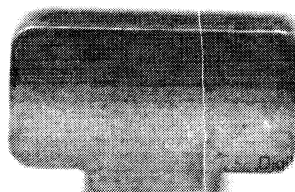
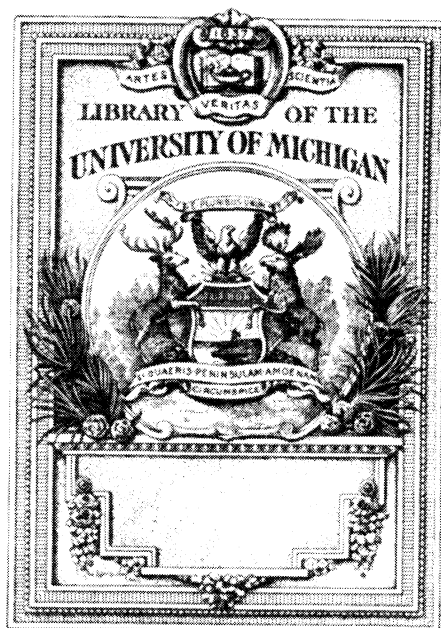




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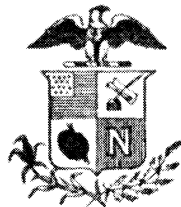
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THE MOSQUE-LIKE TOMBS OF THE EGYPTIAN KALIPS, CAIRO

"*Post Cineres Gloriam Venit*"

by W. C. Jenkins

'In the rush of the hopeless battle;
Borne down in the mad retreat;
Mid the jeers of the cruel rabble,
Haled to death through the crowded street;
In the pitiless desert dying
With none their thirst to slake.

Neath the furnace-halo dying
Of the fagot-circled stake,
Oft have the great in story
Burst from Earth's prison bars,
"After 'The Ashes Glory'
From the flames to the radiant stars.'

SUCH was the ancient Roman's tribute to the peace, rest and more charitable consideration which, "after life's fitful fever," could be hoped for by any man whose genius or public services made him a busy and envied public character. It is drawn from the custom of cremating the bodies of the rich and illustrious, and preserving the ashes in urns, in the homes or mausoleums, prepared for their reception and preservation.

This method of preserving the remains

of the dead steadily passed out of use, to be replaced by the use of tombs and ordinary burial, but the sentiment that the body should rest in peace and undeseccrated, while the character of its former inmate was more justly and worthily considered by his fellow-men, preserved the old Latin saying, "After the ashes comes glory."

The Mausoleum of King Mausolus, which was built by his wife, Artemesia, at Halicarnassus, as a memorial to her

husband, was considered by the ancients as one of the seven wonders of the world. It stood for fifteen centuries, when it was disturbed by an earthquake. It is today an inspiration to both architect and sculptor and has been reproduced in part on many occasions. It is from this structure we get the word "Mausoleum."

A wave of sentiment in favor of Mausoleum Entombment has swept over parts of several states during the past five years, and many persons are today engaged in the building of private and community homes for the dead.

The question of the fitting disposition of human bodies after death has perplexed the thoughtful people of many large cities for some years' time, and the query naturally arises: "Has the community Mausoleum solved the problem?"

The indisposition to consider every grave and solemn subject of inquiry which too greatly pervades our commercial and social life has prevented many people from even reading of the effort which has been made in many cities to change the prevailing customs of burial. Nevertheless, the proposed changes cannot fail to be of general interest, even though their discussion must necessarily bring to the mind pictures of sadness.

THE higher nations advance in civilization and increase in wealth and greatness, the stronger is the attachment to life and the greater the reluctance to think of one's death and final resting place. The votaries of pleasure refuse to consider their mortality; wealth and contentment seldom go into the house of mourning; and men enjoying success and prosperity never meditate among the tombs or visit with reverential feeling places of sepulture. All burial customs form a grewsome subject for discussion, but the reader is not invited to go, as a mournful traveler, weeping through the story, like Habakkuk wandering through the Valley of Jehosaphat and sorrowing as one without hope. It is not to minister to a morbid curiosity, to clothe the charities of life in sackcloth and ashes, the sentiments of religion in mournful garments, or to invest the grave with any additional gloom or terrors that this article is written. It is published

in the belief that if the modern Mausoleum mitigates, in the slightest degree, the sadness which attends the burial ceremony, the people cannot know it too soon.

