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CREMATION

AN INCENTIVE TO

CRIME:

A PLEA FOR LEGISLATION.

BY

FRANCIS SEYMOUR HADEN, F.R.C.S., &c.

A PAPER READ AT THE SOCIETY OF ARTS, NOVEMBER 23, 1892.

SECOND EDITION.

LONDON: EDWARD STANFORD,
26 & 27, COCKSPUR STREET, CHARING CROSS, S.W.

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THE OBJECT OF THE PRESENT PAPER IS:—

I. To contrast Burial as it is with burial as it ought to be ; and again, Burial as it ought to be with Cremation as a proposed substitute for it.

II. To test the validity of a statement made by Sir Henry Thompson at the late Congress of Hygiene and Demography to the effect that "Burial, by spreading infection, is a cause of increase in the zymotic death-rate."

III. To prove that, as the Practice of Cremation would render the rectification of any doubt which might subsequently arise as to the cause of death in any given case impossible, such a practice cannot fail to operate as a direct incentive to crime, especially to such forms of crime as are known to be difficult of detection without prolonged, and possibly repeated, methods of investigation.

Before attempting to deal with these several propositions, I cannot do otherwise than refer with regret to two or three circumstances which, though insufficient to turn me from the task I have undertaken, are yet of a nature to render that task anything but an easy one. It is not easy, for instance, to deal single-handed with any movement which has acquired the dimensions and character of an agitation ; with a portion of the Press, which has so far identified itself with that movement as to publish unwillingly, and frequently to suppress altogether, anything which tells seriously against it ; and with a sanitary authority which persists in issuing instructions, not for the resolution, but the preservation of the bodies of the dead. An agitation, again, is not always

exactly scrupulous as to the methods it employs, and the Cremation Society, by heading its appeals "Cremation *v.* Burial," instead of "Cremation *v.* the Abuses of Burial," and so leading people to believe that there is only one way of burial, is no exception to this. Again, though I refer to it with the greatest reluctance, no adequate idea can be had of the difficulties of the question with which I have undertaken to cope without some previous insight into the composition and character of the recent meeting of so-called Hygiene and Demography, because the present paper is the immediate outcome of that meeting. Composed as that meeting was of ladies ready to hold up their hands for whatever was most advanced and of advanced cremationists in about equal portions—inordinately long papers were read at it which largely transgressed the fifteen minutes allowed for them, and which took up so much of the available time of the meeting as to leave exactly three minutes, and no more, for the defence of the more regular papers of which due notice had been given and which strictly conformed to the rules laid down for the guidance of their authors. No wonder that when a resolution was proposed favourable to cremation at a meeting worn out by the reading of these long papers, no hands were found to vote against it and that this same resolution should have been since paraded in all directions, and on every occasion, as a deliberate expression of European opinion. I say no more of it. On the other hand, if I had said one word less, I could have given you no idea of the uphill battle which it has devolved upon me either to abandon or to fight. Having premised, and I repeat most unwillingly premised, this much, I now proceed to the consideration of the propositions which stand at the head of this paper.

I. First, then, as to burial as it is. Burial as it is consists in this—in the hermetic enclosure of the dead body, which, instead of being buried at once has been kept in the house till putrefaction has set in, in a strong air-tight box or coffin (of oak it may be, or even of lead), and in disposing of these boxes one upon another till a legalised piece of ground called a cemetery is full of them; then, in doing the same thing in another piece of ground till that also is full; then in a third till that is full; and so on, in one piece after another, till all are full—till the

dead, in fact, are in permanent possession of all of them, or, as Lord Stowell pithily puts it, "till the dead have shouldered out the living." I have already said so much of this mode of burial that I need here say no more of it.

Burial as it ought to be, again, consists in the enclosure of the body as soon after death as possible (as soon, that is to say, as the *rigor mortis*, which is a proof of death, has passed off and before decomposition has well begun) in a coffin as perishable as itself, and which allows of its gradual disappearance without harm to anything or anybody. For this method, or, rather, for this *principle* of burial, I am myself entirely responsible, and if this principle were well understood, as I have described it elsewhere I need not again refer to it. It is, however, even now, so much a sealed book to many, that I may, perhaps, be forgiven if I once more repeat what I said of it at a meeting presided over by Lord Shaftesbury many years ago :—

"It is the departure from the simple conditions which should attend the act of committing a body to the earth which is the cause of all the evils that surround the subject, and which it is the aim of all I have written to mitigate if not altogether to remove. The retention in a dwelling-house for as *long* as possible of a body which ought to be committed to the earth as *soon* as possible, is the first departure of this kind. It is also the most important, because it is this departure which necessitates the strong coffin, and it is the strong imperishable coffin, again, which prevents the resolution which it is the beneficent office of the earth to accomplish, and which, therefore, it should be the first care of the living to promote. Some curiously mistaken notions exist as to what happens to a dead body when, in the words of the old ritual, it is 'laid into the ground,' the popular notion being that it becomes a part of the clay to which it is committed. Nothing of the kind, of course, is the case. A body properly buried—buried, that is to say, in such a way that the earth may have access to it—does not even remain in the earth, but returns to the atmosphere. Let me explain. Suppose a body buried three or four feet below the surface, the earth, as earth, affects it in no way whatever. The part played by the earth in its resolution is that of a mere porous medium between it and the air which is above it. Through this medium the air with its dews and its

rain filters, and, when it reaches the body oxidises it, that is to say, resolves it into new and harmless products; and then these new products, passing upwards again through the same sieve-like medium, re-enter the atmosphere and become the elements of its renewal, and of the nourishment and growth of plants. The body, in fact, literally as well as figuratively, ascends from the dead, and fulfils the cycle of its pilgrimage by becoming again the source and renewal of life; . . . yet it is this beautiful provision which, with our strong imperishable coffins, we are doing our best to prevent! Another mistake, too, is to suppose that, after a time, this coffin itself decays in the earth. It does not. Substances only which contain nitrogen readily decay in the earth, decay being the effort of the nitrogen to get out. But wood is a non-nitrogenous body and does not readily decay; so that, in the Holborn Burial-ground, the coffins of Charles II.'s time were found pretty much as they were buried, and with their contents just as putrid, while the surface had been raised no less than eighteen feet by this mass of boxed-up putridity. . . . The coffin, therefore, should be of the lightest material, such as pulp, now in daily use at Woking. Moreover, as the coffin is the *fons et origo mali*, it should be the first object to remodel and reform."

I hand round a representation of one of these perishable coffins, that those present may see not only what it is like, but that I do not, as a prominent member of the Cremation Society is fond of declaring, "bury in a basket." I may also state that as the patent for this coffin is out, any one may make it, and—as its prime cost is small—sell it for much less than the Woking Company is now doing. Before I entirely quit this subject of "burial as it ought to be," however, I cannot forbear to express my gratification that authorities so eminent as Drs. Brouardel, Du Mesnil, and Ogier, of Paris, have since fully endorsed the principle on which it rests, especially as to the action of the air as well as the earth in promoting the resolution of the buried body. I append a note of their observations to this paper:—"1. If," say Messrs. Brouardel, Du Mesnil, and Ogier,* "when interments took place in churches it was possible for accidents to result from the escape of putrefactive gases

* Congress of Hygiene and Demography, London, 1891.

—in these days, when such gases are allowed to find their way into the open air, such dangers are imaginary; while the air of the open cemetery is absolutely inodorous. 2. That the soil of cemeteries contains large quantities of carbonic acid gas only, and of other gases—contrary to the general belief—none in any appreciable quantities. 3. That the decomposition of dead bodies buried in the earth is rapid in proportion as the soil is porous. 4. That in proportion as the buried body comes into contact with the outer air, by the fact of the permeability of the soil and of the porosity of the coffin, its resolution is rapid and complete. 5. That extraneous substances of every kind put into the coffin to fill it up retard resolution.”

I now proceed to describe, as fairly as I can, what I understand by Cremation. There are, however, I ought to say, two ways of describing it—the cremationist way and my way. The cremationist way—I quote from a letter I have just received from a very eminent half-cremationist—is this:—“Efficient cremation and efficient burial are the same processes differing only in time. I would recognise both, notwithstanding a case of poisoning here and there, though at the same time inefficiency in the performance of either should be made an offence.” Then comes my way. I say that if these two things are the same in theory they are not the same in practice. That while burial is a complete process leaving no *residuum* behind it cremation is an incomplete process leaving a very positive *residuum* behind it, not to say a very embarrassing *residuum*. That while one, therefore, is an efficient and perfect process the other is an inefficient and imperfect one, and, therefore, as my distinguished friend says truly, but not I think quite intentionally, it ought to be “made an offence.” That while, by burial, the body remains at rest till such time as its perishable parts re-enter the air, and its imperishable parts remain to form (as nature intended) an integrate part of the earth’s substance—by cremation it is thrust into a furnace and, by the aid of one of those tall chimneys which we have been so long trying to get rid of, its combustible parts are poured—and that for two or three hours—into the pure air around, and its incombustible part (weighing from five to seven pounds, more or less), is returned to the mourners to take away with them! What the effect on the surrounding

air would be if a dozen, or twenty, or fifty, of such vomitoria were all at work at the same time, I leave to those whose fate it might be to live within half-a-dozen miles of them, to imagine. I might, if I thought fit, write a whole chapter on this part of the subject alone. I forbear to do so, and to satisfy those who would know more of the wonderful properties both of the earth and of the air, content myself with recommending for their perusal the many instructive papers on the subject by our distinguished Chairman, and also a recent most remarkable paper on "The Nitrifying Ferments of the Soil,"* by Professor J. M. H. Munro—a paper which ought to be all the more convincing in that it is not advanced by its author to uphold any preconceived theory. In that paper Mr. Munro tells us not only that nitrification (which is Nature's way of turning all putrescent matter to a harmless and useful account) is impossible without the intervention of the earth, but that inoculation with even minute quantities of soil is sufficient to produce it. "The quantity," indeed, "of this most important factor," he says, "present at any one time in relation to the whole mass of soil, is so nearly infinitesimal that the most scientific chemical test will barely detect it." "Sometimes," he goes on to say, "there is less than one part—often less than ten—of this nitrifying element in a million parts by weight of soil!" If I have gone out of my way to quote what is said in this most interesting paper, it is because it comes to me as a revelation of that wonderful power on the part of a thin covering of earth to prevent any appreciable odour from the presence immediately beneath its surface of a dead body, a fact at which I have always wondered, but the reason of which I could never till now understand; and also, because it furnishes a complete answer to those indiscreet and untruthful advocates of cremation who are always telling us of the pestilential vapours emitted by grave-yards.

II. To test the validity of a statement made by Sir H. Thompson at the recent Congress of Hygiene and Demography to the effect that Burial is a propagator of infection and a cause of increase in the zymotic death-rate.

* 'Journal of the Royal Agricultural Society,' third series, vol. ii. p. 702 (1891).

In entering as seriously as I can upon this, the second head of this enquiry, I find myself, if I may say so, suddenly called upon to contrast what I have always believed to be the ways of Nature with the ways, opinions, and statements of Sir H. Thompson. If, as I must confess has been the case, I have hitherto believed the ways of Nature to have been for our benefit, I must now, perforce, believe that they have been to our detriment. While Nature, up to now, has assured me that the great and universal disintegrator and destroyer of all forms of death and decay is the earth, Sir H. Thompson tells me that in giving me any such assurance Nature has deceived me altogether. On the contrary that the earth is a very hot-bed of infection, and its watersprings special carriers of that infection to the living. In a word, that while Nature has been doing one thing for the supposed welfare of the whole human race, Sir H. Thompson, for the purposes of the cremationist propaganda, is doing another. All that our Chairman and Professor Munro have told us of the wonderful nitrifying power of the earth on every form of animal decay—all that Sir John Simon and other eminent chemists have told us of its equally wonderful faculty of changing putrescent animal matter contained in water into neutral salts—all that we know of the complete cessation of cattle plague by the prompt burial of its thousands of carcasses in shallow trenches—of the harmless resolution of hundreds of soldiers superficially buried on fields of battle—nay, even of the entire disappearance of the Great Plague itself after its victims had been cast by cartloads into pits dug for them in the open streets—all this, I say, and all that we observe every day in our heavily manured fields and gardens, we must now be prepared to give up and, at the novel dictation of the cremationist propaganda, to forget and throw to the winds! If those who now listen to me, and who may not unnaturally suppose that these expressions convey something more than the circumstances warrant, I can only say that their surprise cannot equal my own, when I heard for the first time from Sir H. Thompson's own lips that "burial within the earth was a propagator of infection and a cause of increase in the zymotic death-rate."

Now, there are three ways of meeting this extraordinary statement—by the evidence of Experts, by the teachings of Bacteriology, and by the

result of Experience—each I might almost say sufficient in itself to refute it. I, however, at once made up my mind to avail myself for this purpose of all three, and also that I would depend by choice on my own experience of forty years first.

Every member of the profession, of which I had for so long the honour to form a part, knows that all infectious diseases divide themselves into two great groups or classes—one which derives its origin from surface soil and surface water—the other which owes its convection to actual contact of one case with another in the open air. Again, that the first of these classes is itself subdivisible into two distinct types of disease—one which depends on vegetable exhalations from marsh lands and which includes within it all those forms of febrile disturbance known as malarial—the other which, like cholera and choleraic diarrhoea, depends on the actual introduction into the intestinal canal by means of surface soil and surface water of the *dejecta* of patients affected with the same disease.* Burial, therefore, four feet below the soil, can have nothing whatever to do with any of those forms which constitute, as I have said, the first class of infectious disease. The second, and by far the larger class, again, and which comprises small-pox, measles, whooping-cough, typhus, scarlet fever, diphtheria, &c., owes its propagating power to the actual contact or close contiguity in the open air of one patient with another. That class, therefore, has no connection with either soil or water, and being wholly independent of even the surface of the earth, can have even less to do with burial than the first class. To lump these two classes together, therefore, as Sir H. Thompson has done, is, to begin with, a scientific solecism of the most glaring kind, and—seeing how perfectly well known the superficial method of their propagation is—to suggest that they are spread by means of water when buried four feet below the surface is a statement which is to all appearance quite inexcusable and in the nature of a direct appeal to popular ignorance and credulity. The zymotic death-

* I include under the term "surface water" all water which after being used for domestic purposes is discharged into drains and cesspools, and from them into rivers and other effluents, natural and artificial, such as the Elbe at Hamburg, common sewers, &c.

rate, in fact, has nothing whatever to do with burial, only two out of the seven diseases which comprise it having ever been shown to depend in any way whatever, either on soil or water, and none of them, except in the imagination of Sir H. Thompson, to have been disseminated by water. Where, I would ask him, has he ever seen the water which does it? Water, except in the shape of rain, is never found at, or near, the surface of the ground, or within many feet of it. As we pass an excavation made for the foundations of a house, which excavation is much deeper than the bottom of the deepest grave, we see no such water; or even in larger and deeper excavations made for the building of a church or a theatre; or for the laying of pipes, or even in deep railway cuttings. The exposed surfaces of all these excavations and cuttings are, in fact, perfectly dry. Springs, again, come from a depth, and arrive at the surface by isolated channels of their own. Is not this suggestion of the water, therefore, an afterthought, a convenient probability rather than a fact, to tack on to and account for the statement that the buried body is a propagator of infection?

Bacteria, again, which are said to "swarm" (as if they were animals) in the earth and to "prey" on the buried body, are minute cellular organisms, which multiply by fission, and, like all other *plants* (including mosses and fungi), grow best when undisturbed. Like plants, also, they require for their growth carbon and nitrogen; water, also, and a certain temperature are necessary for the maintenance of their vitality. Like plants, also, by the disintegration of organic combinations containing nitrogen, they produce certain chemical products, and, as fungi, assist fermentation. They vary, too, as to the amount of atmospheric air they require, some of them, like the bacteria of *anthrax*, being unable to maintain their vitality without it, and some being able to do with little (the so-called aërobic and anaërobic bacteria of Pasteur). That any of them, however, are able to do altogether without air I do not believe, and, therefore, humbly decline to admit these terms as warrantable. Like other plants, again, some are reproduced by spores, or seeds. When, by a linear arrangement of their primitive cells they grow like rods, bacteria are called bacilli. Anthrax is a bacillus of this kind, and being, like *Bacillus septicus*, what is (improperly) called anaërobic, dwindles and dies when deprived of air. If, therefore, the

body of an animal which has died of anthrax is buried entire, i. e. without being opened, the bacilli which characterise this form of disease die with it, and, notwithstanding statements to the contrary, not only die with it, but are incapable of reproduction. The infection of anthrax cannot, in fact, as cremationists declare, be spread when so buried. When, therefore, it has been reproduced in fields in which cattle infected with the disease have grazed, died, and been buried, the fresh outbreak is owing, not to the buried carcass, but to the spores which have been left by the *dejecta* of the infected animals upon the surface of the field in question. Both Klein and Koch are fully agreed as to all this, and Koch, in addition, has proved by direct experiment * that the spores of anthrax are not, as Pasteur has stated, taken up by earthworms and deposited on the surface by their castings; and that the spores of anthrax bacilli, when mixed with earth in which worms are present, are not taken up by these creatures at all. Klein, indeed, carries these statistics further, and says: "If bacilli grow in the depths of a fluid medium—in a medium, i. e. but scantily supplied with air—they do not form spores, and at length degenerate, and, as the fluid dries up, this degeneration goes on till, finally, nothing is left of them but their *débris*. Such bacilli, of course, are quite innocuous when introduced into the tissues of animals, or into fresh nourishing media." † Those, therefore, who have been able to follow me in this statement—a statement examined, re-examined, and confirmed by the most eminent men to whom I have submitted it (and, as I now understand, admitted by Pasteur himself)—will see how little reliance can be placed on the reports spread broadcast over the country by the advocates of cremation, that bacteriology is fatal to the practice of burial—and, on the contrary, how recommendatory it is of that practice, and how adverse to cremation. So much for the bacterial bugbear.

