

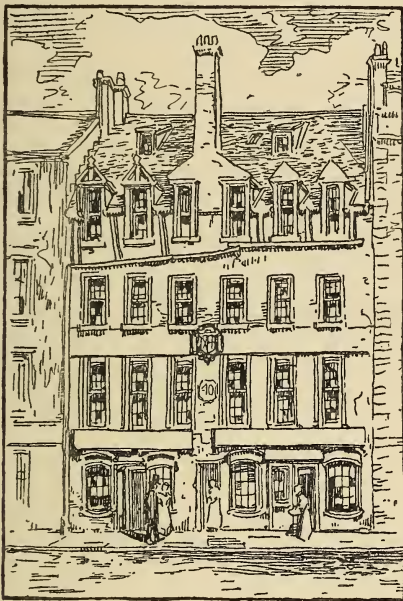
#### MAXWELL TENEMENT, 40 HIGH STREET.

This house was erected in 1623 by Patrick Maxwell, a cadet of the ancient family of Pollok. It was taken down in 1856, and an inscribed stone from the old house bearing the names of Patrick Maxwell and Bessie Boyd, his wife, is now inserted in a brick wall of the court No. 8 Macpherson Street. Smollett lodged at 40 High Street, and the garret windows, seen in the sketch, are referred to in one of the scenes of "Roderick Random."

#### OLD HOUSES—17TH AND 18TH CENTURY STYLES.

The old gabled buildings, Nos. 15 to 25 High Street, as they stood about 1870, were typical examples of Glasgow 17th century "lands." Their

style was copied from the street architecture of the Netherlands. These Dutch fronts were erected for nearly a hundred years after 1596, the best of them being Dowhill's Land in the Saltmarket, Orr's Land, Gallowgate, and Gilchrist's Land on the south side of Trongate. Every example of these old "Burgh Lands" has disappeared, but two very similar tenements still remain adjoining the Tolbooth



MAXWELL TENEMENT, 40 HIGH STREET.

Steeple at the foot of High Street. They exhibit the succeeding style of tenement architecture. The old house, No. 25 High Street, shows the piazzas that formerly existed under the Tontine Hotel and coffee-room, and other buildings about the market cross. In former times large business transactions

took place under these archways, the daily resort of the principal traders of the city.

A quaint 17th century building still exists at the south corner of the Bridgegate and Saltmarket. According to a writer in Regality Club publications "this was the residence of the Coulters, an old Glasgow family, and it continued to be their residence till 1812, when Miss Jenny, the last of her race, died in it. The Coulters were bien folk, and Miss Jenny had a weel-plenished hoose. The inventory of her household effects came to £1019 16s. 8d. This must be much above the average Bridgegate inventory." The Ship Bank was opened for business in these premises in 1750, from whence it was moved, in 1776, to the south-west corner of Glassford Street, into an annex or side building of the Shawfield Mansion, which formerly stood across Glassford Street, facing the opening into Stockwell Street. The corresponding annex on the east side remains, and is an interesting memorial of Prince Charlie's visit. It was in the Shawfield or Glassford Mansion, the finest example of a self-contained house in Glasgow at that period, where the Prince resided. As the Coulter or original Ship Bank house at the Bridgegate east end is a corner building, more easily preserved than one situated within a block, it might be retained as a pleasing type of 17th century tenement architecture; but it is doomed, and will shortly disappear to make room for "improvements." A correspondent of "The Literary Rambler," writing under date May 21st, 1832, made the following statement regarding this house:—"On the south corner of the Bridgegate there still remains part of a respectable mansion (a considerable portion of it being sometime since removed to widen the street) known by the name of Coulter's house, in which it



OLD SHIP BANK BUILDING, CORNER OF BRIGGAIT AND SALTMARKET.





15 and 25 HIGH STREET.

is said Protector Cromwell convened a Parliament." An inscribed stone, which formerly marked the height of the great river flood of 12th March, 1782, on Silvercraig's Land, a large building which stood opposite, on the east side of the Saltmarket, was inserted in the gable wall of the Coulter house for preservation, and may still be seen.

We learn from Dr. John Oswald Mitchell's writings that there were fifteen first rank mansions in Glasgow built between 1711 and 1780. His general description presents a clear picture of these Georgian houses. "They were links between the ruder architecture with which the 18th century began and the work of the Adam school. They were stately hotels, *entre cour et jardin*, the biggest of them with wings at right angles to the front, nearly all of them with these same features—lofty rusticated basement; front broken by projecting middle compartment; pediment above the tympanum filled with sculptured scroll work; rusticated angles to front and to projected compartment; the whole surmounted by cornice balustrade urns, and steep pavilion roof; broad tapering steps or a double stair leading to an ornamental doorway in the exact middle of the front; quaint interior with fine mahogany dado and balusters, and doors; and rooms with panelled walls and coved ceilings and light and graceful plaster work, wrought by the hand into boughs and flowers and fruit." Only one of the fifteen remains in something like its original form. It is the Dreghorn Mansion, now a house within a house, at No. 20 Great Clyde Street. The carpet-room of the furniture store at that number in Great Clyde Street was the drawing-room of the Dreghorn Mansion. This apartment has a domed ceiling, with elegant stucco ornamentation, and a marble fireplace surmounted





SARACEN'S HEAD INN, GALLOWGATE.



by a panel picture, encircled by floral plaster work. Opposite the fireplace is an arched recess, showing pleasing ornamentation in plaster scallop shells. The carved mahogany staircase balusters were sold some years ago, but the house generally is in its original state, although concealed from outward view by "lean-to" erections on the south and west.

