

Towards the close of last century an effort was made to establish an annual horse-race in the village. At the starting point, which was at the foot of Cow

Loan (Orchard Street), there were a great many stands or booths for selling refreshments, which seemed to have given offence to Allan. On the second year of the race the drum was sent through the village the day previous forbidding the erection of stalls or booths on lands near the race-course. This was a surprise to various proprietors and tenants. Learning from the crier who had employed him, they reinstructed him, and sent him again through the village announcing freedom to erect stalls on any lands near the starting point, except those belonging to Allan Craig. It is said that Allan put his stick through the drumhead in his rage. This gives some idea of the public spirit existing in those days. The third year of the races proved a complete failure, after which they were abandoned. The course was from the foot of Cow Loan, west the old Dumbarton Road, near to the Ree Road, and back to the starting point.

*James Colquhoun* was the village tailor. In those times tailors wrought more from home than at home, being taken with their apprentices into the houses of farmers and others to make clothes for the whole family, where frequently they were kept for weeks together. James, at the time we recollect him, was past work. He walked about with a large blue overcoat that reached under his knees, in which coat were large capacious pockets, which, on coming home, were always filled with pieces of coal or stick. We have been told many stories of James by his widow, who survived him many years. He was evidently daring and fearless. There was a story common in the village, which his widow assured us was a truth, illustrating this daring character. He rented for some time the *cruiues* for catching salmon

that were fixed on the damhead above the old bridge, where, during a freshet, upwards of fifty salmon have been taken. These were sometimes sold in the village at threehalfpence per pound. On one occasion, during a heavy flood, the salmon were seen leaping up, and something was seen to be wrong with some of the *cruives*. James, with spear in hand, made his way along the damhead in order to put things right. A crowd was on the bridge watching, and expecting every minute that he would be swept over. He had put matters right, and was standing looking down at the boiling linn when a large salmon leaped close to him. James, instinctively using his spear, struck and transfixed the salmon, but overbalancing himself, was carried over the fall. A cry of horror rose from the bridge, but in a short time James was seen swimming down the stream, holding firmly his spear in one hand, and he landed safely with his fish near to where he lived, which was at the end of the row, where the slaughter-house now stands.—(Seen on extreme left in *Sketch*, view from Kelvin, looking north.)

James seems to have been as fond of the hounds as of fishing. No matter where he was working, or what he was at, the baying of the dogs acted upon him like magic, he was up and off, and being an excellent runner, he was often in at the death. Many stories were told of him in the village in connection with his trade, and the proverb of "saving a remnant," but probably many of them were exaggerated.

*Robert Hill*, better known under the soubriquet of *Capper Hill*, was famed in my young days for his quaint humour. While I remember him he was unable to do

any heavy work, being only employed in trifling jobs, and mending the thatch of houses. One time being employed by a parsimonious lady to do some little thing, she offered Robert a glass of spirits, a thing he enjoyed much, but in this case the glass being remarkably small, he only touched it with his lips and handed it back. "O," said the lady, "you may take it all, it won't do you any harm." "I know that," said Capper, "it would not harm me although it was poison." Robert's great days were the days for choosing the deacon and office-bearers of the Ploughman's Friendly Society, of which society he was officer. As such, he had to take the box from the deacon's house to the place of meeting for the election of office-bearer, which took place yearly. After the election, the whole society marched in procession to the house of the newly-elected deacon. In front went the drummer, beating without any pretence to time or tune, merely making a noise, to the great delight of the children; and it gave warning to the villagers to look out and see the new deacon. After the drum followed Robert Hill, with the box slung over his back, sometimes requiring a person to walk alongside of him. After him marched the late and new deacon, with the treasurer, followed by the other members. It was the duty or practice of the new deacon to stand treat on receiving the box into his house; consequently, the deacons were generally members who were in good circumstances. This society has long since ceased to exist. What came over the box—which was a handsome mahogany one, with a plough painted on the back—we cannot tell. Robert Hill died when I was but a youth, and many stories were told of

him which we are unable to recall. Of the other parties named in the petition for the Masonic Charter whom I remember, there is nothing worthy of remark.

