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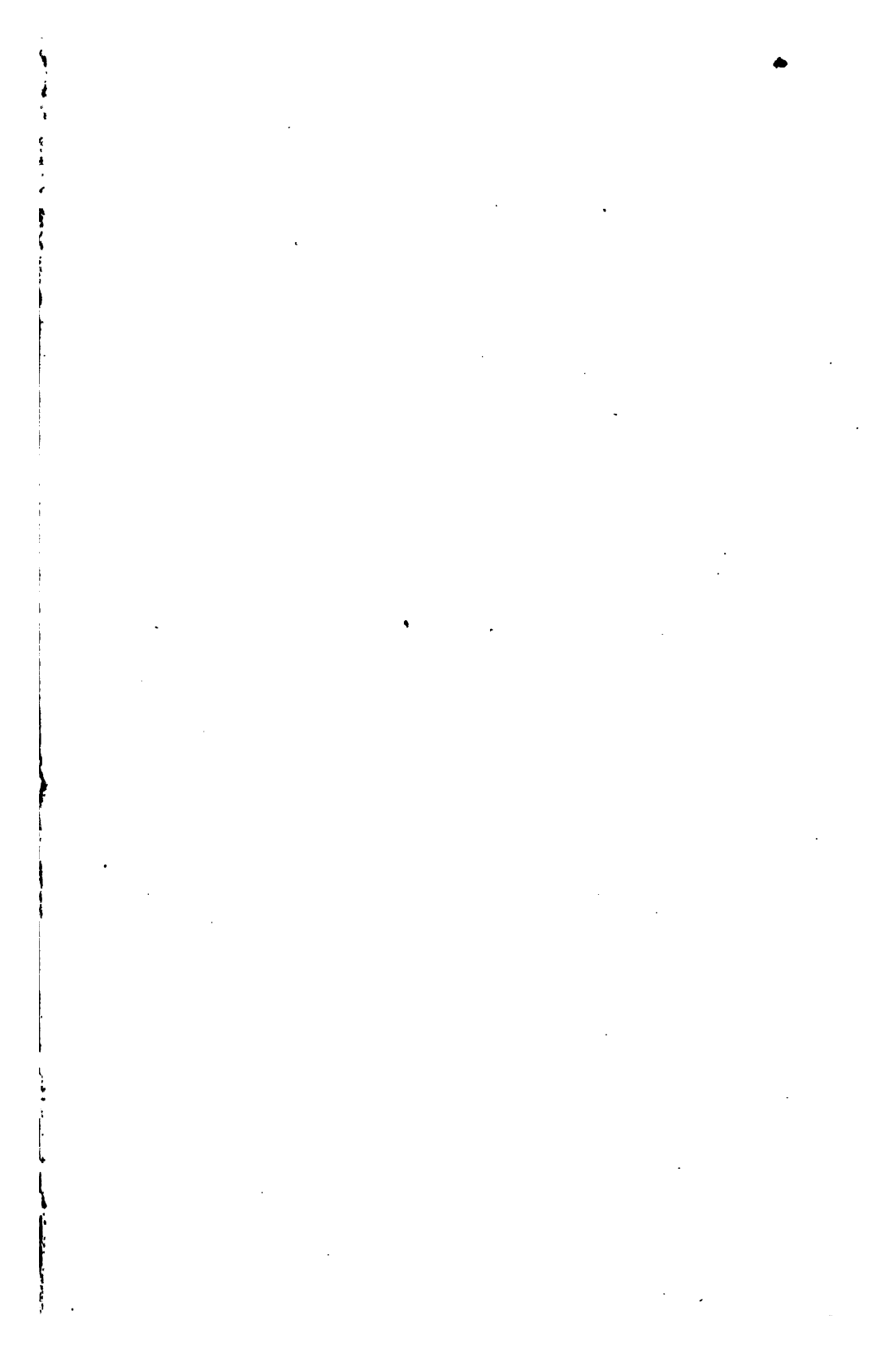
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A FEW THOUGHTS

ON THE

NECESSITY AND MEANS OF ESTABLISHING

FORTHWITH A

GENERAL PUBLIC CEMETERY

IN THE IMMEDIATE VICINITY

OF

*The City of Norwich;*

AND ON

SOME COLLATERAL ADVANTAGES

WHICH MIGHT ATTEND ITS FORMATION.

