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ART. VII. — 1. *Manners and Customs of the Ancient Egyptians.* By SIR J. GARDNER WILKINSON. In two volumes. London: John Murray.

2. *Charicles: Illustrations of the Private Life of the Ancient Greeks.* From the German of PROF. BECKER. Excursus IX.

3. *Gallus: Roman Scenes of the Time of Augustus.* By PROF. BECKER. Excursus XII.

4. BRAND'S *Popular Antiquities.*

5. *Annual Report of the Trustees of the Cemetery of Mount Auburn, for the Year* 1860.

MAN, who is created from the dust, demands as a right two things from his mother earth; food while he lives, and six feet of ground after he dies. The first he can obtain by his own efforts; the second, he of necessity must claim from his friends. The earth, his progenitor, has too her privileges. It seems but just, that, having furnished the materials for his creation and continued support, she should receive his remains as a legacy for her future offspring. When that mysterious principle, which we call vital, and which endows him with sensation and voluntary motion, is extinguished in death, the universal laws of chemical transmutation, long held in abeyance and coerced to serve the purposes of his living functions, resume their sway, and speedily reduce the wonderful organism of his human frame to its primitive elements, there to play anew their part in the great cycle of the inorganic and organic worlds. Modern science demonstrates that the old doctrine of metempsychosis contained a germ of truth, though of truth misapplied. Our bodies, though not our minds, may and do become the bodies of other animals, or are incorporated in the cellular structure of the oak, the potato, or the flower, and even enter into the composition of the crystal and the rock. Flesh and bone fall by degenerative metamorphosis, through the proximate principles of albumen, fibrine, and water, to the humble scale of carbon, hydrogen, and nitrogen, — to acids, bases, and inorganic salts. Oxygen, the vitalizing principle, plays also the part of the destroyer,

and levels the proud structure of the man to the primitive dust.

There is a sort of retributive justice in this, which we hasten to imitate with the inferior animals, and with plants. The bones of the domestic creatures that we have slaughtered for food, we spread upon our fields to produce pasturage for others. The decaying stubble and the uprooted sea-weed become the pabulum of future crops. The sordid spirit does not stop here. The curate's cow grazes in the village church-yard and feeds his children from his parishioners' remains. The bones which strewed Waterloo are ground to powder, and, under the guise of phosphates, form the annual dressing of English meadows. The British soldier in the Crimea may have dined off his heroic father's bones.

These marvellous changes, conducted sparsely and singly in the great laboratory of nature, are harmless and inoffensive. But when death strikes men in masses, as in pestilence and in battle, the case is different. What to do with the dead is ever one of the most troublesome problems in severe epidemics. The panic and the numerical weakness of society increase in the same ratio with the accumulating remains; and the latter augment and perpetuate the disease which overwhelmed them. There is no truce so soon granted, and so sacred, between hostile armies, as that established to "bury the dead." Self-preservation enforces what neither mercy nor religion might otherwise secure.

Were we in every sense merely organic existences, — animals in whom feeling and love did not exist, — we might leave to nature, that created us, the disposal of our remains, and lie and decay wherever we fell and died. Society and humanity have higher claims. The one is obliged to remove us from its midst, for the safety of the community. The other attaches a certain sacredness even to the inanimate forms of the souls it has known, frequented, and loved, and would continue the cares of friendship to our interment and the choice of a grave.

In all times, and among all nations, it has been esteemed a sacred duty to bury the dead. David praises the men of Jabez-Gilead, who rescued the bones of their king from the

enemy. Jeremiah threatens it as the greatest of punishments that the wicked should be deprived of burial. Herodotus tells us that, in Egypt, the city nearest which any dead body should be discovered uncared for was obliged to embalm it, and place it in some consecrated spot. The Chinese will sell himself to hard labor for years to obtain means to bury his parents. By a law of Athens, the discoverer of a corpse was obliged to see it interred, and he who refused to do so was deemed impious. The Roman was enjoined to cast three handfuls of earth upon the body of the stranger whom he found in his path. In Greece and Rome, a powerful incentive to care for the dead was founded in the religious belief that the unburied were obliged to wander a hundred years before entering the other world. Even Nero, driven from his throne, and having taken refuge in the villa of a freedman, one of his dependants, though contemplating suicide, employed his last wretched moments in digging a shallow grave with his hands, lest he should be denied the honors of burial. The *exequiæ*, or funeral obsequies, of those lost at sea, or whose bodies were not recovered, were religiously performed by their friends. Tombs, called *cenotaphs*, were prepared for them, in the hope that the wandering *manes*, finding an empty sepulchre ready, might take up their abode in it, and thus abridge their period of suffering. *Asini sepultura*, or, as we say, the burial of a dog, was the name applied to infamous interment. Notorious criminals, spendthrifts, those struck by lightning, as being cut down by the wrath of the gods, and suicides, were denied burial rites. *Justa* and *debita* among the Romans, and *δίκαια* among the Greeks, were terms in use to express the obligation of burial. The Turks desire immediate interment, on the day even of death, to shorten their passage to Paradise. The North American Indians, too, believed that the spirits of the unburied dead wandered restlessly until they found a grave. The denial of Christian burial forms one of the terrors of excommunication among Roman Catholics, and even in the Church of England the unbaptized and suicides are refused the funeral service at their interment. The fear of losing a grave haunts the poor who are driven to charitable institutions, and the malefactor in his cell. We should expect, therefore, to

find the religious observances and funeral rites of different countries considered equally important, though widely various.

It was a beautiful though not a universal custom among the Romans for the nearest relatives to kiss their expiring friend, thereby receiving his dying breath. The same person closed the eyes of the departed, and all present called him loudly by name, to restore him to consciousness should he be only in a trance. With a similar object, the body was washed in hot water, and then the undertaker was sent for.

The Greeks washed and anointed the body, often crowned it with a chaplet of flowers, and had solemn music performed in the death-chamber. An obolus and a cake made of flour and honey were placed in the mouth of the corpse; the one to pay his fare to Charon, the other to appease Cerberus. Among the Romans also, a coin was sometimes put in the hand of the dead. In both Athens and Rome the body, clad in a white shroud or in its dress of honor, lay in state in the hall of the mansion, that the friends might pay their last respects. A vase of lustral water stood by to purify the hands of those who touched it, and the remains were never left alone until the funeral. In like manner, in Wales it is deemed disgraceful to leave the corpse alone for an instant. Two other customs prevail there; — one is to lock up all the cats; the other, to turn the mirrors to the wall. The former is readily explained; the latter not so easily.