Having referred to the drum, we may here notify the important services it performed for the villagers till within even these fifty years. At that time the drum was beat through the village every lawful day at five A.M., and again at nine P.M., to regulate the hours of rising and going to bed. All public matters were advertised by the drummer, who perambulated the village, coming to a stand about every fifty yards; then, after beating the drum for a short time, till windows and doors were opened that the purport of his message might be learned, he would bawl out at the pitch of his voice, "This is to give notice," &c. We remember one message in particular which both amused and terrified us boys, the tenor of which was as follows:—"This is to give notice that, as some person or persons have been stealing potatoes from George Craig's field at Fairley-side, *Craw-taes* have been placed in the field of this shape [here he held up an iron instrument with sharp spikes]. Whoever enters the field, one of these goes into their foot, and on sitting down to take it out they will get another; and on putting their hands down to raise themselves, one goes into each hand. So, all persons caught in this way must blame themselves, after this notice." About 1818, in order to save the drum, during rain a long tin trumpet was substituted, which, while it rained, the drummer blew through the village night and morning; and during the day, when wet, a bell was used to advertise anything. After the Weaving Factory was begun, they procured a bugle,

which was blown through the village by a young man, at 5.30 A.M., to summon their workers. About 1830 the beating of the drum through the village in the evening was discontinued, and about 1845 it was given up in the mornings, but public announcements continued to be made by the drummer till about 1855. Now, drum, bell, and trumpet have all disappeared.

The drummer was paid with the proceeds of a voluntary contribution made at the New-Year time. This was collected by some persons calling upon the inhabitants at their houses. In 1828 there was collected between seven and eight pounds sterling, but latterly the drummer himself went through: whether he was more successful is not known. Public announcements were paid for by those who employed him. When the village was small, the charge was sixpence; when it had increased in size, the charge was ninepence, and then one shilling.

There were other occasions, as already referred to, where the drummer was in requisition, and for which he had remuneration. On all public occasions the drum was employed; and one year, at their annual election, we remember the brethren of the Partick St. Mary's Lodge walking in procession through the village headed by Sandy Stewart the Drummer. Indeed, the drum was quite an institution in the village; and about the beginning of this century there were no less than three drums in the village, two of which belonged to the town, and the other to an old drum-major, who, while he lived, was the drummer employed on public occasions.

The use of a drum was common throughout Scotland for public announcements, and also for waking the

people in the morning. One went through Anderston, within our recollection, before six every lawful morning. In Ferguson's "Auld Reekie" the drum is referred to as being beat through the town of Edinburgh in the evening.

"Retire while noisy ten hours' drum  
Gars a' your trades gae dandering hame."

That a drum was used in Glasgow for making public announcements before they used a bell is evident from the following notice, among several others:—

"26th July, 1589.—The quhilk day forsamekle as the Provost, Baillis, and Counsall being informit and vnderstanding the grit hurt and dampnage done to their nythtbouris of the toun haifand doucattis, and specialie the Doucat in the grene pertenyng to Marion Scott and Robert Chirnesyd, through schuting and slaying of the dowis by sindrie men of the toun and utheris repairing thairin, and gif that the samyn be nocht remeidit the saidis doucattis sal be allenarlie destroyit to thair hurt and aganis the comoun weil and actis of Parliament maid thairanent; thairfor ordanis the *drume* to pas through the toun, commanding and forbidding all and sindrie persounis of quhatsemevir degrie, that nane of thame tak upon hand to schute with culveringis, pistolatis, or ony other instrumentis at ony dowis within the burrow ruidis of the toun or lands adjacent thairto occupiit be the inhabitantis thairof, nor slay thame in ony sort, not yet brek the doucattis thairof in tyme cumyng, vnder the pane of fyve pundis the first fault, the second fault ten pundis, and the third fault banischit of the toun. To be applyed and oplane to the calsay."

And in these times the Kirk-Session used the drum

for making their advertisements to the inhabitants in relation to Church matters and moral conduct, as the following example will show:—

“April 24, 1595.—The Session directed the drum to go through the Town, that there be no Bickering nor Plays on Sundays, either by Old or Young. Games, Golf, Alley Bowls, &c., are forbidden on Sunday, as also that no person go to Ruglen to see vain Plays on Sunday.”