History furnishes abundant evidence that science has seemingly performed miracles for the benefit of the living; yet it has scarcely lifted a hand until the last few years in behalf of the dead. The methods of burial in every land have undergone practically no change in twenty centuries; a brutal custom has decreed that the remains of departed friends must rest until the final awakening in a bleak and often neglected cemetery, with the cold, wet ground for a bed. It is true that wealth can secure beautiful caskets and ornamental monuments of artistic designs, but in the final analysis, the last resting-place of pomp and poverty is essentially the same—a mud-draped grave.

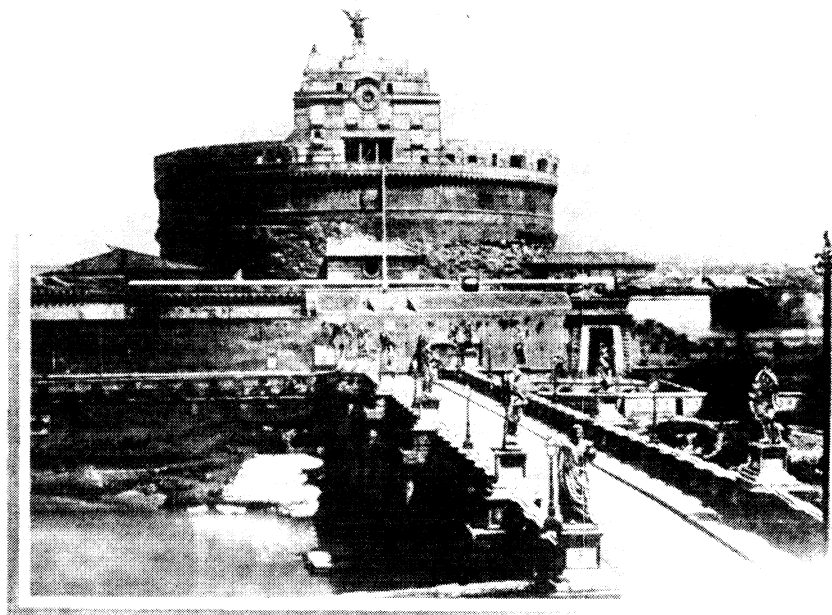
There is no doubt, however, but that the American people are awakening to the necessity of a radical change in the custom of burial, and that the modern Mausoleum, perfected and built to stand the ravages of ages, has everything to commend it. The idea is not a new one, however; away back in the beginning of history similar methods of burial prevailed, and it must be admitted that in the selection of places for depositing their dead, the ancients were deeply impressed with a necessity of selecting tombs calculated to receive and preserve from decay and corruption the remains of departed friends.

The histories of several extinct nations have been written chiefly from data found in their sepulchres. Their chief chronicles were inscribed on sarcophagi and cinery urns, vases, goblets and on articles of gold, silver, bronze, etc., found in the tombs of peoples so long passed away that their very existence was not known until archaeologists resurrected their records.

The ancient Egyptians believed that after a lapse of many thousand years, their souls would return to reinhabit their bodies if the latter were preserved entire. So the body was embalmed and placed in a sepulchre not exposed to inundation. The tombs at Thebes, consisting of chambers and passages excavated in the side of a mountain, fitted to receive the mummies and decorated with paintings of

resplendent tints, depicting almost every phase of Egyptian life. Good taste in the combination of colors seems to be natural to the inhabitants of the East, and artists who have examined critically the paintings of the tombs of the kings, which remain in perfect preservation, have been surprised at the knowledge of effect which the ancient colorists possessed. It is not produced, they say, by the purity or brightness of any particular tint. They knew no other colors than red, blue,

their dead to resist decay and be even ready for the return of the soul. The preservation of the embalmed body, or mummy, was the chief end and aim of every Egyptian who wished for everlasting life. For the sake of the mummy's safety, tombs were hewn, papyri were inscribed with compositions, the knowledge of which would enable him to repel the attacks of demons. For the sake of the comfort of the mummy, the tombs were decorated with scenes that would remind



THE CASTLE OF ST. ANGELO, ROME—ORIGINALLY HADRIAN'S MAUSOLEUM

dark and light yellow, green and black. With the red and green they produced a very splendid effect. They had no knowledge of elevating their figures by shading or very little knowledge of perspective—everything was in profile.