In Rome a branch of pine or cypress suspended at the door gave notice of a death, as in some modern cities it is habitual to muffle the knockers and bells in crape for a similar purpose. In Queen Elizabeth's time the "passing-bell" was tolled when any one was dying. This touching custom, whereby all were invited to pray for the parting soul, has fallen into disuse.

> "When thou dost hear a toll or knell,
> Then think upon THY *Passing Bell.*"

It is customary at this day, in some parts of Northumberland, to set a pewter plate containing a little *salt* upon the corpse. A candle too is sometimes placed upon the body. Salt is the emblem of eternity and immortality, as preserving things from decay. The candle was an Egyptian hieroglyphic for *life*. Candles are still used at wakes. Flowers and sprigs

of yew and rosemary laid on the body, or carried at the funeral, are likewise types of life and immortality, and were used in Virgil's time: —

> "Heu, miserande puer! si qua fata aspera rumpas,
> Tu Marcellus eris. Manibus date lilia plenis;
> Purpureos spargam flores, animamque nepotis
> His saltem accumulem donis, et fungar inani
> Munere."

Among the Hindoos the body is decked with flowers. The Greeks used the amaranth and polyanthus to hang over tombs. The French employ garlands of *Immortelles*. Flowers were deemed peculiarly appropriate for virgins and children by the early Christians. The yew is planted in the English, the cypress in the Turkish burying-ground. The yew was thought best adapted to graveyards, both as an evergreen and on account of the poisonous nature of its leaves, which repelled straying cattle. The ancient Egyptians used linen or cotton, but seldom woollen, — which was prohibited to the priests' funerals, — in preparing the dead; an old English law, on the other hand, requires shrouds to be made wholly of wool, to protect the woollen manufactures. In China white is the mourning color. In Greece, Rome, and among modern nations, black was and is universal. In the latter centuries of Rome the mourning for women was changed to white, since their common dress had become of such gay colors that white was as unusual in daily life as black.

The deceased Roman lay in state in his *atrium*, with the feet toward the door. Sir Thomas Browne gives various philosophical reasons why the custom of carrying the corpse to the grave feet foremost is most proper. It is well explained in the following epigram: —

> "Nature, which headlong into life did throng us,
> With our feet forward to our grave doth bring us:
> What is less ours than this our borrow'd breath?
> We stumble into life, we go to death."

A pretty habit prevailed among the ancients of burying children just at dawn. Thus the early twilight and the opening of day were symbolical of the morning of life so prematurely closed. The last farewell at the grave is familiar still in mod-

ern use. "Ave anima candida; terra tibi levis sit; molliter cubent ossa."

Two methods of disposing of the dead, with a view to the destruction of their remains, and one for preserving them, were in common use at various periods of history. The former were inhumation and cremation; the latter was embalming. The first was undoubtedly the oldest, and has always been the most prevalent, as it is now. It was the common habit of the Jews and Persians. Yet cremation is also very ancient. Saul was burnt, and his bones afterward buried. Asa was burnt in the bed which he made for himself, filled with sweet odors and various kinds of spices. The Hindoos used cremation in very remote times; but the practice did not exist either in Persia or Egypt. The people of the latter country, holding it unlawful to expose the bodies of the dead to fire or to animals, and fearing that they might become the prey of worms, embalmed them. Universal mourning throughout Egypt was observed for seventy-two days after a royal death. That for private individuals was briefer, and was conducted by the relatives going about the city, flinging dust upon their heads and beating their naked breasts.

A singular custom obtained among the Egyptians of holding a public judgment of the deceased, previous to interment. A day was fixed by the relatives for this purpose, and forty-two judges were assembled, who took their seats on a semicircular bench, beside the sacred lake. Before the coffin was allowed to be conveyed to the other bank, any one who chose was permitted to accuse the dead. If these accusations were sustained by the judges, the rites of sepulture were withheld. If none were made, or if the accuser appeared to be a calumniator, the relations of the defunct, laying aside their mourning, extolled his virtues; dwelling on his good education, his justice, piety, temperance, and continence. The surrounding multitude joined in the eulogy. Unpaid debts delayed interment. Meanwhile, the bodies of those prohibited burial remained in their private dwellings. Among the Greeks, on the other hand, Solon forbade any reflections on the character of the departed; and Demosthenes insists that no provocation from the survivors of the family should induce one to speak

ill of the dead. The Egyptian practice seems to us both wise and just. Were it followed now, many would be deterred from frauds, which they hope to gloss over by munificent bequests, or fulsome clerical panegyrics. *Nil de mortuis nisi bonum*, though originating in a tender respect for death, is among the most mischievous of maxims.

The Egyptian sepulchre was a place of family interment. Its ample size, and numerous lateral or perpendicular excavations, afforded room for the deposit of many generations. A special place of burial could not be obtained by the poorer classes. Their bodies were placed, uncoffined, in layers, in deep pits, or along the sides of the passages branching off from them.

Although the Hindoos generally burn their dead, yet men of the religious orders are buried, in a sitting posture. The body, bathed and perfumed, is immediately carried to the pyre. The latter is commonly not more than four or five feet high, strewn with flowers, and sprinkled with scented oils. Tombs are seldom erected, except to men who have fallen in battle, or to widows burnt with their husbands. Elphinstone remarks that the Suttees, or wife-burnings, are voluntary, and not coerced. Monthly obsequies are performed to the manes.

The funeral customs vary in different parts of China. In Fokien, the body is coffined soon after death, a fan is placed in the hand, a piece of silver in the mouth, and a hole is sometimes made in the roof, for the spirit to effect its exit. The coffin, made with tight joints, varnished, and partially filled with lime, is sometimes kept in the house of the deceased for years; and incense is burned before it morning and evening. It is generally so kept from poverty, until the family are able to buy a tomb. There are no graveyards in the cities, or about the temples, but tombs are usually placed on hill-sides. Lucky spots are chosen by geomancers. Paper images of clothes, horses, and so forth are cast into the grave, and a sacrifice of cooked provisions is offered on the day of the funeral. In the month of April, the whole population visit and worship at the tombs of their ancestors. Burial clubs exist in all the larger cities; but the poor are generally buried *en masse* within enclosed buildings.

In ancient Greece, as an early interment was supposed to be pleasing to the dead, the body was rarely kept beyond the third day. In the earliest times, inhumation was practised by the Greeks; but ever afterward, the custom of cremation prevailed among them. Homer speaks only of burning. The body was borne forth on a bier, or, if the deceased had been a soldier, on a large shield, to the funeral pyre. Three threnodies, or funeral dirges, were sung. The ashes were collected by the nearest relative, and deposited in an urn, which, in its turn, was sometimes placed in a chest or sarcophagus, and this buried in the earth. The solemnities concluded with an oration or eulogy, games, repasts, sacrifices, and libations. On the second, ninth, and thirtieth days after the funeral, offerings in honor of the dead were made. The birthday of the deceased and the anniversary of his death were also observed.

