

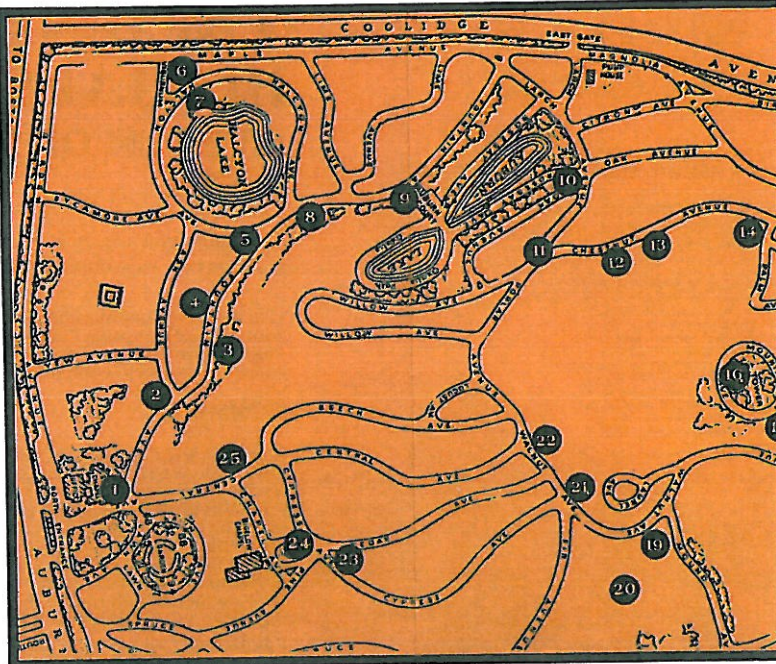
A MODERN GRAVEYARD

MOUNT AUBURN CEMETERY

580 Mt. Auburn St., Cambridge

① Red Line: Harvard/Brattle
Transfer to Bus #71 (Watertown) or
Bus #73 (Waverly Sq.)

In 1830, Bostonians decided it would be better to have their graves outside the city in a setting which would respect the dead and inspire the living. The Massachusetts Horticultural Society bought a large farm with woods and ponds and planned Mount Auburn Cemetery to look like a garden, not like a graveyard. Mount Auburn opened in 1832 with individual lots selling for \$10 each. Nowadays it would cost you about \$550 to be among the more than 70,000 people buried here.



When you visit Mount Auburn Cemetery, start at the office. There you can ask for:

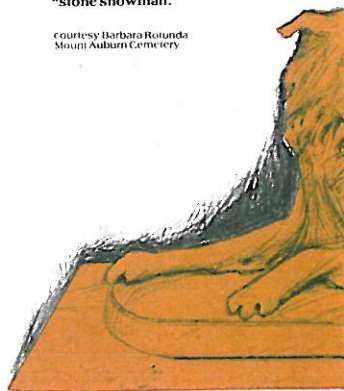
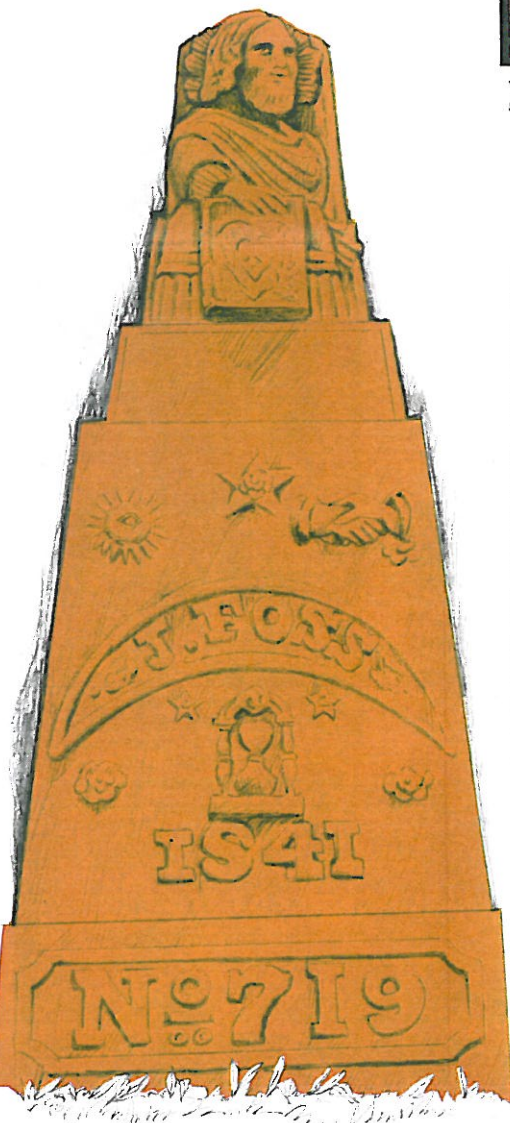
- a map that shows the roads and paths and some noted graves and monuments
- a similar map which identifies trees
- a list of the Cemetery's rules, which are strictly enforced.