An interesting little 18th century house is the old residence of the Walkinshaws of Camlachie and Barrowfield, the devoted adherents of the Jacobite cause. The house is now numbered 809 to 811 Gallowgate. Here Prince Charlie is said to have visited. Major-General Wolfe, the hero of Quebec, lodged in it for six months. This James Wolfe or Woulfe, of Irish descent, was undoubtedly one of the ablest soldiers connected with that race, and it has been said that his early death at the moment of victory at Quebec, in view of the subsequent revolt of the American colonists, was perhaps the greatest loss ever sustained by this country in any single battle. When residing at Camlachie, Wolfe engaged a Glasgow school-teacher to give him two hours' daily lessons in mathematics. At the great fire in the Gorbals on 5th June, 1749, Wolfe, at the head of a small company of soldiers, distinguished himself by fighting the flames; and at another time he quelled a local riot connected with the gruesome resurrection traffic, which afterwards shocked the world by the disclosures of the Burke and Hare trial. Wolfe's room in 811 Gallowgate has never been altered since his time. It is a plain apartment, with a low ceiling, and without any noteworthy features, only in his day it would have a pleasant outlook over the haughs of Clyde to the hills beyond. This prospect would be enlivened by the Edinburgh Road, which crossed the Camlachie

Burn at the foot of the garden, at that period one of the most busy highways in Scotland. Camlachie House, erected in 1720, stood originally in a 12-acre park, with yard buildings at the back, and a lawn with flower-beds and shrubberies in front. Probably the sole reason that the house, now consisting of a tavern, a shop, and flats, is still preserved, is that it happened to hit exactly the north building line of the new street extension at that point.

Another interesting property in the Gallowgate is the old Saracen's Head Inn, now rented out as shops and tenement houses. It was a development from the older plan of great inns like the "George" and "White Hart" in the Borough, London. The host of the "Saracen's Head" advertised that his bedrooms would be entered directly from the passages, not as in older inns where a guest occupying, let us suppose, No. 13 bedroom, might have to pass through Nos. 11 and 12 before reaching his own apartment. A curious story in connection with the building of the "Saracen's Head" by Robert Tennant in 1754, appears in perhaps twenty books. It is to the effect that the Magistrates of Glasgow gave Mr. Tennant permission to use the Bishop's Castle as a quarry from which to cart the stones for his new inn. What the Magistrates did was to ask him to use up the stones of the East Port, which stood nearly opposite the site of the "Saracen's Head." That ancient arched port, like Temple Bar in our own day, was a great obstruction—hay carts, showmen's caravans, and all high loaded vehicles having to take inconvenient lanes to pass around. Many distinguished people stayed at the "Saracen's Head." There Dr. Johnson and Boswell rested for some days after the tour to the Hebrides, and were visited by Adam Smith, the author of the



DAVID DALE'S HOUSE, SOUTH CHARLOTTE STREET.

*From the Garden.*



“Wealth of Nations,” and other prominent citizens. Robert Burns occupied one of its bedrooms on the night of the 28th February, 1788. In 1803 William and Dorothy Wordsworth and Coleridge remained for two days. The hackney coach used by the Wordsworth party must have excited greater curiosity than the first motor car did a year or two ago. On the departure of the Lake poets it was pursued out of the town by a crowd of barefooted little urchins, hallooing the new vehicle. As the “Saracen’s Head” at the present day appears to be well rented it might be supposed to be good enough for preservation on account of its history, but a “for sale” placard appears on its front wall, and any day it may give place to a new factory-shaped tenement. Vandalism in Scotland on a large scale is said to have commenced about 1760. This does not apply to Glasgow, for, after the removal of the Bishop’s Castle in 1792 to make an open space in front of the Royal Infirmary, a period of 50 years elapsed before the Cathedral west towers were taken down and the demolition of old street architecture began in real earnest. Since then no time has been lost, and in a few years the ancient city of St. Mungo will be more modern than Boston, Massachusetts. The present generation is extremely interested in fictitious stories about Reginalds who never were and adventures that never happened. Another generation, more practical and with a finer historic sense, may regret that good types of domestic architecture representing various dates of erection were not left in Glasgow, to have given their stories in stones.

South Charlotte Street, opened in 1779, is the last remaining part of the city which shows much the same old-world aspect that some streets did to Daniel Defoe in 1727, when he described

Glasgow "as one of the cleanest, most beautiful and best built cities in Great Britain." Many of the houses in that street are claimed to have been designed by Robert Adam, the famous Scots architect. The finest dwelling-house there, now part of the Glasgow Eye Infirmary was formerly owned and occupied by David Dale, an eminent 18th century citizen. In his Charlotte Street house he entertained Richard Arkwright, the inventor, and in it his daughter was married to Robert Owen, the Socialist. Dale, during his lifetime, gave £52,000 for benevolent purposes, a great sum for that time, and at his burial in the Ramshorn Kirkyard, a vast crowd assembled as a last tribute of respect. This house, which was recently the subject of an interesting paper read before the Glasgow Archæological Society by Mr. Wm. George Black, F.S.A., might well be taken as a model of interior arrangement. The south wing contained the laundry and servants' bedrooms, the north wing the kitchen, the sculleries, bakehouse and wine-cellar. The principal rooms show Robert Adam's characteristics of elegant design and ornamentation, and the wood-carvings of the fireplace framings are highly artistic. The library, with its domed ceiling and glass doors leading to a balcony, must have been a charming room before the view of the Clyde banks was obstructed by buildings. The 18th century Charlotte Street houses had at one time large gardens attached to them, and they still suggest, in their proximity to Glasgow Green, reminiscences of rusticity, with old-fashioned flowers and fountains, and a free stretch of natural beauty.





A ROBERT ADAM FIREPLACE, WITH MODERN GRATE, IN  
DALE'S HOUSE, SOUTH CHARLOTTE STREET.



## APPENDIX.

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### GLASGU, THE HOLY WELL PLACE-NAME.

