

in them; but they might be made so as to awaken reflections such as above mentioned, and thereby become scenes interesting to the philosophic mind of any passing visitor who happened to see them. It may not be amiss to point out a few of the present defects in our grave-yards. First, there appears to be no plan or order in these places; all is confusion and often indicative of extreme negligence.—The stately tomb stands proudly towering over the humble graves which surround it; as if the insensible dust had still a wish to arrogate to itself a hardy superiority even in that spot where prince and peasant are the same and where no precedence but what springs from virtue is recognised. To remedy this defect, our church yards ought to be laid out in walks shaded on each side with rows of trees whose crowding and somber aspect is well calculated to awaken reflections befitting the place. Near the edge of the pathway and between the trees, the more ornamental tombs ought to be placed; where the rich could indulge in decorating the graves of their friends with the more costly ornaments. The humbler tombs should be placed in the back ground; but so as to be accessible to all who may wish to view them as well as their statlier neighbours. Such an arrangement could not be offensive to any one, and would remove that confusion and promiscuousness which at present appears to prevail among them. Such a plan cannot be attended to in places already filled with tombs, but where new burying grounds are laying out it might be easily introduced, and would have all the fine effects which could be desired. The expense would be inconsiderable, the tribute paid to decency and the increase of solemnity such a plan would produce, would naturally augment the instruction such places are supposed to convey to the living.

In the second place, it ought to be made a rule that the Clergyman should have the controul of admitting or rejecting all epitaphs. Was this done, we should not have to complain of the ignorance or barrenness of your modern sepulchral inscriptions. Such a measure if universally adopted and acted upon, could create no jealousy, nor produce no displeasure. A few lines free from quibbling conceitedness, & somewhat curtailed in the immense catalogue of virtues, which are generally allowed to the dead (while perhaps they were denied the possession of one when alive)—a close adherence to simplicity in the ornamental decorations of the tombs, would be more inviting to the eye, & more instructive to the heart than the efforts of all the genius of Grecian sculpture. The practice of interring persons within the Church is gradually declining, and so it ought. It is neither wholesome nor decent. What absurdity to see perhaps near the altar a tablet to the memory of a person when dead, who never in life approached that sacred place.

C. Q.