ADDRESSED TO

EDWARD, LORD BISHOP OF NORWICH



*Norwich:*

CHARLES MUSKETT, OLD HAYMARKET.

1848.

*Gough, Addrs. Norfolk.*  
*f: 54,*

"We deposit our departed friends calmly and thoughtfully, in faith ; not ceasing to love or remember that which once lived among us, but marking the place where it lies, as believing that God has set His seal upon it, and His angels guard it. His angels, surely, guard the bodies of His servants : Michael, the archangel, thinking it no unworthy task to preserve them from the power of evil." (Jude 9.)

## TO THE LORD BISHOP OF NORWICH.

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### ADDENDA ET CORRIGENDA.

Page 5, line 16, *note*, after "the happy possessor of any house," add, "*of the annual value of £50.*"

Page 9, line 10, for "apprehended," read "apprehend."

Page 11, line 23, for "occasion to attend," read "occasion on which he attends."

Page 15, line 18, insert a comma after "*our minds.*"

Page 15, line 28, for "as Jonah did," read "as Jonah complained."

Page 18, line 3 from bottom, for "of self-righteousness," read "or," &c.

Page 19, line 14, for "the whole community," read "a whole community."

to yourself. Besides being the spiritual head of the Church of God in this diocese, and the representative of those whose interests must be most affected by an alteration in the place or fees for burying in Norwich—besides being resident in the midst of evils which the following suggestions are proposed to remedy; and by your high office the especial guardian of the interests and rights of the poor, whom most of all I would wish to benefit—you have, so long ago as in the first year of your consecration, shown the interest you take in having a Cemetery formed, by directing attention to this very subject. I address these remarks therefore to you, my Lord, with the full assurance that, though the details of the plan I propose may not perhaps meet with your entire consent and approba-

tion, the principle will have the sanction of your attention and consideration.

I well know that the subject of forming a Public Cemetery for the city of Norwich has already engaged the attention of individuals here and there besides yourself; but no attempt has been made, that I am aware of, to interest in it *all* classes; to bring it home to all, poor as well as rich, and to invite aid, co-operation, and suggestions from every one in the city, towards the establishment of a Cemetery. The object, then, which I propose to myself in thus publicly addressing your Lordship, without pledging myself even to my own details, is merely to invite the attention of the citizens to the subject, and to provoke discussion as to how best to carry out its details, to interfere as little as possible with all existing interests; and to make it an especial object in the establishment of a Cemetery that it should be advantageous to the poor. Respect for the dead, and the benefit of the living; regard for the existing rights of the incumbents and patrons of the benefices in Norwich, with a just toleration for the opinions of those who are not in the communion of the Church of England, are the objects which I have endeavoured to keep faithfully in view. I hope also to call forth the publication of more accurate and more ample statistics, as to population, mortality, and the extent of burial-ground in the city and its hamlets, than those given below; and I shall also be glad to see them corrected where they are in error. I would then, my Lord, in as concise terms as possible, draw attention to the following points; and in venturing to submit a few suggestions of my own, it is only with the hope that they may elicit others of greater facility, usefulness, and minuteness.\*

\* Within the last few days I have seen a bill, brought into the House of Commons this Session by Earl Grosvenor and the Attorney General, for establishing a General Cemetery for the interment of the dead, in the parish of St. Mary on the Hill, in the city of Chester. I would remark upon it—

1. It is intended that the funds should be raised by Shares, and the profits



I.—*The facts establishing the insufficiency of the present Burial Grounds in Norwich.*

1. The population of the city and its hamlets, by the last census, seven years since, amounted to about 63,000.

divided between the Shareholders; but surely there is something irreverent, to say the least, in casting up a balance between mortality and dividends. It was a sublimer sentiment and a holier motive than a calculation upon the advantages of mortality not to grieve immoderately for the dead, which taught us in the words of Inspiration, "I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not even as others which have no hope. FOR if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." (1 Thess. iv. 13, 14.)