Among the thousands of memorials you can see at Mt. Auburn, here are a few representing various stonecutting techniques and different attitudes towards burial. Some tombstones speak of death and fate (like those in the Old Graveyards), while other memorials depict eternal rest, sorrowing loved ones, or idealized views of the hereafter.

1. WALDO MERRIAM. Several Civil War soldiers have memorials like this one, which creates the appearance of a coffin with cap and sword frozen in stone.
2. ELI JONES has an assortment: his portrait in stone, draped urns to represent sorrow, and a woman with an anchor to symbolize hope.
3. LYNDE is carved to look like twigs forming the letters. Elsewhere you can see stones carved to look like a pile of rocks or a cross made out of logs.
4. HULL. The children in this family are portrayed as sleeping on canopy beds: Little Frank, on the left, and Hattie and Jennie on the right beneath the ivy.
5. A weeping cherry tree.
6. SANBORN. In this family plot you can see the changes over the years from tall, thin stones to low, wide ones. How are people identified on their stones? Full names? Just first names? Perhaps by their relationships to someone else?
7. BRADLEY. This is a family tomb. Have a look through the door and compare this tomb to those around Auburn Lake.
8. LEOPOLD MORSE, JR. Many Victorian statues show people in idealized poses rather than true to life. What part of the boy's life would this statue describe?
9. AUBURN COURT & THE TOMBS AROUND AUBURN LAKE. The tombs were built by people who planned to keep their families together. Space provided for future family members has sometimes gone unused, however, as families became smaller and died out, or as people left New England to live and die elsewhere. These tombs, and those above ground like Bradley's, are like small chapels—often with stained glass, portraits, statues, vases for flowers. Coffins are put into the cubby holes (crypts) and sealed in with cement. Auburn Court is the most modern section of the Cemetery. It's like an apartment house of crypts.
10. DEMMON. Many families enclosed their plots, some with chains, some with cast iron fences, some with granite curbs. Most of these were removed 75 or 80 years ago. Those which remain make mowing the lawn very difficult. You may see hills of dirt and grass built up between some of the raised plots to make a bridge for the lawnmowers.

11. MARY P. SAUNDER'S family put a statue of dog near the little girl's stone.
12. A weeping beech tree.
13. A hitching post. Why would there be a hitch post in this Cemetery?
14. MARCOU. An appropriate stone for a man who was an expert on fossil shells.
15. 1851. The Slane family chose an underground tomb. Beneath the granite block with rings the stairs leading to the crypts.
16. THE TOWER. A great view of Boston.
17. CURTIS. This statue, called "The Weeper," reminds us of the sorrow of losing someone who is very different from the tombstones of the Granary or King's Chapel Graveyard, but both make us wonder on the mystery of life and death.
18. NICKERSON. A "Recording Angel" enters name into heaven.
19. HALL. The epitaph for Josephine tells how family felt about her death.
20. FOSS. Though modern in look, this tomb has both olden symbols (flowers, hourglass) the symbols of the Masons (handshake, eye, half-moon, star).
21. CAROTA. Some people use granite boulders; one is pink quartz.
22. NOLL. The children's memorials have some symbols: a lamb, a little angel, a child "at rest" on a pillow.
23. WHITE and others. Here is a little bit of everything: modern slate from the same quarries it used in colonial times, sheaves of wheat symbolizing a fulfilled life, a Victorian angel statue, a bowl Roxbury puddingstone.
24. A SPHINX. Would you believe it? This one made by the sculptor Martin Milmore, whose of John Glover is on Commonwealth Avenue, your Latin with the English translation on the site side of the statue.
25. JONES. You might wonder why someone just put up a chunk of stone unpolished. Some people have. The Jones family chose a "stone snowman."


(courtesy Barbara Rundus
Mount Auburn Cemetery)



ANCIENT BURIALS

MUSEUM OF FINE ARTS

479 Huntington Ave., Boston

 Green Line E (Arboretway)

Visit the Egyptian mummies on the first floor, and the Egyptian Chapel of Sekhem Ankh Pta on the second floor. Ask a guard how to get to each room.