DR. JOYCE, in his interesting work "Irish Names of Places," has this to say about wells. "Wells have been at all times held in veneration in Ireland. Before the introduction of Christianity they were not only venerated but actually worshipped both in Ireland and Scotland. After the general spread of the Faith the people's affection for wells was not only retained but intensified, for most of the early preachers of the gospel established their humble foundations (many of them destined to grow in after years into great religious and educational institutions) beside these fountains, whose waters at the same time supplied the daily wants of the little communities, and served for the baptism of converts." Glasgu, the earliest spelling of the word Glasgow—to be exact of the date, 1116—may be a combination of the old Celtic adjective *gu* or *cu* for dear or sacred, and *glas*, a brook or streamlet. The Rev. James B. Johnstone, author of the "Place-names of Scotland," when writing on this subject in the *Glasgow Citizen* of 20th September 1899, admits that this may be the meaning of the name Glasgow, as in Douglas, "dark stream," but he thinks the most probable suggestion is that which makes Glasgow (in a Brythonic not a Gaelic part of Scotland) come from the Welsh *Glas cau*, "green hollows." The *cau* is pronounced kay, and this is important, because that corresponds with the common vulgar pronunciation "Glesca" or "Gleskay." But, leaving etymologies aside, there is no doubt that the ancient Deschu and Cathures, the Celtic settlements to which St. Mungo came as an evangelist, had their inexhaustible springs up-welling in gushing, bubbling water, unchanged by droughts or hard

frost. On the south bank, beneath the Cathures or Cathair, at a point near the foot of the present Portland Street and George Street, was the famous Deanside Well, described in a charter of 1304 as a *scaturiens fons*, "overflowing fountain," from which it was directed by a rivulet to supply the Blackfriars Monastery. The flowing spring in the heart of the ancient Deschu (Cathedral Square), when curbed into a pump well in 1816, was stated by Dr. Cleland to be 42 feet deep and brimful of water. It still flows through underground channels into the Molindinar Burn. Under the Fergus Aisle, which projects from the south wall of the Cathedral, is a puddle of water, as was seen about four years ago, when the aisle was re-flagged; and the last grave opened in the churchyard, nearly opposite the Cathedral door, gathered 95 pailsfull in a few hours. A public appearance of the *Glasgu*, or sacred streamlet, happened about a year ago at the erection of the iron upright connected with the electric car system in Cathedral Square, opposite Macleod Street. No sooner had the regulation 9-foot hole been dug than water began to percolate through, and stood three feet deep in the hole. The labourers thought a pipe had been broken, but some townhead residents were able to inform them that the water proceeded from the old well which, in Dr. Cleland's time, had been situated a few feet to the north of the spot.

#### QUEEN MARY'S LODGINGS IN GLASGOW.

An attempt to fix upon the exact Glasgow house where Queen Mary lodged when visiting her husband is not so difficult as it would appear. In the first place, it may be advisable to glance at the state of affairs in Glasgow at the time of the Royal visit, six years after the Reformation. Woodrow, the historian, states that "by the influence of the family of Lennox and other persons popishly affected, the town of Glasgow came not so easily into the measures for Reformation as several other towns of the nation." In 1567, the year of the Queen's visit, the Rector of Cardross, one of the ex-canons of the Cathedral who had not changed from the old doctrines, was regularly collecting Glasgow rents to send to James Beaton, the last Roman Catholic

Archbishop, who was then ambassador for Scotland at the Court of France, and who had in his possession the rental books of his old diocese. When new magistrates had to be appointed in Glasgow the form was gone through of making a search for "the most reverend the Archbishop" that he would make a selection as of old, after which mock ceremony the town council made the appointments. Archibald Heigate, notary, and on three occasions town-clerk of Glasgow, was a Roman Catholic "stalwart" with a sure belief in the ultimate overthrow of the new movement, and with him was a considerable following. The Episcopal party had for chief supporters the Stewarts of Minto, the Elphinstones of Blythwood, Corbets of Hardgray, and Halls of Fulbar. Andrew Hay, David Wemyss, Henry Gibson, the principal notary of the town, and Crawford of Ferme, Rutherglen, were leading Presbyterians, while William Baillie of Provan, Sir Bartholomew Simpson, and several prominent men were "on the fence" keeping a sharp outlook for their own interests.

An examination of the houses available where the Queen and her retinue could have lodged is possible by the assistance of the Protocol books. The nearest to the "Place of Stable Green," where Darnley lay recovering from smallpox, were the manses of Govan and Renfrew. These buildings were probably manses in name only, and may have been simply cottage tenements formerly possessed by the St. Nicholas Hospital, standing on the hospital land. There are reasons for believing that the original manses connected with these important prebends had been thirteenth century buildings, situated in the Rottenrow, which had become ruinous. The St. Nicholas tenements that had been converted into manses were also so small that a record of 1508 contains in brief the story of a pretty quarrel between the Rectors of Govan and Renfrew, the latter having complained that Rector Colquhoun of Govan had taken possession of part of his house in his absence, and another record, evidently referring to the same dispute, alludes to Rector Gibson of Renfrew as a contumacious person. But what disproves all claims that these houses lodged the Queen and her retinue is the fact that both were empty and not in a habitable condition in 1567. Other two near-by prebendal houses were those of Morebattle

and Erskine, both small manses, and untenanted at that period. The parsonage near the old Barony Church site, which ended its career as the "Lady of the Lake" tavern, might have suited, but it is known from the Protocols to have been so ruinous at the time as "unable to be repaired except at great cost." The manses of Cambuslang and Peebles were empty and in bad condition, the first so much so as to be "ready to fall." The arrangement of houses known as the Duke's Lodgings was not in existence. The Earl of Eglinton had not then acquired the Manse of Douglas, and what had been the Glasgow residences of the Rectors of Carstairs and Moffat were inhabited by private people of no great standing. The latter manse was also a small building, and unsuitable in every way. When considering "the great and sumptuous residences of the clergy" before the Reformation, to quote from a Glasgow petition to Parliament of 1587, it is well to keep in mind that Eddleston Manse, described in the Protocols as "a great tenement," was only "an old-fashioned house of two storeys," according to "Senex" in "Glasgow Past and Present." A number of the manses would probably have been styled cottages in modern phraseology.