The custom of burying is said to have been older than that of burning, at Rome; and there were certain patrician families — as the *gens Cornelia* — which adhered to it down to a late period, Sylla being the first of that noble line who caused himself to be consumed by fire. But in reality inhumation always took place, even in the case of burning the body; for then, instead of the grave, the funeral-vault was substituted, in which was placed the cinerary urn. It is not certain at what time of the day the funeral took place. Age made a difference. Children were buried, but never burned. Their funerals were conducted without much ceremony, and generally by night. We might expect that with the increasing wealth and luxury of Rome the pomp of burials would proportionately increase; and they did, in fact, reach a splendor which would put to the blush the most accomplished modern undertaker. It was natural that all this expense should not be thrown away at night on the deserted streets. We may accordingly conclude, from a line of Horace, and from other authorities, that the funeral procession passed through the public thoroughfares of the city at the most busy period of the day.

The *libitinarius*, or undertaker, having, with the assistance of his slaves, prepared the corpse, it was borne on a bier, by the nearest relatives, or by the slaves made free by the will, to

the public *forum*. A herald used to invite the people to be present at any grand burial. The order of the funeral procession, as regulated by Roman fashion, was as follows. First came the *tibicines*, flute-players or pipers, sometimes with the more noisy accompaniment of horns and trumpets. Then followed the *præficæ*, or professional female mourners, furnished by the undertaker. It was their business to sing *næniæ*, or wailing panegyrics of the deceased. The Irish have something similar to them in the crooning of the corpse, and their venal woe is well imitated by modern mutes. Unlike any modern mortuary customs was the Roman one of placing next after the mourners *mimi*, who indulged in merry as well as sad allusions, and the chief of whom imitated the person of the defunct. Then followed the *imagines majorum*, men resembling in size and figure the ancestors of the deceased, wearing waxen masks, dressed appropriately to the times and manners of his predecessors, and bearing the *insignia* proper to each branch of the family. After the procession of its forefathers came the corpse itself, exposed upon a *lectica*, or bier, lying upon a purple or embroidered coverlet, and borne upon the shoulders of the relatives or slaves among the rich, but of professional bearers among the poorer classes. The heirs and relations, with the *manumissi*, wearing their hats in token of their newly acquired freedom, closed the procession. The whole convoy was muffled in black. Arrived at the *forum*, the bier was deposited in front of the *rostra*, and one of the relations mounted the tribune and pronounced the *laudatio*, or eulogy of the deceased. The speaker went over all the ancestors, also, whose *imagines* were present, and recounted their individual deeds and merits. This honor was very rarely paid to women. After the funeral oration was concluded, the procession marched in the same order to the place of interment, or more commonly to the pyre.

The pile on which the corpse was laid varied in height and decoration according to the circumstances of the defunct. It probably consisted of large logs, piled so as to leave a hollow beneath, which was filled with lighter combustibles, as rushes and pitch. Ointments, garlands, and perfumery were thrown upon and around the corpse. A loud lament was then set up

by the *præficæ*, in the course of which the nearest relative applied the torch, with averted face.

> "Pars ingenti subiere feretro,
> Triste ministerium, et subjectam more parentum
> *Aversi tenuere facem.*"
>
> Æneid, VI. 222 et seq.

After the pile was burned to the ground, the glowing ashes were quenched. The manes of the defunct were invoked; then, with washed hands, the bones were gathered into the mourning robe. These were next sprinkled with wine, and again with milk, and then dried on a linen cloth. Perfumes were mingled with the ashes. The remains were now placed in the cinerary urn, made of clay, stone, metal, or glass, and this was consigned to the tomb. The farewell was bid to the deceased, and the assembly, purified by sprinkling with consecrated water, dispersed. Tibullus well describes how he wishes to be buried: —

> "Præfatæ ante meos manes, animamque precatæ,
> Perfusæque pias ante liquore manus,
> Pars quæ sola mei superabit corporis, ossa
> Incinctæ nigra candida veste legant;
> Et primum annoso spargant collecta Lyæo,
> Mox etiam niveo fundere lacte parent;
> Post hæc carbaseis humorem tollere velis,
> Atque in marmorea ponere sicca domo."
>
> TIBULLUS, Lib. Tertius, Elegia, II. 15 et seq.

The ancient Scythians placed the dead body upon a carriage, and carried it about to the different acquaintances of the deceased, who prepared an entertainment for those who accompanied the corpse, placing before the body the same as before the rest. After having been carried about, probably embalmed, for forty days, the remains were interred. Some, too, suspended the dead from trees, and left them in that state to putrefy. "Of what consequence is it," says Plutarch, "whether one rots in the earth or *upon* it?"

Both inhumation and cremation were Druidical and ancient British fashions. Barrows were the oldest tombs. The *kistvaen*, or coffin, composed of rough stones set edgeways, was another receptacle of the dead used in Britain. The Romans

in England buried their warriors near the military roads. Cremation and urn-burial were perhaps borrowed from them, though Woden enacted a law for burning the dead, which all the Scandinavian nations observed. The Danes distinguished three several epochs. The first was called the age of burning; the second, the age of tumuli, or hillocks; and the third dated from the introduction of Christianity, which put an end to the former customs.

The Turk who bears a dead body forty paces on its way to the grave procures the expiation of a great sin. The remains are placed in a shallow grave, and covered with thin boards. The cemeteries are very extensive, and, a cypress being planted by each grave, they are quite thickly wooded. A turban carved on the tombstone marks the last resting-place of Mahomet's follower. All but those of very high rank are buried outside of the city.

In Mexico, at the highest period of the Aztec civilization, the corpse was dressed in the peculiar habiliments of his tutelar deity. It was strewed with pieces of paper, which operated as charms against the dangers of the dark road which the deceased was to travel. A throng of slaves, if he were rich, was sacrificed at his obsequies. His body was burned, and the ashes, collected in a vase, were preserved in one of the apartments of his house. Sometimes the body was buried entire, with valuable treasures.

The North American Indians, at one period, buried their dead in a sitting posture, with the face to the east. Afterward they exposed the body on a bark scaffolding. The skeletons of the family were then collected, and kept in a hut, and finally placed together in tumuli or barrows. The bow and arrows, the pipe and food, were deposited with the remains, and a fire was built for the dead to cook his meals. A poetical custom prevailed among the Iroquois of freeing a captive bird over the grave, on the evening of burial, to bear away the soul of the departed to the spirit-land.