MUMMIES

In prehistoric days, Egyptians would bury their dead in a curled up position a few feet under the sand. Years later, when other Egyptians were digging around, they discovered that the hot sun and sand had dried out the corpse so quickly that the body had been preserved. They began to develop beliefs that a person's soul—which wandered freely during the day—needed its body to rest in at night.

Egyptians devised a way to overcome the decomposition of the body by soaking it in a salt water solution similar to the treatment it got in the desert sand.

They also wrapped the body in cloth to help preserve it and make it look more like a living person. At first, they painted facial features on the cloth, then they developed masks which were put over the mummy. The face would help the soul recognize its body.

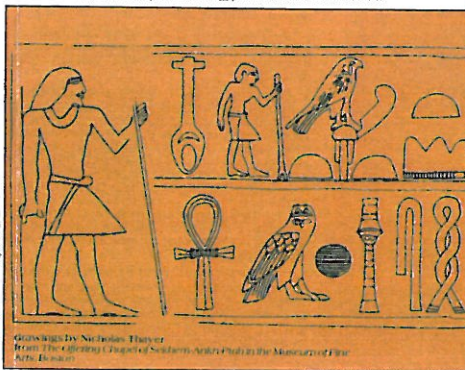
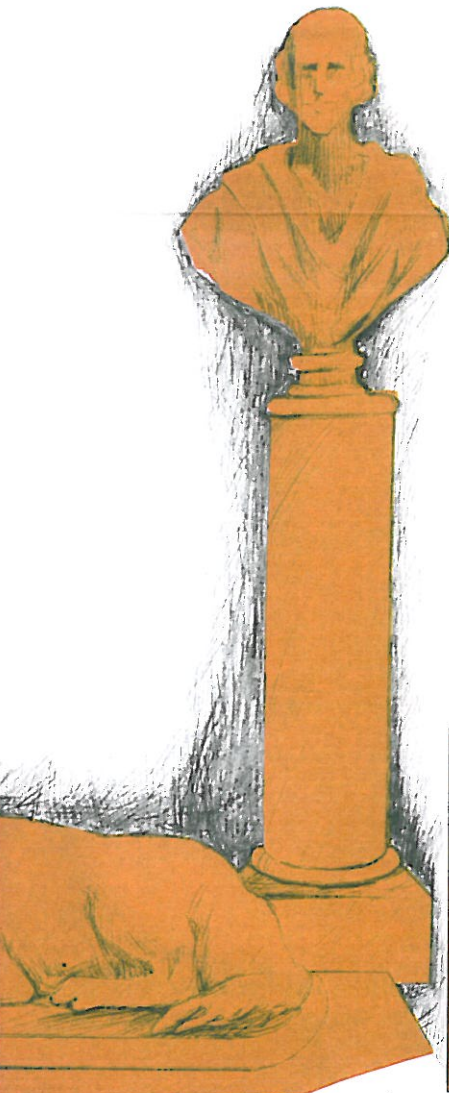
The mummies in the Museum of Fine Arts were living Egyptians in 1500-500 B.C.

THE CHAPEL OF SEKHEM ANKH PTAH

Noblemen of ancient Egypt devised an even fancier way to make an enduring monument to the dead and to insure that the joys of earthly life would continue for a person's soul. They buried the mummy at the bottom of a 50-foot shaft and placed at the top a house-like tomb or chapel. The soul could come up the shaft and enjoy food left for it in the Chapel. Family and priests might have services in the chapel, and scenes of daily life activities carved around the walls would help the soul remember life's pleasures.

The nobleman Sekhem Ankh Pta, an important government official, was buried in about 2350 B.C. His Chapel, on exhibit at the MFA, shows many scenes of work and activity on his great estate: planting, reaping, herding, fishing.

(courtesy of The Department of Egyptian Art, Museum of Fine Arts)



TWO OLD GRAVEYARDS

KING'S CHAPEL GRAVEYARD

58 Tremont St., Boston
⑦ Red or Green Line: Park St.

This was the first graveyard in Boston. Graves date back to 1649, and include many well-known Colonial Bostonians. The most recent burial—in an old tomb—was in the 1970's.

Tremont St., Boston
⑦ Red or Green Line: Park St.

Where Park Street Church is now there used to be a grain house—or granary—which sold grain to poor people in Colonial days. The graveyard next door to it was then identified as The Granary Burying Ground.