The Bishop's Castle itself must now be considered. From the Reformation, and for some time after the Queen's visit it was uninhabited and uncared for. Here is Sir William Brereton's account of it when he visited Glasgow in 1634. After describing it as "a poor, mean place," he said "the Archbishop's daughter, a handsome and well-bred gentlewoman, entreated me with much civil respect, and would not suffer me to depart until I had drunk Scotch ale, which was the best I had tasted in Scotland." Sir William, a courteous Cheshire gentleman and a general in the Parliamentary army, would no doubt have mentioned it had there been anything "great and sumptuous" about the Bishop's Castle. The Queen's preference for ordinary houses as residences when travelling is also against the theory that she resided in the unoccupied keep of the Bishop's. If the Royal party had done so the probability is that contemporary writers would have used the word "castle" instead of "her ludgings." The more the question is considered the greater becomes the likelihood that the Queen lodged in "Provand's Lordship," the town house of

the Baillies, who were indebted to her charter for the estate of Provan. Here is a straight tradition of the Townhead bearing upon this subject. Mr. Archibald Mackay, residing at 81 Rottenrow, is now in his 87th year. His mother, born at the Townhead about 1780, stated many times in his hearing that it was a tradition in her family that the "Black Land," another name for "Provand's Lordship," was the house in which Queen Mary lodged when visiting Darnley. From another reliable source comes a similar statement and with this addition, that the north attic of the house a hundred years ago was known as "Queen Mary's garret." It may seem strange that these scraps of tradition now find their way into print for the first time. The strangeness disappears when the methods of Glasgow historians are considered. Almost without exception they tried to cover the entire subject from the days of St. Mungo till their own time. As an illustration of what had to be omitted take the case of Gibson, the local historian of 1777. He had in his possession one of the lost volumes of burgh records, which included the Reformation year, and for the recovery of which the Town Council would no doubt offer a reward of a hundred guineas if the slightest hope were entertained that the volume still existed, yet Gibson could only find room for a half-dozen of meagre extracts. Moreover, public interest in the minor antiquities of Glasgow does not extend back many years. According to "Glasghu Facies," the shaft of the old Market Cross, for at least a generation before 1840, lay uncared for within six hundred yards of the Hunterian Museum, then suddenly disappeared and was never afterwards heard of, although a Corporation search party were after it about 1869. It may also be mentioned here that the exact sites of the row of houses, which included the "Place of Stable Green" from Morebattle Manse to Blacader's Hospital, were first made known by Dr. David Murray's article "The Rottenrow of Glasgow" in Regality Club publications about four years ago. The old idea was that the Lennox House stood nearly opposite the old College in High Street, a quarter of a mile distant from the right spot, and this fact, perhaps, more than anything else, prevented enquiries from being made towards settling the question as to where the Queen lodged.

## THE CASKET LETTERS.

As has been stated previously, Queen Mary may have taken down the little speech of Darnley on her "memorial papers" to be re-written into the "great Glasgow letter," just as Thomas Crawford of Jordanhill said had been done in his case, for the purpose of reading it to Lord Lennox. But Archibald Douglas, parson of Glasgow, has been mentioned as the probable forger of the "Glasgow letter," which, if genuine, undoubtedly proves Mary's guilty knowledge of Bothwell's plot to murder her husband. Douglas was the cousin of the Earl of Morton, who had obtained possession of the Casket Letters, and Douglas was present when the mysterious silver-gilt casket was taken from Bothwell's servants in Edinburgh. Before the Reformation Archibald Douglas was in holy orders, and was afterwards appointed to the Parsonage of Glasgow. Rector Andrew Hay, as Superintendent of Clydesdale, would not allow him to take office, as being unfit to perform the duties, but after petitions to Parliament and the General Assembly, David Wemyss, the first Presbyterian minister of Glasgow, was appointed to examine Douglas as to his fitness for the position. On the day fixed for his trial sermon the candidate was found "playing at the tables with the laird of Bargany." When he appeared, "luiking till sum guid fellow suld len him a psalm-book," David Wemyss presented him with a Greek Testament, which Douglas refused, saying, "Think ye everie minister that occupies the pulpit hes Greek." He at last got a psalm-book, and "after lukiing and casting over the leaves thereof a space, he desyrit sum minister to mak a prayer for him, 'for,' he said, 'I am not used to pray.'" After he read his text, he says, "'for the connectione of this text I will reid the thing that is befoir,' and sua red a gud space till he come whair he began, and swa continowed his exercise with mony hoistly noses," etc. Said Richard Bannatyne, the narrator, "O Lord! what salbe said when sic dum doges salbe sufferit to mock the ministrie of Thy Word?"

Douglas was concerned in the murder of Rizzio and fled the country, but through the powerful influence of his family received a pardon. He was also present at the murder of Darnley, losing his slippers in running from the



spot after the explosion of gunpowder which blew up the Kirk of Field house. He forged letters from the Archbishop of Glasgow to the Pope to ruin the Earl of Lennox. He betrayed his cousin the Earl of Morton, betrayed his Queen, plotted with Bothwell to slay Darnley, and was undoubtedly that very rare type, the genuine hardened villain. If, as Mr. Froude said, the Glasgow letter "could have been invented only by a genius equal to that of Shakespeare," there may not have been much difficulty in making interpolations in a letter which was completed on scrap or memorial paper, with jottings and marginal notes mixed up. It is a little remarkable that when Douglas finally acquired the Parsonage of Glasgow, William Baillie of Provan, and Captain Thomas Crawford of Jordanhill, became also connected with its lands and emoluments. Baillie belonged to a family of whom it has been said that "they had a genius for jobbery that the Dundases might have envied." This William Baillie, President of the College of Justice, was deprived of his office by Regent Moray, but the "good Regent" might have spared himself the trouble, for Baillie soon regained the place, which he held till his death in 1593. Captain Thomas Crawford of Jordanhill was another notable man, perhaps more clever than scrupulous. His capture of Dumbarton Rock as an exploit of mingled craft and hardihood is difficult to match in the annals of Scottish warfare. It was an old opinion in Glasgow that Major-General Wolfe copied Crawford's plan of attack when he sent his Highlanders up the Heights of Abraham on that eventful September night before the bloody and decisive battle of the following day. Wolfe certainly knew the story, and had carefully examined Dumbarton Rock.