In poor places where a drum could not be had something else was substituted, and in large and wealthy places other instruments besides the drum were used. Chambers, in his “Domestic Annals,” says:—“It was an old mode of advertising in country towns, down to comparatively late years, to send an old woman with a wooden dish and stick to clap or beat upon it so as to gather a crowd, before whom she gave her recital. This was done in Edinburgh before they got a drum.” In 1574 it was “ordained by the Council of Aberdeen that John Couper should pass every day in the morning at four hours, and every night at eight hours through all the rows of the town playing upon the Almony Whistle (German Flute) with ane servant with him playing the tambroun, whereby the craftsmen, their servants, and all other labourious folk, being warned and excited, may pass to their labours in due and convenient time.” They rose earlier and went to bed earlier in these times. The dinner hour was twelve, and the supper six in the evening. In the Burgh Records of Glasgow there are several notices of minstrels. In 1574, on 26th February, George Pollok, couper, is made burgess and freeman of the city for making of *ane comone drume*,



given to the common minstrels to play with; and again, in June of the same year, Arch. Borland and Robt. Duncan are admitted to be minstrels to the town for that year, and to have from every freeman at least two shillings in money, adding that more may be given at pleasure. We believe these minstrels went through the town night and morning, the same as those in Aberdeen and other towns, to regulate the hours of rising and going to bed. In Glasgow these minstrels were also employed on public occasions, such as elections. It is said, at the Whitsunday meeting, 1574, "The minstrales continewit quhill the Symerhill [place of meeting], quhen the hail communitie sall be present to give their vote thereanent."

The minstrels were forbid going through the town in time of the pest or plague, which forbidding shows that they were employed in the same manner as the Partick drummer. There is no doubt but such a universal custom had its origin in necessity. In the time before clocks were common, there was great difficulty in ascertaining the hours, hence the necessity for some such means of regulating the time both for going to bed at night and rising in the morning. In connection with monastic establishments, the ringing of a bell or blowing of a horn was adopted to let the people know the hours of prayer. Also, in the Middle Ages, a larger portion of society lived by cheating, plundering, and ill-treating the rest than at present. Owing to the want of effective police, there was little safety out of doors at night. In towns, to meet this difficulty, it was held as a criminal act to be found outdoors after a certain hour; and, as

there were no means by which the general public might know exactly this hour, it was publicly announced by the town-bell, and when that was heard all people were compelled to shut their doors and put out their fires. This was an efficacious way of clearing the streets. The bell rung for this purpose was in France called the *couvre-feu*, or cover-fire, which, transmuted into the English tongue, became the *curfew*-bell. There is no doubt but the Partick drum, and the drums, flutes, and horns used at nights and mornings, were survivals of the old curfew-bell, combining both religious and police regulations.

There are few things that more denote the true character and spirit of a people than the care they take to educate their children; and wherever this is maintained, that town, village, or hamlet shall maintain its position among other places; and we are proud to say that in olden times this was not neglected in Partick. No doubt this was greatly stimulated by the interest the Church took in this question of education. According to a minute of the Session of the Church of Govan, dated 26th June, 1653, "It was ordained that every elder, in their several quarters, do search who have children able and fit to come to school and does not send them, to deal with them for that effect, and to signify, if they prove deficient hereinto, according to an old Act of Session, they will be obliged to pay their quarter as well as if they came to the school"—a pretty effective means of compulsion. Partick was pretty well provided with schools, and no native of the village, fifty years ago, would have his children unable to read the Bible. The old school, known in the village as the *Subscription*



SUBSCRIPTION SCHOOL, COAT.

*School*, situated in Kelvin Street—formerly the “Goat,” to which was attached a garden and play-ground—is evidence of our remark, which the following copy of titles and subscribers’ names will illustrate:—

“*Know all men*, by these presents, that we, John Purdon, Bridge-end; William Robb, Meadowside; and Allan Craig, all portioners of land on the west side of the village of Partick—Whereas about forty years ago the landed proprietors and inhabitants in and around the village of Partick erected a school-house, and settled a schoolmaster for instructing the youth in reading the English language, writing, and arithmetic, which school-house was built, in virtue of a verbal grant from our predecessors, upon a part of the Common Loan, belonging to their lands on the west side of Partick; and James Lapslie, innkeeper in Partick, by his latter Will, ann. , bequeath £10 to the heritors of Partick, in Trust for charitable purposes, the yearly legal interest whereof was declared by the heritors to be paid to the schoolmaster: That the school-house being fallen into total disrepair, the persons afternamed, with a view to carry on and improve a scheme of such public utility, subscribed and contributed the sums of money after-specified for the purpose of building a new school-house, and dwelling-house for the master, upon a more commodious plan than formerly, *videlicet*:—