The monuments and remains of ancient Egypt preserved in the great museums of the world are chiefly of sepulchral origin, and we owe them entirely to the belief of the Egyptians that the soul would at some period revivify the body, and to the care, consequent on this belief, with which they embalmed the bodies of

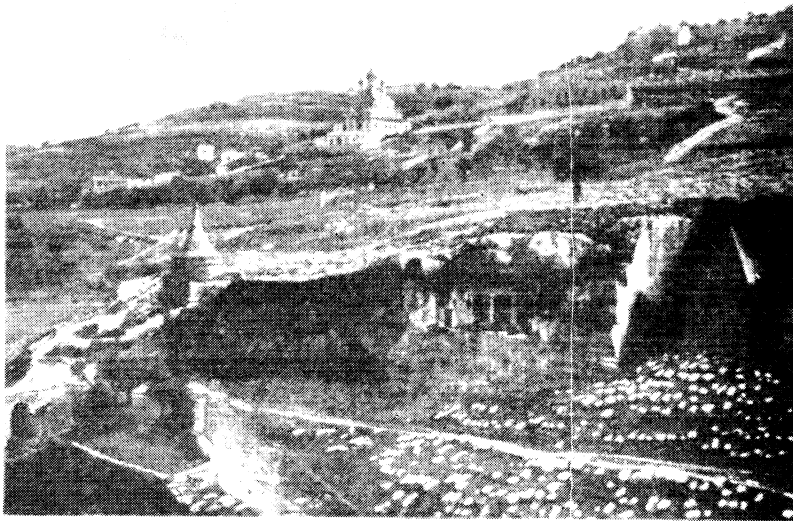
him of those with which he was familiar when upon earth, and they were also provided with many objects used by him in daily life, so that his tomb might resemble as much as possible his old home.

The most ancient kind of sepulchre in Asia and Greece was the barrow, a heap of earth with a memorial stone at the top. Sometimes they had chambers with galleries within them and a defensive wall around them. Temples succeeded barrows, or sepulchral mounds with altars upon them. The Temple of Jerusalem was founded upon Mount Moriah, where

Abraham was about to offer Isaac as a sacrifice. Moses does not mention any temple of architecture, only an altar surrounded by stones, which in England would be called a cromlech, or druidal circle.

Tombs and temples in ancient times served a better purpose. The places where

at the earliest period of their history. The account in Genesis of Abraham's purchase of a sepulchre for his wife, Sarah, is one of the most beautiful examples in all history of tender concern for the remains of a departed loved one. Moses left a law expressly forbidding the dead remaining until the next day before burial. He con-



VALLEY OF KEDRON, NEAR JERUSALEM, LINED WITH TOMBS OF THE EARLY PATRIARCHS

the remains of illustrious persons were deposited were sanctified by religious observances, and gods at length came to be worshipped where revered memories were formerly honored. The first generation of men had no temples for their gods, but worshipped looking up to heaven, in the open air. The Persians, even in ages when temples were common in nearly all the other countries, thought it absurd to confine their gods within walls.

No people seemed to have attached more importance to the rites of burial than the Jews, whose belief respecting the honors of sepulture and of their duties to the dead were of a very different kind from those of the people they lived among

demned all public exposure of the dead, and Joshua, his successor, was very exacting in the observance of this law. The ancient Jews very rarely, and only in times of pestilence, burnt the dead bodies. No calamities predicted by the prophets were uttered in more solemn language than those menacing insults and injuries to the remains of the dead, which are especially frequent in the denunciations of Jeremiah, Ezekiel and Isaiah.

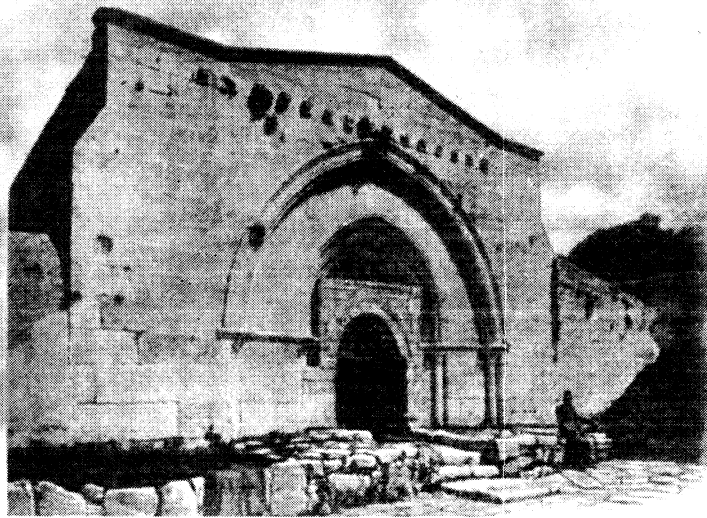
The earliest monument mentioned in Scripture is that spoken of when Jacob erected a pillar upon the grave of Rachel. There is an ancient Turkish structure standing between Bethlehem and Jerusalem which has been designated Rachel's

Tomb, and while it may have been built several centuries after her death, it is generally conceded that the spot is the true place of her interment.