The North of England, Wales, and Ireland still preserve in remote hamlets, at the burial of the dead, many old customs of questionable descent. Among the most common is "waking," or watching with the dead, called *Lake-Wake*, from its

Anglo-Saxon derivation. At night, all the friends and neighbors of the deceased meet in a barn or out-building, where the corpse is laid out with the face exposed, and surrounded by as many candles as can be begged or borrowed. Pipes, tobacco, and spirits are dealt out to the company. Miss Edgeworth says, in "Castle Rackrent": —

"After a fit of universal sorrow, and the comfort of a universal dram, the scandal of the neighborhood, as in higher circles, occupies the company. The young lads and lasses romp with one another; and when the fathers and mothers are at last overcome with sleep and whiskey (*vino et somno*), the youth become more enterprising, and are frequently successful. It is said that more matches are made at wakes than at weddings."

The Gaelic and Celtic habits of noisy lamentation for the departed — the singing his praises in the Coranach of the Highlands, and the crooning and death-howl of the Irish — resemble the practices at the graves of the Eastern and ancient nations. That most expressive word, *ululation*, was used to signify the same rite among the ancients.

In Rome, children were buried by torchlight. In Southern Italy the services of the burial-clubs are still conducted masked, and with torches.

Similar to the services performed on the second, ninth, and thirtieth days after death, among the Greeks, and to the monthly obsequies of the Hindoos, is the Saxon ceremony of *Minnyng Days*, or Month's Mind, still extant in Lancashire. A monthly service, dirge, and subsequent feast are there held in memory of the dead. Burial feasts called *Arvals* are yet kept up in the North of England. The bread distributed on these occasions is called Arvil-bread. This is borrowed from the Romans, and corresponds to the *cœna feralis* of Juvenal. The prayers and tears of the poor at funerals are also bought with *doles*. In North Wales pence and half-pence, little loaves of bread, and cheese are distributed over the corpse. The payment of *mortuaries* was also an old Saxon observance. A horse or cow was led before the body at the funeral, and considered as a gift left by the deceased, by way of recompense for all failures in the payment of tithes, and was called a corse-present.

The most singular custom of all prevailed in Shropshire, in the employment of *Sin-eaters*, or poor people, who were hired to take upon themselves the sins of the deceased. An old man sat down before the house of death; there were given him a groat, which he put in his pocket, a crust of bread, which he ate, and a bowl of ale, which he drank off at a draught. He then pronounced the ease and rest of the soul departed, for which he would pawn his *own* soul.

In some parts of Wales bachelors were as hardly treated after death as they were among the ancients during life; for, while the grave of a young virgin was strewed with roses, the last resting-place of an old bachelor or maid was covered with rue, thistles, and nettles.

Most nations bury something with the dead, either with the fancy that he will need it in the other world, or as a tribute of respect. The philosophical Egyptians inclosed a roll of papyrus in the folds of the mummy-cloth, together with amulets and images of the divinities. The Greeks and Romans deposited in their tombs coins, ornaments, bottles of perfume called lachrymatories, and *lucernæ*, or sepulchral lamps. Arms, horses, domestic utensils, and even large amounts of money and jewelry, are exhumed from funeral barrows in various countries.

Though the Egyptians sometimes placed the mummy-case upright against the wall, and various nations buried in the sitting posture under special circumstances, yet the custom has been almost universal, where inhumation was practised, of placing the corpse in a recumbent posture, as being that in which man takes his natural rest, and in which he dies. Burying with the face downward was considered a mark of disgrace. The Turk places the head toward Mecca, wherever he makes his grave. An Athenian law obliged the Greeks to place the body to the west, with the face looking toward the east; and this custom has been followed by Christians generally, as implying that they looked toward the resurrection, typified by the rising of the sun in the east. In the Eastern and oldest nations, as well as among the Greeks, Romans, and Turks, the sepulchre was placed outside the city. The law of the Twelve Tables forbade the burning or the burial of the

dead within the limits of Rome. To this custom Sparta was an exception. Lycurgus, ambitious of removing the prejudice that the touch of a dead body conveyed pollution, not only introduced the custom of burial within the city, but erected monuments near the temples, that the youth might be trained to view such objects without shuddering. At Athens, the common place for burial was near the road leading to the Peiræus, outside of the Itonian gate, which was hence styled the Burial Gate. The Romans prepared their sepulchres near the high-roads leading out of the city. The Street of the Tombs at Pompeii is thus situated. The Via Appia, for miles beyond the walls, was lined with funeral monuments, many of them of great splendor, but varying from the simple *cippus* to the stately mausoleum. The stranger approaching Rome, after emerging from the hills upon the Campagna, and passing the gigantic arches of the Claudian Aqueduct, traversed a great city of the dead before arriving at the gates of the metropolis. The grandeur of the monuments, and the historical memories awakened by the epitaphs of the illustrious dead on either side, prepared him in some measure for the vastness of the city which lay beyond. Each family tomb, though, like that of the Scipios, whose ruins are still sufficiently preserved to be entered and explored, large enough to contain many generations of the family and its dependants, was yet distinct and private. There were no common burial-grounds, if we except those on the Esquiline, used for the lowest class of slaves. These were called *puticulæ*, and were deep pits, into which the bodies of the *vilia mancipia* were thrown to rot, with very few funeral observances. Not only did every respectable Roman have his family tomb, but the wealthier citizens established sepulchres, or *columbaria*, for their freedmen and favorite servants, near the grounds of their estates. As the life of the lower class and the poor much resembled in misery that led now by the *Lazzaroni* of Southern Italy, so were they alike in the degradation of their burial in ancient and modern times.

None but the wealthy can command the privilege, in the dense population of Naples, of being buried in the churches, or in private tombs. The Campo Santo is a well-enclosed spot, prettily laid out and planted, and filled with handsome family

tombs. It is charmingly situated, a few miles from the city, overlooking the bay, with Vesuvius in the distance. On a warm summer afternoon, with flowers blooming, trees in full leaf, birds singing, and the old monks, its keepers, basking in the sun, it would be hard to find a prettier place. Here are entombed the wealthy Neapolitans. But this is not for the common people, for the poor from the hospitals, the Lazzaroni, or even for those of the middle classes. At the opposite end of the cemetery are several large stone buildings, looking more like prisons than tombs. They enclose four court-yards; and each court-yard contains ninety or more trap-doors, let into as many holes in the pavement. In all, there are three hundred and sixty-six, or one for every day in the longest year. Each trap-door closes the mouth of a great vaulted pit, which, day after day, in regular succession, swallows up the city's dead for the twenty-four hours. That which is opened to-day was opened before, a year ago; and to-night it will be filled, and closed for a year to come. Here all are thrown in together promiscuously, men, women, and children. Uncoffined and unswathed, and often stripped of their covering by the gravesmen, whose perquisites these become, they lie stark and stiffened, heaped together at the bottom of the pit. Every day, at sunset, the dead are brought out; a service is read; the day's pit is opened; all are cast in; the mouth is closed; and they remain covered with quicklime for a year's space.