George Oswald, Scotston, - - - -	£5 5 0
Brodie Wylie, Byres, - - - -	3 3 0
James Gibson, Hillhead, - - - -	3 3 0
William Douglass, Miller, - - - -	3 3 0
William Robb, Meadowside, - - - -	3 3 0
John Purdon, - - - -	2 10 0
Thomas Letham, Kelvinside, - - - -	2 2 0
David Kessock, Calico Printer, - - - -	2 2 0
John Walker, Kirklee, - - - -	2 0 0
James Sharp, Horalet Hill, - - - -	1 11 6

John Cowan, Miller, . . . . .	£1 11 6
James Jackson, Balgray, . . . . .	1 11 6
John M'Keen, Balshaggrie, . . . . .	1 11 6
Peter Wilson, Broomhill, . . . . .	1 11 6
Allan Craig, . . . . .	1 10 0
John Purdon, Weaver, . . . . .	1 10 0
Thomas Edmond, Miller, . . . . .	1 10 0
Thomas Edmond, Junr., Miller, Garioch, . . . . .	1 10 0
John More, Balshaggrie, . . . . .	1 10 0
Matthew Bain, Hingemaker, . . . . .	1 1 0
Peter Edmond, Wright, . . . . .	1 1 0
Archd. M'Anslan, Wright, . . . . .	1 1 0
James Duncan, Yongr. of Millfield, . . . . .	1 1 0
Alexander Kessock, Calico Printer, . . . . .	1 1 0
William Morrison, Hyndlands, . . . . .	1 1 0
William Wallace, Whiteinch, . . . . .	1 1 0
William Wilson, Broomhill, . . . . .	1 1 0
John Robertson, Millwright, . . . . .	1 1 0
John Bain, Hingemaker, . . . . .	1 1 0
John Balfour, Hingemaker, . . . . .	1 1 0
John Auchencloss, Saddletree-maker, . . . . .	1 1 0
Matthew Paterson, Wright, . . . . .	1 1 0
John Craig, Smith, . . . . .	1 1 0
John Graham, Baker in Glasgow, . . . . .	1 1 0
John Purdon, Junr., Innkeeper, . . . . .	1 0 0
James Craig, Senr., Smith, . . . . .	1 0 0
Claud Lang, Portioner, . . . . .	1 0 0
James Kay, Manufacturer, . . . . .	0 15 0
James Bryce, Hillhead, . . . . .	0 10 6
Robert Dunlop, Weaver, Balgray, . . . . .	0 10 6
Matthew Aldgie, Balgray, . . . . .	0 10 6
James Monteith, Balshaggrie, . . . . .	0 10 6
Andrew Watson, Mason, Balshaggrie, . . . . .	0 10 6
Robert Bennie, Mason, . . . . .	0 10 6
Robert Hill, Byres, . . . . .	0 10 6
James Paterson, Manager, Slit Mills, . . . . .	0 10 6
Robert Cameron, Pointhouse, . . . . .	0 10 6
John Ferguson, Slit Mills, . . . . .	0 10 6
William Miller, Clayalaps, . . . . .	0 10 6
James Craig, Junr., Smith, . . . . .	0 10 6

