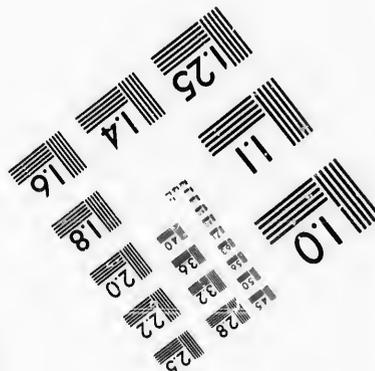
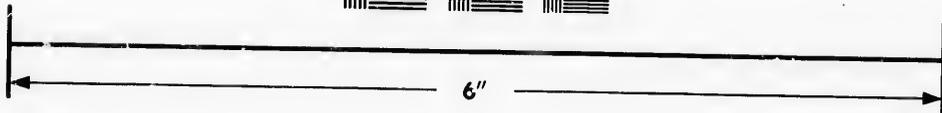
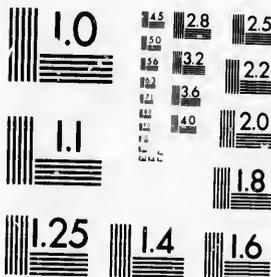


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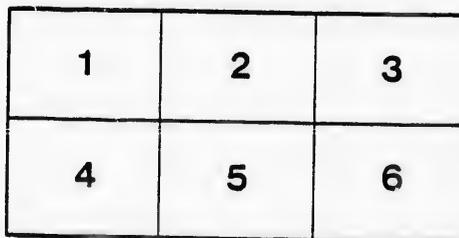
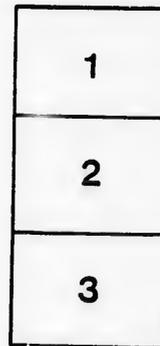
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A
DISCOURSE

DELIVERED BEFORE THE

North-British Society,

IN

HALIFAX, NOVA-SCOTIA,

AT THEIR

ANNIVERSARY MEETING

ON THE

30th of November, 1790.

By ANDREW BROWN, D.D.

HALIFAX:

PRINTED BY JOHN HOWE, IN BARRINGTON STREET.

M.DCC.XCI.

1620, Brown.

AT a Meeting of the *North-British Society*, in *Halifax, Nova-Scotia*, on Saturday the 4th Day of December, 1790,

Agreed, That the Thanks of the Society be given to the Reverend Dr. *Brown*, for the Discourse delivered by him on the 30th of November, before the Society; and that he be desired to deliver a Copy of the same to the Society to be printed.

WILLIAM SMITH, *Sec'ry.*

TO THE
President, Vice-President and Members
OF EACH OF THE
NATIONAL SOCIETIES

ESTABLISHED IN HALIFAX,
THE FOLLOWING DISCOURSE,
CONTAINING
Hints and Observations supposed to be applicable to them all,

DELIVERED BEFORE THE
NORTH-BRITISH SOCIETY

On the 30th of November,

AND PRINTED AT THEIR DESIRE,

IS MOST RESPECTFULLY DEDICATED BY

THE AUTHOR.

A

DISCOURSE

DELIVERED BEFORE THE

North-British Society:

PSALM cxxxvii. 5, 6.

If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth.

COUNTRYMEN and Friends, this is a day of national commemoration, and these pathetic effusions of the Israelitish captives, as they wept by the rivers of Babylon and hanged their harps upon the willows, may be taken to express our present feelings with respect to the land of our nativity, and our kindred and connections there. To day the sluices of the heart are open, and memory recurs to years that are past, and to places that are distant. In the mind's eye we see our cradle and the seats of our youth, and feel, at every pulse, the interest we still take in the fortunes of our friends and the ashes of our fathers.

THE associations of ideas, on which are founded many of the institutions of civil life, though slight and casual in themselves, are, nevertheless, boundless in their extent and wonderful in their operation. This day is marked in the Calendar with the name, and is, by the rubric, consecrated to the memory of Andrew the Apostle. In our minds it is connected with the sentiments of patriotism, and with the regards we owe to the country in which we opened our eyes upon the light, and enjoyed the first blessings of existence. A rapid glance at the page of ecclesiastical history, will at once explain the origin of this association, and introduce the proper subject of the present discourse.