Lastly, and as my strongest point of all, I addressed to such medico-legal authorities as I thought best qualified to answer it, the following question:—"Do you, or do you not, agree with a statement made by Sir H. Thompson, at the Congress of Hygiene and Demo-

* Mittheil. a. d. k. Gesundheitsamte, 1881.

† Klein, 'Micro-organisms and Disease,' ch. xi. pp. 155, 156, Macmillan, 1886.

graphy, that a human body, dead of an infectious disease and buried four feet below the surface of the ground, is capable—by water percolating the soil or by any other known agency—of propagating the infection of that disease or of any one of those diseases which are understood to comprehend the zymotic death-rate; has any case of infection so conveyed ever occurred to you or come within your observation or knowledge; and, the present state of sanitary science considered, do you believe in the probability of such conveyance?" The answers to this question, though too variable in terms to be reproduced separately, I am justified in saying, amount to this:—"The statement you refer to is not consistent, either in part or in the whole, with the trained observation and experience of this country. Of the seven diseases known as zymotic—namely, small-pox, measles, scarlet fever, whooping cough, diphtheria, enteric fever in various forms, cholera, and diarrhoea—the first five require for their propagation contact, more or less complete, in the air, and the last three the actual introduction into the alimentary canal (which is the seat of the disease) of animal *dejecta* by surface soil or surface water. To include in one common category all these diseases as if they had a common origin is, to say the least, unscientific, and—the nitrifying power of the earth on water charged with animal matter considered—in the highest degree improbable, if not impossible. No known warrant exists, in fact, for any such statement. If, out of the hundreds and thousands of these diseases which have come under observation within the last twenty years, any one of them has proceeded from, or depended upon, the neighbourhood of burial places in which such cases had received interment, all we can say is that the fact, if it has ever occurred, has been overlooked with singular uniformity by scientific observers."

I consider, therefore, I am now justified in putting to Sir H. Thompson the following questions:—

1st. When, where, and by whom has any outbreak of small-pox, measles, whooping cough, or typhus been shown to be due to water-borne infection?

2nd. When, where, and by whom has any water-borne epidemic, or any other specific disease been proved to be due to specific contamination from a burial-ground?

3rd. When, where, and by whom has any zymotic disease whatever been shown to be due to interment when carried out four feet or even much less below the surface?

4th. When, where, or by whom has even increased general sickness, or increased general mortality, been shown to be caused by interment?

5th. What definite statistical evidence, in fact, is there to show (a) that the general death-rate, or (b) the zymotic death-rate, or (c) the death-rate from any group of diseases, or (d) the death-rate from any single disease, zymotic or otherwise, has ever been affected by burial, even under the present objectionable conditions?

And if Sir H. Thompson cannot, or will not, answer these questions, will he correct the *dictum* current in Manchester and other cremationist centres, that it is now "a recognised principle that contagious diseases (*sic*) are so spread"—a statement which is going the round of the cremationist Press and which is depended upon as a warrant for the erection of crematories in Manchester, Liverpool, Bristol, Darlington, &c.; and, further, is he aware that the inducement openly held out to would-be shareholders in these ventures is in no respect a sanitary object but the dividends which their promoters declare they cannot fail to yield? I very much doubt whether Sir H. Thompson will find it convenient to answer these questions. If he will not, I call upon him, at all events, to furnish the provincial Press with such a correction of Mr. Chancellor Christie's statement at Manchester as will, at least, go to prove that cremation is a hygienic, and not a speculative, movement.

And that reminds me to ask—since it is certain that the burning of a few bodies here and there can make no sensible impression on Burial either as a rite or as a custom—what is the object of this cremationist agitation? Is it a mere scientific fad, or does some ulterior aim, or aspiration more or less occult, lurk at the bottom of it? I cannot and will not believe the common report that, as at Manchester and elsewhere, it is a mere trade operation and that, instead of the magniloquent title of "The Cremation Society of England," a designation more in harmony with such ventures would better describe it. Nor, surely, now that the pestilent and pretentious vault is going out of fashion, can it be that it has for its aim the creation of yet *another aristocracy of the dead*—of a new class able and vulgar enough—rather than lie with their

fellows—to pay for a separate and more ostentatious treatment of their poor remains. The healthy mind revolts at a phase of vulgarity under the circumstances so terribly misplaced! The question, therefore, still forces itself to the front—what *is* the object of this Society?

III. To prove that as the practice of cremation would render the rectification of any mistake as to the cause of death impossible, such a practice cannot fail to operate as a direct incentive to crime—especially to such forms of crime as are known to be difficult of detection without prolonged, and possibly repeated, methods of investigation.

I now, and I trust for the last time, come to that part of the subject which no cremationist if he can help it is willing to hear mentioned, which the newspapers engaged in the cremationist propaganda are careful not to discuss, and which, whatever the momentary success which may attend (or appear to attend) the agitation of the question, will assuredly, sooner or later, provoke the repressive action of the law.

With this part I may at once explain I have done precisely as I did when dealing with the sanitary part of the subject—put myself, that is to say, into personal communication with those members of the medical profession who, better instructed than myself, have had to cope with such cases in the courts of law, and whose experience is to be found in a concentrated form in the text-books on Medical Jurisprudence.

Taking note of Sir H. Thompson's statement to begin with, that "only 102 exhumations had been made during the last twenty years, and only one murder a year been discovered by them," I first applied to the proper official quarter for the record of such cases, and learnt, not only that no such return had ever been made, but that inasmuch as such return, if made, would not include the exhumations ordered by coroners, it would not be accurate. From Dr. Thomas Stevenson, again, the eminent Government analyst and editor of Taylor's great work on medical jurisprudence, I learnt that, "though he could not recall without great labour all the cases he had met with, he had, yet, not only discovered poison by their exhumation, but had been able, by such exhumation and analysis, to prove the innocence of suspected persons." From Mr. Thomas Bond, F.R.C.S., Consulting Analyst to

the Westminster Hospital, I learnt that though, like Dr. Stevenson, he could not furnish particulars of every case he had had to do with years ago, he had yet had no less than four such cases in the course of last year (1891), all of them proving (by exhumation of the body) murder by arsenic; that this year (1892) he had made two such exhumations, which proved to him that a double murder had been committed—a man, in one of them, having been shot from behind at a distance of six feet or thereabouts, and a woman, also in the back, at a distance of one foot, a coroner's jury, notwithstanding, having found the wounds in both cases "accidental," and the result of a struggle between the two. That, on another occasion, he had exhumed a body after two months' burial, and found that death had resulted from the performance of an internal illegal operation, and that he had had a similar case since.* That, in the case of Harriet Lane, murdered by Wainwright, after twelve months' burial, and though an attempt had been made to destroy the body by quicklime,† he had proved murder by a bullet wound in the brain. That in the case of the Austrian, De Tourville, who killed his wife on the Stelvio, the case brought home to him had turned out (by exhumation of the bodies) to be only one of several, one of the victims being his first wife's mother, whose death, after twelve years' burial, was shown to have been caused, not, as was certified, by an accidental wound in the eye, but by a shot from behind. Mr. Bond, too, ends his letter with this pertinent reflection, that he "*had no doubt that many persons skilled in the use of poisons would more frequently resort to them if it were not for the knowledge that their operations were liable to be handicapped by exhumation.*" Mr. Lowndes, again, the well-known surgeon of the Liverpool police, reports in the *Times* an equally instructive case. In this case two women, Higgins and Flannigan, had combined to murder, and did murder, by means of arsenic, a man of the name of Higgins, the husband of one of them, the crime being discovered by a *post-mortem* examination of the body before its burial; and that this murder had brought to light (by

* Mr. Bond, I observe, is now engaged on yet another case of this form of constructive murder: see *Times*.

† Quicklime is found, contrary to Sir H. Thompson's statement, to harden animal tissue and retard its destruction.

exhumation) no less than ten others by the same women, at the examination of three of which he (Mr. Lowndes) had himself assisted, the cause of death in all of them having been certified to have arisen from poison. Yet, that as the case of the man Higgins was complete in itself, and the exhumation of the ten others had been merely "corroborative, not essential," to the discovery of that case, therefore, they ought not to be counted, and need not, in his (Mr. Lowndes's) opinion, stand in the way of a fair trial to do without exhumation !

Quitting, however, these cases, the result of current experience, and going for further information to the text-books which positively bristle with them, we find in them abundant evidence of how fatal it would be to the ends of justice to do away with exhumation and to rely on certificates merely. I need only refer here to a few of them. A man named Winslow is tried for poisoning his mistress by antimony ; three of his relatives are exhumed in consequence, and all of them are proved to have been put an end to by the same poison, notwithstanding which (and for some reason satisfactory, possibly, to a cremationist), the man was acquitted. At Bilston, three children die in one family, antimony being found in the bodies of two of them, and, two months afterwards (by exhumation), in the body of a third, the cause of death, in the last case, having been certified as "asthenia and gastric fever." Mary Ann Cotton, again, poisons her stepson, whose body (being exhumed) is found full of arsenic ; whereupon, further exhumations bring to light the cases of no less than nineteen other persons, all of whom had been murdered by arsenic, viz. those of her mother, fifteen children, three husbands, and a lodger, making up the ghastly roll of twenty in all. The case, however, most to the point for the purposes of such a paper as this, because of the contradictory opinions it elicited as to the "cause of death," is undoubtedly that of William Palmer, executed at Rugeley for the murder of J. P. Cook, because in that case the murderer would, undoubtedly, have got off but for the exhumation of six others of his victims, all of whom were found to have been murdered by him with the same motive, though not always (he being an expert) by the same means. I lay peculiar stress on this case, because it furnishes a complete answer to those who, like Sir H. Thompson, Mr. Lowndes, and others, seem to think that with a better system of certification we may

safely do without exhumation. Alas! medicine is not, and never will be, the exact science which such reasoning supposes, and, under no conceivable circumstances shall we be able without such ocular demonstration as exhumation affords, to say—with anything like certainty—that certain symptoms which are compatible with death from natural causes are not also compatible with death by poison. Palmer, for instance, poisons Cook by a mixture of strychnine and antimony. The strychnine kills, and the poison is removed by the vomiting purposely (?) set up by the antimony. At all events, neither poison is found in the unburied body in sufficient quantity to warrant a conviction for murder. Moreover, the action of both these drugs is so consistent with the symptoms of certain forms of disease, that no two medical witnesses dealing with that case alone could be found to say with certainty to which category they belonged. "Bilious cholera," "Epilepsy with tetanic convulsions," and "Angina pectoris" were each, in fact, certified by eminent practitioners as the cause of death, one of these gentlemen going so far as to write a pamphlet to show that the others were wrong! Now what, I ask, would have been the result in this most instructive case if it had not been for exhumation? First, while the case of Cook is under examination, the body of Ann Palmer, Palmer's wife, after fifteen months' burial, is taken up, and murder by antimony discovered, "Bilious cholera" having been certified as the cause of her death. Two other medical certificates had also been given to the same effect, which, says Taylor, in narrating the case, "coupled with the social and professional position of the murderer, checked all suspicion." Walter Palmer, again, on whose life his brother had effected insurances to the extent of 82,000*l.*, was poisoned by him with prussic acid, and it was on the strength of these discoveries that the body of Cook (being exhumed) was again examined, and then it was, and not till then, that it presented all those appearances which are now known to depend on poisoning by strychnine—the limbs being still flexed and rigid. These, with others—nine in all, if not more—would, but for exhumation, never have come to light; nor would Palmer himself have been convicted. And again, may not exactly the same thing be said, notwithstanding an extraordinary amount of special pleading in the *Times* by Sir H. Thompson, of the case of Neill and his four victims? If, instead of

being available for exhumation the bodies of these four poor creatures had been cremated, where would Neill be now, and what would he be doing? True, in his last letter to the *Times*, Sir H. Thompson hopes to be able to "devise" a death certificate which may be depended upon as a safe warrant for cremation. He may hope, but if he will read, not our English books (for we are terribly behindhand, on the whole subject), but the French and German standard works which deal with it—"Briand et Chaudé" in particular, and the several able contributions to the same end by Brouardel—he will see how vain (without proceedings which the amateurs of cremation would never hear of) that hope would be. Nay, he would also find this—that however advanced on all such matters both these continental nations are, no such certainty has ever been arrived at even by them. I did, indeed, after one of these confident letters of Sir H. Thompson to the *Times*, write to that journal, and point out how constantly a second and even a third examination was found necessary to correct the errors of a first. The editor, however, did not put my letter in, thinking, no doubt, that it was only a piece of captiousness on my part, and little knowing that the very existence and future legality of cremation will be found to hinge on the impossibility it opposes to these secondary examinations. The suggestions of Dr. Brouardel on this part of the question are, in fact, invaluable and sufficient in themselves to set at rest the ignorant pretensions of the Cremation Society for ever. I have by me a short report by this eminent *expert* to the French Government on this very matter. It is enough to satisfy any one of the absolute necessity, in certain cases, not of one but of several *post-mortem* examinations of the same case before the death certificate could by any possibility be arrived at; yet, so loosely are we forming our opinions on this all-important fact, that when I wrote to the editor of the *Times* to tell him so, he put—or at least I presume he put—for it has never appeared—my letter into the rubbish basket! Well, I am content to wait. Meanwhile, another proof of Sir H. Thompson's imperfect understanding of the seriousness of a subject which he would thus dispose of so easily is to be found in the common belief that it is only in cases of poisoning that we need apprehend any difficulty in making out a satisfactory death certificate. However, Dr. Brouardel shows that poisoning—though in these days of

vegetable alkaloids a difficult crime to be sure of—is by no means the only crime to puzzle the medico-legal expert. I am not now speaking of cases in which death was the invariable result. I hold in my hand a return of cases of all forms of crime, whether ending in death or not, which this gentlemen alone has been called upon to investigate in the course of six years—that is to say, between the years 1878 and 1883, both years included. It will astonish those, I think, who heard Sir H. Thompson say at the Congress of Hygiene and Demography that only one murder a year was discovered by examinations of this kind—examinations undertaken not only for the discovery of cases of poisoning, but of crime of all sorts. After quoting no less than 505 of these examinations, Dr. Brouardel tells us, as if in correction of Sir H. Thompson's statement, that no less than 359 yielded results of a nature to lead to a conviction, while 146 only were insufficient to do so; and this accords with Dr. Stevenson's experience when, in his letter to me, he says that while he had often been able to detect crime, he had also not seldom been able to prove the innocence of the suspected person. I must not take up time by going through the long list of crimes of all kinds which Dr. Brouardel has had to deal with; but it will, I am sure, surprise many who hear me, that poisoning formed but a comparatively small part of them—but eighty-three cases, in fact, while in forty-two of those no poison was discoverable, and "natural death" certified. I have, however, quoted enough to show the very onerous and responsible nature of the obligation which the Cremation Society is taking on itself so easily—a responsibility the degree of which the newspapers which support them can have no idea, and of which, it is equally clear they have no idea themselves. Meanwhile, for the purposes of this paper, I am content to depend on the case of Palmer alone, as a case which, since it puzzled half-a-dozen medical men, would certainly have puzzled the all-sufficient expert—whoever he may be—depended upon by the Cremation Society!*

* So important is this matter of the "death certificate" held in Germany that, when two or more experts disagree on the point, the case is referred to a special court consisting of the most eminent men in the country and only

V.—CONCLUSIONS.

I have now done, and the conclusions I have arrived at—many of them I may say forced upon me—are as follows :—

1. That owing to the one-sided statements put forth by the Cremation Society, a very general impression has been created that there is only one kind of burial and only one remedy for it—cremation; a statement which is entirely misleading.

2. That this belief has been greatly assisted by the systematic suppression on the part of an influential portion of the Press of all effectual answers to the cremationists' statements, and that, in this way, the country has become flooded with these unopposed statements.

3. That the Government, as represented by the divided authority of the Home Office and the Local Government Board, is equally to blame for allowing the abuses I have pointed out to go on, and is, therefore, to that extent, responsible for the cremationist agitation.

4. That burial, as at present carried out in coffins which prevent the resolution of the body, is equally a reproach to the intelligence of the country and to the Government that permits and even prescribes such a practice.