Andrew Robertson, Shoemaker, - - -	£0 10 0
William Govan, Farmer, - - -	0 10 0
John Hill, Tailor, - - -	0 10 0
John Hamilton, - - -	0 5 0
Duncan Ferguson, - - -	0 5 0
Robert Ferrat, - - -	0 5 0
William Davie, - - -	0 5 0
David Horn, - - -	0 5 0
John Newal, - - -	0 5 0
Robert Paterson, - - -	0 5 0
Alexander Stewart, - - -	0 5 0
Joseph Edmonds, - - -	0 5 0
Paul M Phail, - - -	0 5 0
Robert Kilpatrick, - - -	0 5 0
Peter Scott, - - -	0 5 0
Andrew Thomson, - - -	0 5 0
Adam Stephen, - - -	0 5 0
Thomas Miller, - - -	0 5 0
James Miller, - - -	0 5 0
John Duncan, - - -	0 5 0
Robert Craig, - - -	0 5 0
Moses Lockart, - - -	0 5 0
John Paterson, - - -	0 5 0
Thomas Lowrie, - - -	0 5 0
James M'Lay, - - -	0 5 0
Robert Hill, - - -	0 5 0
Robert Imrie, - - -	0 5 0
Henry Henderson, - - -	0 5 0
John Murdoch, - - -	0 5 0
James Buchanan, - - -	0 5 0
Amounting in all to - - -	<u>£75 5 6</u>

“Contributors agreed that free right should be invested in trustees, and John Purdon, William Robb, and Allan Craig, give, grant, and dispose in perpetual grant and mortification in favour of James Sharp, Horslethill, David Kessock, calico printer, Partick, William Douglass, miller and portioner there, Broadie Wylie, Byres, and ourselves, the said

Purdon, Robb, and Craig, and to the majority of them in life for the time, and in case of the decease of any of them to the persons to be nominated in their place, by the majority of the survivors, *secluding* their heirs, creditors, or assignees, whom failing, to the heritors of lands in and about the village of Partick, not under £5 Scots of value rent, for the ends and purposes after-mentioned: All and whole that piece of ground, one part on the south side forming a garden, measuring forty-six yards in length, from John Craig's march, bounded on the west by the Goat lands of James Craig, smith, and we, the said Allan Craig, and on the north by the rest of the *common loan* of which the ground above feued is a part, and which belongs to and is a part and portion of our respective lands in the west side of the village of Partick, parish of Govan, and Royalty of Glasgow, and shire of Lanark: Declaring always that the foresaid grant is made for the express end and purpose and design of erecting a school, and house for a master, for teaching and instructing youth of both sexes belonging to the village and neighbourhood in reading the English language, writing, and arithmetic, and such other branches of science and literature as may be hereafter judged necessary by the contributors and patrons: That the schoolmaster be chosen in manner following:—The whole contributors to meet, and, by a majority, choose seven of their number a committee to try the abilities of any candidate applying for the place, said quorum of seven to prefer and elect the candidate they shall judge best qualified. *After the death of all the contributors*, then the Trustees and Heritors of lands in and about the place, of yearly value of £5 Scots, shall meet, choose a quorum of seven of their number, and elect and present as above: *That the schoolmaster may be chosen under any regulation prescribed by the electors,* **providing ALWAYS THAT THE SCHOOL-HOUSE AND GARDEN**

SHALL BE POSSESSED BY THE MASTER *pro tempore* SCOT-FREE. That the present Trustees may name and appoint new ones in room of any deceased; FAILING SUCH NOMINATION, that the free right shall descend to, and be vested in, the whole Heritors of Partick infeft in lands not under £5 Scots of yearly value: As also declaring, that the Trustees or Guardians, present or to come, shall have no power to sell or alienate the premises from the foresaid purposes, or to contract debt or burden the same. All such contracts shall be null and void, free right not attachable for debts of any or either of them at death or bankruptcy, revert *ipso facto* to school majority of Trustees. Trustees to be infefted on their own expenses, and the feu-duty—one shilling Scots money—at the term of Whitsunday yearly, if asked.

“Subscribed at Partick, on the 23rd June, 1790, by

“JAMES ROBB, Witness.

JOHN PURDON.

“DAVID PURDON, Witness.

WILLIAM ROBB.

“JOHN PURDON, Witness.

ALLAN CRAIG.”