IN

IN the infancy of the Church, the piety of Christians assigned separate and successive festivals to the glorious college of Apostles, and to the noble army of Martyrs. These unrivalled Champions of the Cross, spent their lives in propagating the faith, and having resisted unto blood the fury of persecution, sealed the sincerity of their profession by confessing Jesus in the extremity of torture, and adoring him on the utmost verge of the visible world. To perpetuate the memory of their holy race and happy reward, particular days, distinguished by their birth, their call or their martyrdom, were set apart for the annual recollection of the leading incidents of their lives. On these solemn occasions, the time, the place, and the manner of their conversion was specified and explained. The steadfastness of their faith, from this period, received its just attestation. The zeal of their ministry, their assiduity in doing good, their excellent gifts and admirable graces, were anxiously recorded, and scrupulously confirmed by infallible proofs. Blameless in their lives and blessed in their death, they were proposed as models for the imitation of the faithful; and fervent prayers were offered to the Almighty, that their spirit and virtues might descend to their successors, to adorn the triumphs of the Gospel, and warm a believing world with the piety and benevolence of Jesus.

WHEN Christianity became the religion of the empire, the merits of its founders were not forgotten, nor were their customary honours ungraciously withheld. As their festivals returned, clergy and laity suspended their ordinary labours, and repaired in crowds to countenance an institution, so rational in itself, and so well adapted to promote the interests of religion and virtue.

BUT no ordinance, however pure or pious it may be, is exempted from abuse. The Church became the proprietor and mistress of the Saints; and it was unhappily believed that her bulwarks were strengthened, as her treasury was enriched, by their increase. In consequence of this idea, they were multiplied beyond measure, and exalted above their highest deserts. When history and tradition failed, fictitious legends were shamefully obtruded upon a simple and credulous people. In the anniversary orations, the Genius of the cloister found ample scope to display itself; hyperboles of praise were heaped upon each other; and truth and taste were equally violated in the panegyrics of the Saints. From considering and magnifying their good deeds on earth, the heated mind was transported to the contemplation of their heavenly glory. Thus wound up, the vehemence of oratory burst into an impassioned

passioned address to the spirit before the throne. The eyes of the congregation followed those of the preacher; their imaginations were moved and agitated; and, in the delusion of the moment, they believed that God had sent down his Saints to visit and defend them. As this idea grew with the growing errors of the times, the devotional parts of the service, that had originally been directed to the Almighty, were intercepted by the Saint. Religious honours were paid to him; and, in cases of emergency, public prayers were offered in his name. Thus, in process of time, through priestcraft operating upon ignorance, this institution, introduced into the Church to immortalize the memory of the witnesses of Jesus, and to animate Christians in succeeding ages to follow their example, became the pregnant source of superstition and idolatry.

THE popular and classical notion that individuals, and tribes, and nations, have a tutelary spirit, a peculiar superintendant, appears from its antiquity and extent to be congenial to the human mind. In the blindness of self-love, mankind have even cherished the belief that their voice might determine the nomination of heaven to offices of this nature. Hence they have always been solicitous to establish an advocate of their own selection at the throne of God. In the times of Heathenism, the choice of priests and people generally fell on some illustrious shade of their own nation, endeared to them by birth, attached to them by patriotism, and stimulated to continual exertions in their favour by the posthumous honours that were paid him in his country.

In the dark and barbarous ages which followed the fall of the Roman empire, this infatuation again arose, and pervaded the kingdoms of Europe. It was encouraged by the policy of the Church, and supplied from the evangelical roll of saints and worthies, which afforded an abundant latitude of choice. During the reign of superstition and imposture, this delusion running wild, the local deities of Pagan mythology were revived, in more substantial forms, in the Christian world. At the period to which I now refer, no association was formed, no enterprize projected, without committing it to the superintendence of some Saint in heaven. Every temple, every village, every city and every kingdom had its celestial Patron. In this interesting article, Kings and Princes made the choice for their subjects, or devoutly acquiesced in the *infallible* nomination of the common Father of Christendom. The country, the government, and the people, were solemnly consigned to the protection of their tutelary Saint. His cross quartered their arms, and distinguished their banners

banners and their shields. His shadowy aid was besought in action and in difficulty. When the Captains of the host gave the signal to close, and the impatient champion singled out his antagonist, he invoked the Saint of his fathers, and in the frenzy of the times the armies of heaven were supposed to march under hostile standards to fight the battles of the earth.