5. That to make the practice of burial perfectly harmless and to do away with all excuse for cremation, nothing more is necessary than to take this matter of the coffin out of the hands of the undertaker, and to make its structure and composition a matter of municipal regulation.

decided on their report. This court at Berlin is at the present moment actually composed of MM. Virchow, Professor of Pathological Anatomy; Hoffman, Director of the Chemical Institution; Bardeleben, Professor of Surgical Clinique; Quincke, Geh. Med. R.; Skarzecka, Professor Extraordinary; Eulenberg, Geh. Ob. Med. R.; Westphall, Clinical Professor of Mental Maladies; Kerstandt, Geh. Ob. Med. R.; Schroeder, Clinical Professor of Obstetrics; V. Bergmann, Professor of Clinical Surgery; Pistor, Polizei Præsidium.

6. That while burial, properly conducted, is a complete and perfect process leaving no *residuum* behind it, cremation is an incomplete and imperfect process leaving a considerable and very embarrassing *residuum* behind it—a *residuum* equal in bulk and weight to $\frac{1}{10}$ th part of the whole body, and for the disposal of which it makes no provision whatever.

7. That while the earth, properly used, is capable of disposing of any number of dead bodies, and of disposing of them silently and with advantage both to its own substance and to the air above it, the practice of cremation on a scale large enough to have even the slightest influence on burial, either as a rite or as a custom, supposes the necessity not of one but of many furnaces with tall chimneys, the use of which in towns no municipal authority in its senses would for a moment permit; and which in the open country would cause such a consumption and carbonisation of pure air as to render (changes of wind considered) a large area in the neighbourhood of such chimneys uninhabitable.

8. That Sir Henry Thompson's statement that burial, however conducted, is "a propagator of infection and a cause of increase in the zymotic death-rate," is absolutely without warrant and abundantly disproved by expert evidence from all parts of the country.

9. That water is not, as he has stated, a carrier of any one of the contagious diseases which comprehend the zymotic death-rate.

10. That bacteriology, so far from being adverse to burial, is distinctly in favour of it.

11. That Sir H. Thompson's further statement made at the Congress of Hygiene and Demography, as to the number of exhumations made and of murders discovered by them, is equally incorrect, unless he counts Palmer's six cases as one, De Trouville's seven as one, Higgins and Flannigan's ten as one, Cotton's twenty as one, and so on.

12. That the natural destination of all organised bodies that have lived and that die on the earth's surface is the earth.

13. That the evils supposed to be inseparable from the principle of interment are independent of that principle, and of our own creation.

14. That the source of these evils is to be found, not in the burial of the dead, but in the unreasoning sentiment which prompts us to keep them unburied as long as possible, and then to bury them in such a way that the earth (and the air) can have no access to them.

15. That the principle of burial supposes the resolution of the body by the agency of the earth to which we commit it, and that the earth is competent to effect that resolution, and to effect it innocuously.

16. That to seek to prevent the beneficent agency of the earth by enclosing the dead in imperishable coffins, brick graves, and vaults, is in the highest degree irrational, since it engages us in a vain resistance to an inevitable dispensation, and has led us to accumulate in our midst a vast store of human remains in every stage and condition of decay.

17. That unwarned and undeterred by the magnitude of the evils we have thus created, we are still engaged in extending and perpetuating them.

18. That were the dead only properly buried, not one of those evils would have any existence, not a single dead body would remain to encumber the soil, and a quantity of land of incalculable value, now hopelessly alienated, would be liberated for purposes of hygiene and of utility.

19. That the remedy for such evils is, therefore, not in cremation or in any of the alternatives that have been proposed for burial, but in a sensible recognition of, and a timely submission to, a well-defined law of nature, and, since some of these alternatives are dangerous, in legislative action to enforce the provisions of that law.

20. That the destruction, by cremation, of all demonstrable evidence of the cause of death—of all such evidence, that is to say, as is only to be obtained by the exhumation of the body—is a danger to society, and an arbitrary act on the part of an irresponsible body of persons, which ought to be at once made the subject of competent investigation, and, if its dangerous character is recognised, declared illegal.

It would therefore seem that what is wanted is not a Bill to regulate cremation—which, on the contrary, *as a measure of public*

safety, ought rather to be at once declared a misdemeanour—but a Bill to regulate and ensure *safe and proper burial*; which Bill, to be effectual, should, besides dealing with the whole subject of cemeterial management, contain the following provisions:—

- (1) For burial within the earth as the only legal mode of disposing of a dead body.
- (2) For a limitation of time beyond which it should be illegal to keep a dead body unburied.
- (3) For the illegality of strong coffins, brick graves and vaults, and of all contrivances having for their effect to retard resolution, and to confer on the dead a tenure, practically illimitable, of the soil which is necessary to the purposes of the living.

F. SEYMOUR HADEN.

WOODCOTE MANOR,
ALRESFORD,
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Dec. 20, 1892.

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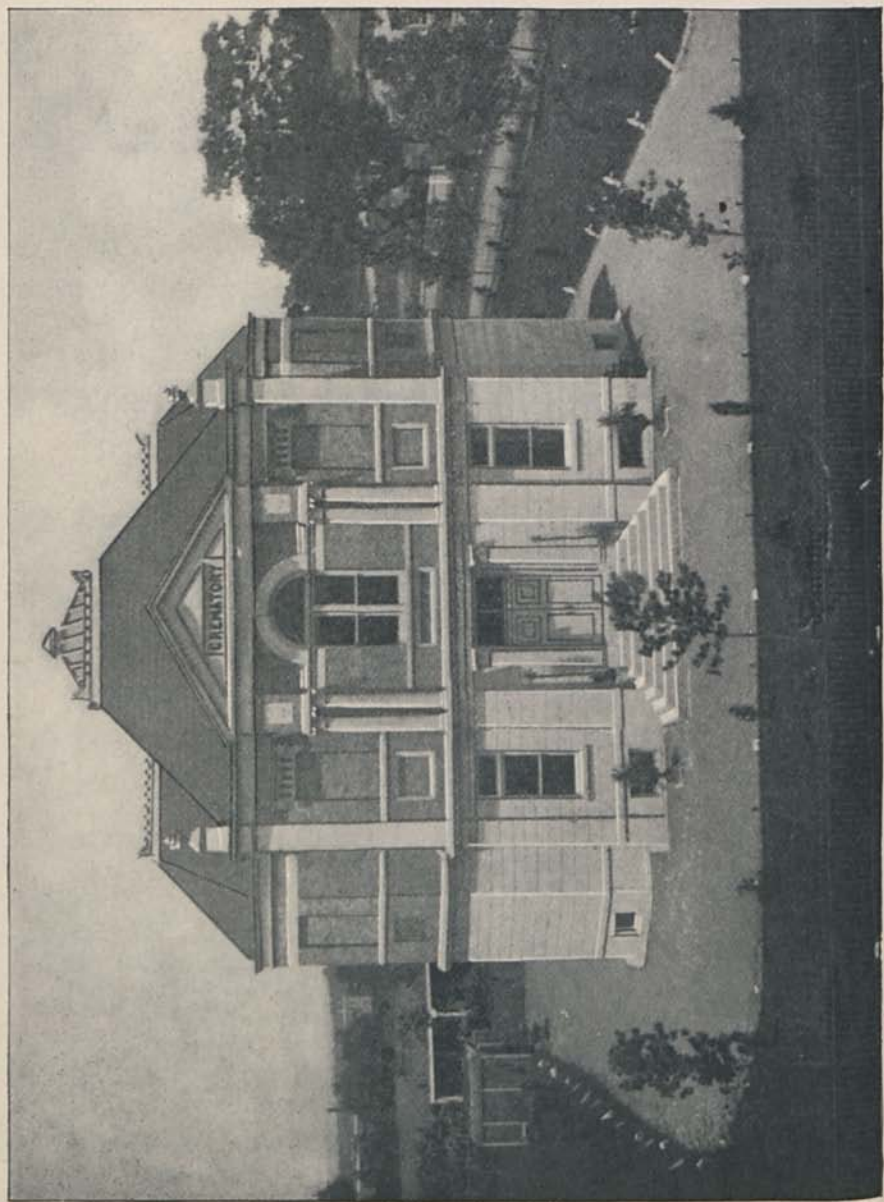
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An die deutschen Freunde unserer Sache.

DI E Saat der Feuerbestattung, welche wir seit Jahren in den Vereinigten Staaten ausgestreut haben, ist nicht nur auf fruchtbaren Boden gefallen, sondern ihr Gedeihen ist auch nicht beeinträchtigt worden von dem europäischen Mehlthau behördlicher Einmischung. Die staatliche Taufe der Legalität erhielt unsere Sache in New York durch die Errichtung eines Krematoriums auf Staatskosten auf Swinburne Island, in unserem Hafen, wo seit sechs Jahren die Leichen der dort an ansteckenden Krankheiten Verstorbenen verbrannt werden, um die Einschleppung von Epidemien auf das Festland zu verhüten.

Wie auf solche Weise der Staat durch Adoptirung der Leichenverbrennung seine souveräne Sanction erteilt, so verdient auf anderer Seite das wohlwollende Entgegenkommen der Kirche, besonders der Episcopalen Würdenträger, dankbare Anerkennung. Mit diesen mächtigen Faktoren im Bunde bleibt uns die Aufgabe, den Einzelnen von dem hohen sanitären Werth, der echten Pietät und Nützlichkeit unserer Art der Todtenbestattung in taktvoller Weise zu überzeugen, und die relativ hohe Zahl der Verbrennungen aus vorurtheilsfreien deutschen Kreisen beweist besser als Worte, dass man uns dort unsere oft danklose Arbeit wohlwollend erleichtert. Darauf bauen wir unsere Hoffnung für weitere Erfolge. — *Louis Lange.*

Lose Blätter aus dem Tagebuch eines Verstorbenen.

ALLEM Anschein nach bin ich todt, gestorben, wie der Arzt beim Fortgehen meiner Familie sagte, ohne aus tiefer Ohnmacht zu erwachen. Schweigend, mit gefalteten Händen, gebeugt durch das traurige Ereigniss, stehen sie jetzt um mein Lager, bis meine Frau, sich aufraffend, pietätvoll meine Augen schliesst, während heisse Thränen, ihren Kummer erleichternd, auf mein Gesicht niederfallen. Dann lassen sie den Todten allein.

Sonderbar, dass mit dem Todtenschein auf dem wackligen Tisch (denn ich sterbe arm) mir Alles bewusst wird, was um mich her vorgeht. Die Eindrücke sind sogar stärker als im Leben; sie graben sich unauslöschlich ein, tief wie Aetzungen in mein Gedächtniss. Dies wundert mich für's Erste nicht, doch weil mir keine bessere Erklärung nahe liegt, betrachte ich diese Wandlung als den Anfang eines neuen Lebens nach dem Tode, woran ich zu Zeiten aufrichtig gezweifelt habe.

ZEIT hat für mich keine Schranken mehr; es mag ein Tag oder eine Stunde verflossen sein, seit der Arzt fortging, als jetzt der Leichenbesorger eintritt. Er ist von der Ostseite und kennt Kummer und Armuth aus langem Verkehr mit seinen Nachbarn; er bespricht die Einzelheiten mit meiner Frau und verständigt sich mit ihr über Tag und Stunde der Bestattung.

Während meine Frau ihm erzählt, dass meinem Wunsche gemäss meine Leiche verbrannt werden solle, wogegen er nichts einzuwenden hat, kommt eine Tante herein, schärfer an Zügen und Zunge als an Zähnen; gerade die, welche ich von unseren vielen Verwandten am wenigsten leiden mochte wegen ihrer beschränkten Ansichten und herrischen Manieren. Mit Hülfe einiger durcheinander schwatzenden Nachbarinnen, welche, gleich ihr, nichts von Feuerbestattung wissen und nie einer solchen beigewohnt haben, bestürmt sie meine Frau und überredet sie schliesslich, gegen meinen ausgesprochenen Wunsch mich begraben zu lassen; ein Armer natürlich im Armengrabe.

AM Morgen des Begräbnisstages, zum letzten Abschied ehe die neugierige Menge sogenannter Trauernden erscheint, kommt weinend meine Frau an den Sarg, nimmt meine Hand in ihre beiden und blickt auf das stille Antlitz, von dem sie bald für immer scheidet. Aus Argwohn oder um meines Todes ganz sicher zu sein, hebt sie meine Hand vor die Flamme einer Kerze, als ob sie durchsehen wollte, und dann, scheinbar zufriedengestellt, legt sie sie sanft nieder und lässt mich allein.

Jetzt plötzlich, wie ein zündender Blitz, erfasst mich der Gedanke, dass mein Bewusstsein natürlich ist; dass dieses nicht das Leben nach dem Tode ist; dass ich tatsächlich lebendig bin und so begraben werde, wenn ich kein Lebenszeichen gebe; aber mein Körper bleibt bewegungslos; der Wille, hastig und überreizt, hat seine Macht über ihn verloren. — Der Deckel wird festgeschraubt. — Wir sind auf dem Wege zum Friedhof.

MEIN Denken wird allmählig ruhiger und ich stelle philosophische Betrachtungen an.

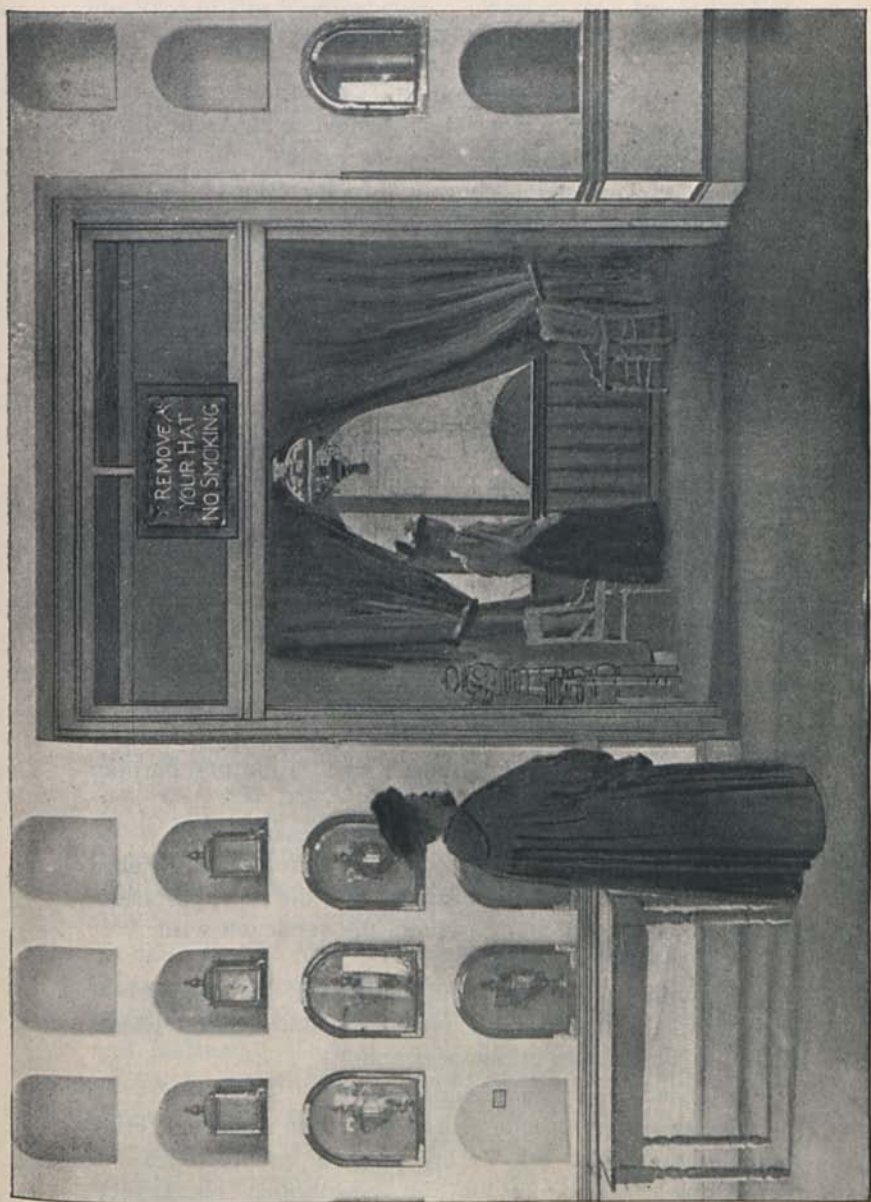
Räder rollen. Ein Leichenzug vorn, ein anderer hinter uns. Genau besehen ist es reines Geschäft, dieses Fortbringen der Todten, ausser für die trauernde Familie. In meinem gegenwärtigen Zustande wäre Verbrennung eine Wohlthat. Unserem unsterblichen Theil kann weder Flamme noch Erde schaden. Wenn aber, wie ich gelesen habe, die Sinne, diese rücksichtslosen Mahner in Schmerz wie in Freude, wieder erwachen sollten im Grabe zu einem zweiten schrecklicheren Tode, wäre es nicht besser gewesen, sie aus Barmherzigkeit zu vernichten im ersten flammenden Athemzug? Was mit mir geschehen wird, weiss ich nicht; es kümmert mich auch nicht; ich ergebe mich in mein Schicksal.