2. Clauses 25 and 26 bear the stamp of legislating for the rich, who, from being best able to remedy a grievance, do least demand exceptions to be made for them by law. (The difference between the wording of the two clauses is put in italics, that people may the more easily draw their own conclusions.) By clause 25, the Cemetery *is not* to be constructed nearer to any *dwelling-house on the east side* thereof than *fifty yards*, except with the consent of the owner, &c. But by clause 26, the happy possessor of any house (not *dwelling-house*, as in clause 25) is to be much better off. To him *it shall not be lawful* to erect the said Cemetery or any part thereof within *three hundred yards*, (*north, south, east, or west*), not only of his house, but of *any plantation, or ornamental garden, or pleasure ground occupied therewith*, except with the consent, &c.

3. Parochial subdivision is wholly overlooked; premising that what belongs to every one, belongs to no one—what belongs to every parish, belongs to no parish; and that the fees are regulated by the act, and to be paid to the incumbent for the time being of the parish from which the corpse is removed. Suppose the churchyard, in which the relatives of the deceased parishioner had before the right of *demanding* the services of the incumbent, to be closed by the order of the Bishop (see Clause 39), and the incumbent, not because the deceased died "unbaptized or excommunicate, or had laid violent hands on himself," should refuse, *ex mero motu*, to officiate on any or every occasion: could he be compelled to officiate? or, if he can be compelled, what is there to prevent his being obliged to officiate at the interment of a parishioner on any common or by the road side? The mere fact of such ground being *unconsecrated* would not prevent his obligation; for the Church has ordered her usual office, (with a slight exception which she has specified herself) to be used at the burial of the dead in the *unconsecrated* sea.

4. There is no especial benefit sought to be granted by it to the poor: for the pockets' sake of the shareholders, they are not exempted from a fee for breaking the ground.

2. The number of deaths, between April 1st, 1847, and March 31st, 1848, amounted to 1404.

3. The average number of deaths during the last three years, was 1527.

4. The extent of burial ground is, I believe, rather over than under stated at varying only from eight to ten acres; and of this extent it should be borne in mind, that a very large portion is occupied by vaults, tombs, and brick-graves, which, when once used for the purpose of interment, is rendered useless and unavailable for ever after.\*

5. In many of the Norwich churchyards the soil is now almost level with the windows; piled up four, five, or six feet above the original surface with the ashes of the dead, which are allowed to lie undisturbed for a period far too short for a total decay of the corpse and its tenement.

II.—I would next direct your Lordship's attention to *the Remedy*.

1. There is lying, hardly beyond the precincts of Norwich, within half a mile of the cathedral, a tract of land, which I can hardly be wrong in stating as comprising from 100 to 200 acres, not only uncultivated but wholly unproductive; bearing only thorns and briars; the stones and gravel extending to the very surface.

2. Mousehold Heath belongs, I am told, to the Dean and

\* This is a point to which I would especially invite the attention of the clergy, particularly in large parishes, or in parishes where the population is at all likely to increase. Had our fathers acted upon the same principle as we do, and inclosed their dead in the absurdity of a vault or brick-grave, there are probably few, if any, parish churchyards which would not now require enlargement. The rights of the parishioners do not, I believe, extend beyond simple interment. In this case, the amount of the fees to be paid for brick-graves, and vaults, and other regulations respecting them, are left to the discretion of the incumbent; and, as a prohibitory step, it may be a question whether it is not advisable to make such fees considerable, or to refuse permission for vaults or brick-graves, except on the north side of a Church.

Chapter of Norwich, who have already expressed their willingness to forego all right and title to all or any part of it, for the purpose of being converted into a Public Cemetery, on condition that some small sum arising from the funds thereof should be appropriated towards the establishment and maintenance of a National School \* in the neglected, and wellnigh heathen, district of Pockthorpe.

3. To appropriate about one acre of this to each thousand inhabitants would obviate all the present objections which now attend interment in the churchyards of Norwich.