IN the general distribution of the nations, the care of Scotland was committed to St. Andrew. His apostolical life was spent on the mountains of Scythia; and I have neither discovered, nor been very solicitous to enquire, upon what peculiar merit, or what principle of appropriation, *that* province was assigned to him. It is of more importance to observe, that in consequence of the canonization and local investiture of these holy persons, the orations delivered on their festivals assumed a new form. The history and heroic achievements of the people, which they patronised, came to be interwoven with the purer triumphs of their apostolical sanctity. Immediate advantage was taken of this revolution, and in artful hands a religious delusion served as an engine of politics. The hostile passions were kindled, and the thirst of blood was inflamed, before the cross of peace and reconciliation. The passive virtues of the Christian were forgotten; and the very commemorations of the Saints were made to propagate a rage for military enterprize. In every other respect the devotions of the day were illiberal and degrading. The adoring nations lifted not their voice to the majesty in the heavens. Their prayers were preferred to a departed mortal; and in our country "St. Andrew hear us; St. Andrew help us; St. Andrew intercede for us," was the general cry.

DELIVERED at the reformation from the yoke of superstition, our Church ordained, in the purity and simplicity of her worship, that the days of the Saints, as formerly solemnized, having neither countenance nor warrant in the scriptures, and being ever liable to abuse, should cease to be observed as religious festivals. This was conceded; but the traces of immemorial usage could not be obliterated in a day. The public offices, and commercial companies for the negotiation of exchange, still note the letter of the calendar, and assert the annual intermission from business which had heretofore been enjoyed upon the holidays of the Church. Different institutions and orders within the realm make the nominal festival of their Saint the day of their anniversary meeting; and national Societies abroad select it as a fit occasion for an annual entertainment, accompanied sometimes with a religious observance and a public contribution.

You

You have now adopted this laudable custom, and, as a charitable Association, you have done well to consecrate your national attachments at the altar of Religion, and to present yourselves before God, as the almoners of his bounty to your poorer and less fortunate countrymen.

To me you have intrusted the flattering office of improving your first religious anniversary; and in preparing a discourse for it, I have considered what would be due to you, to those who hear me, and to the place where we are met. Instead, therefore, of deluding your curiosity with an apocryphal biography of our Saint, or insulting your understanding with an invidious eulogium of our country, I have determined to call your attention, 1st. To the objections that are commonly made to institutions of this nature; and 2dly. To the purposes to which this of ours may be rendered subservient in the present state of the community; taking the liberty to suggest some new hints for your future consideration.

I. I am first to call your attention to the objections that are commonly made to institutions of this nature.

The objectors to private associations of every description, commonly alledge, that they tend to circumscribe the social virtues of charity and mercy, which Christianity requires to be universal and unbounded: that they perpetuate narrow prejudices and national distinctions, and keep the members of a new community from uniting together and becoming one body: fomenting the spirit of party and feeding the flames of faction whenever a succession of unfortunate events co-operates to give them birth.

It will be allowed that this is nearly the sum of the general objection, partly religious and partly political, which is made to national societies, and to charitable associations founded on national principles.

To all captious and indiscriminate charges of this nature, it might perhaps be deemed a sufficient answer, that no reasoning from the abuse can, by any legitimate rule of logic, be urged against the use of human institutions: that sublunary things are mixed and imperfect: that no religious, or civil, or political arrangement of man's invention is absolutely and invariably good: that, by the laws of nature, advantages are mingled with defects: and that difficulties and dangers are inseparable from every resolution we form, and every step we take.