The existing ancient tombs, outside of the walls of Jerusalem, called the Tombs of the Judges, are about two miles from the City, and the Tombs of the Kings, about half a mile from the walls, answer to the descriptions of places of sepulchre for the great, found in the Psalms and in Isaiah of graves or caves into which the entrance is by a descent, and which contain separate chambers or cells where each silent sleeper lay in its own home.

Pierre Muret, a French writer of much erudition, published a remarkable book on funeral rites, ancient and modern,

the Jews of tombs that do not in the least come short of the most sumptuous Mausoleums of other nations. Such, among others, was the tomb of Helen, Queen of the Adiabeniens, who left her own country to embrace the law of Moses; the tomb of the Maccabees, which Josephus relates was erected by Simon, the high priest in the City of Modin, the birthplace of that great family. It was made of polished white marble and had a stately colonnade around it; and the tomb of Daniel, who caused it to be built at Ecbatana in Media, at the time when he was a favorite of the King of Persia, constructed in the form of a tower, which was wrought with such extreme curiosity and art that Josephus says the world never yet saw its equal, its



TOMB OF THE VIRGIN MARY

throughout the world, in 1675. In regard to Jewish burial customs, Muret stated that two distinct periods are disclosed, in which the customs of one period differ greatly from those of the other; the first dating from the time of the patriarchs and Moses; the other from the nativity of our Saviour, or a century or two preceding it. Of the ancient Jewish sepulchre Muret says: "We find several instances among

contrivance being altogether stupendous and inimitable. Josephus saw it several ages afterwards and said it then appeared to be new and looked as though it was just finished.

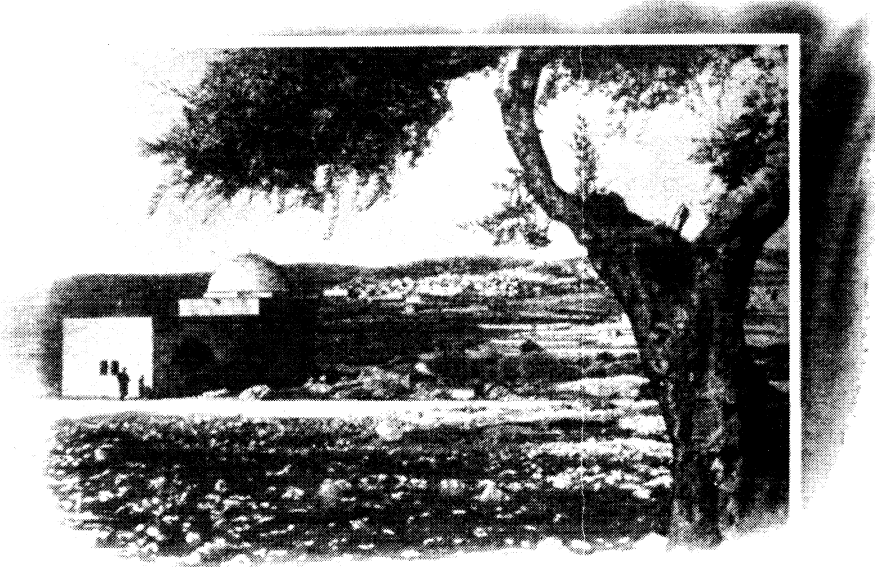
Most remarkable of all was the tomb which Solomon caused to be built at Jerusalem for his father, David, and himself, a curious and admirable masterpiece of art, in the construction of which neither

skill nor the most precious materials were wanting; the most remarkable feature of all, however, was the place wherein he commanded that the two caskets of his father and himself should be deposited, because the same could never by any industry be found.

The Valley of Jehosophat is the scene of many ruins of ancient sepulchres. As a consequence of the prophecy of Joel: "I will gather all nations and will bring them down to the Valley of Jehosophat and will

statues in the dust, sculptured tablets scattered among the ruins, descriptive of battles, and the rites and sacrifices of the people. They are the chief records left of Assyrian and Babylonian greatness, power, riches, kingly state and sacerdotal pride and pomp.