Assisted by such men as Baillie and Crawford, Douglas may have been able to introduce interpolations into the Casket Letter that the Queen herself could hardly have recognised to be forgeries. That portion of the Glasgow letter, for instance, where Mary warmed herself at the fire and conversed with Lord Livingstone of Callender and others in attendance, might have taken place, but it is hard to believe that she put it in writing. Baillie might have got that bit of information from his own domestics or from another "worthy" of the town, Sir Bartholomew Simpson,

who, from his former connection with the house "Provand's Lordship," may have been in waiting upon the Queen. Simpson, before the Reformation, was one of the Vicar's Choral, and sat among "the bairns for singing the first and second trebul." After the change of doctrines, as Preceptor of the St. Nicholas Hospital, he conducted a daily service in the Cathedral for the aged inmates of the hospital, and would uplift his voice not in prose psalms, as formerly, but in "All people that on earth do dwell," or "Now Israel may say and that truly," written by ex-Scots priests like himself. But he was not one of the choral vicars who helped to arrange the first Presbyterian psalter; real estate was more in his line, and at the time of his death he owned considerable property in the Briggait, Saltmarket, and Townhead. He was twice suspended for fraudulent appropriation of the St. Nicholas Hospital funds, and on one occasion his accounts were examined by Andrew Hay, David Wemyss, and Sub-dean Walkinshaw.

#### DR. THOMAS LYLE AND PRINCE CHARLIE.

One of the houses recently cleared away between the George Street corner and the Water Works on the west side of High Street, was the tenement number 283, where Dr. Thomas Lyle, the author of the charming song "Kelvingrove," was said to have resided during the last years of his life, about 1856, when holding the office of District Surgeon to the Barony Parochial Board. His drug store was in the next house northwards, now part of the Waterworks yard. His poems were chiefly written between 1820 and 1827. Here is his portrait in verse of "Bonnie Prince Charlie" from the description of an old woman who had frequently seen the young Pretender when a lass—

"His diamond e'en as black as sloes  
 Were laughing o'er his Roman nose,  
 His cheeks like maiden blushing rose,  
 His teeth like ivory showing;  
 Whene'er he smiled, the Prince was there  
 In 's dimpled chin and brent brow fair,  
 And curling locks of sandy hair  
 Beneath his bonnet flowing."

It is a little curious that coloured pictures on cottage walls and descriptions of some eminent writers agree in depicting the Prince as a blue-eyed young man of fair complexion. The same transformation has taken place with another favourite of Scottish song, Highland Mary, who has been described often enough as a blonde. The following short account of Mary Campbell is taken from an old copy of the *Ayr Observer*. "On 22nd December 1858, Mrs. Miller, better known as Helen or Nelly Miller, died at the age of 92½ years. She had a vivid recollection of Robert Burns and Highland Mary. Nelly was a neighbour servant with Highland Mary. She had a high opinion of Mary Campbell, who, she said, 'was an unco bonnie bit lass, wi twa fine black een and gae Heelan spoken.'"

#### MONKS' HOUSE AND PREBENDAL MANSE OF ANCRUM.

The original south-west corner of the Rottenrow and High Street, as has been stated, was 65 feet farther west than at present, and a considerable part of the prebendal Manse of Peebles, the third house from the corner, on the south line of the Drygait houses, stood upon what is now the street at the point which forms the new "Bell o' the Brae." Keeping this in view, the ancient Monks' House, so often mentioned in local records, and which had belonged to the Abbey of Paisley, occupied part of the first building lot at the foot of the Rottenrow, south side. This lot had about 26 yards frontage on Rottenrow and 56 yards on High Street. At the south-west end of this plot of ground there was laid bare at the recent excavations on the west side of High Street the foundation walls of an ancient large building, 54 feet long and 22 feet wide, the walls of which had been 3 feet thick. The house, when entire, had faced the south, and at the north-west corner of it there had been a projecting staircase 9 feet square within the walls. The founds were covered by from 3 to 4 feet of soil, and from Protocol descriptions may be identified as having been the foundation walls of the Monks' House, which was ruinous at the close of the sixteenth century.

What were, in all probability, the foundations of the prebendal Manse of Ancrum, a Roxburghshire prebend, have been seen by Dr. Thomas, Superintendent of the Royal

Infirmary, at the south-east corner of the Infirmary yard. Like the Manse of Moffat, the house of the Rector of Ancrum had been erected shortly before the Reformation. Moffat Manse had thinner walls than the fifteenth century houses of the Catholic clergy, and the building which had stood at the extreme south-east corner of the Infirmary yard, and which corresponds to Mr. Renwick's Protocol map as to the position of Ancrum Manse, had  $2\frac{1}{2}$ -feet thick walls and had fronted eastward to the Vicars' Alley.

#### THE GREYFRIARS' MONASTERY.

The Greyfriars, or Friars Minor, were settled in Glasgow about the middle of the fifteenth century, and their buildings and pertinents, so far as known, were a bell tower, or campanile, a cloister, dormitory, refectory, cut-houses, a garden, and cemetery. These, we learn from the Protocol books, were surrounded by a wall, and also that the cemetery was the most westerly portion of the ground. Protocols of 1511 show that the little cemetery was 42 feet wide, which corresponds with the breadth of the old burial ground discovered in 1820, when preparations were being made for the erection of Greyfriars U.F. Church in John Street. That, perhaps, was the full width of the Greyfriars' property between the north and south walls, and the whole length of their lot, including cemetery, garden, and yard, extended from the modern Greyfriars U.F. Church in John Street, then due east to Shuttle Street, the old name of which was Greyfriars Wynd. The north line of the property did not reach as far north as the present George Street. The cemetery portion of the ground on which Greyfriars Church stands must have been well sprinkled with holy water in pre-Reformation days, as the graves were found close together, nearly 200 skeletons having been discovered. Unlike Greyfriars Church, it cannot be exactly stated how the Tron and St. Enoch's Kirks stand in relation to their pre-Reformation foundations, but the line of the old Girth or Sanctuary Burn which flows under the new Barony Church is known. The Girth Burn at one part has been stone-curbed into a very narrow channel, and was found to be 18 feet deep in the Gasworks yard, when examined by Mr. William

Cuthbert, of the Master of Works department, a number of years ago.