BUT in the present instance we can intrench ourselves on higher ground. It may safely be asserted, that the foundation of our institution is laid by the hand of nature ; that the principle of it is, consequently, a good one ; and that the abuses objected to it are only casual and incidental, and are not in fact experienced in any sensible degree.

To prove this, let us consider the manner in which our obligations are formed and extended ; perceived by the understanding and engraved upon the heart.

WHAT countenance gives animation and joy to the infant on the knee ? Is it not that of the parent, or of those who fulfil a parent's duties, and merit a parent's reward ? Who exercise and engage the first affections of the boy ? Is it not his family, his companions, and his neighbourhood ? Undoubtedly it is. From earliest youth he cultivates their acquaintance, and is solicitous to obtain their esteem ; attends to their conversation, and takes a decided interest in their affairs. In his progress to manhood his mind and his views expand. As he listens to the traditions of the district, or slips the historical ballad of a former age, his heart and affections embrace a party. In the internal conflicts of the people he warms, and glows, and becomes a zealot for the honour of his province ; and in the strife of nations he buckles on the armour of his native heroes, renews the fields of blood, hears the cry of victory, joins the pursuit, and, in imagination, kills the slain.

Of all the sentiments that spring spontaneous in our bosom, and continue, without our care, to gather strength through life, those which connect us with our country and endear it to our hearts, are, by far, the most deeply rooted and widely spread. They are the growth of no climate, and do not depend upon fertility of soil or salubrity of situation. They obtain and are recognized, in every parallel of latitude, from one end of the earth to the other ; and constitute an important part of the natural religion of the heart. Their magical power gives to the barren plain a charm and a fascination which inherent beauties cannot bestow. They attach the untutored native to the horizon of his birth, in preference to every other tract on the surface of the globe. With a silken cord they bind him to the storms and the frosts, the penury and the hardships of his native soil, and render the scanty fare it may yield preferable to the varied fertility of any other land. In every language we find the world exile, and among the most wretched tribes the exiled are objects of commiseration. In the scantiest and rudest dialect we hear the
rapturous

rapturous expression "home," and they who are calm and cool on every other occasion, utter this word with an emphasis and emotion which is not perceived in the tone of ordinary conversation.

Now, although it is very true that this feeling may have its excess, and although the bigotry of attachment to the land of our nativity may unfit us for enjoying the comforts of any other, yet, in its proper place, it is both laudable and virtuous. It occupies, according to the obvious intention of the Author of our nature, a distinguished station in the graduated scale of the dispositions and duties of social life, and furnishes the principle of that institution for which I am contending.

It is indeed universally acknowledged that there are primary and secondary obligations incumbent on us as members of civil society; and that the prior must be discharged, before we can be justified in proceeding to satisfy the posterior. Thus, when the demands of justice are cancelled, and we owe no man any thing but the love which Jesus has prescribed, the claims of natural affection are confessedly pre-eminent; and parents and children, brothers and sisters, before they shew kindness to others, ought to make due provision for those, who are, in scripture, emphatically called "their own flesh." The debts of gratitude succeed; the rights of friendship and decayed relations rank next in order; and as we recede farther and farther from perfect obligation, an acquaintance is to be preferred to a stranger, and, in similar circumstances and equal straits, a stranger of our own country to a stranger of a foreign one. This, as it has been shewn to be a natural, must be admitted as a rational ground of distinction. For even between claims, otherwise equal, some distinction is necessary; and what is likely to be more unexceptionable than one which is dictated by nature, and approved by the practice of all mankind?

It is obvious then that the same objections that are urged, with so much parade of philanthropy, against national predilections and the combinations resulting from them, ought, if the objectors were consistent with themselves and followed up their reasonings, to be opposed with equal force to the attachments and duties of kindred, the bonds of gratitude, the rights of friendship, the obligations of neighbourhood, and, in a word, to the whole fabric of civil society from its lowest foundation to its chief corner stone. If the sentiments and conduct that spring from any one of these relations, are incompatible with Christian charity, it restrains them all. But

if those which are most personal in their object, and most limited in their operation, are yet commendable and good, they can never surely grow criminal as they grow diffusive. If the ties which bind heart to heart, and hand to hand, can be defended and justified, even upon gospel principles, doubtless much more easily may those be justified which join city to city, province to province, and connect in one chain the lives and happiness of millions.