As Christianity, and with it the Romish Church, advanced, a peculiar sanctity began to be attached to consecrated ground. The original Campo Santo was formed with earth brought from Jerusalem, and enclosed to form the last resting-place of the privileged few. Next, the same idea of sanctity was extended to churches and churchyards as places of burial. Among the primitive Christians, burying in cities was not allowed for the first three centuries, nor in churches for many ages afterward. Gregory the Great first introduced the custom of burying distinguished individuals in and beneath churches, assigning as a reason, that their friends, seeing their tombs, might be induced to offer up prayers for them. The practice was brought to England by St. Cuthbert in 750; and about three hundred years later, the erection of vaults in chancels and under the

altar, as well as the enclosing of proper churchyards for burial, became common. The dead among the laity were buried with their faces to the altar, but the priests facing the congregation, as in life. A singular opinion prevailed that the north side of the churchyard was unholy ground, reserved for criminals, the unbaptized, and suicides. All graves properly dug were made due east and west; to be buried north and south was a mark of ignominy. In Wales, whose curious mortuary practices have been so frequently alluded to, it was a custom to dance in the churchyard at feasts and revels. This amusement took place on the north side of the churchyard, where it was the habit not to bury. It was long believed in Argyle, Scotland, that the last person buried watched round the churchyard until the next comer was interred. When, therefore, two funerals occurred together, a struggle was made by each party to reach the burial-place first, in order that the ghost of their deceased friend might escape the duties of porter at the churchyard gate.

Nothing can give us a better idea of the care bestowed in ancient times in the disposition of the dead, than the simple fact that some of the obituary monuments of an era before Moses may be seen at the present day, and that the history, manners, religion, and even the forgotten existence of mighty nations, have been wholly derived from their tombs. The Pyramids remain as solid as they stood thousands of years ago at the gateway of the desert; and the winged lions and sphinxes which guarded the portals of royal Assyrian sepulchres form now the prime objects of admiration in modern museums. The scholar of the nineteenth century reads from the funeral hieroglyphics and epitaphs of the Egyptians the story of their dynasties, lives, and deaths. These and the papyri found buried with the mummies are, with the exception of the information to be gleaned from the inscriptions in the temples, the sole sources of our knowledge of a great and civilized people. And they are enough. The religious views of the Egyptians explain their exceeding care in preparing resting-places for the dead. The tomb was thought to be man's everlasting habitation, and the house only his temporary lodging. If it be true that the original reason for embalming the

dead was, that the soul was believed not to quit the body until the body decayed, and might be detained in a state of consciousness while that change could be averted, we can understand the extraordinary pains which they bestowed in ornamenting their tombs, and rendering them stable and permanent. Cheops, or Rameses, securely lodged in the king's chamber of the great Pyramid, with his royal consort as safely housed in the room at its base, might bid defiance by his careful embalmment to the destructive hand of Time, and secure for himself an immortality equal to the duration of the massive structure itself.

The Roman, too, as well as the sovereigns of the Nile and of Babylon, left behind him sepulchral monuments which still endure, and which would be of inestimable value to the student, were it not for the fortunate discovery of Pompeii and Herculaneum. At the sixth milestone on the Appian Way stands a huge circular tomb, called the Casal Rotonde, so large, that there is a farm-house, with an olive grove of sixteen trees, on its summit. It is 336 feet in diameter, and was once the tomb of M. Valerius Corvinus, the orator and friend of Horace. Built of lava and travertine, bedded in cement, it has resisted the attacks of two thousand years, and is still from 80 to 100 feet high. Nearer to the city is a monument of marital piety, — the sepulchre which her husband caused to be raised to the memory of Cecilia Metella. It is a massive round tower, less in diameter than the one just mentioned, but large enough to have been used as a fortress in the predatory warfare of the Middle Age.

From the gate of St. Sebastian to the sixth milestone on the Appian Way, the modern drive is through a ruined necropolis. Great masses of brickwork in towers, arches, sectional walls, and façades, of every conceivable variety, with here and there a shattered column, a fluted cornice, the volutes of a capital, or the fragments of a statue or bas-relief, still remain, with their time-worn marbles and defaced sculpture, to mark the former magnificence of these august sepulchres. The baker's tomb, so called, is interesting as an emblem of the vanity of that rich craftsman who erected his last resting-place in the form of stone loaves and the implements of his trade.

Augustus built for himself a tomb of two hundred feet in diameter, and proportionately high; being raised on marble foundations, and covered to the summit with evergreen terraces. It was surmounted by a colossal bronze statue of the emperor. Its central arena now contains a squalid exhibition of rope-dancers, harlequins, and other artists of a third-rate modern circus. Hadrian, with the increasing folly of his age, made his tomb in the heart of the city, near the Tiber, and so enormous that it now constitutes the castle of St. Angelo, the chief fort of modern Rome. The splendor of a monument erected to Mausolus occasioned the common name of *mausoleum* to be applied to such structures. The original of the name is said to have been more than four hundred feet in circumference, and surrounded by thirty-six beautiful columns. Extravagance proceeded so far, that it was found necessary to impose penal restraints, lest the monuments of the dead should become more splendid than the temples of the gods, and the ambitious scions of rich and noble houses should waste all their patrimony in sepulture.

To economize room and expense, the urns containing the ashes of freedmen or favorite slaves too much esteemed to be consigned to the *puticulæ* were placed together in subterranean chambers, near the more stately tombs of their masters. To these vaults for common burial, the name of *columbaria* was given, from the resemblance of the niches in which the urns were placed to the pigeon-holes of a dove-cote. Two exist in the Vigna Codini, near the tombs of the Scipios. They are about twenty feet square, and fifteen deep. Arabesques, birds, animals, and frescos are on the walls; and inscriptions over the cineraries, which stand, row above row, on all sides.

