

employed by the educated, no better example could be chosen than one to be found in the cemetery at Kittery Point. The lines are dedicated to the memory of Levi Lincoln Thaxter, whose wife, Celia, is well known for her poetry. He is said to have been a devoted admirer of Browning, whose works he would read hour after hour seated upon a boulder whose iron sides had been smoothed by many centuries of conflict with the ocean. This work now marks his last resting place, and, upon one of its smoothly cut sides are engraved the following lines from Browning :—

Thou whom these eyes saw never, say friends true  
Who say my soul, helped onward by my song  
Though all unwittingly, has helped thee too?  
I gave but of the little that I knew:  
How were the gifts requited, while along  
Life's path I page couldst thou make weakness strong,  
"Help me with knowledge, for life's old, death's new:  
"R.B. to L.L.T., April, 1885."

Epitaphs may also serve as the record of real or fancied wrong of which the deceased was a victim, and the surviving friends have chosen this as the most effective mode of public vindication. A most remarkable case of this kind occurs at Milford, N. H., as recorded in the *Portsmouth Journal* of Sept. 29th, 1888. It is as follows :—

CAROLINE H.

Wife of

Calvin Cutter, M.D.

Murdered by the Baptist Ministry & Baptist Churches, as follows :—Sept. 28, 1858, Aet. 33.  
She was accused of Lying in Church Meeting, by the Rev. D. D. Pratt, & Deac. Albert Adams, was  
Condemned by the church unheard. She was reduced to poverty by Deac. William Wallace.  
When an exparte council was asked by the Milford Baptist Church, by the advice of this committee, George Raymond, Calvin Averill & Andrew Hutchinson, they voted not to receive any communication upon the subject!  
The Rev. Mark Carpenter said he thought as the good old Deac. Pearson said "we have got Cutter down and it is best to keep him down." The intentional and Malicious destruction of her Character & happiness as above described destroyed her life.  
Her last words upon the subject were, "Tell the truth & the Iniquity will come out"

Or again, the epitaph may be employed among this class, to serve as the medium of expressing religious sentiments and duty towards others. Two very remarkable instances of this kind have come under my notice. The first occurs in the old cemetery at York, and relates to the infant daughter of the celebrated Parson Moody, who was so conspicuous a figure in the Louisburg expedition under William, afterwards Sir Wm. Pepperrell, and of whom Parkman speaks more than

once in his *Half Century of Conflict*. The epitaph was undoubtedly written by Moody himself, and is certainly characteristic of the man and the times in which he lived :—

"RESURRECTION."

"To Immortality in spotless Beauty with all other  
Bodily Perfections, after the fashion of Christ's  
Glorious Body is expected for the sub-adjacent  
Dust of Lucy Moody, who was born and died July 6th, 1705  
Thus birth, spousals and Christ, Death Coronation,  
All in One Day, may have their celebration."

The second instance was derived from East Franklin, Vermont. It is an epitaph written by the deceased, and is intended as a record of his religious views. It distinctly shows that he had no belief whatever, according to any of the recognized forms of religion, but it also shows that, however short he may have fallen in conformity to established forms and creeds, he was, nevertheless, a disciple of the Great Master in his adhesion to the Golden Rule. The whole composition discloses great resolution, independence of thought, courage of conviction, and, with it all, a just regard for his fellow-men; it is as follows :—

"NAME AND SENTIMENTS."

All nature self-existent powers invite,  
Life gives and takes forms, solves as adaptate,  
Virtue obeys, Vice disobeys her laws,  
In nature all good, this only evil draws  
No good or ill by supernatural cause.  
Let not imagination take its flight  
Upward to fancied regions for delight;  
Science and virtue lead to happiness,  
Known truth, not phantom faith, not bliss."  
"Dr. Luck,"  
"Died"  
"1858."

"I have no fears because I've got  
No faith nor hope in Juggernaut.  
Nor Zoh, Grand Lama, Bond nor Zeus,  
Nor Bible systems without end ;—  
Nor alcoran nor Mormon's views,  
Nor any creed that priest dupes use,  
Each class self pure condemns the rest  
Enlightened minds the whole detest.  
In strongest faith no virtue lies,  
An unbelief no vice implies  
A bare opinion hurts no man,  
Then prove it hurts a God, who can?  
To others do, to others give  
As you'd have done or would receive."

In the second group may be placed these epitaphs which emanate from the middle or lower middle class, and from people of inferior culture and education. Here the tendency to epitaphs is very marked, and may be regarded as the survival of a practice which, in more primitive conditions of society and among ancient people, was a well recognized practice of the most highly cultured.

The one aim is to express endearing sentiments of regard or to record the virtues of the deceased. In many cases there are attempts at original composition, when the results often bear witness to most lamentable failure with respect to all that constitutes true poetical effect and literary composition.