In answer to the political objection, that institutions of this nature tend to perpetuate local prejudices and national distinctions, and to keep the different classes of a new community from uniting into one body; it may be remarked, that it is partly true, and partly without foundation.

NATIONAL societies, no doubt, preserve national prejudices, and give countrymen a predilection for countrymen. But this predilection exists without them; they find but do not make it; and if the national prejudices which they cherish (patriotic ones, if any such there be) are all in favour of a principle to which every good breast vibrates, namely, the prosperity of our native land; and if, as colonial subjects, they are in favour of the constitution and establishment, the religion and laws, the glory and the government of the mother country, who that hears me would wish to see them *diminished*, far less *obliterated*?

If we have any national prejudices of a different complexion; if, like the Jews and the Samaritans, we have, to our reproach, any that avert from us every fellow-creature whose fortune it was not to be born and bred in the same land with ourselves; any that disincline us from all dealings with foreigners, and tend to confine to countrymen exclusively the common offices of neighbourhood and good fellowship,—for such I am no advocate, and for such, I trust, this Society will never need an apology.

WITH regard to the deeper and more criminal charge, that national societies foment the spirit of party and feed the flames of faction, this again resolves itself, at worst, into an objection against all connection and association in life whatever. At any rate, the observation has never been verified by experience. On the contrary, history demonstrates, that in all the great empires where parties have been trained and employed, they have been collected and banded not according to country and province, but according to personal congruities and coincidence of interest, resulting from other causes than

than what form the ground of the objection I am now combating. Countrymen and even blood relations are found indiscriminately on either side; connected or opposed by hopes and passions, which neither the ties of kindred nor of country were sufficient to controul.

INSTITUTIONS of this kind are in their very nature repugnant to treasons and conspiracies. These mysteries of darkness dare not venture abroad, but seek the concealment of the chamber and the solitude of the night. Such institutions are not even adapted to serve political purposes. No national Society, however masterly its regulations, and however able its conductors, could subsist long as a combination to force the favours of government, and to monopolize the offices it has to bestow. Though they obtained the prize, they would quarrel about the appropriation of it, and the discordant competitors would sooner see the vacancies supplied by strangers, than by rivals in their own association.

If ever national Societies step forward into public view, and challenge the notice of the world, it can only be to pay the tribute of admiration and of gratitude to the eminently good, or to brand the incorrigible with merited infamy. To the former they will never be an object of distrust, and to the latter may they prove a perpetual source of anxiety and apprehension.

Be such the vindication of national Societies; and to the native of every country be such the arguments for adhering to his own.

II. I now proceed to enumerate the purposes to which our institution may be rendered subservient in the present state of the community: taking the liberty to suggest some new hints for your future consideration.

1st. THE fundamental principle upon which this Society was established, was, to assist and support suffering countrymen in indigence, in sickness, or under the pressures of sudden and severe calamity.

With this design, and greatly to their honour, the natives of Scotland, resident in Halifax, formed themselves into an association in the year 1768. With the hearts of patriots they founded a common stock out of the savings of prosperity, and in the spirit of Christians made a common cause of the misfortunes to which all were liable. The settlement had not then attained that stability and permanence which it this day enjoys.

joys. The municipal charity of the town was less perfect in its scheme, and its funds were less adequate to their object, than now. The first contributions were therefore religiously appropriated to such distressed inhabitants as had emigrated from Scotland; and as these chiefly consisted of the aged, the infirm and the destitute, they became settled pensioners, and were voted a regular quarterly allowance. Kept in a low state by this continual expenditure, the occasional demands for the extraordinary bounty of the Society soon exceeded the compass of the funds upon which they were made. But grievous visitations and scenes of complicated suffering frequently presenting themselves, these gradually concurred with the progressive advancement of public affairs to extend the views of the Society, and to induce them to reserve their aid for the greater distresses of life. This has for sometime past been the leading principle of your appropriations, and it may be worth while to enquire whether you ought not, in prudence, to adhere to it in time to come.