Two remarkable men who will live in the annals of Scottish martyrology were connected with the Greyfriars strip of land, between John Street and Shuttle Street. The first was Jerome Russell, one of the Friars Minor, who was tried for heresy and burnt at the stake in 1539. The second was James Chalmers, whom R. L. Stevenson described as the "Greatheart of New Guinea." Chalmers, when a young man, was the missionary connected with Greyfriars Church, and one day, inside the building, he had a conversation with Dr. Turner of Samoa, who laid before him the claims of the foreign mission field. Chalmers made a decision there and then, and became the famous missionary, whose death at the hands of a war party of savages took place a few months ago.

#### THE BLACKFRIARS' MONASTERY.

The "back land," called the Porterfield Mansion, already described, did not face "Barr's Land," the tenement which fronted the High Street. Its façade was directed towards the south-east, and in 1782 a small building stood between it and the Grammar School Wynd. Mr. Robert Reid ("Senex") remembered this cottage when a schoolboy, and said that it had a "through close" leading from the Wynd to the Porterfield Mansion. This close was "an ancient covered entry about 7 feet wide, and on each side of the entry were stone seats. The tradition among the schoolboys was that these seats had been used by the Friars Preachers as a lounging resort." It was, no doubt, the elliptical arched entrance to this passage that the Rev. W. M. Wade, author of a history of Glasgow and "Walks in Oxford," saw in 1820. At that time the small house with the peculiar "through-close" was in ruins.

The Porterfield Mansion was on the west side of the High Street, and opposite, on the east side of that street, were the church of the Blackfriars and other buildings. Scraps of evidence exist which seem to support the schoolboys' tradition about the Porterfield Mansion having once belonged to the Friars Preachers or Black Friars. In the first place, the old garden walls of the mansion were

standing in 1782, and they extended westward to Shuttle Street, and to those who have a knowledge of the locality it will be understood how easily the Deanside well-water could have been conveyed by an almost straight downhill rivulet to this property. The Black Friars' Charter of 1304, referring to water supply from that source, would more feasibly apply to east side of High Street property than to west side. Here is another record of the Friars Preachers that might be construed into a reference to the passage with stone seats mentioned by "Senex." In 1478 Prior John Smith, with consent of the convent, gave a plot of adjacent ground to Robert Forester on condition that in the house he was then building he should construct a gate and passage to the Friars' Church, with a niche or window above for the reception of an image of the Blessed Virgin. A reason for the friars leaving the Porterfield buildings might also be explained by another of their records. In 1487 they were obliged to erect a large dwelling-house "on the west side of their cloister." The plans for this house were as follows:—"The first storey to contain five or six vaults, the second two halls, two kitchens, and five chambers, and the third as many upper rooms. It was to be of equal height to the adjoining church, and to be provided honestly with benches and wooden work." The walls were expressly stated to be "ashlar on the outside and the roof to be covered with slates." This Blackfriars' building of 1487 seems to have been almost a replica of the Porterfield Mansion, but on a larger scale, and with an ashlar instead of a rubble built front. The specifications are interesting as showing the development in house building at the close of the fifteenth century. The rubble-stone work and thatched or turf-roofed manses erected in Bishop Cameron's time, about 1430, were at the close of that century being supplanted by houses with hewn stone fronts and slated roofs. It would be interesting to be able to bring forward more evidence apparently in confirmation of the story told by Glasgow boys attending the Grammar School in 1782, but nothing further can be added. As already mentioned, the Porterfield Mansion was acquired in 1553 from the chaplain of St. Mary's Altar in the parish of Houston. The parish church of Houston belonged to the monks of

Paisley, and as it is known that the Abbey owned a property in the High Street of Glasgow, opposite or nearly opposite Blackfriars Monastery, it is almost certain that the chaplain who conveyed the house to John Porterfield had acquired a right to it from the monks and not from the Friars Preachers.

## OAK TIMBER.

In the Protocols of Glasgow the statement constantly occurs that a house had been "wasted" or that it was "waste and ruinous," and a year or two later the same building is again described as if there was nothing the matter with it. A reason for this, and also for the long endurance of some old dwelling-houses in this country, is perhaps explained by a passage in Graham's "Social Life in Scotland in the 18th Century," which refers to outgoing tenants removing bearers and rafters from farmhouses and leaving to their successors a ruin of four broken walls, so that the house in great part had to be reconstructed, and made almost as good as when first erected. The records show that nearly every prebendal manse of old Glasgow had been wasted and renewed at some period of its existence, although the St. Nicholas Hospital tenement that had been converted into a manse for the Govan prebend was not restored after the Reformation, but was demolished to make building material for the High Street College.