Among the ancient Greeks the art of embalming and entombing the dead had reached a high degree of perfection. Discoveries in Pompeii and cities where art flourished and culture prevailed, show



TOMB OF RACHAEL. PALESTINE

plead with them there for my people," it was at one time a prevalent opinion that this would be the scene of the general resurrection, and therefore many of the Jews wished to be buried there. It took its name from King Jehosophat, who was said to be buried in that Valley.

While it is generally conceded that burial in the sepulchre was practiced in Babylon and Nineveh, little is left of the tombs and temples of those ancient cities of the East. The great monuments that have been discovered are remains of devastated palaces, vestiges of the abodes of mighty kings, crumbling columns and colossal

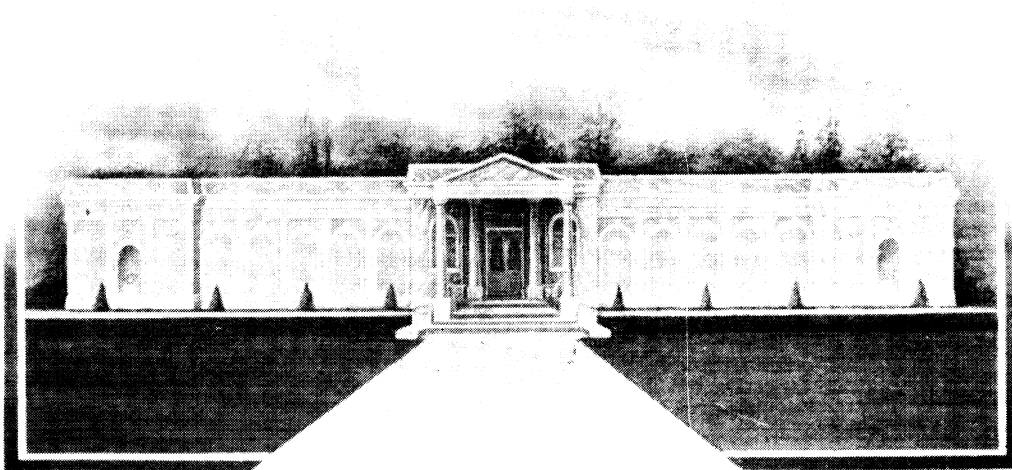
that the remains of the departed were cared for with a tenderness equal to that shown among the most enlightened people of today.

The veneration for the dead that existed in ancient times was a much deeper and nobler sentiment than that called forth in Christian climes. We are told by Plutarch that Alexander, on entering Persia, having found the tomb of Cyrus broken open, secured the author of that sacrilege and immediately put him to death. Alexander was much affected by the Persian epitaph on the tomb, which he ordered also reinscribed in Greek. It read:

"O man, whosoever thou art, and wherever thou comest, for come I know thou wilt, I am Cyrus, the founder of the Persian Empire; envy me not the little earth that covers my body."

The law of the Twelve Tables, which Cicero preferred before all the writings of philosophers and who declared them to be more valuable than all the libraries, speaks of nothing more pointedly than of the duties the living owe to the dead. In fact, it was ordained that an heir who had

point of view, it can never be popular with the people, although from a sanitary standpoint it has advantages. During the past twenty years great efforts have been made to force cremation upon the public. The movement seemed to be gaining ground a decade ago, when ten thousand bodies were cremated in the United States in a single year, but last year there were but 2,763 cremations in this country, nearly all of which were on the Pacific Coast.



PHILADELPHIA'S BEAUTIFUL MAUSOLEUM

not well acquitted himself in all the funeral honors which he ought to pay to his deceased benefactor, should be deprived of the inheritance or legacy which was left him.

In the early ages of Rome, the rites of burial and cremation seem to have been alike in use. Later, burial almost entirely prevailed, which practice was again followed by burning. Upon the establishment of Christianity, cremation was strongly opposed by the fathers of the Church, probably on account of its intimate connection with pagan associations and superstitions. From a sentimental

Probably the Taj Mahal in India, sometimes called the "Pearl of Agra," is the most costly of all the splendid Mausoleums ever built. It is also said to be by far the most beautiful building of its kind in the world, and associated with it is a story of deathless love told with deep solemnity in its beautifully carved marble and mysterious mosaics. The artistic Campo Santos of Italy, where both humble and elaborate decoration of family memorials invite the admiration of every visitor; the splendid Sarcophagi of St. Peter, where rest in permanent but simple splendor the remains of one hundred and thirty-seven popes;

the Mausoleums of Grant, and of our martyred Presidents—Lincoln, Garfield and McKinley—are shining examples of the people's desire to perpetuate the names of the great, as well as to show a tender reverence for the dead.