Let's talk of graves, of
worms and epitaphs;
Make dust our paper, and
with rainy eyes
Write sorrow on the
bosom of the earth;

Wm. Shakespeare:
King Richard II

DETOURS is a resource center for exploring metropolitan Boston using public transportation.

Established to help teenagers and tourists discover interesting, transit-accessible things to do in the city, **DETOURS** publishes an illustrated map of the Boston-area subway system and produces transit-oriented guides to the city's shopping, eating and recreational opportunities, museums, historic sites, and other cultural and educational environments.

DETOURS' headquarters is an old city bus that carries travel advisory services and city touring resources to community centers, schools, parks, playgrounds, town squares and shopping malls throughout Greater Boston.

DETOURS conducts a variety of city touring programs for teenagers, and offers a membership plan with benefits including cost-saving transit-fare coupons, discounted admission to city attractions, free trip-planning services and publications.

DETOURS is a non-profit project of the Boston Children's Museum, funded in part by a Youth Project grant from the National Endowment for the Humanities.

For more information contact **DETOURS** at 426-6500.

When people refer to an "old New England" graveyard they are usually thinking of tombstones from Colonial days (1630-1775) which would most likely be mingled in with more recent stones. Colonial tombstones in the Boston area were often made of:

- a tall, thin piece of slate,
- cut as a rectangle,
- with a rounded "tympanum" on top,
- and carved with inscriptions and pictures.

A close look at the pictures shows similarities among them. The stone cutter and minister often decided what would go on the stone. Occasionally a portrait of the person was carved. More often, the pictures were symbols meant to remind the community of some important religious idea or moral lesson.

Here are some typical symbols from The Granary and King's Chapel Graveyard:

skull: death



wings: resurrection

flowers & vines: beauty of life



Figure of Death



cherub: the immortal soul



Father Time



hourglass:
time passing



crossed bones:
man's mortality

EPITAPHS AND ELEGIES FOR CHILDREN

Anyone visiting old New England graveyards will surely notice how many infant and child deaths there were. A study of colonial Andover, showed that between 1640 and 1759 the average family had 9 children—3 of whom were likely to die before the age of 10. Other towns, including Boston, had even worse death rates. For these early Americans childhood diseases and infections had no successful treatment or prevention. The death of a brother or sister or friend was common.

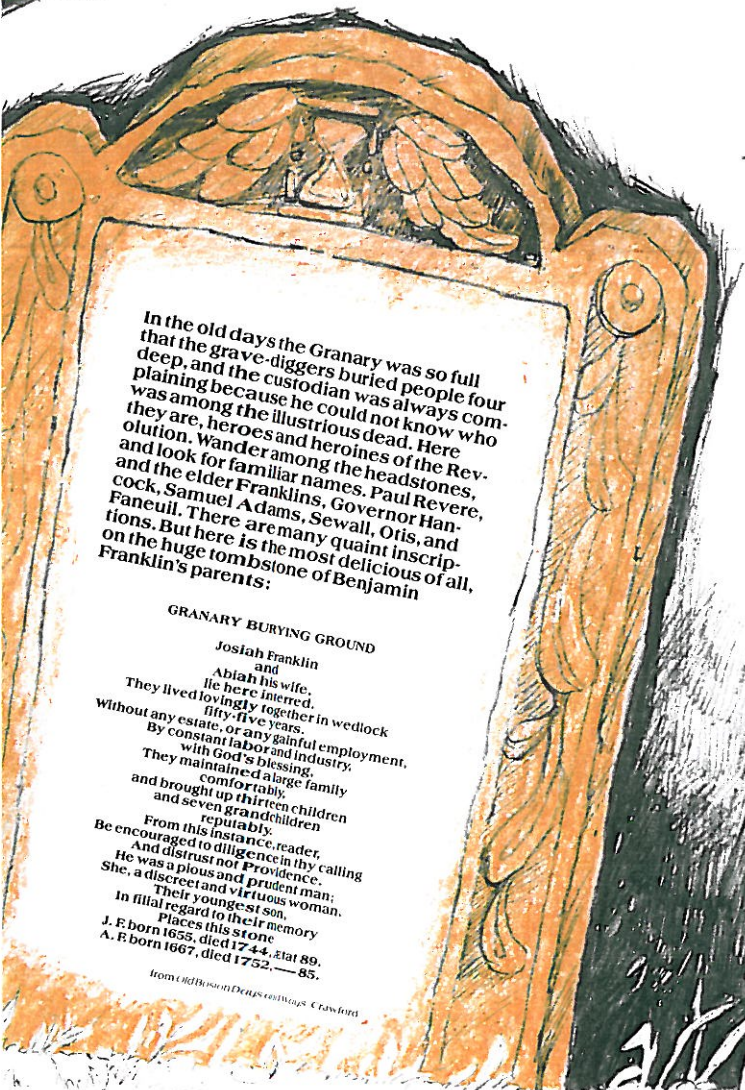
Even the sternest Puritan ministers had a tough time reassuring their congregations when children died. Cotton Mather, one of Boston's most famous ministers, outlived all but one of his 14 children. He called the deaths of children "Special Cases." He said that God was "picking and choosing what flowers please Him best. We have nothing too sweet for Him." You might find flowers carved on the tombstones of young people, where those of older people have ripe fruit or grain ready for harvest.

