

**LYRA MEMORIALIS:
ORIGINAL EPITAPHS AND
CHURCHYARD THOUGHTS
AND OTHER POEMS**

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Lyra Memorialis: Original Epitaphs and Churchyard Thoughts and Other Poems by Joseph Snow & William Wordsworth

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JOSEPH SNOW & WILLIAM WORDSWORTH

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Lyra Memorialis.

ORIGINAL EPITAPHS,
CHURCHYARD THOUGHTS,
AND OTHER POEMS.

BY
JOSEPH SNOW.

WITH AN ESSAY, BY WORDSWORTH.



London:
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1857.

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TO
FRANCES ELIZABETH,
WIFE OF
WILLIAM COURTHOPE, ESQ.
SOMERSET HERALD,

This little Volume

IS INSCRIBED,
BY HER AFFECTIONATE RELATIVE,

J. S.



ADVERTISEMENT.

THIS little volume appeals and appeals only to thoughtful and religious minds. If it fall into the hands of the careless and inconsiderate it will be rejected as dull, or as evoking images, and treating of subjects, which it is the object of the world to lay aside. The real purpose of the Author is to illuminate the "Dark Valley" with the glorious light of Gospel truth, to fling the radiance of hope around the Christian's tomb, to rob death of its victory and the grave of its sting, and to strengthen the faith of the timid, by proclaiming Death not as the *King of Terrors* but as the *Prince of Peace*. A word of the Author! After a long life of struggle he has found by Royal favour an unsolicited home in Charterhouse. If he has not found there the comfort which under official authority he expected, and which official courtesy had promised, comfort to which age without reproach and poverty not dishonourable have a natural claim, the fault lies not with the Institution itself, but rather with those to whom the administration of large funds, under great responsibilities, has been entrusted. He desires, however, in whatever state and under all conditions to be content. Official scorn and the proud

ESSAY UPON EPITAPHS.

BY WILLIAM WORDSWORTH.

It needs scarcely be said, that an epitaph presupposes a monument, upon which it is to be engraven. Almost all nations have wished that certain external signs should point out the places where their dead are interred. Among savage tribes unacquainted with letters, this has mostly been done either by rude stones placed near the graves, or by mounds of earth raised over them. This custom proceeded obviously from a twofold desire—first, to guard the remains of the deceased from irreverent approach or from savage violation; and secondly, to preserve their memory. “Never any,” says Camden, “neglected burial but some savage nations; as the Bactrians, which cast their dead to the dogs; some varlet philosophers, as Diogenes, who desired to be devoured of fishes; some dissolute courtiers, as Mæcenus, who was