Sixty years ago a noted English authority on burial customs wrote: "Who has ever visited the sepulchral monuments of ancient Rome, the cities of the dead, beyond the precincts of the habitation of the living, and seen the evidences that there exist of the sanctity in which these places of sepulchre were held and has not reflected with astonishment on the places of burial in the heart of the greatest city of modern times, where there is nothing sacred in the dead and no apparent care for the living." To give additional emphasis to his comments, he quoted from the report of the London Board of Health for 1850: "Estimating," says the report, "the duration of a single generation at thirty years, there must have been interred in the space of two hundred and eighteen acres—the area of all the graveyards in the metropolis—in the last generation a million and a half of bodies. The graveyards of London are the plague spots of its population. The putrid drainage from them pollutes its wells, seethes beneath its dwellings and poisons its atmosphere; and some parts of the metropolis are still honeycombed with deposits of the putrescent remains of millions of its citizens, just as with cess-pools and other abominations."

It is the history of many burial grounds that once filled, adequate care ceases. The country is filled with sad commentaries upon our civilization in the thousands of neglected or abandoned cemeteries, which may be seen by those who travel. There are many instances of the removal of the dead in our metropolitan cities, due to "the demands of business," which means that the bodies are pulled out, carried away and re-buried.

In 1907 the United States Government issued to W. I. Hood and J. W. Chesrown a patent for a Sanitary Crypt, or Community Mausoleum, which embodies many of the excellent features of the ancient systems of burial. From a sentimental and sanitary point of view, the modern Mau-

soleum excels anything the world has ever known. So perfect is this system in its convenience for funeral service and as a place of secure and peaceful rest, that grief-stricken love receives a soothing balm in the reflection that the remains of dear ones who have passed away are cared for in a manner that the cold and clammy grave can never afford.

The first Mausoleum built under the patent mentioned above was constructed at Ganges, Ohio, a small town in Richland County. In this little country churchyard stands an unique edifice which marks the beginning of the Community Mausoleum as built today. Thousands, who have reflected with deep regret upon the indifference of science to burial methods, have visited this little country cemetery, and there saw for the first time a development which at one stride elevated the burial of the dead from its most primitive form to a plane which not only insures perfect sanitation, but alleviates to a certain extent the sorrows of those who are compelled to follow their loved ones to a last resting place.

Sorrow for the dead can never be entirely eliminated. Washington Irving has well said: "The sorrow for the dead is the only sorrow from which we refuse to be divorced. Every other wound we seek to heal, every other affliction to forget; but this wound we consider a duty to keep open—this affliction we cherish and brood over in silence." But sorrow for the dead can be alleviated to a considerable extent when it is accompanied by the knowledge that the precious remains repose in a sepulchre where water cannot saturate or worms devour. When we know that the body itself is actually lying in a hermetically sealed crypt, that it is not food for worms, we have a more assured and impressive conviction of the repose of the soul than we have when we are obliged to realize that no protection is afforded the dead to the ravages of decay and exposure to every insect the earth contains.

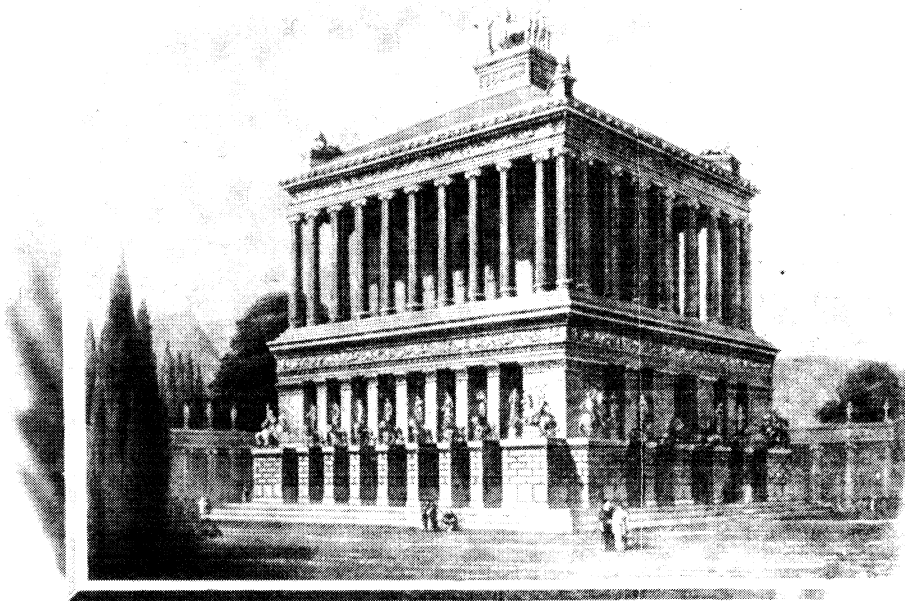
It was at Shelby, Ohio, that the first Mausoleum Corporation—the National Mausoleum Company—was formed, the first and principal officers being the gentlemen who owned the patent already mentioned. Later, the headquarters of the