With today's health care, the age period 5-14 years has the lowest death rate of all. Because it's not common a child's death is even harder for us to understand.

his yard, as in King's Chapel
burying Ground, many of the old
stones were years ago ruthlessly
tied from the graves to which
they belonged, which caused the
work of Dr. Holmes that "Epi-
taphs were never famous for truth,
the old reproach of 'Here lies'
never had such a wholesale illus-
ion as in these outraged burial
places, where the stone does lie
'live' and the bones do not lie
'eath.'"

Oliver Wendell Holmes

in Boston: A Gentle Book, Boston



In the old days the Granary was so full
that the grave-diggers buried people four
deep, and the custodian was always com-
plaining because he could not know who
they are, heroes and heroines of the Rev-
olution. Wander among the headstones,
and look for familiar names. Paul Revere,
and the elder Franklins, Governor Han-
cock, Samuel Adams, Sewall, Otis, and
Faneuil. There are many quaint inscrip-
tions. But here is the most delicious of all,
on the huge tombstone of Benjamin
Franklin's parents:

GRANARY BURYING GROUND

Josiah Franklin
and
Abiah his wife,
lie here interred.
They lived lovingly together in wedlock
fifty-five years.
Without any estate, or any gainful employment,
By constant labor and industry,
with God's blessing,
They maintained a large family
comfortably,
and brought up thirteen children
and seven grandchildren
reputably.
From this instance, reader,
Be encouraged to diligence in thy calling
And distrust not Providence.
He was a pious and prudent man;
She, a discreet and virtuous woman.
Their youngest son,
In filial regard to their memory
Places this stone
J. F. born 1655, died 1744, Etat 89.
A. F. born 1667, died 1752, — 85.

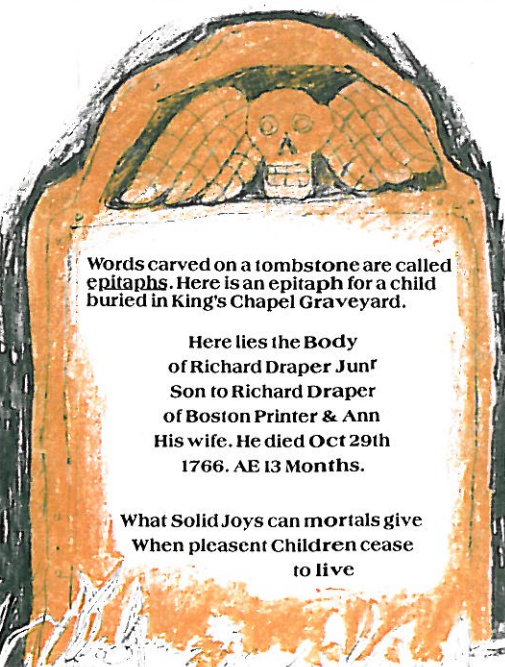
from Old Boston Drapers writings Crawford

Words in a poem or song about a person's
death are called elegies. Here is a modern
elegy written by a poet who lives in the
Boston area:

LITTLE ELEGY
for a child who skipped rope
X. J. Kennedy

Here lies resting, out of breath,
Out of turns, Elizabeth
Whose quicksilver toes not quite
Cleared the whirling edge of night.
Earth whose circle round us skim
Till they catch the lightest limb,
Shelter now Elizabeth
And for her sake trip up death.

from X. J. Kennedy: *Sixty Descending a Staircase* Doubleday



Words carved on a tombstone are called
epitaphs. Here is an epitaph for a child
buried in King's Chapel Graveyard.

Here lies the Body
of Richard Draper Junr
Son to Richard Draper
of Boston Printer & Ann
His wife. He died Oct 29th
1766. AE 13 Months.

What Solid Joys can mortals give
When pleasant Children cease
to live