To enter more particularly into this consideration, it may be observed, that as the municipal allowance of the poor, though small, is yet stated and duly advanced; as it knows no distinction of country, but is impartially extended to all with due attention only to the age, the sex and condition of the object; it appears equally unadvisable to take the unfortunate of our country from the weekly provision of a legal settlement, or to interpose in their behalf, on common occasions, as a national Society, after having contributed to their support in our private capacity as citizens of Halifax. The idea is pregnant with distinctions of the most pernicious tendency, which, whenever they find their way into a community, it requires one age of wrangling to detect, and another of concession and forbearance to extinguish.

It must also be remembered that in a fluctuating Society, a national charity must ever be unequal to the double charge of constant pensions, and of effectual interposition on singular emergencies. Thus scattered, its efforts must be languid, desultory and fruitless. The fiery embers neither glow nor give heat unless collected to a common centre; disperse them, their fervour is lost, and they perish in darkness.

MAY not these considerations suggest the propriety of severing to appropriate your fund, in a particular manner, to cases of great and unexpected calamity, against which prudence cannot guard, and for which neither the police of the town, nor private liberality can make an adequate provision?

This

This description comprehends the grievous sum of accidents to which mortality is exposed; the undistinguishing devastations of fire; the fury of the whelming wave; the sudden death of the heads of families, with the first miseries of the widow and the orphan; deep distress of various sorts, arising from contingencies not easily to be enumerated; in a word, all that softens the heart of flesh within us, and forces the sympathy of kindred natures.

At the same time it is not to be doubted but that the exigencies of your own members will command (and it is fit they should) your first attention. It may likewise be believed, that to the aged and the desolate of your country you will not always be able to refuse an occasional assistance. To your credit, your books have uniformly exhibited pensioners of this description; nor is it intended, by any thing now offered, to discountenance the humane and generous spirit. To your candour and wisdom it is only submitted, whether it might not be proper to dispense such aids with as frugal a hand as possible, that you may have it in your power to meet deeper distress and stronger calls for compassion, with that liberality which you are known to possess, and to instances of which he who now addresses you can, during the period of his ministry, abundantly testify.

2dly. This Society has long been, and may still be, eminently useful, in two of the most trying periods of our condition; in the hour of sickness and in the article of death.

In the fluctuations and uncertainties of an infant settlement and a sea-port town, the anguish of disease and the visitations of mortality, come attended with circumstances of peculiar aggravation. Here multitudes are met, from the various countries of Europe and America, without previous habitudes of intimacy or connection. Their residence is precarious, their union imperfect. They live in a moving scene, and do not continue long in one stay. In such circumstances solid attachment and real friendship must be extremely rare. But they are equally needful in every region of the globe. Sickness and decay follow us to the ends of the earth, and wherever they overtake us, sympathy and compassion are inestimable.

LITTLE do they know the lot of the emigrant, who, amidst native scenes, contemplate it through the medium of their own sufferings, real or imaginary. While at the distance of a wide extended ocean, under the incumbrance, it may be, of a family, and the embarrassments of debt, the parent.

rent, 'midst the struggles of his calling, exults only in the idea that one of his race is exempted from the condition to which the rest are doomed, and by his virtues and reputation reflects honour on the name, and on a growing fortune, — This stranger, in a strange land, more to be pitied than all his generation, is, perhaps, stretched on the bed of languishing, and left to shiver and to burn, through all the varieties of the ague's cold and the fever's heat, destitute of the ministrations for which kindred were given us. In his distress, even the humane do not feel themselves so much interested in his fortune as to step forward in his behalf, under the double hazard of delivering their names to the malice of slander by assuming the office of conducting his business, and of incurring the still more dangerous consequence of becoming responsible for his property to his creditors and heirs. In this situation money is but of small avail. It cannot purchase a heart, and the attentions which it buys are altogether of an inferior and coarser kind. The persons who nurse the sick for wages cannot approach their bed with that tenderness of sympathy and that confidence of affection which the nearer relations of life inspire. It is not their office to watch and to prevent the rising wishes of the soul; to wipe the cold sweat from the brow; to clasp the trembling hand, and hold the aching head; to mark and to feel the rollings of the eye; to receive the secret bitterness of the heart, in which a stranger cannot intermeddle; and to mingle with the balm of friendship and of piety the inestimable cup of Christian consolation. This is not colouring; it is not half the truth. Could I lead you through the different habitations of the emigrant and the adventurer, from the vertical sun of India to the polar frosts of Labradore, and enumerate, as I turned from every sick man's bed, the symptoms of his disease and the attendance he enjoyed, I should soon convince you how much is suffered by that description of men in this season of exigence.