DUNKLE Nacht deckt den grossen vorstädtischen Friedhof. Das eintönige unbestimmte Rollen eines entfernten Eisenbahnzuges mildert in etwas die todtengleiche Stille. Mein Sarg ist der zweite von oben in einer Reihe von sechs.

Das Schweigen ist bedrückend ; aber drüben aus dem tiefen Dunkel einer Baumgruppe schlüpfen menschliche Schatten und schleichen sich in meiner Richtung heran. Ueberzeugt, dass sie am rechten Platze sind, heben sie sorgfältig den Sarg heraus, der auf dem meinigen steht. Dabei flüstern sie von einem sehr interessanten Fall zur Secirung, stecken die Leiche in einen Gummisack, bedecken den wieder eingestellten leeren Sarg leicht mit Erde und eilen davon mit dem gestohlenen Körper über den nächsten Zaun. Mein eigener Fall ist zwar viel interessanter, doch das vermuthen sie nicht und ich kann es ihnen nicht sagen.

DIE Zeit entflieht ; wie schnell, weiss ich nicht. Alles still, nur dass ich ein gleichmässiges und ununterbrochenes, aber sehr leises Bohren vernehme, ungefähr wie das entfernte Ticken vieler Uhren. Das müssen die Würmer des Grabes sein, die ihre Beute fordern. Schon brechen die ersten durch das Holz des Sarges, fallen auf meine Glieder, und bohren sich dort ein. Der erste Angriff macht mich vor Schauder erbeben ; ein Recken des armen, so gequälten Körpers genügt, um mit einem Schlage mich in wahren, barmherzigem Tode zu erlösen, ohne Schmerz und das schreckliche gefürchtete Vollerwachen. — Ich bin froh.

DIE Zeit entflieht ; wie schnell, weiss ich nicht. Dies muss die Ewigkeit sein. Keine Würmer mehr ; sie haben ihre Arbeit gründlich gethan ; Nichts mehr zum Mästen auf den losen Knochen eines Skeletts. Ganze Wagenladungen davon, meine eigenen mit darunter, haben die Arbeiter eben ausgegraben, um ein Eisenbahnbett durch den alten Friedhof zu legen, und fahren sie weit weg, durcheinander geschüttelt, in eine Massengrube, wo ich hoffe endlich ungestört zu ruhen und mein Bewusstsein ganz zu verlieren. Nach dem was ich in und ausser dem Grabe erfahren habe, gebe ich nicht viel darum, was weiter geschieht ; sollte ich aber je, re-incarnirt, zu neuem Erdenleben zurückkehren, so will ich meine Feuerbestattung zweifellos sicherstellen.—*Louis Lange.*



In der Fresh Pond Urnenhalle, Thür zum Retortenraum.

Das ABC der Feuerbestattung.

WAS ist Leichenverbrennung (Cremation)?

Die Verwandlung einer Menschenleiche zu Asche durch Feuer in offenen Behältern oder im Freien.

Was ist Todteneinäscherung (Incineration)?

Die Verwandlung einer Menschenleiche zu Asche durch Hitze in einem geschlossenen Behälter. Beide Vorgänge werden oft unterschiedslos als "Feuerbestattung" bezeichnet, obwohl dieses Wort die schliessliche Verbringung der Asche mitandeutet, während jene beiden mehr einen Präliminar-Vorgang, die Verbrennung der Leiche, ausdrücken.

Ist das Resultat dieser beiden Verfahren verschieden?

Durchaus nicht. Eins ist ebenso wirksam als das andere, aber Einäscherung entspricht mehr dem Gefühl.

Wie wird in Fresh Pond gearbeitet?

Eingeäschert in geschlossenen Retorten, woraus beim Beginn des Vorgangs die Gase entweichen.

Direct in die Luft?

Nein. Sie werden auf ihrem Wege dahin verbrannt.

Was ist die Zeitdauer einer Einäscherung?

Ein bis drei Stunden, je nach Alter und Körperbau.

Wie viel Asche bleibt übrig?

Ein halbes Pfund von Kindern, vier Pfund und darüber von Erwachsenen.

Wie wird die Asche in Fresh Pond gesammelt?

Mit Stahlbürsten vom Boden der Retorte; dann wird Staub und Metalltheilchen entfernt und die reine Knochenasche in eine Metallbüchse gethan, die versiegelt wird.

Was geschieht dann damit?

Sie wird für kürzere Zeit im Bureau der Gesellschaft aufbewahrt bis die Familie eine Urne und Nische wählt, sie in die Urnenhalle bringt oder abholt.

Wie sind die Leichenfeierlichkeiten?

Die neue Urnenhalle macht ganz den Eindruck einer Kapelle und steht bei Verbrennungen unentgeltlich zur Verfügung. Geistliche amtiren gewöhnlich im Trauerhause, gelegentlich auch im Krematorium; Freimaurer

arbeiten oft am Sarge eines Bruders ; hin und wieder spricht ein Freund des Verstorbenen ; Orgelvortrag bei jeder Verbrennung bildet in Fresh Pond einen Theil des Ceremoniells.

Bestehen Vorschriften über Bekleidung der Leiche ?

Nicht in Fresh Pond, wo sie bis zum Einführen in die Retorte genau wie für das Grab vorbereitet sein darf. Der Leichenbestatter, dem sie im Trauerhause anvertraut war, verlässt sie auch jetzt nicht. Das Einwickeln in eine alaun-gefeuchtete weisse Decke soll nur ein vorzeitiges Entflammen während der Einführung in die Retorte verhindern. Sonst bleibt die Kleidung unberührt.

Ist Feuerbestattung nur fakultativ in den Vereinigten Staaten ?

Bis jetzt, ja. Doch könnten Epidemien die Behörden leicht zur zwangsweisen Einführung bringen.

Ist sie irgendwo bereits obligatorisch ?

Im New Yorker Hafen, wo der Staat auf Swinburne Island ein eigenes Krematorium unterhält für die Verbrennung der dort auf Schiffen an ansteckenden Krankheiten Gestorbenen ; ebenso in Paris, wo die Stadt auf dem Père-la-Chaise alle nichtreklamirten Todten aus Hospitälern, Sektionsreste von Universitäten, und die Embryos von Strassen und Abzugskanälen verbrennt. Diese zwangsweise Verbrennung wurde zur Entlastung der überfüllten städtischen Begräbnissplätze eingeführt, was im Lauf der Zeit die Stadt New York auch wird thun müssen.

Die Ansichten über die Aufnahme der neuen Bestattungsart sind getheilt. In welcher Reihe folgen die verschiedenen Länder in Bezug auf ihre Gesamtzahl fakultativer Verbrennungen ?

Zuerst die Vereinigten Staaten, dann Deutschland, Italien, Frankreich, England, die Schweiz. An Städten kommt zuerst New York (Fresh Pond), dann Gotha, Paris und Mailand.

Welche Nationalität scheint in den Vereinigten Staaten am empfänglichsten für Feuerbestattung ?

Der Deutschen. Im Verhältniss kommt aus deutschen Kreisen die vierfache Zahl aller anderen Verbrennungen. —

Louis Lange.

Unsere deutschen Frauen.

Wie an anderer Stelle die Amerikanerin, wollen wir hier die Deutsche in Amerika in ihrer einflussreichen Beziehung zur Feuerbestattungsfrage näher in's Auge fassen, und zwar mit möglichster Schonung herübergebrachter "berechtigter Eigenthümlichkeiten".

Was wir dort über gedeihliches Zusammenwirken der Frau der Neuzeit mit dem Manne in Förderung von Reform-Bestrebungen, ihr thatkräftiges Eingreifen in ihr sonst fremde Verhältnisse, sowie ihr Erscheinen auf früher reservirten Gebieten der Kunst und des Gewerbes gesagt, findet auch auf die Deutsche volle Anwendung. Und doch können wir die bedauerliche Thatsache nicht verschweigen, dass sie zeitweilig, namentlich in der Familie, wo dieser naturgemäss am schwersten in's Gewicht fällt, ihren Einfluss trotz besseren Wissens zu Ungunsten der Feuerbestattung in die Waagschale wirft; das heisst, wo zufällig in letzter Instanz ihre Entscheidung maassgebend ist, dass sie den Leichnam eines Familien-Mitgliedes, vielleicht gegen dessen ausdrücklichen, ihr bekannnten Wunsch dem Grabe anstatt den Flammen überantwortet.

Dies ist schlimmer als ein Unrecht, es ist ein Vertrauensbruch, und wie schwer derselbe, kann eine solche Frau am besten empfinden, wenn sie sich in des Anderen Lage versetzt und auf dem Todtenbette in Ungewissheit bangt, ob ihr eigener letzter Wunsch, begraben zu werden, von den Hinterbliebenen pietätvoll ausgeführt wird.

Man sagt der Deutschen nach (was wir keineswegs zu einem Fehler stempeln wollen), dass bei ihr auffallender als bei Frauen anderer Nationen äussere Eindrücke auf das Gemüth stärker als auf den Verstand wirken; dass, wo Herz und Auge entscheiden, ein Appell an den Kopf vergeblich sei. Welcher Art sind nun die Einflüsse, welche manche unter ihnen der Feuerbestattung abgeneigt machen? Ist es religiöses Bedenken bezüglich der körperlichen Auferstehung? Wohl kaum! Der Allmacht, welche die sterblichen Ueberreste der heiligen Märtyrer vom Scheiterhaufen oder aus dem Löwenzwinger sammelt, dürfte die Asche aus der Retorte keine Schwierigkeiten machen. Ist es der ver-

zeihliche Wunsch, das Bild des Verstorbenen, wie es sich zuletzt ihr eingepägt, in treuer Erinnerung festzuhalten? Wohl kaum, denn jene *Fata Morgana* vermag sie nach Belieben heraufzubeschwören, gleichviel, ob der Verstorbene den Würmern oder den Flammen zur Auflösung übergeben wurde. Und es ist gut, dass es so ist; denn müssten wir das ekelhaft wechselnde Zerrbild fortschreitender Zerstörung des einst Geliebten mit uns herumtragen, würden wir nur einen scheuen Blick in die von unschuldigem Rasen maskierte Tiefe, wir wendeten uns gewiss mit Grauen vom Grabe, mit neuer Hoffnung dem Crematorium zu.

Ist es vielleicht das berechtigte Verlangen, das Andenken des Verstorbenen durch Besuche, Blumenspenden oder stille Betrachtung am Bestattungsorte zu ehren? Wohl kaum, denn dies thun Hunderte von Frauen schon jetzt in der Urnenhalle, unter dem Einfluss erhebender Kirchenmusik und wirkungsvoller Umgebung, zu jeder Jahreszeit gegen Unwetter geschützt.

Oder ist es endlich gar unberechtigte Einmischung wenig aufgeklärter Verwandten? Schon eher möglich! Tiefgebeugt, wie die Hinterlassene ist, verhält sie sich meist passiv, wenig geneigt, vielleicht sogar physisch unfähig, ihrem Willen Geltung zu verschaffen. Da haben denn natürlich Tanten und Basen freies Spiel. "Siehst Du," heisst es dann, "aus unserer Familie sind sie bis jetzt noch Alle auf den Kirchhof gekommen, und Ihr habt ja auch ein Erbbegräbniss da (wo zwar die Asche auch Raum hat!); jetzt sollst Du die Erste sein, mit solcher Neuerung anzufangen. Was werden Verwandte und Bekannte dazu sagen? Und denke 'mal, das schreckliche Feuer!" Von dem zehnmal schrecklicheren Wurm im Grabe wird aber wohlweislich geschwiegen, und so kommt es, dass die Hinterbliebene, des Haders müde, schliesslich einwilligt, den Verstorbenen um seine stolze Hoffnung, noch im Tode einer guten Sache zu dienen, um die Erfüllung seines letzten Wunsches, sagen wir es frei heraus, zu betrügen, weil er selbst dem Willen nicht mehr Nachdruck geben kann, dem sie Alle zu Lebzeiten sich gern fügten, der ihre einzige Garantie bildete für das Wohlergehen der Familie.

Wir legen unseren Leserinnen ein aufmerksames Studium des Obengesagten an's Herz. Es sind das keine Phantasie-Gemälde. Viel zu häufig, und zwar immer von Männern, wird bei uns angefragt, wie deren Feuerbestattung bei ablehnender Haltung der Frau oder Familie gewährleistet werden könne. Unsere Thür steht Jedem offen, warum fragen keine Frauen an? Gewiss nicht, weil sie sich etwa geniren; sie stellen an uns hundert andere Fragen; aber die Frau scheint ihrem Manne auch über den Tod hinaus zu trauen, während dies umgekehrt nicht so sicher erscheint. Die Gründe für Feuerbestattung sind eben alle Verstandesgründe; das Herz hat damit nichts zu schaffen; deshalb vielleicht erkennt der Mann besser als die Frau die Vorzüge derselben. Doch sollten wir meinen, dass in einer halbwegs harmonischen Durchschnittsehe, wo der klarer denkende, vernünftigere Mann des Friedens und des Comforts wegen der Frau, wenn er sie einmal nicht überzeugen kann, das Grab lässt, diese ihm dafür seinen letzten Wunsch erfüllt, und es nicht erst darauf ankommen lässt, dass zwingende Testaments-Paragraphe sie dazu veranlassen.

Ein Mann, ein Wort! Warum nicht auch: Eine Frau, ein Wort? — *Louis Lange.*

DIE Feuerbestattung der Neuzeit ist keine Sache der Mode, sondern eine permanente Einrichtung, basirt auf gesunde Ansichten und fortschrittliche Gesundheitspflege. Ihr weiterer Erfolg ist kaum mehr von der Ansicht Einzelner, selbst nicht von der Haltung ganzer Klassen abhängig. — *S. Berendsohn.*

OB WIR verbrannt oder begraben werden, macht wenig Unterschied. Das eine ist Staub zu Staub, das andere Asche zu Asche. Wer Feuerbestattung vorzieht, sollte ungehindert seinen Willen haben. Stellenweise Uebervölkerung mag leicht Behörden wie Individuen zu zwangsweiser Einäscherung drängen. Viele der Mächtigsten und Besten aller Zeiten wurden durch Feuer bestattet, und über die Auferstehung der vielen tausend Christen, welche den Feuertod erlitten, besteht wohl kein Zweifel. — *Rev. Dr. Talmage.*

Hat die christliche Kirche Grund, die Einführung der Feuerbestattung zu bekämpfen?

Ich glaube diese Frage verneinen zu müssen. Das Verbot des preussischen Oberkirchenraths bezüglich der Mitwirkung der Geistlichen bei Feuerbestattungen hat mich überrascht und als Geistlichen tief bewegt. Der Oberkirchenrath hat sich durch dieses Verbot grossen moralischen und auch kirchenregimentlichen Konflikten ausgesetzt. Das Ordinationsgelübde der Geistlichen stützt sich auf die Augsburgerische Confession, welche ausdrücklich besagt, dass der Geistliche in der Erfüllung seiner christlichen Pflichten sich von seinen Oberen nicht abhalten lassen soll, und eine christliche Pflicht ist es, die Trauernenden zu trösten. Noch bedeutendere Konflikte wirft diese Verordnung in die Familie, und auch in kirchenrechtlicher Beziehung führt es zu Konflikten, wenn plötzlich an der Grenze Preussen's ein anderes Christenthum anfängt als in den deutschen Staaten, die in der Feuerbestattung nichts Unchristliches erblicken. Die Erdbestattung hat zudem an sich mit der christlichen Religion nichts zu thun, sie ist ebenso gut heidnisch wie christlich, sie ist eine Sitte, die wandelbar ist wie alle Sitten, und *die Religion, die zu ihrer Erhaltung der Gräber bedarf, verdient nichts Anderes, als selbst begraben zu werden.* Im Uebrigen ist die ganze Frage auch mehr eine solche des Kirchensäckels, und die sonstigen Gründe sind wenig stichhaltig. Auch die Bibel betrachtet die Bestattung nicht als Bestandtheil des Cultus, und auf dem von Christus direkt abgelehnten, von Luther skeptisch behandelten, vom Propst v. d. Goltz aber entscheidend herangezogenen Dogma von der Auferstehung des Fleisches bietet die Feuerbestattung nicht mehr Schwierigkeiten als die Erdbestattung, denn auch die Verwesung ist eine langsame Verbrennung, und da das Dogma doch eine Allmacht Gottes zur Voraussetzung hat, so kann Gott auch die Feuerbestatteten wieder lebendig machen. Oder sollte ein Huss uns im Reiche des Geistes nicht wiederbegegnen, weil seine Asche in alle Winde zerstreut ist?—*Prediger Dr. Kalthoff.*

Zur Aesthetik der Bestattung.