Company were moved to Chicago and a new Corporation, the International Mausoleum Company, was organized. This Corporation acquired all the patents and interests of its predecessor, the National Mausoleum Company. Subsidiary companies have been organized in several states and in Canada, and over one hundred and thirty Mausoleums have been built in the various cities.

The largest Mausoleum now in course of construction is that of Yonkers, New

who mourn their departure from this life.

What can possibly be more depressing than to stand in the cold cemetery on a winter's day and see the remains of a loved one lowered into the yawning grave and hear the dull sounds of frozen earth thrown upon the coffin? How much better to realize that only a few inches away from a bright and sunlit corridor, in an apartment which can never feel the effects of winter storms, our dead may sleep until the final awakening.



TOMB OF KING MAUSOLUS

York, which will contain two thousand crypts and will be the finest building of its kind in this country.

Mausoleum entombment offers absolute protection for the remains of the departed from every sort of despoilers, whether human or the lower forms of life that infest the earth. The sanctity of the tomb which the generous and self-respecting have sought in all ages is secured in the highest degree, and the conscious knowledge that the remains of dear ones are sealed up from harm for many ages will always be a consoling and comforting reflection to those

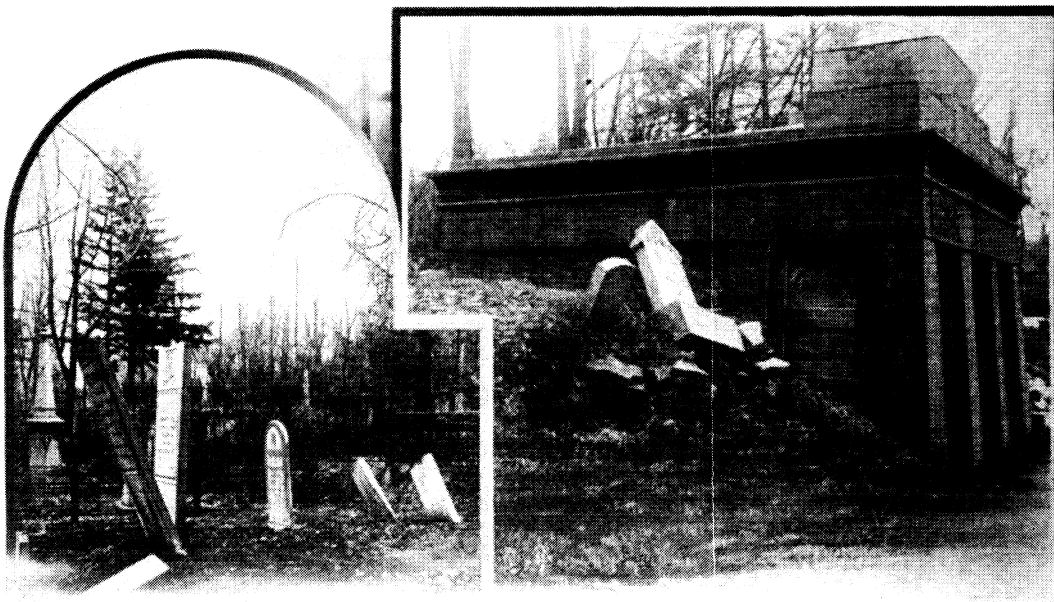
The modern Community Mausoleums are generally built by local associations, which will own the buildings in fee simple forever. While the cost of compartments for an average sized family is less than a burying lot in most city cemeteries, and a monument, a portion of the purchase money goes to the creation of a permanent endowment fund, which will be sufficient to meet the expenses incidental to caring for the building for all time. This fund will be in the custody of trustees chosen by the owners of the compartments.

