

BUT this honor was not easily to be obtain'd; nor was it bestow'd indiscriminately upon the VULGAR GREAT. It was decreed only by the public voice—a venerable assembly of Judges, before whom the body of the deceased was brought for trial, and solemnly acquitted or condemned upon the evidence of the people.

EVEN Kings themselves, however much spared when alive, for the sake of public tranquility, had still this more than fiery Ordeal before their eyes; and, by the example of some of their number, who had been refused sepulchre in those very tombs which their pride had prepared to their own memory, were taught both to venerate and to dread a law, which extended its punishments beyond the usual times of oblivion.

THE MORAL of this institution was truly sublime—constantly inculcating a most important lesson—"That whatever distinctions our wants and vices may render necessary, in this *short* and imperfect period of our being, they are all cancelled by the hand of Death; and, through the *endless* untried periods which succeed, virtue and beneficence will make the true distinctions, and be the only foundations of happiness and renown!

IF from the EGYPTIANS, we pass to the GREEKS, particularly the enlighten'd *Athenians*, we shall find that they had an express law, appointing Orations and public Funerals, in honor of those who gloriously sacrificed their lives to their country. And this solemn office was performed before the great assemblies of the people; sometimes for one, and sometimes for bands of heroes together.

THUCYDIDES has recorded a celebrated Oration of this last kind, delivered by Pericles. The illustrious speaker, after a most animating description of the *Amor Patriæ*—the love of our country—which he exalts above all human virtues, turns to the deceased—

"HAVING bestowed their lives to the public, every one of them, says he, hath received a praise that will never decay—a sepulchre that will always be most illustrious