ſtance, to the want of a college *de propaganda* for train­ing up young men for the American miſſion.

Perhaps another cauſe of this failure may be found in the conduct of the miſſionarſes, who, it is to be preſumed, have not always employed in a proper manner even the ſcanty qualifications which they actually poſſeſſed. The goſpel, plain and ſimple as it is, and fitted in its nature ſor what it was ordained to effect, cannot be apprehended but by an intellect ſomewhat raiſed above that of a ſavage. Such of the miſſionarſes there­fore as began their work with *preaching to ſavage and brutal men,* certainly ſet out at the wrong end ; for to make the goſpel underſtood, and much more to propa­gate and eſtabliſh it, thoſe ſavages ſhould have been firſt taught the neceſſary arts of civil life, which, while they improve every bodily accommodation, tend at the ſame time to enlarge and enlighten the underſtanding. For want of this previous culture, we doubt not, it hath hap­pened that ſuch of the ſavages as have been baptized in­to the faith have ſo ſeldom perſevered themſelves, or been able in any degree to propagate among their tribes the Chriſtianity which they had been taught, and that ſucceſſive miſſions have always found it neceſſary to be­gin anew the work of converſion.

To one or other of theſe cauſes, or to both, may juſtly be attributed the little progreſs which reformed Chriſtianity has made among the Indians of North America ; and not to any want of zeal, attention, or libe­rality, in the directors of the ſociety at home. During the dependence of the United States on the mother- country, great part of the ſociety’s funds was properly expended in keeping alive a juſt ſenſe of religion among the Chriſtian coloniſts from Europe, who had ſurely the firſt claims upon this beſt of charities ; but now that America has ſeparated herſelf from Great Britain, and shown that ſhe is able to maintain her independence, and to make simple proviſion for a regnlar clergy of her own, the members of the corporation muſt feel them­ſelves at liberty to beſtow greater attention, and to ex­pend more money than they could formerly do, on the converſion of ſuch Indians as have any intercourſe with the ſettlements which we ſtill poſſeſs. To a body ſo reſpectable, we preſume not to offer advice ; but we cannot help thinking, with Biſhop Berkeley, that the moſt ſucceſsful miſſionaries would be children of In­dians, educated in a conſiderable number together from the age of ten or twelve in a college *de propaganda fide,* where they ſhould be in no danger of loſing their mo­ther-tongue while they were acquiring a competent knowledge of religion, morality, hiſtory, practical ma­thematics, and agriculture. “@@ If there were a yearly ſupply (ſays he) of a dozen ſuch miſſionarſes ſent abroad into their reſpective countries, after they had received the degree of maſter of arts, and been admitted into holy orders, it is hardly to be doubted but that in a little time the world would ſee good and great effects of their miſſion.”

2. *Society in Scotland for Propagating Christian Know­ledge,* was inſtituted in the beginning of the preſent Cen­tury. At that period the condition of the Scotch High­landers was truly deplorable. Shut up in deſolate iſlands by tempeſtuous ſeas, or diſperſed over a wide extent of country, interſected by high mountains, rapid rivers, and arms of the ſea, without bridges or highways, by which any communication could be kept open either with remote or neighbouring diſtricts, they lived in ſmall detached companies in hamlets or ſolſtary huts, Being thus ſecluded from intercourſe with the more ci­vilized part of the iſland, they could not enjoy the ad­vantages of trade and manufactures. As their ſoil was barren and their climate ſevere, in agriculture no progreſs was to be expected : and as they were acquainted with no language but Gaelic, in which no books were then written, to poſſeſs knowledge was impoſſible. Their pariſhes being of great extent, often 30 or 40 miles long and of a proportionable breadth, and ſometimes conſiſting of ſeveral iſlands ſeparated by ſeas, which are often impassable, a conſiderable number of the inhabi­tants was entirely deprived of religious inſtruction or fell a prey to Popiſh emiſſarſes. A ſingle ſchool in ſuch extenſive pariſhes could be of little benefit; yet many pariſhes were entirely deſtitute even of this reſource ; and where ſchools were eſtabliſhed, the want of books prevented them from producing the uſeful effects otherwiſe to have been expected from them @@(a). To all this we muſt add, that they lived in a ſtate of the greateſt oppreſſion : For though the Highlands formed a part of the Britiſh empire, the bleſſings oſ the Britiſh conſtitution had not reached them. The feudal ſyſtern reigned in its utmoſt rigour ; the chieftains exerciſing the moſt deſpotic ſway over the inferior Highlanders, whom at their pleaſure they deprived of their lives or property @@(b).

Thus the Highlanders were ignorant, oppreſſed, and uncivilized ; ſlaves rather than ſubjects ; and either en­tirely deſtitute of the advantages of the Chriſtian reli­gion, or unqualified to improve them. Hitherto they had been unhappy and uſeleſs to themſelves and danger­ous to the ſtate ; for they were ready at the call of their chieftains to iſſue from their mountains, and to turn their arms againſt their lawful king and his loyal ſubjects. This character, however, aroſe from their ſi­tuation. It was therefore impoſſible for benevolent minds to contemplate this unhappy ſituation of their countrymen without feeling a deſire to raiſe them to the dignity of rational beings, and to render them uſeful as citizens.

Accordingly, in the year 1701, ſome private gentle­men of the city of Edinburgh, who had formed them­ſelves into a ſociety for the reformation of manners, di­rected their attention to the Highlands of Scotland, and endeavoured to deviſe ſome plan for alleviating the diſtreſſes of the inhabitants. The remedy which promiſed to be moſt efficacious was, to eſtabliſh charity ſchools in different places. But as the exigency was great, it was no eaſy matter **to** raiſe a sufficient fund for

@@@[m] Proposal for the better supplying of Churches in our Foreign Plantations, &c.

@@@(a) Even ſo late as the year 1758, no fewer than 175 pariſhes, within the bounds of 39 preſbyteries, had no parochial ſchool. We are ſorry to add, that even in the preſent enlightened and benevolent age the complains is not entirely removed.

@@@(b) The feudal syſtem was at length aboliſhed in the year 1748 by the juriſdiction act.