III.—*What would be required towards effecting this object?*

1. If not built round with a wall, it would be necessary to surround the ground intended for interment with a deep wide ditch, with a fence or paling on the inside; to be approved by the Bishop of Norwich for the time being, under his hand and seal.

2. A small chapel.

3. A house for the man intrusted with the care of the ground; or,

4. Perhaps even more than one lodge gate.

5. Two large rooms for the dead, to which a corpse may be removed shortly after death, till the time of interment; one being set apart for those who have died of fever or other infectious disease. I would make this a very principal point. Nothing can be more distressing than the state of many a poor man's family after a death has taken place, and before the body can be interred. I am myself scarcely acquainted

\* To this object, whether in building, establishing, or maintaining, will be devoted every farthing of profit which may attend the publication of these remarks. The writer hopes, therefore, that he will be forgiven in asking the public of Norwich, and even members of the same family who may condescend to look through these pages, to procure *separate* copies for themselves. By this means, what may prove a great obstacle towards the establishment of a Cemetery, may be much lessened, if not entirely removed.

with the misery which in this way is, I believe, of every-day occurrence in a town. I speak only from what I have myself seen in country parishes: often is a man and his wife and a large family of children—some perhaps nearly grown up—living in two rooms, or perhaps even in one, with the corpse of one of its members (who may too have died of some dreadful or infectious disease) occupying one out of the two or perhaps three beds, and this perhaps in the hottest weather of summer. On the continent this is regulated by the police.\*

\* “One of the peculiarities which distinguish Germany from England is the different light in which the abodes of the dead are regarded by the living. Before a traveller completes his survey of a German town, it will be not unprofitable or uninteresting to visit the public burial-ground—the “court of peace,” or “God’s Acre,” to give the German names literally translated. In England, the churchyard is generally a small place in the precincts of the church, which is regarded as little else than a passage leading to it; or where it is separated, as happens in many of our populous cities, it is a large enclosure overgrown with weeds and rank grass, which would indicate that it was “by the world forgot,” except for the high walls, which serve the double purpose of keeping out nightly depredators (almost the only class who take an interest in its contents), and of screening the hateful object from the sight of the rest of the world. The French appear to introduce the national frivolity even into their burial grounds, and have given to Père-la-Chaise the air of a cimetière ornée, which is hardly befitting the silent city of the dead. In Germany, the public cemetery is a spot in which the community seems to take much interest. It is a place of public resort at all hours,—its gates always stand open. It is planted with a few trees, so that its aspect may not be altogether cheerless; but it is more thickly planted with crosses, gravestones, and monuments congregated together, thick as a forest, slowly advancing foot by foot, year after year, to occupy all the vacant space. The inventions of the mason and carpenter in fashioning a tombstone rarely go beyond a cross. Gravestones of various shapes, with lengthy epitaphs, are common among us: here, however, the more touching and trustworthy symptoms of continued recollection are everywhere observed in the fresh chaplet or nosegay, the little border of flowers newly dug, the basin of holy water, all placed by the side of the funereal hillock.

“At one end of the enclosure is usually a cloister or arcade, under which repose, beneath more sumptuous monuments, the rich and the noble. Communicating with it also is generally a building where the bodies of the dead are placed, in conformity with a police regulation adopted in most German towns, within twelve hours after death. At the appointed time, the

IV.—*How shall we meet the expense which these works would cost?—Either separately by one, or by a combination of these several ways?*

1. By a public subscription.

2. By the clergy and churchwardens of each parish going together to *every* house in their parish, endeavouring to make all feel, that to have a Public Cemetery is an object in which all are interested; and collecting subscriptions from each house, taking the smallest sums. There are few, I apprehended, even of the poorest class, who would refuse to contribute something, however small, towards lying themselves undisturbed in death, and to know that the remains of those they love lie undisturbed. And if only the average of one shilling from each inhabitant could be obtained, this alone would place upwards of £3000. towards “A Norwich Cemetery Fund.”

3. There are about forty churches or chapels in Norwich. If the clergy of each church would undertake to bring the subject before their congregations, and simultaneously make a collection for this purpose, there would probably be a very large additional sum collected from Norwich itself.