There is something very pleasant in looking back upon these transactions, which show the interest the landed proprietors took in the welfare of the village. Forty years before the date of this agreement a school had been erected by the proprietors and inhabitants, carrying us back as far as 1750. There seems to have been no difficulty felt on the religious question by these men—and we know from the list that some of them were not what is called orthodox—the simple object being the teaching of reading, writing, arithmetic, and other branches of literature and science which the age might require. There was another school in the village since we remember, and this was so as far back as the building of this subscription school; but in



our day the subscription school maintained the highest position, so that farmers, and even the neighbouring gentry, sent their children there for the first few years' schooling. By means of this school and the grant referred to, several poor but respectable parents had their children educated who could not have done so without this help. What has become of this £10? This old school continued long to be the principal one, until there came division of the people on Church matters. The original trustees died out, and the terms of the deed for appointing others in their stead have been neglected. The appointment of teachers who neglected their duties, together with the establishment of large and more commodious schools by the Free and Established Churches, and also the starting of various private academies, tended to bring the school into utter neglect.

Nearly opposite the old school-house stands the Mission-house, erected also by subscription, through the energy of the late Robert Paterson and others. As the name implies, this house was built for the convenience of the missionaries; but it having been discovered that, from the rapid increase of the town and the great influx of strangers—many of whom were not connected with any Church—there were in 1858 not less than four hundred children in the burgh, at the school age, who were not attending any school, and whose parents could not afford even the twopence per week for schooling (the lowest fee charged), many being widows; and considering that this house was unoccupied during the day and several nights each week, it was resolved to use it also as a public school, for the benefit of the very poorest in the town. We know of no public effort that has

effected such an amount of good as this school. By means of it hundreds of poor children have obtained the advantages of an education which otherwise they would not have had; and many poor boys have been, by means of this education, placed in situations and circumstances in which they may, and no doubt some of them will, rise to high positions in life. The following is the Constitution of this Mission-school, which tells its own story:—

“ CONSTITUTION.

“1. The Society shall be called the ‘MISSION-HOUSE SCHOOL SOCIETY,’ the members of which shall be subscribers of 2s. 6d. and upwards annually.

“2. The Society shall have for its object the education of children whose parents may not be able, through poverty or other satisfactory reasons, to pay the fees charged in ordinary schools; and the branches taught shall be reading, writing, arithmetic, and the other parts of a plain English education, with sewing, if deemed advisable; the Bible and Shorter Catechism to be used daily, with such other books as the Society, through its directors, may appoint. The hours of teaching shall be from 10 till 12 A.M., from 1 till 3 P.M., and from 7 till 9 evening; and the fee to be charged shall not exceed one penny per week for each pupil, for the day-school and evening-school respectively, with a small fixed charge for fires and lights while these are required.

“3. The business of the Society shall be conducted by a committee of eighteen members, along with the ministers of the Presbyterian Churches existing in Partick, who shall choose from among themselves, annually, a president, two vice-presidents, a treasurer, and a secretary; and no one shall be eligible to act upon the committee who is not a member of an Evangelical Church.

“4. The committee shall meet on the first Monday of every month—five to be a quorum. The teachers (who must be members of an Evangelical Church) shall be elected by them. The committee shall have the sole control and management, otherwise, of the school; they shall have power to fill up any vacancy in their number that may from time to time occur, and to appoint a sub-committee, whose duty it shall be to visit the school at least once a week—morning, afternoon, or evening—registering these visits, with remarks, if deemed proper, in a book to be kept for the purpose, and reporting to the committee at the end of each month; and to this sub-committee all applications for admission, and all matters of minor detail affecting the regulation or discipline of the school, on which the teacher may wish for advice, shall be referred.

“5. The annual meeting of the Society shall be held in the third week of November, when the secretary shall prepare and read a report of the progress of the school for the past year, and the treasurer shall submit a statement of his intromissions for the year ending 11th November, duly docquetted by two members of the committee, appointed at a previous meeting. At this meeting the six members of committee at the top of the list shall retire, the vacancies so occasioned to be filled up by the meeting, as well as any vacancies which may have been filled up by the committee during the year. The members retiring may be re-elected.

“6. The treasurer shall keep a correct account of his transactions, which shall at all times be open and patent to the committee; he shall lodge all moneys in his hands exceeding £10 in a bank, and the bank account shall be operated upon only by orders signed by two members of committee and the treasurer.”

Notwithstanding the provisions made for educating

the children of the poor by the erection of the Mission-house into a school, the increase of the population of the burgh was so rapid that in five years after there were not less than 1300 children of school age attending no school, which is brought out in detail by the following statistics, kindly supplied by Gavin Paisley, Esq.:—

PARTICK DISTRICT.\*

1st January, 1865.