Ein wohlgepflegter Friedhof ist gewiss schön und ganz dazu angethan, in uns eine gehobene, weihevollte Stimmung hervorzurufen. Aber wie viele wohlgepflegte Friedhöfe giebt es denn? Wohl jeder Begräbnissplatz hat Abtheilungen aufzuweisen, die verwildert sind, wo zerfallene Kreuze davon Zeugniss geben, dass Niemand mehr um die einstigen Gräber sich kümmert. Ihre Zeit ist abgelaufen und sie werden umgegraben, um neue Leichen aufzunehmen. Das "Ruhe in Frieden" wird zur Lüge und an manchen Orten schon nach kaum glaublich kurzer Zeit.

Andere Friedhoftheile gleichen dem Musterlager eines Grabstein-Engros-Geschäftes: Steinkoloss neben Steinkoloss gestellt, ohne Ebenmaass, ohne Geschmack, ganz willkürlich, wie es Zufall oder Laune gefügt.

So treffen wir es mehr oder weniger fast überall in den Städten. Gehen wir hinaus auf den Dorfkirchhof; manchem ist etwas anheimelndes, poesievolles nicht abzusprechen. Dort reihen sich die schlichten Holzkreuze mit den Moos- und Epheu-Kränzen um die alte kleine Kapelle; es ist ein Fleckchen Erde, das mit des Lebens Lust und Leid der braven Dorfbewohner innig verbunden ist. Wie ganz anders aber wird das Bild, wenn wir auf den verwahrlosten Grabhügeln Gänse weiden sehen oder wenn die lärmende Dorfjugend dort ihr Wesen treibt!

Wir wollen jetzt unsere Schritte zu einem Feuerbestattungs-Tempel wenden; von Tannen und Cypressen umrahmt, grüst uns das säulengetragene Portal eines griechischen Tempels. In seinem Innern erblicken wir einen blumentumstellten Altar und vor diesem eine geschlossene Gruft, die sich aufthut, sobald ein Sarg hinabgelassen werden soll zur rasch verzehrenden Gluth des Verbrennungsofens. An den Wänden stehen in Nischen die zierlichen Urnen, welche die reinen Aschenreste bergen. Nichts beleidigt da das Auge. Feierliche Ruhe, erhebende Schönheit grüsst den Beschauer.

So werden viele der bereits vorhandenen Bestattungstempel den Forderungen der Aesthetik schon jetzt in sehr hohem Maasse gerecht.

Nachdem wir so die Ruhestätten unserer Todten mit einander verglichen haben, wollen wir einem Todten das Geleite zu ihnen geben; einmal bis zum Grabe, zum andern bis zur Urne.

Der Friedhof ist erreicht; der Sarg wird zum Grabe getragen, das am Morgen der Todtengräber ausgeworfen hat. Die Trauerversammlung umsteht das Loch in der Erde; der Sarg wird hinabgelassen, unheimlich rollen die Seile und schlagen an den Sarg. Der Geistliche hat seine Rede beendet und wirft nun die ersten Spaten Erde hinab; dumpf und hohl hallend fallen die Schollen auf den Sargdeckel, die Freunde des Todten treten an das Grab und werfen drei Hände voll Erde hinab und tragen den Anblick des zum Theil schon mit Erde bedeckten Sarges mit sich hinweg. Die Todtengräber thun ihre Schuldigkeit; bald hat sich das Grab geschlossen über dem Sarge und über den Blumenspenden, die zerfetzt und zerzaust mit in das Grab gewandert sind.

Dort ist ein Leichenzug am Bestattungstempel angelangt. Der Sarg, mit Blumen bedeckt, ruht auf dem Katafalk; Predigt und Musik ergreifen die Umstehenden; ein Zeichen, und lautlos sinkt der Sarg in die Tiefe. Die Gruft schliesst sich wieder, der blumenbedeckte Sarg ist unseren Blicken entschwunden. Da rollt keine Scholle, keines Grabes Tiefe starrt uns entgegen. Nach kurzer Frist ruht die Urne in der Nische. Das lautere Feuer hat das rasch Vergängliche zerstört.

Hieran anschliessend sei eines Umstandes gedacht, der auch gegen die Feuerbestattung geltend gemacht werden könnte.

Vielen ist es ein liebgewordenes Bedürfniss, die Gräber ihrer Todten zu schmücken, sei es mit Kränzen, sei es durch Bepflanzen mit lebenden Blumen. Diesem Gefühle könne aber bei der Feuerbestattung nicht Rechnung getragen werden. Ist das wahr? Keineswegs! Lessing sagt uns ("Wie die Alten den Tod gebildet"), dass die Alten Scheiterhaufen und Urne und Grabmal bekränzten. Weshalb sollen wir es nicht auch? Ob ich des Freundes Grab mit Blumen bepflanze oder um seine Urne den

Rosenkranz winde: beidemale will ich nur meine Anhänglichkeit bezeugen, sein Gedächtniss ehren, und das kann ich an der Urne so gut wie am Grabe. Wem trotz allem aber so viel darauf ankommt, gerade auf einem Grabe beten zu können, ein Grab mit Blumen zu schmücken: wer hindert ihn denn, die Urne mit den theuren Aschenresten in der Erde beizusetzen? Da hat er das Grab ohne des Grabes Schrecken, von denen weiter unten zu sagen sein wird.

Man hat gegen die Feuerbestattung wohl auch eingeworfen, dass unser Gemüth, unsere Phantasie nicht befriedigt werde beim Anblick der Urne, die als Ueberrest unserer Lieben nur das kleine Häuflein Asche berge. Wie nichtig ist das! Kommt das Erdgrab unserer Phantasie etwa mehr entgegen? Auch hier ist das Bild der Heimgegangenen, das uns vorschwebt, wenn wir bei Kreuz und Grabmal beten, himmelweit verschieden von dem, das unsere Todten uns wirklich darbieten würden, wenn wir durch die Erddecke in den Sarg sehen könnten. Da zaubert uns auch unser seelisch Auge ganz andere Bilder vor, als wie sie die ekle Wirklichkeit uns geben würde. Wir sehen unsere Todten so vor uns, wie sie gelebt, wie sie um uns waren in Lust und Leid. Und das sollten wir, sollte unsere Phantasie nicht auch vermögen, wenn wir thränenfeuchten Auges die Arme um die Urne schlingen?

Wie thöricht die entgegengesetzte Meinung ist, zeigen uns mit erschreckender Deutlichkeit die Bilder, die wir seit kurzer Zeit von Gräberleichen besitzen. Die Herren Brouardel, Du Mesnil und Ogier von der Pariser Friedhofs-Commission liessen Gräber öffnen und die Leichen, die verschieden lange Zeit (von fünf Monaten bis zu drei Jahren) der Verwesung ausgesetzt waren, photographiren. Die Bilder, die in Lichtdruck-Reproduktion dem Schreiber dieses vorliegen, sind geradezu scheusslich. Diese Ausgrabungen haben auch bewiesen, dass man wohl von "der Würmer Speise" reden kann, denn in verschiedenen Särgen wurden Larven aufgefunden, ebenso Fliegen und Insekten. Schrecklich, schauerlich, ekelregend sehen unsere erdbestatteten Todten in Wirklichkeit aus, und

wenn das unsere Phantasie nicht zu hindern vermag, uns unsere Todten so schön und lieblich vorzustellen, wie unser Herz es nur verlangt — wie viel weniger wird es die reine, weisse Asche können, die in zierlicher Urne, keinen weiteren Veränderungen ausgesetzt, ruht? Am Grabe, wie an der Urne, hat unsere Phantasie keine wirkliche Unterlage für ihre frommen Gebilde; hier wie dort hat das, was von dem ehemaligen Menschen noch übrig ist, nichts mehr gemein mit den edlen Formen der Lebenden; todte Masse hier wie dort; dort im Grabe langwieriger, hässlicher, fortwährender Veränderung unterworfen, bis nur noch schmutzige, moderige Knochen bleiben nach Jahr und Tag. Hier aber, wenn die Flamme das Raschvergängliche schnell verzehrt hat, bleibt ein Häuflein weisser Asche, dem nichts Ekles mehr anhaftet.

Mit den hässlichen Bildern der erdbestatteten Leichen stimmt ganz die Vorstellung überein, die unsere Altvordern sich vom Allbezwinger Tod gemacht: ein Furchterippe. Und wenn von diesem Gespenst ein edleres Empfinden uns befreit hat, wenn wir des Todes Symbol mit den Alten sehen wollen in einem fackelneigenden Genius, — so lasst uns auch nicht zögern, eine Bestattungsart aufzugeben, die allein jenen scheusslichen Bildern Nahrung geben konnte: die Erdbestattung! Wir müssen sie bekämpfen, nicht am wenigsten aus ästhetischen Gründen.

Wir schliessen mit dem Satze, den Lessing an das Ende seiner oben citirten Abhandlung gesetzt hat:

“Nur die missverstandene Religion kann uns von dem Schönen entfernen, und es ist ein Beweis für die wahre, für die richtig verstandene wahre Religion, wenn sie uns überall auf das Schöne zurückbringt.”—*Phoenix, Darmstadt.*

IN Fresh Pond werden auch Leichen aus Gräbern und Gewölben verbrannt, und zwar zu gewöhnlichen Raten. Dies ermöglicht die Mitnahme der Ueberreste in Form von Asche auf Reisen, was sich bei verwesenden Körpern von selbst verbietet.

Urne oder Sarg.

HIER die geschmackvolle Urne mit unschädlicher Menschenasche — dort ein halbverfaulter Sarg mit verwesender Leiche ; der Gegensatz ist gar zu schroff.

Das eine rein und formenschön ; das andere gesundheitsschädlich und so widerlich, dass Ausgraben und Versandt gesetzlich beschränkt sind. Wenn dies nicht bei Strafe verboten wäre, so könnten wir die Ausstellung einer verwesenden Leiche, unter Glas, als unwiderlegliche Illustration der Vorgänge im Erdgrabe zu unserem erfolgreichsten Bekehrungsmittel verwenden.

Die Stadt Paris beauftragte vor ungefähr drei Jahren mehrere Gelehrte und Ingenieure von Ruf mit eingehender Untersuchung der überfüllten städtischen Friedhöfe. Der amtliche Bericht dieser Commission enthielt unter Anderem auch Photographien von ausgegrabenen Leichen aus dem entwässerten Theile des Pariser Friedhofes St. Nazaire. Zwei davon führen wir dem Leser an anderer Stelle zur Ansicht vor. In ihrer ungeschminkten Naturwahrheit appelliren sie mehr an den kalten Verstand als an das Auge ; doch wirken sie überzeugend und erleichtern die Wahl zwischen solchen Särgen und den Urnen, wie wir sie in Illustration mit Beschreibung beifügen.—*D. W. Craig.*

. . . . UNSTERBLICHKEIT darf für uns nicht die Unsterblichkeit des Leibes bedeuten. Von grossem Werth bei Behandlung dieser ungelösten Frage wäre die Abschaffung aller Friedhöfe — wenn es keine Gräber mehr gäbe, wenn wir die irdischen Ueberreste unserer lieben Todten in augenblicklicher Auflösung könnten verschwinden lassen.

Was poesievoll dem Grabe angedichtet wird, dient nur dazu, unserem Blick die Vorgänge im Grabe selbst zu verhüllen. Wir erwähnen der Todten als im Grabe ruhend, als schlafend. In Selbsttäuschung überreden wir uns, dass wir ihre Nähe fühlen an ihren Gräbern. Aber je eher wir die Erinnerung an das Leben unserer Abgeschiedenen trennen von ihrer leblosen Hülle, desto besser für uns. Eins ist gewiss : wenn, die wir unsere Todten nennen, fortleben, so leben sie nicht im Grabe. Der Staub im Sarge hat so wenig Beziehung zu ihnen als der Staub auf der Strasse.—*Professor Felix Adler.*



83 Jahre alt; 25 Monate im Grabe.

Der Sarg enthält eine Menge schwarzer Flüssigkeit. Am Halse und rechten Oberschenkel zeigt sich weisser Schimmel, der auf einer schwarzen eiterigen Masse wächst. (Siehe Seite 18.)

Rudolf Virchow empfiehlt Verbrennung der Leichen.

Auszug aus seiner Rede im preussischen Abgeordnetenhaus.

ICH möchte nur die Ansicht vermeiden, dass gewisse ansteckende Krankheiten *nur* auf diesem Wege (durch das Wasser) verbreitet werden, und dass man nach anderen Richtungen hin nicht verpflichtet wäre, sich vor der Infektion zu schützen. Nein, im Gegentheil, es giebt eine ganze Reihe von Dingen, welche in Betracht kommen.

Unter diesen Gegenständen befindet sich auch einer, den ich bei dieser Gelegenheit noch einmal dem Herrn Minister an's Herz legen möchte; das ist die Behandlung der Leichen, die ja auch heute hier berührt worden ist. Man quält sich immer fort, wie man es machen soll, um die Leichen abzusondern und in unschädlicher Weise unterzubringen; aber man kommt nicht dahin, diejenige Methode zuzulassen, welche die einzig sichere ist, nämlich die Feueranwendung. Ich habe im Reichstage neulich schon diesen Punkt betont, möchte ihn aber auch hier noch einmal hervorheben. Wir haben unter allen den Dingen, welche zur Herstellung vollständiger Desinfektion dienlich und brauchbar sind, keinen gefunden, der dem Feuer zu vergleichen ist; das ist das vollkommenste und beste Desinfektionsmittel, welches es giebt. Wenn es nicht das Feuer selbst ist, dann ist es die Kochhitze oder die über die Kochhitze hinaus gesteigerte Temperatur von Dämpfen. Das sind die Mittel, mit denen wir vorzugsweise arbeiten auch im wissenschaftlichen Desinfektionsverfahren: Dämpfe und heisse Flüssigkeiten und schliesslich die vollkommene Verbrennung der Wäsche, der Kleidungsstücke, wenn es möglich ist. Gerade so gut wie diese sollte man auch die Leichen verbrennen.

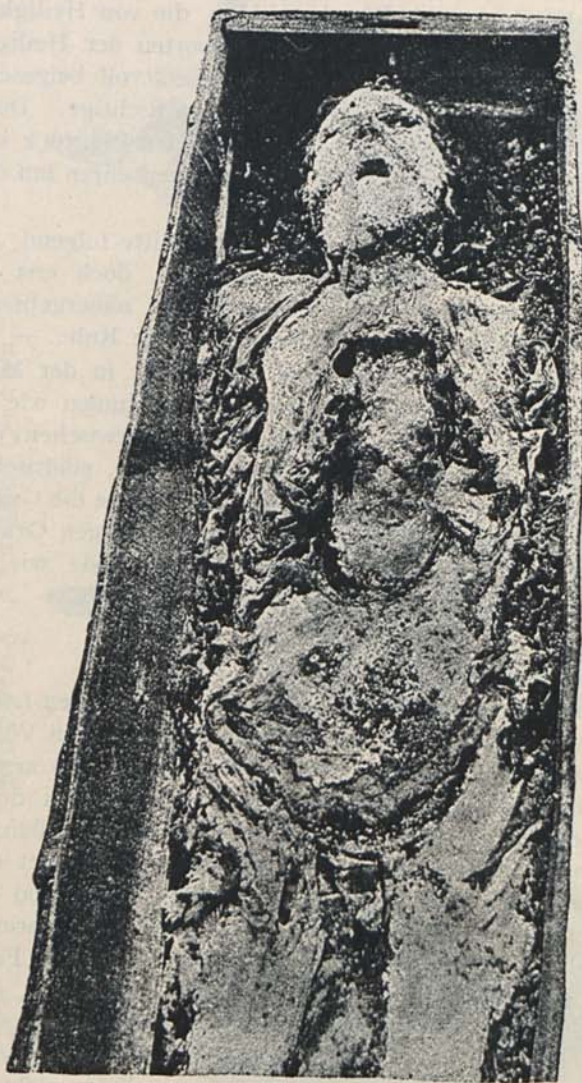
Ich möchte nun namentlich hervorheben, dass es meiner Meinung nach eine ausserordentliche Härte ist, dass die Regierung sich dagegen wehrt, auch nur die facultative Feuerbestattung zuzulassen. Alle Gründe, welche man früher beigebracht hat, haben sich allmählig zurückgezogen auf den religiösen Grund; wir stehen jetzt nur noch vor

der Anklage, dass das religiöse Gefühl dadurch verletzt werde. Ich kann aber doch nicht anerkennen, dass das ein zutreffender Grund ist. Meine Herren, wenn das religiöse Gefühl es verlangt, dass der gesammte Körper des Verstorbenen in die Erde versenkt wird, dann muss man auch diesen Fleck Erde auf immer schützen; man muss es machen, nicht wie die Christen, sondern wie die Türken. Wenn Sie durch den Orient gehen, so werden Sie die ungeheure Ausdehnung der Jahrhunderte alten Kirchhöfe bemerken, mit denen die Städte wie mit grossen Ringen umgeben sind. Dort ist es durchaus unmöglich für den wirklich Gläubigen, dass eine dieser Stellen zum zweiten Male benutzt wird; sie ist auf ewig sakrosankt durch die Bestattung. Das, kann ich ja anerkennen, entspricht gewissen religiösen Gefühlen, und wenn Sie das wollen, würden Sie im Stande sein, Berlin in kurzer Zeit mit einem grossen Gürtel von Wüsten zu umgeben, welche die Annäherung aller feindlichen Elemente vollkommen hindern könnte. Aber der christliche Gedanke, dass man alle 12 bis 30 Jahre die Gräber umgraben darf und dass man dann nicht bloß die Erde verwenden darf, wie man will, sondern dass man dann auch mit den Knochen Alles anstellen kann, was irgendwie beliebt, das, muss ich sagen, geht über mein Verständniss; da hört doch jede Pietät auf. Ihre Behandlung der Kirchhöfe, meine Herren Christen, ist eine der schauderhaftesten, welche überhaupt existirt! Wenn Sie einmal wollen Fleisch und Knochen der Zerstörung anheimgeben, dann haben Sie in der Feuereinwirkung dasjenige Mittel, welches das erstrebte Resultat ohne irgend welche Schwierigkeiten herbeiführt, mit der grössten Sicherheit und mit der grössten Schnelligkeit und zugleich unter den decentesten Formen. Denn wenn Sie ein einziges Mal eine Leichenverbrennung mit angesehen haben, so müssen Sie doch sagen, dass dagegen die Aufbuddelung des Grabes eine der schauderhaftesten Operationen ist, die man sich vorstellen kann, während die Verbrennung einer Leiche, in Gegenwart auch der Angehörigen, ein durchaus decenter und pietätvoller Akt sein kann, und dass die eudliche Sammlung der Asche in eine kleine Urne allen Gefühlen

entspricht, welche die Angehörigen haben können. Das muss ich auf das allerbestimmteste bestreiten, dass das christliche Gefühl mit einem 30jährigen Wechsel der Kirchhöfe in irgend einer Weise in Verbindung zu bringen ist.