4. Is it impossible to hope that each of the clergy in Norfolk would give himself, or undertake to collect from his parishioners, the sum of £1. on the average?

dead-cart calls at the door of high or low; and the only distinction made is, that the former repose in an apartment better fitted, hung with black, and lighted by a dismal lamp.

“In this gloomy chamber, the dead bodies, deposited in their coffins, await the time appointed for interment. In many places particularly at Frankfort, a peculiar precaution is adopted to guard against the accident of burial in cases of *suspended animation*. The fingers of the prostrate corpse are placed in the loops of a string or bell-rope attached to an alarm clock, which is fixed in the apartment of an attendant appointed to be on the watch. The least pulsation in the body would give the alarm, and medical aid would instantly be called in.”—Murray’s *Handbook for Northern Germany*.

V.—I offer a few *additional suggestions*, in the hope that they may invite attention to the subject, and induce the publication of others.

1. That the space enclosed be not less than one acre to every 1000 of the inhabitants.

2. That this area be subdivided as follows:—

A portion to be allotted as *additional churchyard* to each parish; allowing one-fourth of an acre to every 200 or 250 inhabitants, in which space the incumbent of each parish should have the same rights as regards fees or monuments, &c., as he has now in the churchyard of his parish church.

That one-tenth of the whole ground be unconsecrated, and separated from the rest by a ditch or other division.

3. That to make the expense to the poor as small as possible, the following regulations be observed:—

That no fee whatever be charged for a simple grave.

That hearses, with horses and all things necessary, be provided out of the proposed subscription, and maintained from the income derived by the subscriptions, or the fees for monuments, &c.

That, instead of the poor having to hire a pall, (for which in country parishes the usual charge to them is *2s. 6d.*.) everything of the kind requisite for the decent interment of their dead be provided out of the funds of the Cemetery, and lent gratuitously to them.

4. That the officiating clergyman of the parish in which the deceased died, attend as he would in the churchyard of his own parish; and receive the fees in the usual way, and at the same time.

5. That the present sexton of the parish be the sexton of the ground allotted to that parish.

6. That the formation of the Cemetery be no matter of calculation of profit and loss to individuals or a company, like railway shares.

7. That the income arise *solely* from the fees charged in regular proportion for *brick-graves, vaults, and monuments*.

8. That single graves and new vaults be not allowed for non-residents, in the ground allotted to one particular parish in proportion to its population.

9. That any surplus and profits be given towards forming cemeteries where most wanted in the county; as, perhaps, at Yarmouth, Lynn, Thetford, Dereham, &c.

10. That steps be immediately taken, by calling a public meeting, or forming a committee, or by some other means, to interest the inhabitants of Norwich in the formation of a Cemetery, and to see the project carried out.

#### VI.—OBJECTIONS.

##### *On the part of the Clergy of Norwich.*

1. The additional labour to which this plan would expose them; in having to go some distance to the place of interment, instead of it being, as now, perhaps, close to their own doors. To this, whilst I am unwilling to believe that the clergy of Norwich would be backward in some act of additional self-denial and labour, I would reply, how many parishes are there in the country where the parish priest has further to walk, not only to officiate at funerals, but on every occasion to attend at his church? But in parishes where the incumbent is old or infirm, or the population very great, might not some plan be devised for the conveyance of the officiating minister to and fro?

2. As regards fees. Whatever vested rights the incumbent has now in his churchyard, I would propose he should have the same in the portion appointed (as proposed above) to his parish or district.

##### *As regards Dissenters.*

1. To remove all jealousy on their part, I would ask, what would they *lose* of what they have now? and, on the other

hand, what does the church or the individual clergyman *gain* by the arrangement I propose?