PROGRESS OF POPULATION.	Partick Town.	Partick Burgh.	Partick District.
Year 1837, per Survey,	...	...	2,857
„ 1841, „ Census,	2,649	3,184	3,628
„ 1851, „ do.,	3,865	5,043	6,670
„ 1861, „ do.,	8,185	10,917	14,861
„ 1864, Estimated,	10,465	13,958	19,000

REGISTRATIONS.	Births.	Deaths.	Marriages.	Total.
Year 1855,	490	273	94	857
„ 1856,	500	236	92	828
„ 1857,	556	325	100	981
„ 1858,	518	398	71	987
„ 1859,	534	302	91	927
„ 1860,	534	282	125	941
„ 1861,	658	327	114	1099
„ 1862,	633	365	95	1093
„ 1863,	752	434	154	1340
„ 1864,	770	426	160	1356
In Ten Years,.....	5945	3368	1096	10,409

\* Govan Parish North of the River Clyde.

**PARTICK DISTRICT—Continued.**

<b>MORTALITY TABLE, 1864.</b>	<b>Males.</b>	<b>Females.</b>	<b>Total.</b>	<b>Per Cent.</b>
Deaths under 1 Year,	61	45	106	24·90
Do.    "    5    "	66	49	115	27·00
Do.    "   10   "	11	13	24	5·63
Do.    "   15   "	8	7	15	3·52
Do.    "   20   "	6	6	12	2·82
Do.    "   30   "	11	15	26	6·10
Do.    "   40   "	11	16	27	6·34
Do.    "   50   "	12	21	33	7·75
Do.    "   60   "	11	8	19	4·46
Do.    "   70   "	10	15	25	5·86
Do.    "   80   "	9	7	16	3·75
Do.    "   90   "	4	3	7	1·64
Do.    "  100   "	0	1	1	0·23
Total Deaths,.....	220	206	426	100·00
Do. Births,.....	373	397	770	
Natural Increase,.....	153	191	344	

**EDUCATIONAL STATISTICS.\***

<b>SCHOOLS.</b>	<b>Partick Town.</b>	<b>Partick Burgh.</b>	<b>Partick District.</b>
Church of Scotland,.....	2	4	4
Free Church,.....	2	2	2
Roman Catholic Church,.....	2	2	2
Udenominational,.....	1	1	1
Private Adventure,.....	4	7	10
Total Schools,.....	11	16	19

\* Compiled from Survey and Return recently made by order of the Government Commission on Education.

EDUCATIONAL STATISTICS—Continued.

TEACHERS.	Partick Town.	Partick Burgh.	Partick District.
Masters, .....	14	16	17
Mistresses, .....	10	16	22
Male Assistants, .....	5	6	6
Female Assistants, .....	4	5	10
Not Specified, .....	0	18	18
<b>Total Teachers, .....</b>	<b>33</b>	<b>61</b>	<b>73</b>
<b>SCHOLARS.</b>			
Church of Scotland, .....	378	466	485
Free Church, .....	335	400	407
United Presbyterian Church, ...	413	453	463
Other Presbyterians, .....	7	8	8
Episcopal Church, .....	1	4	5
Roman Catholic Church, .....	164	171	171
Other Denominations, .....	21	28	28
Not Specified, .....	0	129	228
No Profession, .....	190	206	206
<b>Total Children on School Rolls, ..</b>	<b>1509</b>	<b>1865</b>	<b>2001</b>
Do. Present when visited, .....	1067	1327	1446
<b>Total Child., 5 to 15, Census 1861,</b>	<b>1881</b>	<b>2504</b>	<b>3151</b>
Do., Increase estimated since do.,	525	698	878
Do., 5 to 15, January, 1865,	2406	3202	4029
Do., Not at School, do., do.,	897	1337	2028
<b>Total Population, do., do.,</b>	<b>10,465</b>	<b>13,958</b>	<b>19,000</b>

The above figures show that within the Burgh of Partick there are at present 1337 children of school age—5 to 15 years—receiving no school education whatever; while, at the same time, nearly 400 children are being added annually from the mere increase of births over deaths, independently of the large immigration from other quarters.