Meine Herren, wenn das christliche Gefühl nicht verstärkt würde durch eine gewisse finanzielle Rücksicht, nämlich, dass die Kirchhöfe sehr häufig bestimmten Kirchengemeinden gehören, und dass die Vergebung der Stellen auf diesen Kirchhöfen zum Besten der betreffenden Kirchenkassen erfolgt, dann würde das christliche Gefühl gar nicht so stark angegriffen werden; denn natürlich: eine Kirchenkasse empfindet das sehr angenehm, dass sie mindestens alle 30 Jahre dieselben Stellen wieder benutzen kann, dass sie also eine regelmässige Wechselwirthschaft einführen kann, die in ihrer Weise ebenso einträglich ist wie die Getreide-Wechselwirthschaft. Wenn Sie den Herren sagen würden: Nein, wir verbieten Euch, Gräber wieder aufzumachen und die Stellen neu zu vergeben, dann würde mit einem Male das christliche Gefühl durchaus nichts dagegen einzuwenden haben, dass die Feuerbestattung eingeführt werde. Diese kann ja unter Assistenz von Geistlichen erfolgen und schliesst nicht aus, dass die Familie die kirchliche Tröstung empfängt. Ich rechne die Leichenverbrennung aber zu den Desinfektionsmaassregeln. Meiner Meinung nach sollte sie überall ausgeführt werden bei so grossen Seuchen, wie es z. B. die Cholera ist. Wenn man die Schilderung liest von dem, was mit den Leichen in Hamburg sich vollzogen hat, was mit zu dem Schrecklichsten gehört, was man lesen und hören kann, dann muss man doch sagen, dass dagegen die Feuerbestattung in der That ein sehr menschlicher Akt und eine wirkliche Verbesserung sein würde.

ANSTATT mit einem Schloss, wie früher, werden jetzt die Fresh Pond Aschenbehälter mit dem Stempel der U. S. Cremation Company versiegelt. Die Ueberreste unserer Verstorbenen sollten, in der Urne wie im Grabe, mit Pietät behandelt und niemals zum Gegenstand müssiger Neugier werden.



41 Jahre alt ; 11½ Monate im Grabe.

Die ganze Oberfläche der Leiche ist mit weissem Schimmel bedeckt. Die unteren Glieder scheinen im Uebergang zur trockenen Mumie begriffen. Viele Insecten und Larven. (Siehe Seite 18.)

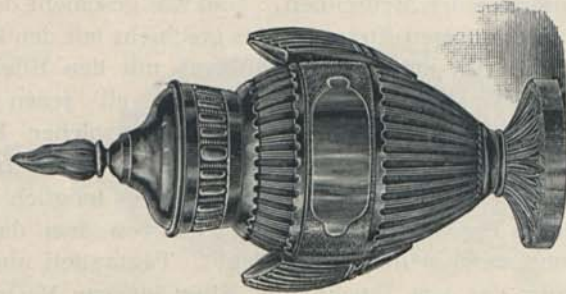
. . . . EIN Heim unserer theuren Todten, eine Stätte der Unsterblichen, im Mittelpunkt der Stadt; geziert, wie das Pantheon, mit Wandgemälden, die von Heiligkeit und Heldenmuth sprechen mit Trostworten der Heiligen Schrift; dort die Asche der Todten pietätvoll beigesetzt ohne Ansehen der Person: das wäre das Richtige. Dort, zwischen Blumen, unter dem besänftigenden Eindruck von Musik und Gebet könnten die Lebenden verkehren mit den Geistern der Verstorbenen.

Wir könnten auch, der guten alten Sitte folgend, die Todten wieder in den Kirchen bestatten, doch erst als Asche. So würde der Himmel der Erde nähergebracht und sterbliche Ueberreste fänden ungestörte Ruhe. —

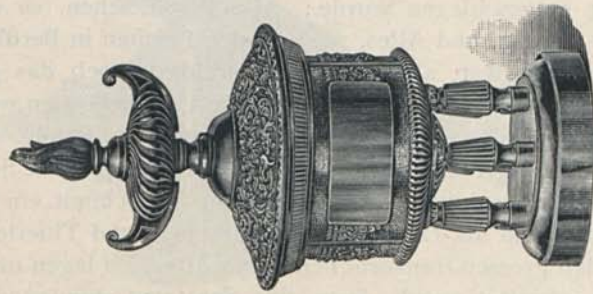
Der stille, geweihte Garten, eingehegt, in der Mitte die alte Kirche, mit seinen rauschenden Bäumen wie im Paradiese, und den bewachsenen Gängen zwischen den Gräbern: er ist nicht das Bild des modernen, städtischen Begräbnissplatzes, wo geschmacklose Denksteine die Gräber der Reichen zieren, während die Armen in langen Gruben versenkt werden, zusammengepfercht im Tode wie im Leben. — *Dean Hodges, D. D.*

DIE übliche Bestattungsweise der menschlichen Leiche zeigt, wie weit zur Zeit die sogenannten civilisirten Völker in der wahren Civilisation noch zurück sind; denn anstatt die todten Menschenreste so schnell als möglich durch ihre Zersetzung wieder für das Leben von Pflanzen, Thieren und Menschen nutzbar zu machen, bemüht man sich, denselben (durch Säрге, sogar von Metall und dergleichen) so lange als möglich die menschliche Form zu erhalten. Die Leichenverbrennung (d. h. durch Feuer und Flamme, denn das Verfaulen ist auch eine, aber ganz langsame Verbrennung ohne Flamme) ist die geeignetste und für die Gesundheit der Lebenden unschädlichste Art der Leichenbestattung. Will man diese nicht, so begrabe man die Leichen wenigstens ohne Sarg, damit in ihnen die Zerstörung rascher eintreten kann.—*Prof. Dr. Carl Ernst Bock.*

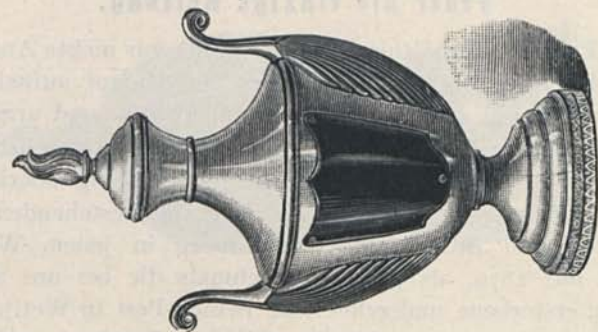
Moderne Aschen-Urnen.



Modell A.
17 Zoll hoch



Modell C.
19 Zoll hoch

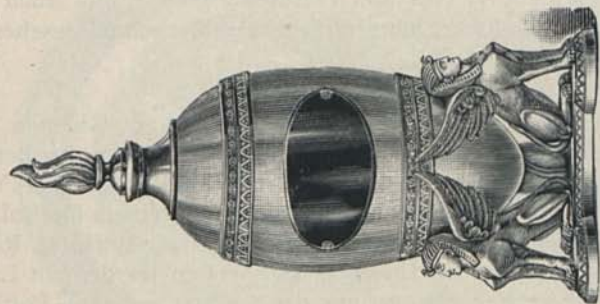


Modell D.
20 Zoll hoch

Feuer die einzige Rettung.

Es giebt Verhältnisse, wo wir durch gar nichts Anderes als durch die Macht des Feuers den Kampf aufnehmen können gegen schwere Unzukömmlichkeiten und arge gesundheitliche Bedrohungen der menschlichen Gesellschaft, und es ist unehrlich, wenn das nicht allseitig anerkannt wird. Ich erinnere nur, dass über alle bestehenden Bedenken und Bedenklichkeiten hinweg in jenem Winter 1878 auf 1879, als plötzlich nochmals die bei uns schon lange erstorbene und erloschene Beulen-Pest in Wetljanka, einem Dorfe bei Astrachan im südlichen Russland, ausbrach und nochmals dieser Würgeengel der Menschheit ungestüm an die Pforten Europas pochte, dass damals über alle Bedenken gegen die Feuerbestattung hinweg folgender Vorgang eingeschlagen wurde: Alle Pest-Leichen, es waren über achtzig, und Alles, was mit den Leichen in Berührung gekommen war, alle Effekten, und dazu noch das ganze russische Dorf, wurden, nachdem die Ueberlebenden weggeschafft worden waren, *verbrannt*, und der Erfolg dieser officiellen Verbrennung war der, dass damit auch die Seuche und die Bedrohung der europäischen Menschheit ein Ende hatte. Und als Tausende von Menschen- und Thierleichen auf den grossen französischen Schlachtfeldern lagen und die Luft vergiftet wurde, kam eine Sanitäts-Commission, um Rath zu schaffen, und man zündete grosse Feuer an, übergoss Thier- und Menschenleichen mit brennbarem Material, und es fand eine Leichenverbrennung in grossem Style statt im Interesse der Menschheit. Und was geschieht da alltäglich unter unseren Augen? Was geschieht mit den Effekten der Blattern- und Cholerakranken? mit den Effekten an anderen Epidemien Gestorbener, mit all' jenen Gegenständen, die in Berührung mit einem solchen Kranken gekommen sind, und woraus Träger weiterer Infektion werden können? Sie werden, soweit dies möglich ist, verbrannt. Der Leichnam selbst aber, von dem dies Alles stammt, wird in die Erde gelegt! Tagtäglich nimmt der Chirurg das von Jauche und Eiter inficirte Verbandzeug von den Wunden weg, die er neu verbindet, und er entfernt

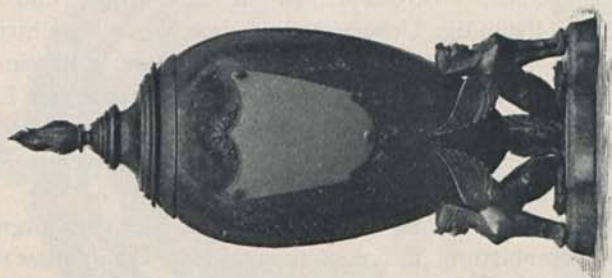
Moderne Aschen-Urnen.



Modell E.
18 Zoll hoch.



Modell F.
19 Zoll hoch.

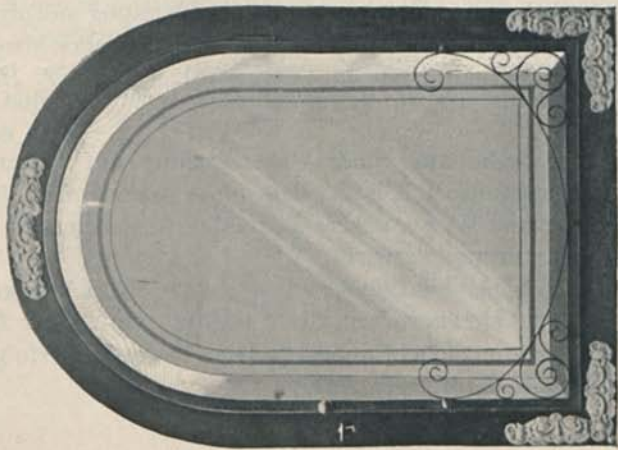


Modell G.
HARBEDIENNE BRONZE.
21 Zoll hoch.

abgestorbene Theile des menschlichen Körpers. Und was macht er damit? Verbrannt werden diese Dinge, und ich habe die vollständige Ueberzeugung, dass, wenn ein Chirurg diese doch von Menschen stammenden Dinge, statt sie zu verbrennen, pietätvoll begraben würde, man dagegen Einspruch erheben und sagen würde, das geht nicht an, das ist eine ungenügende Versicherung dieser Dinge, durch welche weitere Menschen Schaden leiden.

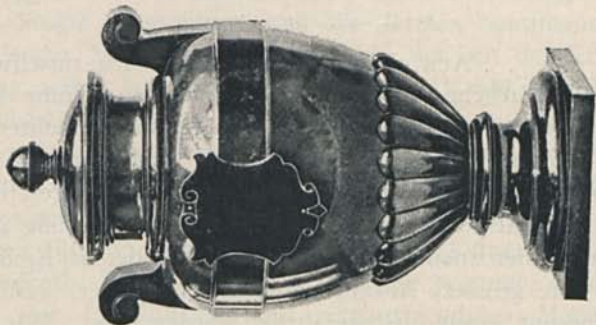
Es hat auch einmal eine Behörde die Nichtbewilligung der Feuerbestattung mit dem mangelnden Bedürfnisse begründet. Ich glaube, aus dem, was ich bisher gesagt habe, wohl ableiten zu können, dass unter Umständen, wenn man aufrichtig ist, ja wohl ein Bedürfniss namentlich in grossen Städten vorhanden sein könnte, und wenn ich an die Aengsten der Sanitätsbehörden denke, etwa bei drohender Cholera-Epidemie, so könnte ich mir vorstellen, dass es ein recht rationelles Unternehmen wäre, wenn in den grossen Centren des menschlichen Verkehrs Verbrennungsstätten vorhanden wären, weil es dann möglich wäre, unter Umständen in einer wahrhaft rationellen Weise gegen die Seuchen durch Verbrennung der an solchen epidemischen Krankheiten verstorbenen Menschen im Interesse der Ueberlebenden vorzugehen. Wenn man sagt, es sei kein Bedürfniss für die Feuerbestattung vorhanden, so muss ich doch dem gegenüber bemerken, dass mir dieses Argument etwa gleichen Werth zu haben scheint, wie wenn Jemand schliessen würde: Es ist kein Bedürfniss für eine neue Beleuchtungsart, etwa das elektrische Licht, vorhanden, denn es giebt ja Gas und Petroleum genug, und auch vor dem elektrischen Lichte haben die Menschen gesehen.—
Professor Dr. Kratter.

SCHON wiederholt habe ich mich zu Gunsten der Leichenverbrennung erklärt. Für mich liegt in der Bestattung unserer theueren Dahingeschiedenen durch das Feuer mehr wahre Pietät, mehr Einklang mit feinem Gefühl, als im Erdbegräbniss, ganz abgesehen von sanitären Rücksichten. Alle vorurtheilsfrei Denkenden werden im Laufe der Zeit der Feuerbestattung den Vorzug geben.—*Professor Felix Adler.*



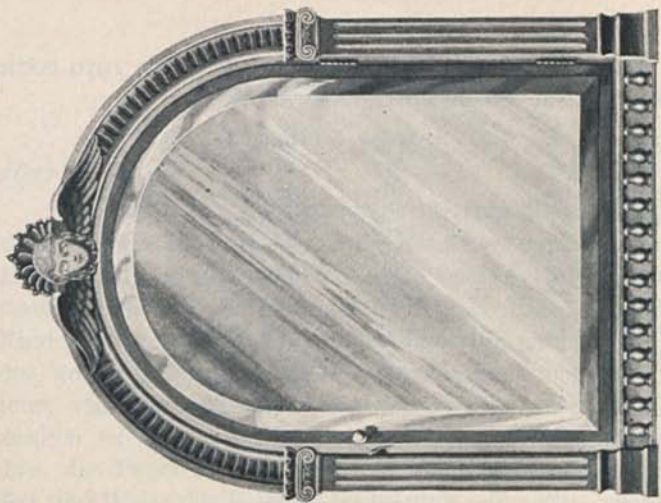
Nischen-Thüre. Modell 1.

DUNKELE BRONZE UND SPIEGEL-GLAS. PATENT-SCHLOSS.
24 Zoll hoch.



Modell 4.

IMPORTIRT. SERPENTIN-STEIN.
21 Zoll hoch.