2. Remembering how much we must attribute their opposition to the church's own neglect, I would meet them in a more liberal spirit. Thus: As it has been judicially pronounced unlawful to use at funerals any other form or ceremony than the Service appointed by the Church of England to be used at the burial of the dead, in ground belonging to that Church, I would propose, that a portion be separated from the rest (*see above*), which shall be unconsecrated by the Church of England, in which Dissenters shall be freely allowed to bury their dead, and to use any service they please. That, as I have considered the funds for forming this Cemetery as being collected chiefly from Churchmen and by Church means, it would be no grievance if for this advantage, over and above what they now possess in interments in the present churchyards, an additional fee of not less than 2s. 6d. in any case be paid, and the whole handed over, not to the parish priest, as in cases where he officiates, but to "the Norwich Cemetery Fund." This additional fee would prevent this course being taken advantage of, except in cases where the friends of the deceased were ready to attest the sincerity of their difference by paying slightly extra; while the application of the whole fee (both usual and additional) for interment in this separate ground, being paid, not to the incumbent of the parish, but to the General Cemetery Fund, would be a proof that the clergy of Norwich wish to meet them in a liberal spirit; and to allay jealousies and needless disputes, by some slight pecuniary sacrifice.

*That the Health of Towns' Bill will make the formation of a Cemetery compulsory.* But consider,

1. Is not this the third year that this bill has been talked about, but not passed?



2. Is not this the fifth month of the present session, and what is the certainty of the bill being passed, either this session or at all, without great alterations?

3. Have not the dead of three years or so past been laid in the crowded churchyards of Norwich since this bill was talked about? and is this "deferred hope" to continue?

4. Would it be to the advantage of the church or dissent, or the city collectively, to be compelled to do by a rate, and in a compulsory form, what I propose to be done voluntarily, by rules which we may make for ourselves?

5. Is it better to legislate where we can for ourselves, or to be legislated for; and to subject the burying of our dead, amongst other regulations, to a central committee?

#### VII.—*Collateral Advantages.*

It would be a time and an opportunity not to be lost for endeavouring to bring about a REVOLUTION—in monuments and the regard we pay to the memory of the dead. I would refer to the following three points.

1. Unnecessary expense and display, too often accompanying funerals, might be attempted to be abolished. A Rector in the neighbourhood of Norwich, lately deceased, desired that his funeral should be conducted, and that he should be laid in the grave as one of his poorest parishioners would have been, and that the expense which would in most cases have attended the last rites of one in his position, should be distributed amongst the deserving poor of his parish. This is an example which deserves imitation. There is often little heart and much pride in funereal display.

2. The attention of people generally might be directed to the utility of erecting buildings, or making thank-offerings to God, in memory of their deceased relatives and friends, which would promote His kingdom upon earth or provide for His poor. This might be done either at their own sole cost, OR BY FAMILIES WHO HAVE LOST RELATIONS COMBINING IN

ONE GREAT WORK. Mr. Paget, in his "*Tract upon Tombstones,*" wisely suggests, "I would have you calmly reflect whether the money which you purpose to lay out in a tombstone might not be better spent: I mean with equal reverence and affection for the departed, but in a manner more useful to the living, and more directly to the honour of God. Look round your Church. Is there a new Prayer-book wanted for the reading-desk? a dish to collect the alms in at the Holy Communion? a new Altar Cloth? or is there a window which would be the handsomer for the insertion of some painted glass? Why should you not consecrate your service to God, and at the same time make an enduring memorial of your deceased friend, by purchasing these things, and letting it appear upon them by some suitable inscription, that they were given in commemoration of the departed?" Greater works than these would be a new Font, or new Communion Plate where wanted, or the erection of a new Aisle to the parish Church, or the building a new District Church, or the erection of a new Hospital, or a new ward to an old one, or Almshouses, or Scholarships at the Universities, or the erection or endowing of National Schools, &c., &c.

3. Symbols and Inscriptions on monuments and tombstones have much need of both Revolution and Reform. When will people learn that the less said publicly about the *merits* of deceased relations the better? To enlarge publicly upon the private virtues of our own dead is to go beyond the simple rule "*nil nisi bonum de mortuis.*" The memory of their virtues lives in our own hearts, not in those of their descendants or of strangers: their good works "do follow them," the memorial of them is with God. Their best deeds were the fruit of God's Spirit working in them, the merit was His. He allowed them, perhaps, to be the instruments of His greatest works for the benefit and happiness of mankind. Why be a Herod (Acts xii.) and give to their own or our own

vainglory the glory and praise which belong to Him? Present symbols and inscriptions on monuments can too often be described only as abominations in the sight of God.