No ancient barrow and no modern cemetery can compare in extent, or in ghastly population, with the Catacombs of Egypt, Rome, and Paris. Those on the banks of the Nile were common receptacles for the general population who could not afford a separate tomb. The Catacombs of Rome were probably the work of the Christians, and under the persecutions of the Pagan emperors served at once as retreats for the living and repositories for the dead. Such a view would seem to be justified by the vast quantity of domestic utensils

and implements found in them. The symbols of their religion, deposited with the dead, testify that the more common and secular articles could not have been the votive offerings of heathen to the deceased. Their prodigious extent and the laborious industry which provided them are equally wonderful. Excavated at the base of a lonely hill, or in some other secluded spot, the entrance was so carefully concealed that some of them remained unknown down to the sixteenth century, and others probably are still closed. The inscriptions found in them give also satisfactory evidence of their Christian founders. Beneath the basilica of San Sebastiano is the entrance of one of these subterranean labyrinths, extending for miles, but whose limits have not been ascertained. Long, endless, winding passages are bordered by ledges and niches, of different sizes, for the bodies of adults and children; while occasionally more open spots served as places of assemblage for Christian worship.

The convent and church of the Cappuccini at Rome have preserved the mediæval prejudices of the Campo Santo in a way at once peculiar and interesting. Beneath one of the side-aisles are four low, vaulted chambers, serving for the cemetery of the order, the earth in which was brought from Jerusalem. The walls are covered with bones and skulls, arranged in many fantastic devices, forming crosses, and even chandeliers. Erect in niches are placed the skeletons of the officers of the Capuchins, clad in their appropriate robes. When a brother dies he is buried in the oldest grave, from which the bones of the last occupant are removed to ornament these sepulchral halls. It is an involuntary reflection, that your monkish guide will erelong be himself suspended piecemeal here for the edification of his brethren.

Barrows is the name given to those hillocks, or mounds of earth, formerly raised over the bodies of deceased heroes. The custom of erecting them continued in Europe until the twelfth century, and how much later in America we cannot determine. Herodotus mentions the barrow of Alyattes, king of Lydia, which has been identified by modern travellers. It was thirteen hundred feet broad, and nearly a mile in circumference. The Scriptures tell us that the body of the king of Ai, slain

by Joshua, was placed at the entrance of the city, and over it was raised a great heap of stones. Homer, in describing the interment of Patroclus and Achilles, says that the whole army threw earth upon the consumed pyre, and thus raised a rude, high hill. On the barrow of the Athenians in the plain of Marathon were columns, with inscriptions. Xenophon alludes to this custom as having obtained among the Persians, and Virgil speaks of it as prevalent in Italy. In Siberia, Denmark, Sweden, Saxony, and Poland, in England, in the counties of Wiltshire, Dorsetshire, Kent, and Surrey, in North Wales and Ireland, numerous barrows are found. At New Grange, in the latter country, is a tumulus of this kind seventy feet high, three hundred feet around the summit, and covering two acres at its base. In Scotland, the barrows are vast piles of stones, called cairns. In all of them human bones have been found, variously disposed in masses, in single rude receptacles, or burnt and deposited in urns. The barrows in Cornwall are found to be composed of earth foreign to the soil on which they stand, and which must have been brought from a distance. Their size was generally proportionate to the distinction of the individual whose tomb they formed. Barrows have been found in great numbers in America. One has been estimated to have contained a thousand skeletons. It is probable that the Indian tribes, at certain periods, collected all their dead, wherever buried, and deposited them together under these huge mounds. Such battlefields as Waterloo or Magenta furnish the materials for modern barrows, and such epidemics as the plague or cholera necessitate the interment of multitudes in a common grave.

Of all modes of preserving the bodies of the dead from decay, embalming has been both the most frequently employed and the most successful. The Egyptians practised this art in a manner which has not been equalled since. The professional embalmers, or *Taricheutæ*, formed a caste by themselves. They kept models of three different modes of embalming, varying in labor and cost. The vicinity of the lakes of natron gave them peculiar facilities for preserving the corpse. According to the account of Herodotus, confirmed by paintings in the tombs of Thebes, the body was steeped in

water of natron for seventy days. Natron is a native carbonate of soda; and the natron-lake water contained, besides, a large proportion of chloride of sodium, or common salt. The latter exercised its usual antiseptic power, and the natron combined with the adipose tissue to form a saponaceous compound, adipocere, leaving the fibrous part of the body untouched. It was necessary, of course, that the viscera should be removed, as these are the earliest to decay. The cavity of the thorax and abdomen was entered by an incision along the cartilages of the ribs, and all the contents taken out, except the heart and kidneys. The story of Herodotus, that the brain was removed through the nostrils was long doubted, but later investigations have confirmed its truth. The viscera, washed with palm wine and spices, were either placed beside the body in the coffin, wrapped in linen and asphaltum, or deposited in vases near it. The hollow of the cranium was filled with bituminous matters and resin; the cavity of the body, with myrrh, cassia, resins, or cedria, a kind of liquid pitch. Thus prepared, the body was next enveloped in bandages of linen, which had been steeped in some resinous substance. Compresses were placed so as to secure an exact application of the bandage to the body, and leave no place for the admission of air. The strips of linen have been found extending to a thousand yards in length. There is no form of bandaging known to modern surgery which has not been found in the swathings of the mummies; and the art with which they have been applied and combined, so as to envelop smoothly all the limbs, has excited the admiration of professional men.

The body having been swathed, a case made of layers of cloth cemented together was moulded to it while moist, and sewed up at the back. This was placed in a coffin of sycamore-wood, and sometimes this again in a second and a third. Such was the most complete and expensive manner of embalming among the ancient Egyptians. In their dry climate it has been found effectual for thousands of years. The mummies lose indeed the semblance of life, but they do not decay. It will be seen that pickling, the change to adipocere, and almost hermetic enveloping, were all employed in this process. In such dry air as sweeps over the elevated plains of South Amer-

ica, it is probable that a human body might be cured as beef is preserved, by merely exposing it out of doors.

All animal tissue is subject, after death, to one of three changes, — to putrefaction and decay, to drying, and to the formation of adipocere. The first, or common decay, is by far the most usual sequence of inhumation, though it may be retarded somewhat by the dryness and depth of the grave, and the air-tightness of the coffin. In ordinary cases, as has been proved by experiment, the shape of the features is wholly lost in about three months. The hair may fall, but lasts indefinitely long. The abdomen, though exhibiting the earliest symptoms of putrefaction, — its walls becoming very thin and much distended, — does not lose its form for some little while longer. The thorax preserves its rounded aspect for six months, or even more. The bones do not become disarticulated for a much longer period, and they and the teeth endure, in a loose state, for a great while, though liable to become brittle. The presence of arsenic within the intestinal cavity exerts a powerful preservative influence, as has been shown in medico-legal examinations; though this influence is more active on the parts with which it is in contact, than on the whole body. A more general antiseptic effect can be secured by an arterial injection with this agent.