Nischen-Thüre. Modell 2.

HELLE BRONZE UND SPIEGEL-GLAS. PATENT-SCHLOSS.
24 Zoll hoch.

The following birthplaces were given for 1970 bodies incinerated at Fresh Pond, New York :

Germany	1024	Holland	9
United States	657	Cuba	8
England	60	Russia	6
Switzerland	39	Belgium	4
Austria	37	Canada	4
France	30	India	4
Ireland	20	Australia	2
Hungary	17	West Indies	1
Scotland	12	Asia Minor	1
Italy	11	On Mediterranean	1
Denmark	10	South-Sea Islands	1
Sweden and Norway	10	Unknown	2

They are classified :

Men	1279	Women	512
Boys	103	Girls	76

. . . . Aus oben Gesagtem lässt sich unschwer die voraussichtliche Haltung der katholischen Kirche betreffs der Feuerbestattung erkennen. Doctrinär betrachtet, kann die Kirche nichts dagegen haben, denn kein göttliches Gesetz hat die Form der Todtenbestattung vorgeschrieben. Sie ist thatsächlich bereit, die Leichenverbrennung in Ausnahmefällen zuzulassen, z. B. im Kriege oder bei Epidemien, wo eine grössere Anzahl verwesender Körper, wenn nicht verbrannt, gesundheitsgefährlich werden kann. Wir dürfen noch weiter gehen und zugestehen, dass, wenn in Zukunft die Feuerbestattung in grösserer Ausdehnung nöthig und üblich werden sollte, die Kirche sich zweifellos den veränderten Verhältnissen anpassen würde. — *Rev. J. Hogan.*

ICH stehe aus voller Ueberzeugung auf Seiten der Feuerbestattung und hoffe, dass diese saubere und gründliche Art und Weise, unsere Todten zu bestatten, sich mehr und mehr Freunde erwirbt.

Je schöner und ansprechender die Einrichtungen in Fresh Pond sich gestalten, desto leichter wird dieser Zweck erreicht und manchem unbegründeten Vorurtheil erfolgreich begegnet. — *C. M. vom Baur.*

Von einem Augenzeugen.

COLLEGE POINT, 1. Juni 1895.

Herr Redacteur:

Anlässlich der Bestattung der letzten Samstag dahier verstorbenen Frau K. B. finde ich es angemessen, durch Ihr werthes Organ seinen Lesern meine Eindrücke der stattgefundenen Feuer-Bestattung zukommen zu lassen, Eindrücke, die von Jemandem hier mitgetheilt werden, der aus rein sentimentalen Gründen einst dagegen war, jetzt aber aus eigener Anschauung und reiferem Nachdenken zu der endgültigen Ueberzeugung gekommen ist, dass die Feuer-Bestattung die einzig moderne, rationelle Art und Weise der Leichen-Bestattung sein sollte. Sanitäre und hygienische Vortheile habe ich dieser Bestattungsweise schon längst eingeräumt und die letzten sentimentalen Gründe der Nicht-Anerkennung habe ich seit der letzten Montag selbst beobachteten Cremation als völlig unhaltbar bei Seite geworfen. Die Einrichtungen in dem Fresh Pond Crematorium sind äusserst praktisch und gediegen, das ganze Personal gut geschult und bietet absolut nichts Anstössiges. Wie der Rost mit der Leiche, über und über mit Blumen bestreut, in die bereits geöffnete Retorte, glühendroth, hinein rollte, war ich mir bewusst, dass ich einem der feierlichsten und erschütterndsten Momente meines Lebens beiwohnte.

Eine Besichtigung der Anstalt und eine vorurtheilsfreie Erwägung aller damit verbundenen Vortheile sind jedem vernünftig denkenden Menschen anzuempfehlen, und hoffe ich, dass diese Anregung auf fruchtbaren Boden fallen wird.

Mit Hochachtung,

Ein Freund der Feuer-Bestattung.



Von der U. S. Cremation Company, 62 Ost Houston Str., New York,
ist gegen Einsendung von \$1. portofrei zu beziehen:

Earth-Burial and Cremation...

The History of Earth-Burial with its Attendant Evils,
and the Advantages Offered by Cremation, by ❀❀❀

AUGUSTUS G. COBB,

Formerly President of the United States Cremation Company and Vice-President
of the New York Cremation Society.

Crown 8vo., with Frontispiece, Cloth, 173 pp. Price, \$1.00.

CONTENTS.

CHAPTER I.—The re-instatement of earth-burial through prejudice and superstition—Faith in the power of relics of the dead—Miracles wrought at the graves of saints—The Reign of Ignorance, Cruelty and Fanaticism.

CHAPTER II.—The conditions surrounding graveyards—Physicians favoring cremation—The suburban cemeteries on Long Island, N. Y.—Increase in the population of New York and Brooklyn, and the annual number of deaths—Rapid and proportionate growth of the cities of the living and the dead—The injuries inflicted by cemeteries on Newtown, L. I.—The danger that threatens the springs—The Plymouth epidemic—The contamination of the drinking water of Philadelphia—Views of physicians on these and kindred subjects—Epidemics of typhoid fever and diphtheria occasioned by the pollution of water by cemeteries.

CHAPTER III.—The transitory nature of cemeteries, and their ultimate fate—Plagues occasioned by disinterments—The overcrowded condition of cemeteries—Diseases resulting from their local influence—The investigations of M. Pasteur and Dr. Domingo Freire—Bacteria working from the buried bodies to the surface—Splenic fever and yellow fever directly traced to this cause—The warning of Dr. Freire—Emphatic condemnation of cemeteries by a committee of the American Medical Association.

CHAPTER IV.—The revolting features of earth-burial concealed under a mass of false sentiment—Instances of burial alive—Condition of the overcrowded London cemeteries—Some surprising statements by Bishop Coxe—Description of the process of cremation—Objection to cremation on the ground of its destroying evidence of crime—Inconsistencies presented by monuments in cemeteries—Extravagance connected with funerals, and the need of reform in the manner of conducting them—The obligation imposed upon the living to respect the last wishes of the dead.

CHAPTER V.—The progress of cremation—Revival of interest in the subject in Italy and other countries of Europe—Distinguished men advocating its introduction—Petition to the German Reichstag—Cremation in Japan—Advance of the movement in the United States—Crematories and societies in existence in the different cities of the Union—Friendly aid of Medical Associations—Legislative action favoring the reform—The crematory at Quarantine Station, New York—Other establishments—Work of Dr. Davis and Dr. Erichsen—Prejudice against cremation dispelled by witnessing the process—The professions represented by those who have been incinerated—Bright prospects for the future.

APPENDIX.—Views of well-known persons on the subject of cremation—Regulations of the United States Cremation Co. (Limited) governing incineration.

Regulativ über Feuerbestattung in New York (Fresh Pond)



The United States Cremation Company
(Limited)

Büreau: 62 Ost Houston Str., New York

Crematorium und Urnen-Halle in Fresh Pond,
QUEENS COUNTY, N. Y.

LOUIS LANGE, *Präsident*,

62 Ost Houston Str., New York

D. W. CRAIG, *Schatzmeister*,

300 Mulberry Str., New York

S. BERENDSOHN, *Secretär*,

142 Bergen Str., Brooklyn.



I. Anmeldungen zur Feuerbestattung sind im Büreau der Gesellschaft, 62 East Houston Street, New York, von einem Leichenbesorger oder anderen Vertreter der Familie zu machen. Wenn diese Anmeldung auf dem dazu bestimmten Formular gemacht, der ärztliche Todtenschein vorgezeigt und die Verbrennungs-Gebühr bezahlt ist, wird eine schriftliche Anweisung zur Feuerbestattung ausgestellt. Diese Anweisung, mit den bei einem Begräbniss erforderlichen Erlaubnisscheinen der Sanitätsbehörde des Sterbeortes und der von Newtown, Queens County, muss bei Ankunft im Crematorium dem Vertreter der Gesellschaft behändigt werden, und unter keinen Umständen wird eine Verbrennung vollzogen, ausser diese drei Papiere sind zur Stelle und in Ordnung.

II. Die Verbrennungsgebühr für Erwachsene beträgt \$35, für Kinder unter

10 Jahren \$25. Dies schliesst weder Leichenbesorger noch Beförderungskosten ein. Feuerbestattungs-Vereine, Arbeiter-Vereine und Unbemittelte erhalten besondere Raten.

III. Kleider und Behandlung der Leiche dürfen geradeso sein wie bei einem Begräbniss. Wie dieselbe im Sarge gekleidet ist, so wird sie auch verbrannt.

IV. Zu Feierlichkeiten religiösen, freimaurerischen oder anderen Charakters bei der Verbrennung steht die Kapelle des Crematoriums zur Verfügung. Orgelmusik liefert die Gesellschaft unentgeltlich.

V. Vom Sarge darf aus dem Gebäude nichts entfernt werden; derselbe wird nach Einführung der Leiche verbrannt, ausser bei Ansteckungsfällen, wo er geschlossen bleibt und mit der Leiche zur Verbrennung kommt.

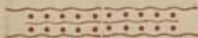
VI. Nichtangehörige können je nach Wunsch der Familie von der Verbrennung ausgeschlossen oder zugelassen werden.

VII. Die Asche kann am Tage nach der Verbrennung im Bureau der Gesellschaft in Empfang genommen werden.

VIII. Urnen und Nischen zur endgültigen Beisetzung der Asche können im Columbarium oder im Bureau, 62 East Houston Street, gewählt werden.

IX. Leichen von ausserhalb werden, wenn Tags vorher so bestellt, bei Ankunft in New York oder Jersey City von einem seitens der Gesellschaft gestellten, zuverlässigen Leichenbesorger in Empfang genommen, der die Ueberführung nach dem Crematorium mit den hier erforderlichen Erlaubniss-Scheinen veranlasst.

X. Feuerbestattungen können auch an Sonn- und Festtagen stattfinden.



Reise-Routen nach dem Crematorium.

Das Crematorium liegt auf Mount Olivet, dem Lutherischen Kirchhof gegenüber, wenige Minuten von der Fresh Pond (oder Bushwick Junction) Station der Long Island-Eisenbahn; ungefähr vier Meilen von der Brooklyn Brücke und allen East River-Fähren nördlich derselben; zehn Minuten per Eisenbahn von Long Island City. Man fährt dahin von New York

Ueber die Ost 34. Strassen- (oder James Slip-) Fähre, dann per Eisenbahn von Long Island City.

Ueber Roosevelt, Grand St., Broadway, Zehnte und 23. St.-Fähren und North rd-Bahn, Brooklyn, E. D.; oder mit der Bushwick Ave.-Strassenbahn und Eisenbahn von Bushwick.

Von Brooklyn mit der Myrtle Ave., Green und Gates Ave.-Bahn; oder per Union Hochbahn nach Ridgewood und von da mit der Bahn nach dem Lutherischen Kirchhof.

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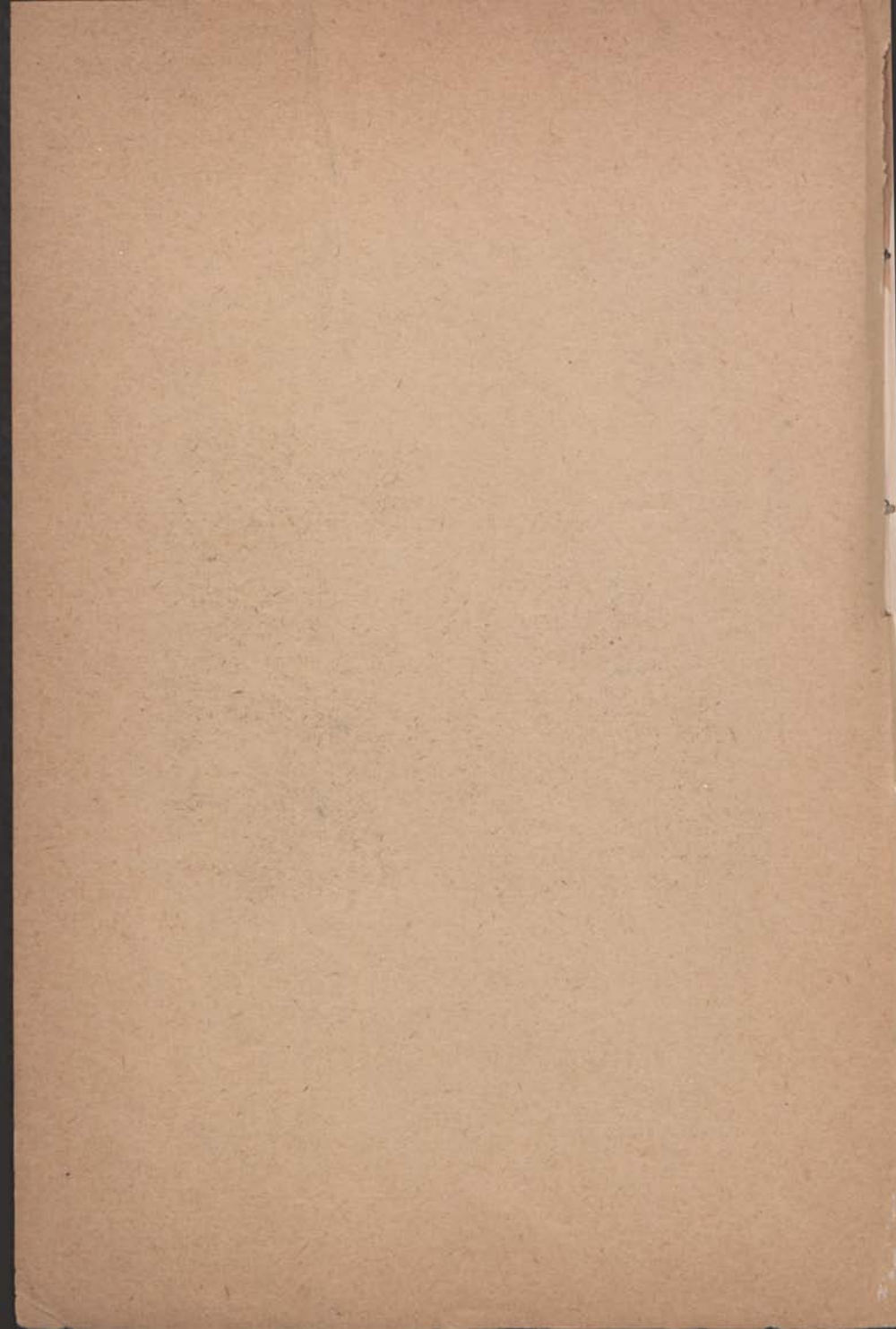
DETROIT CREMATORIUM

OF THE

MICHIGAN

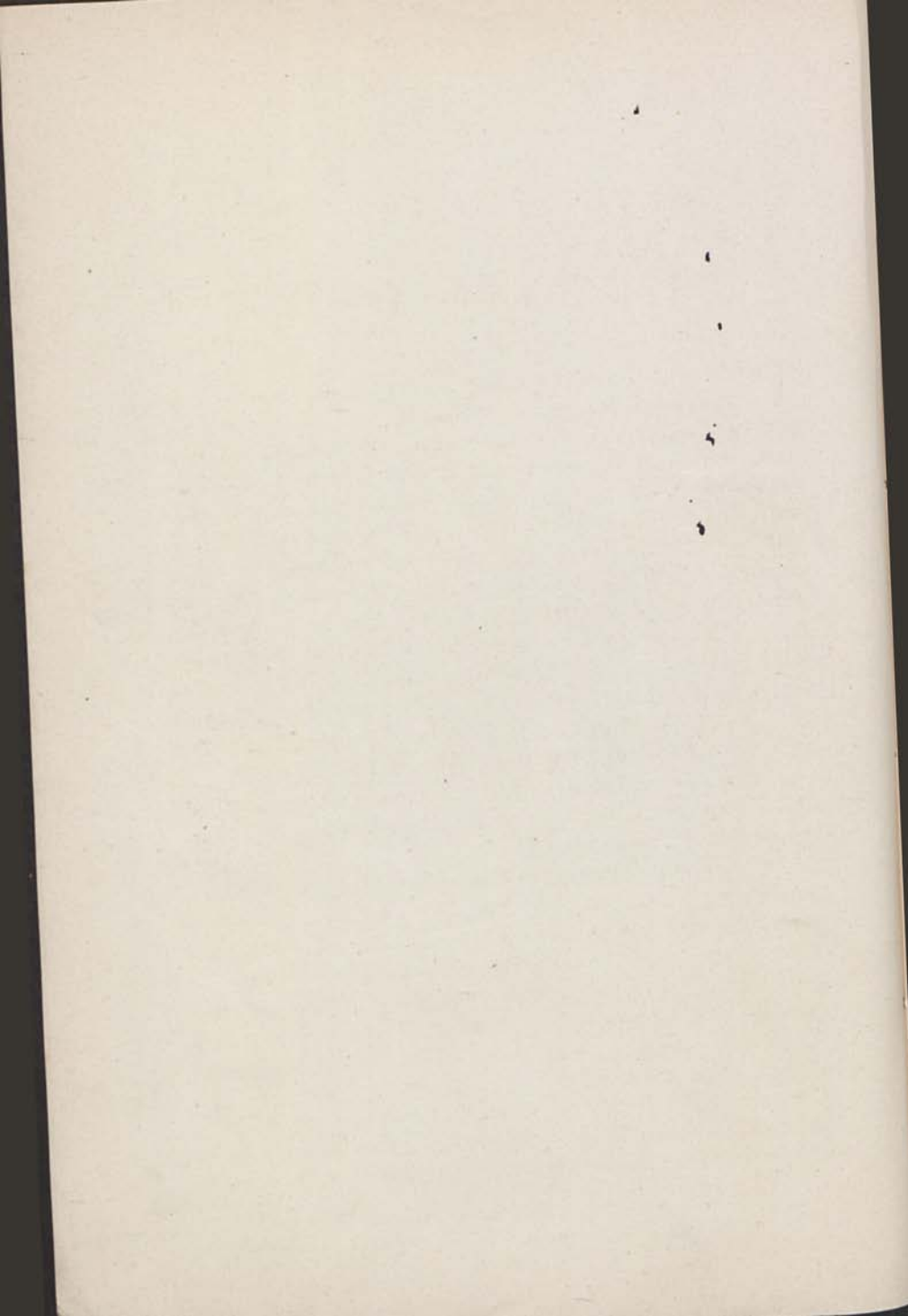
CREMATION ASSOCIATION.