THE heart-felt sympathies of tender union are incommunicable; and even this institution, with all its nationality, can supply them but in part. But what can be supplied, is done most effectually. In the land of strangers it brings to the bed of the distressed and the friendless the countenance of a countryman, a voice and an accent which is known. I have witnessed with joy, and I record with gladness, your unwearied care in procuring a succession of attendants, and your meritorious condescension in performing the humble offices that a sick bed requires. Too much praise cannot be bestowed on this part of your conduct, and it has originated, I believe, with this institution. The beneficial effects of it have
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been frequently experienced, and are registered in a book where they will never be forgotten. In the name of that God whom we are assembled to adore, I bid you proceed in these labours of love; I bid you proceed and prosper. If you need encouragement, listen to the Scriptures and learn your reward; "Be not weary in well doing, for in due season you shall reap if you faint not." Persevere in the pious office. Let not ingratitude itself restrain you; it did not restrain your Lord. Remember that here below mercy is twice blessed, once to the object of mercy, and again to the merciful; and that hereafter it will prove your robe and your diadem in the kingdom of your Father.

In the article of death the assistance of this Society has not been wanting.

Your anxious attention, and comprehensive charity, not only relieve the wants of poverty, and alleviate the agonies of pain, they also sustain the last moments of expiration, and soothe the departing spirit with the consolatory assurance that its dust will be treated with respect and receive the honours of Christian burial.

ONE of the first, and not the least memorable, of the laws which the drum and the provost-marshal proclaimed among the mixed multitude on the beach of Chebucto, was, that on the death of a settler the justices of the peace were empowered to nominate twelve persons of the quarter to which he belonged, to accompany the funeral and deposit the corpse in the grave; and that while the Royal allowance of provisions lasted, the name of every person who refused to obey this summons should be erased from the mess-books. This penalty seems to have been insufficient to procure the attendance required, and a few months after the magistrates received orders to punish the inhuman refusal with commitment.

THIS is a gloomy view of the state of things in a new establishment; but it is a just one. Extraordinary laws are dictated by extraordinary necessity; and in the present instance it may be conceived that the indifference about the diseased, the dying and the dead, which pervaded the encampment of three thousand people, cast, without any connecting tie, on the sand of a foreign shore and the skirt of an unknown forest, must have been extreme.

HAPPILY this spirit has long ceased; and from the present appearance of our funerals no person would suppose that an e-
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dist of this nature had ever been necessary in Halifax. Indeed the reverse is now to be lamented. The burial of the dead is become rather too expensive ; and I call on you, and on every national Society in the province, to discountenance and correct the extravagance. Retrench, if you cannot abolish, the idle parade and ostentatious expence, so frivolous and puerile at all times, but so peculiarly unseasonable at a funeral. It is of no avail to the dead, and materially injurious to the living. A decent, an affectionate respect, may be shewn to the memory and remains of the nearest and dearest relative without it. It forms no part of real mourning, and is indisputably calculated rather to flatter the vanity of the survivors than to do honour to the deceased.