Drying away, shrinking, and hardening without decay, is more rare in the earth, or in tombs, than in the open air. It is a familiar occurrence in the dissecting-room, and the great annoyance of the practical anatomist in making preparations. There is but one church at Naples, that of the Santi Apostoli, where the remains of the dead are allowed to remain perpetually interred. In all the rest the earth is mixed with lime, and the bodies removed after a certain period, to make room for others. The vaults of the Santi Apostoli are filled with a peculiar soil, which has the property of preserving the corpses committed to it. On certain occasions these are exhumed, and exhibited to their friends, as a standing miracle. The gorgeous tomb of St. Charles Borromeo, at Milan, seems to have kept the body of the saint from decay by drying. His remains are repulsive, shrivelled, and dark, but not offensive; and do not change from year to year.

The most peculiar change which the dead body undergoes in certain places, and that retaining most of the semblance of life, is into *adipocere*. In the removal of many human remains from a disused cemetery in Paris, some years ago, numerous instances of this were found. Some strongly alkaline earths seem to combine with the fat of the body, to form an indestructible soap. Though the amount of adipose substance is large in all persons, it is not enough to account for the entire change of the whole fleshy substance, witnessed in these singular cases. Fatty matter may be generated from the decay of the albuminous solids, or of muscle itself; particularly when the muscular tissue is acted on by water. This change, called "fatty degeneration" in the living, may become adipocere in the dead subject. Thus is to be explained that complete saponification of the whole body which is occasionally met with after death. Adipocere is a soap, formed by the combination of fatty acids with an ammoniacal or calcareous base.

A body was exhumed at Bristol, England, a few years ago, which had been buried during the civil war. It was in a complete state of saponification, the flesh retaining the plumpness of life. When the body of King Charles was discovered, not very long ago, and his coffin opened, his hair, beard, and flesh were found so far preserved, as to render the resemblance to his portrait very striking, and to obviate the necessity of examining the severed head, for the purpose of identifying the royal martyr.

Just as animal or vegetable substances may be kept fresh by exhausting the air, and then hermetically closing them from its ingress, so it seems probable that the human body could be preserved, were the air carefully withdrawn both from the coffin and from the lungs and viscera of the corpse. When the ancient tombs of Etruria were accidentally discovered, there was found one royal sepulchre, in which, on breaking open the door, so long undisturbed, there met the astonished eyes of the intruders a vision of an Etruscan king, seated in regal state, with all the appearance of life. Some peculiarity of the tomb had thus preserved the appearance of ancient royalty, which had ruled before Rome was, unchanged, to the gaze of the nineteenth century. But little time was allowed

for admiration ; for, as soon as the destructive air had entered, the whole spectacle, like the shadowy pageant of a dream, faded from view, and crumbled into dust.

Alleged success has attended various attempts to petrify the animal tissues, and thus to convert the deceased friends into statues to adorn the homes of the living. Frost too, where its reign is almost never broken, will preserve the body unchanged for an indefinite time. There was found on the icy shore of Spitzbergen the corpse of a Dutch mariner, in a rude, open coffin, left there many years before, and scarcely altered from his appearance when alive.

Some such changes as those described in the Tempest may occur to the bodies of those buried or lost at sea. In warm latitudes, the coral insect may take possession of the osseous structure, which the fishes have spared.

> "Full fathom five thy father lies ;
> Of his bones are coral made ;
> Those are pearls that were his eyes.
> Nothing of him that doth fade,
> But doth suffer a sea-change
> Into something rich and strange."

Air, warmth, and moisture represent the conditions most favorable to the decay of organic structures. The last two, and generally a sufficiency of oxygen, are to be found in the common grave, or funeral vault. Shallow and wet graves favor disintegration; deep and dry ones, preservation. The hydro-carbons and the nitrogenized compounds of the animal tissues obey the inevitable laws of combination, and become changed, by the aid of the oxygen and the inorganic elements of the soil, into carbonates, ammoniacal salts, and phosphates. Similar changes are brought about more quickly by burning the dead. Inhumation occasions a slow, cremation a rapid oxidation.

Though not so deleterious as the miasmata generated by the decay of vegetable matter, the changes produced in the grave are fraught with danger to the surviving, from the escape of mephitic vapors. Particularly is this the case in a crowded graveyard, bordered by a dense population. The ancient nations placed their dead at a distance from their temples and

their homes, chiefly for religious reasons; and they did wisely. It was reserved for Christianity to attach a false importance to holy ground, and to the vicinity of the church, and to bury the dead at their very doors. Thus the public health gradually suffered, and hygienic guardians of the community were driven to enact stringent laws, in all large cities, prohibiting intramural interments, or burial in church vaults.

It would appear from the experience at Paris, in removing some fifteen thousand dead bodies from the Cimetière des Innocens, that while the positive and immediate danger to the workmen was small, it was chiefly in removing the recently interred corpses, and those not far advanced in decomposition, that the worst results were experienced. Those who respired the vapor emanating from such remains, fell instantly, asphyxiated, and died; while those at a greater distance were affected with nausea, vertigo, or syncope, lasting for some hours. This vapor appeared to be sulphuretted hydrogen mixed with carbonic acid. Though the former is a very offensive and poisonous gas, it was mainly to the latter that the fatal accidents were due.

As many persons never outlive the impressions produced by churchyard ghost-stories which they heard in childhood, so there are others, who, from equally false sources, have an unreasonable terror of being buried alive. A cruel Roman superstition consigned to that dreadful fate the vestal virgins who proved faithless to their vows. Shut up in vaults, with a scanty stock of food and drink, they were left to perish miserably. Such accidents are supposed to be occasioned by a trance being mistaken for death. The most remarkable instances of the body's remaining inanimate for a long time, and then returning to life, are those told of the Hindoo Fakirs, which appear to be sufficiently well authenticated. Carpenter, the physiologist, says, that it is quite certain that an *apparent* cessation of *all* the vital functions may take place without that entire loss of vitality which would leave the organism in the condition of a *dead* body, liable to be speedily disintegrated by the operation of chemical and physical agencies. The state of syncope is sometimes so complete, that the heart's action cannot be perceived, nor any respiratory move-

ments be observed, all consciousness and power of motion being at the same time abolished; and yet recovery has spontaneously taken place, which could scarcely be the case if *all* vital action had been suspended. It is not a little remarkable that certain individuals have possessed the power of *voluntarily* inducing this condition. We will cite a single case. The trial was made under the direct superintendence of a British officer. A Hindoo devotee was buried for three days in a grave lined with masonry, covered with large slabs of stone, and strictly guarded. The appearance of the body when disinterred was quite corpse-like, and no pulsation could be detected in the heart or arteries. The means of restoration were warmth and friction, and the fanatic soon recovered perfectly. Other cases are narrated of ten days' and even six weeks' duration. The form of apparent death designated trance, or catalepsy, is one in which there is a reduction of all the organic functions to an extremely low ebb. While consciousness is preserved, the power of voluntary movement is suspended. Some light appears to be thrown upon these states by the phenomena of somnambulism and mesmerism, which may involve the secret of the performances of the Indian Fakirs, just referred to. It is well known that the hibernating animals remain for months in a state of profound repose, without other food than that furnished by the gradual absorption of the fat of their own bodies. And the warmth of the atmosphere in India would prevent that serious loss of animal heat which must soon occur in a colder climate, when the processes by which it is generated are brought to a stand.

