

wards by marriage, with the North of Scotland—had always taken a deep interest in the Celtic population of the Highlands and Islands. She was well acquainted with their poverty, and the distressing circumstances in which they were often obliged to leave their native land. When, in 1826, a society was formed in Glasgow, for relieving the spiritual destitution of settlers from Scotland in the British North American Provinces, her attention was particularly drawn to those from the islands of Lewis and Harris, Uist, Skye, Isla, &c., as well as Lochalsh on the mainland, who had gone to Cape Breton. Beginning with sending the people small collections of books, as circulating libraries, she came to be better acquainted with their wants. She found that though Cape Breton had great natural capabilities, and would have been a most beneficial change to those possessed of capital and a knowledge of farming, it was not so, or only in a small degree, to a people who came there, generally speaking, without capital, uneducated, untaught in the art of agriculture, and whose industrial energies had never been called forth by employment in the country which they had left. She found them unprovided with a single minister of the Presbyterian communion; and from no others did they, or could they, on account of their language being Gaelic, receive spiritual instruction. Many of them had never seen a minister; their marriages were without his blessing, and they had no baptism. Any knowledge or savour of divine things among them was preserved by means of a few pious men, here and there, who had been brought to the knowledge of the gospel in their fatherland—a knowledge by many of them attained through the instrumentality of the Gaelic School Society.