[A.] Under the head of *Symbols* there are abundant instances of

1. A broken pillar: significant of hopes terminated with this life.

2. An inverted torch: the symbol of the Sadducee.

3. An urn: expressive, I suppose, of a denial of "the resurrection of the flesh." Urns were for the ashes of the dead. "Among the wise men of the heathen, it was usual to speak slightly and contemptuously of the mortal body—they knew no better. They thought it scarcely a part of their real selves, and fancied they should be in a better condition without it. Nay, they considered it to be the cause of their sinning: that the soul of man was pure; and the material body was gross and defiled the soul. We have been taught the truth that sin is a disease of *our minds* of ourselves, and that all of us, not body alone, *but soul and body*, are naturally corrupt, and that Christ has redeemed and released whatever we are, sinful soul and body. \* \* \* \* It was consistent with this slighting of their earthly tabernacle that they burned the dead bodies of their friends; not burying them as we do, but consuming them AS A MERE WORTHLESS CASE OF WHAT HAD BEEN PRECIOUS, AND WAS THEN AN INCUMBRANCE TO THE GROUND."

4. A scythe: which would seem to complain that the deceased's end was untimely and immature, much as Jonah did for the *untimely* end of his gourd: "I do well to be angry even unto death."

5. Poppies: symbolical of eternal death.

6. Little fat boys, with large pocket handkerchiefs, intended for weeping angels.

7. Heathen gods and goddesses, *e. g.* Minerva, with swords, staves, British lions, &c. which need no comment to condemn.

Where, it may be asked, is the symbol of the faith? Where a sign, that they who lie below looked out of themselves to Christ, and beyond this world onward to an eternal future? Where the calm posture in death, and hands clasped in prayer, praying men and praying women, as in the *dark ages*?

[*B.*] Under the head of *Inscriptions*, it would be wrong not to add a few remarks, however concise. It is incredible the number of excellent fathers and unexceptionable mothers, of faultless brothers, and sisters, and friends, each seeming to excel the other who (we are told) mingle their dust together within a very small space. A Chinese, brought to England and educated, might return home and say, he had found more than one place in which the command had been literally fulfilled, "Be ye therefore perfect, even as my Father which is in Heaven is perfect." A very large number, indeed, I fear, of present inscriptions must be classed under the following heads:—

1. Flattery and lies, *e. g.*

**Reader,**

Under this Marble lies the Father of the City of London, an Alderman, and in time past, a most famous Mayor. Together with his very dear wife, who was buried.

Thomas Adams, Soldier and Baronett, the Forwarder of Justice, the sincere Guardian of Orphans, President of St. Thomas's Hospital. His native seat was Weerness in Shropshire, where he liberally endowed a Grammar School. His Foster Mother, Cambridge, also has reason why she should rejoice in so great a son and patron, for at his own expense he founded the Arabic Readership. He at all times opened his hands to the poor, his gates to strangers, and his very breast to the candidates of Literature. A man of unshaken fidelity and fortitude, who, in the worst age, turned out best; and rather submitted himself to be imprisoned in the Tower of London than deny his King or violate his conscience.

Would you have more? Consult London, and learn from the fraternity of Clothiers how much money he put out in trust for the use of the apprentices of that craft.

So, full of good works and days, after that he had completed his eighty-

first year, and had endured with unconquered patience the very severe torments of a stone which exceeded in weight twenty-five ounces, released from the cares of life February 24th, 1667, *he was taken up to the joys of heaven.*

Of his very sweet wife he begat five sons and four daughters, of whom in the mean while his daughters and an only son, William, Baronett and heir, who erected this monument to the best of men, to the best of parents.

## 2. Family pride, *e. g.*

P. M. S.

Here beneath layes the body of  
 Sr John Pettus, Baro<sup>t</sup>.  
 the sixt son of Sr Thomas Pettus,  
 and Elizabeth Knyvet of Ashwellthorpe.  
 He married Mary Burwell one  
 of the Coheireses of Nicholas  
 Burwell, of Gray's Inn, Esq<sup>r</sup>.  
 by whom he had nine children,  
 &c., &c., &c.