We read of the hair of persons growing, after their death, so as to come out through the cracks of the coffin. Such cases must be purely fabulous. The appearance of growth in the shaven beard of corpses may be owing to one or both of two circumstances, — to the shrinking of the elastic tissue of the skin, which makes the beard appear longer, or to an act of expiring vitality in the hair-follicles, which may last for a very brief period after the cessation of breathing. We hear, too, frightful stories of bodies being found turned over in their coffins some time after they were buried. The formation and movements of gas, dependent on decomposition, may occasion

very slight changes in position, but no more. Let the timid bear in mind two cardinal facts, easily ascertained, which are sure proofs of death having taken place. The first is afforded by the condition of the muscular substance, which, retaining its tonicity, or power of automatic contraction, after its irritability, or power of contracting under stimuli, is wholly gone, producing the *rigor mortis* so characteristic of death. So long as the muscles remain free from rigidity, so long we may say that they are not dead. It seems probable that, as the coagulation of the blood is the last act of its vitality, so the stiffening of the muscles is the expiring effort of theirs. The period of this phenomenon, after breathing has ceased, is as variable as its duration. Both depend somewhat on the condition of the system when death occurs. Cadaveric rigidity usually supervenes in less than seven hours after apparent death. In infants, old people, and those dying of very depressing and wasting maladies, it comes early, sometimes in a quarter of an hour, and lasts but a short time. Where the general vigor has been retained up to a brief period before death, as in cases of poisoning and accidents, the rigidity comes on much later, and lasts a long while. It first affects the neck and lower jaw, and travels slowly downward. Deaths from strychnine, tetanus, and some forms of apoplexy, may be followed by *immediate* rigidity. While less dependence can be placed on the apparent cessation of the heart's action and of the respiratory movements, the rule is a trustworthy one, that the body cannot be considered as wholly dead until rigidity occurs, but must be so considered after the *rigor mortis* has manifested itself.

The second and still more satisfactory proof of death is given by the occurrence of putrefaction. This again is dependent for the rapidity of its appearance on the disease which has brought life to a close, as well as on many extraneous circumstances. It usually manifests itself in a greenish coloration of the abdominal cutaneous surface, and speedily becomes apparent in other parts. Some maladies render the body peculiarly prone to disintegration, and others have the opposite effect. It is fortunate that, should any doubt exist as to the fact of death, the circumstances most favorable to the visible

restoration of life are also equally favorable to the hastening of decomposition; and they may decide the question more quickly. The settling of the blood in the dependent portions of the body is an additional evidence that vitality has indeed departed. The final restoration of the components of the human organism to the inorganic universe takes place in almost those very forms in which they were first withdrawn from it to constitute man. Wide experience only tends to show how very rare it is that this change, if once begun, is arrested; or that apparent is mistaken for real death.

The peculiar feature of the cemetery at Munich is the dead-room. By a municipal regulation, all corpses are obliged to be removed from that city within twelve hours after death. To avoid the chance of accidents, they are kept for several days in the dead-room before being interred. The bodies, in full dress, recline upon tables, and to their fingers is attached a bell-cord, which would sound an alarm at the slightest trembling of a finger indicating a return to life. Notwithstanding these precautions in that populous city, the *first* instance of resuscitation has not occurred in many years.

Burning the bodies of the dead, though fallen into disuse, certainly has its advantages. It is the cleanest, and, for the public safety, the best way of disposing of mortal remains. All sanitary considerations would recommend it as far superior to every form of intramural interment. As it is the quickest means of destroying the animal tissues, it is worthy of more attention than it has received, in pestilences. It is far preferable to those hideous pits, which imperfectly meet the increasing requisitions of great epidemics, and which perpetuate the evil they are intended to remove. In all dense communities the disposing of the dead by common burial, at such times, proves fatal to many of the living.

The ancient Egyptian, deeming the tomb the eternal abiding-place of man, expended all his efforts in making his body lasting and his sepulchre permanent. The Christian, looking beyond the grave to another life, and regarding the tomb as a temporary place of rest, employed the word cemetery (*Κοιμητήριον*) to denote that his burial-place was a spot in which to sleep, and from which to reawaken. Apart from

the significance of the word, there are other peculiarities which distinguish the last resting-places of our faith. These are their being located in secluded spots, and their seeking to imitate nature, and to preserve the rural aspects of solitude, picturesqueness, and repose. In them the sad picture of human decay is decently concealed beneath the green sod; and the inevitable change of organic structures to their primitive elements forms the means of adding new beauties to the grass and trees and flowers. The damp mould and rank grass of the crowded churchyard are replaced by lawns and dells, left nearly as nature made them, though guided by the hand of art. The sparse interments give to all noxious gases an opportunity to disseminate themselves, to become diluted with healthier air, and to perform their proper office of fertilizers to the vegetable world. Thus, the sad results of mortality are economized to beautiful and useful ends.

The parent cemetery of Père la Chaise, near Paris, has been surpassed by its descendants in other lands. Though presided over by a delicate taste, the French graveyard shows too plainly the pruning hand of man. Artificial landscape, prim parterres and mathematically clipped bowers, give it too much that stiff and constrained aspect which is the failure of Versailles. Ostentatious monuments and sculptured tombs, though exquisitely executed, are laid out in streets, instead of being scattered about the grounds.

Our own cemeteries are more natural. While a yearly improvement is witnessed in the adornment of lots and the details of monumental art, the increasing attention paid to the rearing of trees and flowers is rendering them the most attractive spots to the town-worn citizen. In such cemeteries as Laurel Hill or Mount Auburn, while sufficient regard is paid to the requirements of a place of sepulture, the care with which the rural aspect of the enclosure is preserved affords the best illustration of the harmony which exists between Nature and Man, even in his decay; showing that, as his bones must at length rest in his mother earth, so his thoughts in his last moments may turn to the grave, his temporary sleeping-place, as to a spot no longer appalling or repulsive.