**this purpoſe,** They began therefore with what volun­tary ſubſcriptions they could procure, hoping after­wards to increaſe their capital by vacant ſtipends and public contributione. A memorial with this view was preſented to the General Assembly in 1704, which re­ceived their approbation ; and they accordingly passed an act, recommending a general contribution. In 1706 the General Assembly appointed ſome oſ their number to inquire more carefully into the state of the High­lands, and the year following appointed a ſelect com­mittee to confer with the gentlemen who had suggested the plan. The reſult of theſe conferences was the pub­lication of propoſals “ for propagating Chriſtian know­ledge in the Highlands and iſlands of Scotland, and in foreign parts of the world.” Copies of theſe propo­ſals, with ſubscription papers, were diſtributed through the kingdom ; and the contributions having ſoon amounted to L. 1000, her majeſty Queen Anne encou­raged this infant ſociety by her royal proclamation, and at the ſame time issued letters patent under the great ſeal of Scotland for erecting certain of the ſubſcribers into a corporation ; the firſt nomination of whom was lodged with the lords of council and ſeſſion.

This corporation held its firſt meeting on Thurſday 3d November 1709. It was attended by ſeveral of the nobility, fourteen of the lords of ſeſſion, many gentle­men of rank, together with moſt of the miniſters of the city of Edinburgh and neighbourhood. A president, ſecretary, and treaſurer, with a committee of fifteen di­rectors, were appointed for the diſpatch of busineſs. At their ſecond meeting in January 1710, a ſcheme of ma­nagement was formed and approved ; in which it was propoſed, I. To erect and maintain ſchools in ſuch places of Scotland, particularly in the Highlands and Iſlands, as ſhould be found to need them moſt ; in which ſchools all perſons whatſoever ſhould be taught by fit and well qualified ſchoolmaſters, appointed by the ſo­ciety, to read the Holy Scriptures and other pious books ; as alſo to write, and to underſtand the common rules of arithmetic, with ſuch other things as ſhould be thought ſuitable to their circumſtances. 2. That the ſchoolmaſters ſhould be particularly careful to inſtruct their ſcholars in the principles of the Chriſtian reform­ed religion ; and for that end ſhould be obliged to catechiſe them at leaſt twice a week, and to pray publicly with them twice a-day. 3. That not only ſuch as were unable to pay ſhould be taught gratis, but that thoſe whole circumſtances required it, ſhould have ſuch farther encouragement as the ſociety ſhould think fit in a conſiſtency with their patent. 4. To name ſome prudent perſons, miniſters and others, to be overſeers of thoſe ſchools, who ſhould take care that the ſchoolmaſters do their duty, and that the inſtructions to be given from time to time by the ſociety or their committee be punc­tually obſerved ; which overſeers ſhould make their re­port to the ſociety quarterly or half-yearly at fartheſt. 5. To give ſuitable encouragement to ſuch miniſters or catechiſts as ſhould be willing to contribute their aſſiſtance towards the farther inſtruction of the ſcholars remote from church, by not only catechising, but preaching to them ; which miniſters or catechiſts ſhould take the ſame care of the other inhabitants as of the ſcholars. 6. To extend their endeavours for the advancement of the Chriſtian religion to heathen na­

tions ; and for that and to give encouragement **to** mi­niſters to preach the goſpel among them. Having thus formed a plan, they immediately proceeded to eſtabliſh ſchools in the moſt useful and eco­nomical manner ; and as the capital continued to accu­mulate, the intereſt was faithfully applied, and the uti­lity of the inſtitution was more extensively diffuſed.

Until the year 1738 the attention of the ſociety had been wholly directed to the eſtabliſhment of ſchools ; but their capital being then conſiderably augmented, they began to extend their views of utility much farther. The grand object of all public associations ought cer­tainly to be the promoting of religion and morality. It muſt, however, be evident to every man of reflection, that theſe can neither be propagated nor preſerved among a people without agriculture, unaccuſtomed to commerce and manufactures, and conſequently without labour or exertion. Languor and debility of mind muſt always be the companions of idleneſs. While the Highlanders roved about with arms in their hands, the latent vigour of their minds muſt often have been called forth into ac­tion ; but when their arms were taken away, and themſelves confined to a domeſtic life, where there was nothing to rouſe their minds, they muſt have sunk into indolence and inactivity. All attempts therefore to in­ſtruct them in religion arid morality, without introdu­cing among them ſome of the necessary arts of life, would probably have been unavailing. The ſociety ac­cordingly reſolved to adopt what appeared to them the moſt effectual methods of introducing induſtry among the Highlanders. But as their patent did not extend far enough, they applied to his majeſty George II. for an enlargement of their powers ; and accordingly ob­tained a ſecond patent, by which they are empowered, “ besides fulfilling the purpoſes of their original patent, to cauſe ſuch of the children as they ſhall think fit to be bred to husbandry and houſewifery, to trades and manufactures, or in ſuch manual occupations as the ſo­ciety ſhall think proper.”

The objects of this ſecond patent the ſociety have not failed to purſue ; and though many obſtacles and diſcouragements to their efforts occurred among a rude and barbarous people, yet their perſeverance, and the obvious utility of their plans, at length ſo far overcame the reluctance of the inhabitants, that no leſs than 94 ſchools of induſtry in various parts of the Highlands and iſlands are now upon their eſtabliſhment, at which are educated 2360 ſcholars.

The ſociety, while anxiouſly endeavouring to diffuſe a ſpirit of induſtry through the Highlands, were ſtill equally ſolicitous to promote the knowledge of the Chriſtian religion. As the Engliſh language had been the only channel by which knowledge was conveyed to them (a language which, being not uſed in converſation, was in all reſpects foreign to them), it was judged requisite that they ſhould have the Scriptures in their vernacular tongue. The ſociety therefore firſt appoint­ed a tranſlation of the New Teſtament to be made in­to Gaelic : A tranſlation was accordingly undertaken by the Rev. Mr Stewart miniſter of Killin in Perthſhire, and printed in 1767, which is ſaid to be executed with much fidelity. Of this work many thouſand co­pies have been diſtributed in the Highlands, The great­er part of the Old Teſtament has alſo been tranſlated