In the spirit of rational and virtuous reform, might it not be proper and consistent, nay more, my countrymen, is it not absolutely incumbent on you as a national Society, to adhere scrupulously and inflexibly, in this article, to the simple ceremonial of your native land? That weakness of character which receives a new direction from every impulse of fashion is unworthy of a national Society. Be not then swayed by a slavish imitation—nor employ on the most solemn occasion that expensive pageantry, which, however venerable it may appear in the country where it has been consecrated by immemorial usage, is out of character here, as well as a dead loss to your fund of charity. Have the courage to make the reform proposed as a national association, and as individuals have the consistency to adhere to it inviolably in your families, however easy your circumstances may be. In private life there is no one who does not see, and feel, and deplore this tyrannical custom ; who does not heartily wish it abolished ; and who would not be sincerely glad to find a precedent to justify the abolition. But few, in comparison, possess that fortitude of mind which is necessary towards submitting their reasons for being singular to public observation and private scandal ; and least of all on a subject so delicate as that of respect to the dead, where the smallest saving is ever imputable to a sordid motive. On this account it is so much the more necessary to be undertaken by a public association. The reform is worthy of you ; may you merit the thanks of posterity for effecting it!

3dly. A third laudable purpose to which your institution may be rendered subservient, is, to grant, under your seal and the signature of your President, certificates and recommendations to the deserving of your number, whose removal to other lands, in quest of employment and subsistence, various causes may compel.

THIS,

THIS, in every point of view, is an object of equal importance with the preceding, and I therefore crave your most serious attention in its behalf. Indeed protection and patronage take place of alms, in proportion as a friend is of more value than a little money.

UNDER the spreading population of the new world as well as of the old, the difficulty will every day increase of procuring confidence and employment, without sufficient documents of adequate talents and a blameless life. In the infancy of the colonies, the scarcity of men made it necessary to abate much of that jealous enquiry into the history and merits of settlers and servants which is customary in countries that have been longer established. The presence of emigrants was so consolatory, and their assistance so needful, that they were kindly received and courteously entertained by every government. But this period is nearly past. A rapid population begins to produce a keen competition for the various appointments of life; and, every thing else equal, a smaller scale of subordination and a simpler state of manners is likely soon to make personal merit of more consequence here, than we find it in parts of the globe more highly improved.

In the present condition of the town and colony, it may justly be apprehended that application for certificates will not be wanting. Where so many hazardous experiments are made on fortune and happiness, as every day discloses, failures are unavoidable; and after exhausting the resources which the place affords, the scene must be shifted, and a new theatre tried. The conviction of the importance of obtaining creditable recommendations, in exigencies of this kind, may do much good. It may operate on our countrymen as a powerful incitement to that temperance and industry for which they have been remarked;—that in every reverse they may still enjoy, under your institution, the invaluable blessing of a good character; and the assurance of carrying a respectable introduction among strangers, if it shall be necessary for them to relinquish their establishment in this Province, and their friends in this Society.

THE fitness and propriety, the importance and utility of your institution, must have appeared in a stronger light from this enumeration of its ends, than from the formal vindication of its foundation and principle at an earlier period of the discourse.

HOWEVER inexpedient and unnecessary such Societies may be elsewhere, here, at least, they are both commendable and
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of life. As yet our charitable establishments are few in number; and common pity has so many calls that it is in the utmost danger of waxing cold. The heart needs to be touched and the hand to be opened by some powerful principle of equal and uninterrupted operation. Such a principle is national attachment; a principle that has here done much good, which without it would not have been done, and relieved much distress, which without it would not have been relieved.

WHEN, at some future period, this portion of America shall assume a more settled form; when emigration, from Europe, in its present extent, shall cease; when nationality shall be blended and lost; when municipal endowments shall be numerous and rich, and when this institution shall be no longer necessary; then let the few administering curators who find no countrymen to claim their aid, assign our fund to the stock of general charity, and place our archives in the most conspicuous shelf of the provincial library, to perpetuate among our descendants the remembrance of their obligations to Britain, and to serve as an admonition to them never to suffer the stranger to pine unpitied, to sicken without attendants and medicines, or to die without the decencies of burial. Meanwhile, we, of the present generation, who drew our breath in the other hemisphere, who there received the rudiments of our education, and there formed the *first* friendships of life, may hope to be forgiven, if entertaining no aversion to foreigners and refusing them no act of kindness or humanity, we, at the same time, cherish a tender and grateful regard for the land of our nativity, and express it in the glowing language of the text "If I forget thee O Jerusalem let my right hand forget her cunning. If I do not remember thee let my tongue cleave to the roof of my mouth." AMEN.