While mistakes may have been made

in some of the earlier buildings, yet the underlying principles of Mausoleum improvement are worthy of consideration. Let it be assumed that cases of faulty construction may be shown, this would be no argument against the system. With the latest modern knowledge of building construction, it does not require the application of theory alone to erect an edifice, whether Mausoleum or otherwise, that will stand for several thousand years.

to death having taken place, life-saving measures may be taken so that resuscitation shall mean restoration.

The methods used by the Mausoleum builders are based upon thorough disinfection. The principal agent employed is formaldehyde; its fumes, when liberated in the crypt, kill all live germs which produce decay in the body when it is deposited in its receptacle, and effectually prevent the formation and development of others.



A BEAUTIFUL CITY'S FORSAKEN CEMETERY

While there may be great variation in the outward appearance of Mausoleums, the underlying principles upon which the apartments, or crypts, are built, are essentially the same. The foremost Mausoleum builders of this country assert that the methods employed provide for concrete interior work as lasting as the pyramids. The interior of each compartment is so constructed that when the casket has been deposited upon the rug-covered floor, a heavy concrete wall, faced with polished marble, will fill the opening. They assert that the features of Mausoleum building may be varied at will, so that where there is the slightest doubt as

The vents from the tombs are controlled in such a way as to conduct all gas drainage through formaldehyde tanks and lime conduits, which disinfects every possible escaping odor.

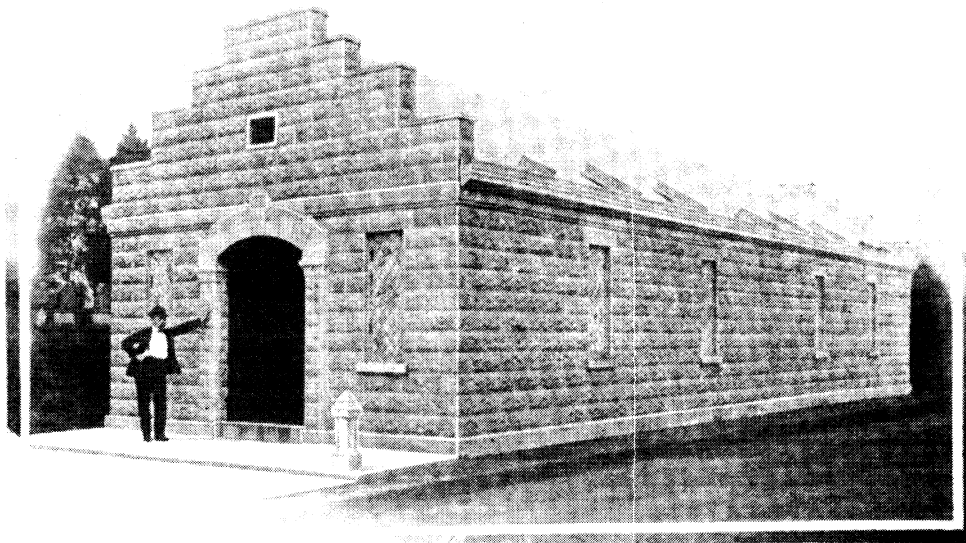
The sanitary systems of the model Mausoleum are such that the gases leave the crypt by means of automatic valves, but not until they have been completely disinfected and thoroughly deodorized, and herein lies the reason for the success of the new method. The system is said by experts to be scientifically correct and easily understood. It is stated that by this method a body will rapidly dessicate without any possibility of becoming a

menace or endangering other human lives.

The Mausoleums are provided with chapels, which are always available for funeral services and are spacious enough to accommodate several hundred people. This certainly is an advantage over the open air services at the grave, which are often conducted under the most unfavorable circumstances. An eminent writer has said: "Do away with the grave and the barbaric exposures at cemetery funerals; make it impossible to see the sinking casket, to hear the falling clod or witness the tragedy of losing the dead in the darkness of the earth, and restore to the people

of our time the entombment of Judea and Rome, Egypt and Greece, and death will be accepted more philosophically and the sorrowing relatives and friends will be more easily reconciled to the loss of their loved ones when death overtakes them."

The Mausoleum, whether of private or community ownership, cannot fail to eliminate many of the unpleasant associations which attend the burial of the dead, and it fills the mind with thoughts of an entirely different character to those that come unbidden when we realize that the imperfect earth has our loved ones in its cold embrace.



FIRST COMMUNITY MAUSOLEUM IN AMERICA
Built at Ganges, Ohio, in 1907, and contains eighty crypts