In 1562, when the "Heart of Midlothian" Tolbooth in Edinburgh was partly taken down, the renters of the shops on the ground floors complained to the Provost, Bailies, and Council that the Master of Works was taking away joists "that had been brocht be thame and laid there." The timber was urgently wanted for the erection of a new Tolbooth. In 1510 the building of that "tall shippe" of war, the *Great Michael*, was said to have exhausted all the woods of Fife. Here is a curious instance of the scarcity of building timber in Glasgow, from a minute of Town Council, 13th June 1661. "The key at the Broomelaw to be heightit twa stones heigher nor it was ordained to be befor, and ordaines the Deane of Gild to try for moir oakin timber, ather in the Hie Kirk or bak galrie, for facing

therof." Notwithstanding the amount of oak that has been taken at various times from the Cathedral there is still an extraordinary quantity of ancient oak timber there. Glasgow Cathedral is a timber-roofed, not a stone-roofed, church, and the massive cross beams that support the roofs of the nave, choir, and transepts, are nearly all the original wood. Some pieces are like cork on the surface, but other old beams look as solid and heavy as when first placed in position. The smaller trees have had but little more than the bark removed, and are rough hewn, but the large trees have been made into square timber, as clean hewn as any expert Canadian lumberman could have done it with his broad-axe. If the modern plaster panel and ribbed ceilings of Glasgow Cathedral could be taken down, the oak timber rafters would be exposed to view as they were centuries ago.

#### THE SUMMERHILL.

The query has more than once appeared in Glasgow newspapers, "Where was the Summerhill?" At that unknown spot, in early days, when Glasgow was little more than a village, the whole community assembled about the end of June to hold one of the ancient midsummer festivals. The Provost, Bailies, and Council, accompanied by many citizens on foot and horseback, preceded by the town's pipers, first perambulated the marches, and afterwards rejoined the assembly at the Summerhill, where cakes and ale, golf, hand-ball, shinty, and dancing on the green were enjoyed till dusk, when the people returned to the almost deserted town. The Protocol books make it clear that the spot was near the Cowcaddens, and it is almost certain that the little eminence above Port Dundas, called before the canal period "Hundred Acre Hill," was the veritable "Simmerhill" of the old records. The hill is shown in a sketch of the Cathedral drawn by Captain Slezer about 1693. Dundas Hill, as it is now called, has on its summit about forty acres of ground almost as level as a bowling-green, from which there is a magnificent view of Glasgow; that is most clearly seen during the annual Fair week, about 5 a.m., a time when both factory and domestic fires are unlit and very little smoke hanging over the city.



## PREBENDAL MANSE OF CARNWATH.

The Manse of Carnwath, which stood in Kirk Lane on the south side of a little group of cottages between the old Barony Church and the Wallace Brig, was built on the same principle as the Manse of Stobo. It was not a long narrow oblong like most of the other pre-Reformation houses, but was a nearly square building with a staircase projecting at the back. One old informant was born in the house, and has a good recollection of it. His mother had two rooms, for which she paid one shilling a week for rent, and he states that several old people in his boyhood had a story that it had been the residence of Deans of the Cathedral before the Reformation. The fireplaces and stone window seats, he claims, were identical with those in "Provand's Lordship," and he makes a similar statement to what other informants say about the old manses, that Carnwath Manse was like a jail or a castle from the thickness of the walls and small size of some of its windows.

## THE CHAPEL OF ST. ROCHE.

The site of the chapel and burial ground of St. Roche, which were situated somewhere north of the Stable Green Port, has not been identified by the editor of Glasgow Protocols. Traces of the cemetery, where victims of the plague were interred, were visible so late as 1797, according to Brown's "History of Glasgow." For the benefit of future local historians it is mentioned here that two elderly citizens, born at the Townhead, claim that the chapel and yard may have been situated in Stanhope Street, off St. James's Road, formerly Dobbie's Loan, under the ridge of Parson Street, as a quantity of human bones were found buried in the locality, and a tombstone, the inscription on which was much defaced. A burn formerly crossed the foot of Stanhope Street, which afterwards flowed eastward towards the Molindinar down the west side of Glebe Street. Both informants say that there was an old well at the spot referred to, which one of them states was called Eddy's Well and the other St. Rock's Well. The only record that favours this locality is the foundation deed of the Blacadder Hospital, which refers to lands of St. Roche

Chapel being "on the north side of the common street of the Provansyd."

THE LUDGINGS ARRANGED ACCORDING TO THEIR  
DATES OF ERECTION.

The word "ludging," or its modern form "lodging," is locally applied to self-contained houses of the better class. An attempt will now be made to arrange in their chronological order the ludgings that have been described. In the earliest group were the Auld Pedagogy, first mentioned in a deed of 1283, the Monks' House in one of 1321, and the Manse of Stobo, of unknown antiquity, although perhaps not so old as the first two. Nothing of importance can be added to what has already been said about the Pedagogy, as it was ruinous for nearly a century before its removal, about 1860, and the Monks' House exhibited only foundation walls, but so complete as to show what manner of building it had been. The Manse of Stobo, the building said to have been the old Mint where coins were struck, may have been connected with more than one prebend, and about 1500 it seems to have been occupied by Prebendary Muirhead of Govan. Stobo Manse, some early historians of Glasgow declared, had been demolished about 1750; but there was no house between the Bell o' the Brae and the steep declivity about midway down the south side of the Drygait 50 years ago, anything like so recent an erection as its successor would have been, and there were no blank spaces. The house adjoining Peebles Manse, on the west, was said by the same writers to have been the Manse of Eaglesham, and it is so described by M'Gibbon and Ross in their "Castellated and Domestic Architecture of Scotland." This may have been the case at some period of its existence, as the prebendaries, although only life-renters of the manses, seem to have been occasionally granted liberty to make a change of residence, and the house referred to was originally owned and perhaps built by Sir David Mason, a chaplain, about 1494. At a later date it had been altered and repaired to correspond in appearance to the Duke's Lodgings. The majority of the manses were probably of Bishop Cameron's episcopate 1426-1446. One of these,

Eddleston Manse, appears in an old engraving, and might have been represented here, but the view is only of "thumb-nail" size, and indicates a plain long-shaped cottage "two storeys in height," as stated by Mr. Robert Reid. Another manse of the period, that of Morebattle, when it was the Trades' Hall, was reluctantly abandoned in 1792 by many members of the crafts when they took possession of their new hall in Glassford Street. The weavers, tailors, wrights, and cordiners were the instigators of the departure, but a number of the hammermen, maltmen, bakers, skimmers, coopers, fleshers, and masons were hostile to the change. As their representative spokesman, John Herbertson, put it, "The present hall is fully sufficient for accommodation. It served our forefathers, and if we were inheritors of their wisdom and humility it would satisfy us." Before leaving the manses of Bishop Cameron's time that were attached to the prebends of Ashkirk, Carstairs, Peebles, Morebattle, Cambuslang, Erskine, Carnwath, Eddleston, Eaglesham, and the Parsonage, it is worth noticing that the Rector of Ashkirk, when he first acquired the manse in 1510, received a building described as a manse, but to what prebend it belonged before his time is unknown.