3. Doctrinal errors. The following is a most favourable example of this objectionable class :

Underneath  
 Rest the Dear Remains  
 of the Virtuous and much Lamented  
 Thomas Pettus, Esq<sup>r</sup>.  
 Eldest Son of Sir Horatio Pettus, Bar<sup>t</sup>.  
 and Dame Elizabeth His wife,  
 who on y<sup>e</sup> 13<sup>th</sup> of Oct<sup>br</sup>.  
 in the Year of Our Lord,  
 1723,  
 And of His Age the  
 21<sup>t</sup>,  
 Was taken from the tender embraces  
 of His Most Indulgent Parents  
 That He might receive the rewards  
 promised in Another Life to  
 A Most Engaging Friendly Behaviour,  
 A Most Strict and Filial obedience,  
 A Most Sincere, Regular, and Early piety,  
 in This.

4. Doggrel rhymes, *e. g.*

1. Rěquiescě :  
Căt în păcě.\*
2. Here I lie,  
Killed by a Sky :  
: Rocket in my eye.
3. Here I lie,  
No wonder I'm dead,  
For a broad wheeled waggon  
Went over my head.

5. Profaneness, infidelity, et id genus omne. Strong instances exemplify best: the one I have here adduced seems not to have come under Mr. Paget's observation, but it is certainly inferior to none of the instances, which he has given, in its total want of every trace of Christianity.

"Near this Place lies interred Tho<sup>s</sup>. Jackson, who departed this life at Charlton, Decr. 20<sup>th</sup>, 1744. From his early inclination to Foxhounds, he soon became an experienced Hunstman. His knowledge in his profession, wherein he had no superior and hardly an equal, joined to his honesty in every other particular, recommended him to the service, and gained him the approbation of several of the Nobility and Gentry. Among them were the Lord Conway, Earl of Cardigan, the Lord Gower, Duke of Marlborough, and the Honorable Mr. Spencer; the last Master whom he served, and in whose service he died, was Charles, Duke of Richmond, Lennox, and D'Aubigny, who erected this Monument to the memory of a good and faithful servant, as a *reward to the deceased* and an incitement to the living.

"Go and do thou likewise." Luke x. 37.

"Here Johnson lies—what hunter can deny  
Old honest Tom the tribute of a sigh?  
Deaf is that ear that caught the opening sound,  
Dumb is that tongue that cheered the Hills around.  
Unpleasing truth! Death hunts us from our birth  
In view—and men, like foxes, take to earth."

Where is the older form of epitaph beseeching mercy and peace? "Where is boasting then (of self-righteousness)? It is excluded. By what law?" The gospel of God. Where is

\* Given in Mr. Paget's Tract upon Tombstones.

that humbler and purer faith which would inscribe over the grave of those we have known best and loved most, but some such prayer as this, "Lord remember me when thou comest in Thy kingdom?"

VIII. With these few remarks I commend the subject to the head and heart of your Lordship and the public of Norwich. They are but an outline of a plan—a sketch requiring many a polishing stroke and many a finishing hand. Being in no way brought into immediate contact with the citizens of Norwich, I may be thought to have gone out of my right sphere and path of duty to have entered upon this subject at all. But I feel much that one who is wholly disinterested, who neither courts favour nor fears displeasure, and who advocates not the interest of a class, but of the whole community, and has no private ends to serve, may often do more than one of greater personal influence and of higher station, who lives in the midst of grievances which he would redress, and abuses which he exclaims against.

I would only add, if an announcement of the kind will at all set a subscription for a Cemetery on foot, I will readily subscribe £20; on condition that the Cemetery be formed by subscription, and not by shares or a rate, and that I may withhold all or any part of my subscription, according as I can acquiesce or not in details, which *differ* from the above.

And I have the honour to be, my LORD,

Your obedient servant,

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☞ *In advocating the Sale of this Pamphlet, the writer desires to express, that the entire profits will be given towards the erection and maintenance of a National School, in the much-neglected district of Pockthorpe. (See page 7.)*