The next buildings according to their date of erection, 1471, were the Old Men's House and the Maid-servants' Cottage of the St. Nicholas Hospital and Provand's Lordship. The last-named was overhauled and repaired two years ago, when the workmen so employed discovered some of the old doors in the west wall that had opened to the balconies, and they also found that what are now inner walls on each side of the staircase tower had been exposed to the weather, evidently for many years. The hall and chapel of the St. Nicholas Hospital and St. Ninian's Chapel, about the same date, should hardly have been included among the ludgings, but it is some excuse that the first two were stables for a long time before their final disappearance, and the last was a public-house for half a century. Provanhall and the Correction House may be placed together as probably built about 1500. When the Dean of Guild repaired Provanhall in 1668 his first intention seems to have been to increase its size by making it into an L shape. The north gable wall of the old oblong

building had been repaired and a doorway broken through on the upper floor for this purpose, and three tusks or projecting stones left at the south corner to be joining stones for the new wing. This idea was abandoned, and a new house erected at the south end of the courtyard, the canon's old house being turned into a milk-house and store-rooms. It makes an ideal milk-house to-day from its thick walls. A peculiarity of the manses, which is remembered, was a grateful coolness in hot weather. Provand's Lordship has an agreeable temperature at the present day during the summer months. The projecting stones in the north gable of Provanhall old house, recall a protocol of 1507, when Sub-dean Roland Blacader received permission to erect the gable wall of a Drygait house he was then building on another man's property, on the condition that he left "three tuskis." These would be visible signs that the owner of the adjoining lot could utilise the Sub-dean's gable wall when he built. The Robertson family appear to have received this privilege from the Prebendary of Carstairs, as may be seen in the sketch, and to-day the modern tenement to the north of Provand's Lordship rests part of its south gable on the north wall of the old house.

A brief supplementary notice of the Correction House must now be given. Erected about 1500, it was not so favourably situated as the earlier Drygait manses, which were all on the high ground as near the Cathedral as possible. Those on the north side—Cardross, Tarbolton, and Ashkirk—stood adjoining each other at the spot described in a protocol of 1507 as "the public square of the Drygait," which was the triangular open space at the Limmerfield opening. The Correction House, also described as the "Officials' House," the "Chaplainry of All Saints or All Hallows," the "Manse of Douglas," and the "Eglinton Town-house," was perhaps the finest dwelling-house property in Glasgow in pre-Reformation times. In every old deed it is "the great tenement" or "the great ludging," and from the plans of the large domicile, already referred to, which was erected a few years earlier by the Friars Preachers, it may have had a hewn stone front, and no doubt presented other features superior to the earlier manses. Unfortunately, no front view of it is known to exist, and the one here given of 1762 is taken from an

engraving, which is interesting as showing the gardens of the Drygait, south side, as they were arranged at the Reformation period. The arrangement of gardens in M'Arthur's map of 1778 show that considerable alterations had been made in the interval. At a late period two thin-walled cottages had been inserted between Eaglesham Manse and the Correction House, part of the ruins of which are visible in the drawing "Drygait, south side." When the Correction House, or first Bridewell, was the Eglinton town-house, it had the honour of affording shelter to James VI. during his last visit to Glasgow in 1617, on which occasion he is known to have been the guest of the Earl of Eglinton. As the tenement of Cunningham, the Official, it was frequently used for the transaction of legal business, and on the 16th March 1506 there must have been a long and wearisome day with the notaries, for those concerned, from the number of deeds drawn up and signed. Among the company present awaiting their turns to affix signatures were John, Lord Cathcart, John Lapraik of Goldenlee and his wife Elizabeth Cathcart, Lady Margaret Houston, Alan Stewart of Craghall and his wife, Sir John Maxwell of Nether Pollok, and the wealthy churchman, Archibald Crawford, Rector of Erskine.

The Manse of Moffat represents the next date, about 1540; the Porterfield Mansion before 1553, but how long is uncertain; then come the oldest house in the Trongait, 1591, and the Dove House, High Street, 1595. Patrick Maxwell's house, number 40 High Street, was erected in 1623, Gorbals Tower about 1636, the old Ship Bank building about 1640, the numbers 15 and 25 High Street tenements about 1670, the Nisbet "land" about 1730, the Saracen's Head Inn 1754, and David Dale's house still later in the eighteenth century.

Andrew Fairservice said of Glasgow Cathedral, "Ah, it's a brave kirk, nane o' yere whigmaleeries and curlie-wurlies and opensteek hems about it; a' solid, weel-jointed mason wark, that will stand as lang as the warld, keep hands and gunpowther off it." Something in a similar vein could be said of old domestic architecture in Glasgow from the earliest times till the 18th century. There was no ornamental period as in Edinburgh, late in the sixteenth and throughout the seventeenth centuries. Number 138

Trongait made some pretensions with its rosettes over the windows that may have been copied from the same ornaments under the battlement of the Cathedral Chapter-house, but Glasgow never possessed the ornate and picturesque buildings that were conspicuous in Edinburgh and many other towns in Scotland not so many years ago. But what Glasgow did show fifty years since was a direct line of characteristic dwelling-houses from the thirteenth to the nineteenth century, following each other so closely with their dates of erection as would have afforded a unique opportunity for the study of the transitions and progress of its domestic architecture.



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