THE DETROIT CREMATORIUM.



HISTORY OF THE ASSOCIATION.

THE MICHIGAN CREMATION ASSOCIATION was organized in Detroit, Michigan, on March 31st, 1886, and incorporated under the laws of the State of Michigan on the same day. Owing to many obstacles met with and the opposition encountered, the erection of the crematorium was delayed until 1887. On December 10, 1887, the building was dedicated to its proper uses by an initial incineration with fitting ceremonies. Since that time the *cause of cremation* has been steadily growing in favor and while the business of the Association has of late years been confined to the State of Michigan, owing to the erection of crematories in most of the large cities surrounding us, it is exceedingly gratifying to be able to state that the Association has established itself as a permanent institution on a remunerative basis.

Thus a grand, good work has been accomplished, for which the present as well as future generations will have reason to feel truly grateful.

The thanks of the Association are particularly due to Dr. Hugo Erichsen and Dr. Herman Kiefer, who, by their ardent labors brought this organization into existence. The various Boards of Directors who have continued the good work to the present time have contributed their energies towards making the undertaking a success.

To propagate the idea of cremation and impart information to the many inquiries, the following pages will give a description of the crematorium, the process of incineration, the rules and regulations and some of the many reasons why cremation should be generally adopted.

DESCRIPTION OF THE CREMATORIUM

The Crematorium is a plain, unpretentious, brick building, situated on the south side of Lafayette Avenue, between Springwells Avenue and Govin Street, and is readily accessible by the Fort Street Electric Cars passing the Union Depot and within two blocks of the Michigan Central Depot.

The chapel is entered through a vestibule and is supplied with seats to accommodate nearly two hundred persons. The mourners face an elevated platform located in a semi-circular niche for the clergyman or orator, in front of which is a catafalque for the reception of the casket. The platform is decorated with handsome palms and a symphony organ.

A small room adjoining the chapel is used for a columbarium and a waiting room is located in the rear of the chapel.

The downstairs or basement apartments contain the retort and furnace room and are not generally accessible during funeral services, though at other times, visitors, who are interested in cremation, are permitted access on request.

It should be remembered that the Detroit Crematorium is one the oldest in the United States, and at the time of its erection, it was impossible to obtain the necessary means for an elaborate building. However, the time is near at hand when some wealthier organization can take up the matter and erect such a crematorium as the most recent demands would seem to justify.

Elmwood Cemetery of Detroit, has already provided a columbarium in its public mausoleum which will hereafter, offer all facilities for the safe-keeping of ashes.

THE PROCESS OF INCINERATION

After the services in the chapel, the casket is made to descend slowly through the catafalque into the basement. The body is then removed from the casket and enveloped in a white sheet, previously saturated with a solution of alum, and is placed on a steel carriage conveying the remains into the retort.

In case of death from contagious disease the casket is placed on the carriage unopened, thus avoiding any and all exposure of the body.

The retort, at this time, is heated to a bright cherry red heat, but contains no fire or flames, only hot air. The body is simply oxidized, the union between the oxygen and the organic matter being so complete that what nature had united in life is gently melted away in death, leaving as ashes only the earthly substance. There is nothing offensive or grating even to the most tender sensibility; all is perfect quiet.

The process requires from one to two hours, but the retort is allowed to cool before removing the ashes.

The ashes are placed in a temporary receptacle and should be taken away from the Crematorium on the day following the incineration.

REASONS FOR THE ADOPTION OF CREMATION

It is a paramount duty of every individual to provide for such final disposition of his body as shall be least detrimental to his survivors. This imperative demand on every member of a civilized community, applies equally to followers of every faith. That this disposition is accomplished by the process of cremation is an established fact which is disputed only by the voice of prejudice and ignorance.

It has been frequently asserted that "the earth is designed as nature's depository and deoderizer and contains all of the chemicals necessary for the decomposition and absorption of dead bodies." However, such statements could never emanate from persons possessing even the most elementary knowledge of chemistry or sanitary science.

Heat is the most effectual germicide, therefore, in the interest and for the welfare of the living, every person who has succumbed to the ravages of typhoid fever, scarlet fever, diphtheria, small pox, or other communicable diseases, should be cremated, and the Boards of Health should consider it their duty to adopt measures in this direction.

But, even without any existing disease germs, the decomposition of buried bodies is only a slow combustion, lasting for years, and poisoning the earth. During the period of combustion, deleterious gases are generated which are partly absorbed and partly emitted into the air. Every rain, assisted by the natural sub-surface drainage, dissolves this poisonous matter and carries it into the springs, wells and rivers, whence disease may be spread everywhere. We have then by our own neglect, poisoned the two essentials of life, air and water, and have by this act committed a most sinful crime on living humanity.

These facts are generally conceded and are proven beyond dispute by chemistry and sanitary science. These sciences have also demonstrated that cremation is the most rational and effective preventitive of the innumerable dangers attending earth burial.

All this being known, the danger and the remedy for its prevention, why should not cremation be generally adopted ?

The answer is near at hand. Cremation, at this time, is a reform measure, and, throughout the history of the world, reform measures have always met with opposition, the more vigorous the greater the reform.

The more common objections raised against cremation are, that it is barbarous, savage, immoral and shocking to the refined sensibility of an educated people.

It is true, that cremation is an ancient custom, introduced by the eastern countries and Greece and was gradually displaced by the Egyptian and Roman custom of burial. But, we have many customs and things which are beautiful and refined that have come to us from these ancients. Take from our present civilization all that is of ancient origin and how much will be retained that is esthetic, beautiful and refined ?

It would be vain to attempt to convince those who are filled with bias to the extent of being insusceptible to argument in favor of cremation, but a comparative picture of a body in process of incineration and one in an advanced stage

of decomposition, would, readily convert bias into argument. Incineration is without doubt the most esthetic disposition of the dead, besides being the most healthful to the living.

Among other reasons in favor of cremation may be cited: The safety of the remains against unlawful abuses and their eventual disposition on the dissecting table; the impossibility of being buried alive; the protection against exposure of the mourners to the inclemencies of weather at the grave, frequently resulting in sickness and even death; and the prevention of disinterring and removing of the dead by growth of population.

There is, however, one argument, which if sustained, would constitute a serious objection to cremation of the dead, viz: That in cases of criminal acts, murder or suicide, the proof could not be established after cremation. But, when it is considered that such proofs are rarely, if ever, established by exhumation; that, after a limited time, all except mineral poisons cannot be ascertained by analysis; and that when the least suspicion exists the necessary precautions can always be taken in advance, the insignificance of this seemingly very serious objection is apparent. Furthermore, when the Health Officer issues a permit for interment, upon the affidavit of the attending Physician, this carries with it the necessary guarantee that there exists no suspicion as to the cause of death. It is almost needless to add, that those who would attempt to conceal crime by such disposition of their victims, would be most subject to detection.

While there is no known religion which forbids it, yet various religious edicts are strenuously opposed to cremation. Why this should be thus it is impossible to understand, and we find many adherents of these creeds breaking away from them and adopting cremation as the most rational, beautiful and sanitary disposition of the dead. In fact such action is prompted by the highest moral dictates of conscience and duty to the living.

Thus it is seen that science, humanity, morality, liberal education and kind feelings prompt the general acceptance of cremation, while its only opposition is prejudice and superstitious fear.

To assist in removing prejudice and superstition and to set an example of progress to the end that danger from impurities and threatened disease might be lessened, Miss Frances E. Willard, late President of the W. C. T. U., directed that her remains be cremated, which was done at Graceland Cemetery Crematorium, Chicago, in February, 1898.

In concluding we would say with the poet :

“He is the freeman whom the truth makes free,
And all are slaves beside.”

“This above all—to thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man.”



RULES GOVERNING THE DETROIT CREMATORIUM.

1. All applications for incineration must be made to the Superintendent, at least 24 hours previous to the time set for a funeral.

2. Applications must be made by a duly authorized representative of the deceased, on blank forms furnished on request. Such blanks when properly filled out and accompanied by the required fee, a transit permit (when the body comes from elsewhere than Detroit), and the Detroit Health Officer's permit, will be accepted as a proper order for an incineration. No incineration will be allowed to take place when it has not been ordered through the Superintendent in prescribed form.

3. The price for an incineration is \$25.00, payable strictly in advance.

4. Should any floral decorations of the chapel be desired they may be provided by the undertaker or the Association, at such cost as the representative of the deceased may direct.

5. It is expected that the funeral services be held prior to the removal of the body to the Crematorium, but, when desired, ceremonies or services may be held at the Crematorium. No extra charge will be incurred for the use of the chapel.

6. An incineration may be attended or witnessed by some representative or relative of the deceased (limited to two persons).

7. The funeral will be conducted as privately as may be desired, and the body may be conveyed to the Crematorium in such manner as the representative of the deceased may select.

8. No special preparation of the body is necessary. The body should be plainly dressed, avoiding as much as possible all metal trimmings, buttons, etc., and will be incinerated in the clothing as received.

9. In every instance of death from contagious disease, the casket must be cremated together with the body, as the casket (which should be very plain and of white pine wood) can under no circumstances be opened. In all other cases the coffin will be destroyed after the incineration.

10. The ashes of a cremated person will be delivered over to the authorized representative of the deceased on the day following the incineration. The person so authorized must first sign a receipt for said ashes, and will then obtain a written order from the Superintendent, which will entitle its holder to receive the ashes on presentation at the Crematorium. A plain receptacle will be furnished for the ashes free of charge. Otherwise the ashes may be disposed of as directed on the application for incineration.

11. Undertakers will be expected to direct matters during services in the chapel. The janitor of the Crematorium will have charge of the basement apartments and will not admit any except the undertaker, his assistant and the representative of the deceased.

12. An application for incineration of a body coming from elsewhere than Detroit, must be accompanied by the proper permits (transit permit and physician's certificate of death), from the place whence the body comes, and the required fee of \$25.00. Parties are requested to make their own arrangements with undertakers, but when unavoidable, the Association will provide the services of an undertaker at cost. A body may be sent by express, but when accompanied by relatives or friends a passenger ticket should be purchased for the body, which is then transported in the baggage car.

By order of the

BOARD OF DIRECTORS.

This Form is prepared to enable those who favor cremation to express their preference in a more formal way than has hitherto been possible. The Form should be signed, dated and witnessed, and should be entrusted to the signer's executor or next of kin.

Believing that the duty of the individual to his kind includes providing for such final disposition of his body as shall be least detrimental to those who survive him ;

And believing that the modern process of incineration provides the quickest and safest mode of such disposition, and is preferable to any other, both on grounds of sentiment and of fact ;

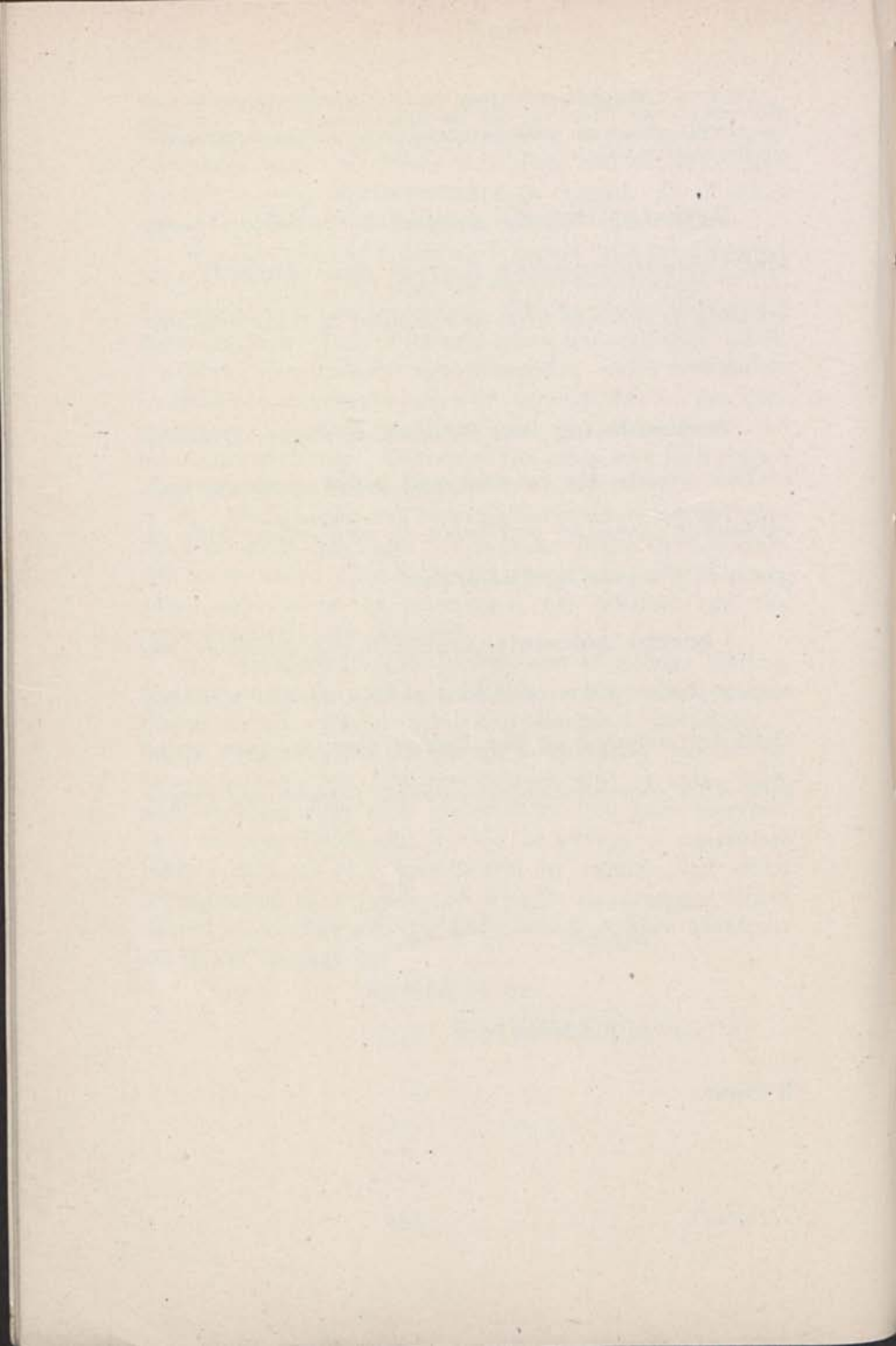
I hereby solemnly express to my survivors my earnest desire and request that on my decease my body shall be cremated at the Detroit Crematorium or at such other convenient place as shall furnish the proper facilities.

(Signed).....

(Address).....

Witness:
.....

(Dated)..... 189.....



BOARD OF DIRECTORS FOR 1898-9.

PRESIDENT - - - JOHN N. BAGLEY.
VICE-PRESIDENT - - GUY L. KIEFER, M. D.
TREASURER - - - OTTO SCHERER, M. D.
SECRETARY - - - PRESTON M. HICKEY, M. D.

DIRECTORS { EDWARD MOLITOR.
VINCENT FIELD
RICHARD E. RASEMAN.

SUPERINTENDENT,

ROBT. F. HARTENSTEIN, 232 Randolph Street,
to whom all orders for incinerations
should be sent.

TELEPHONE 2409, both Companies.

TO SATISFY INQUIRIES

frequently received regarding transfer of stock and free incinerations, the following resolution passed by a unanimous vote at the stockholders' meeting, March 9th, 1891, is reprinted:

"Every original subscriber or member who subscribes to the capital stock of this Association before July 1, 1891, and each one, who after that time subscribes to at least four shares of the capital stock shall be entitled to one incineration free of cost, and the title to the stock, but not the right to a free incineration, passes to the heirs or assigns."

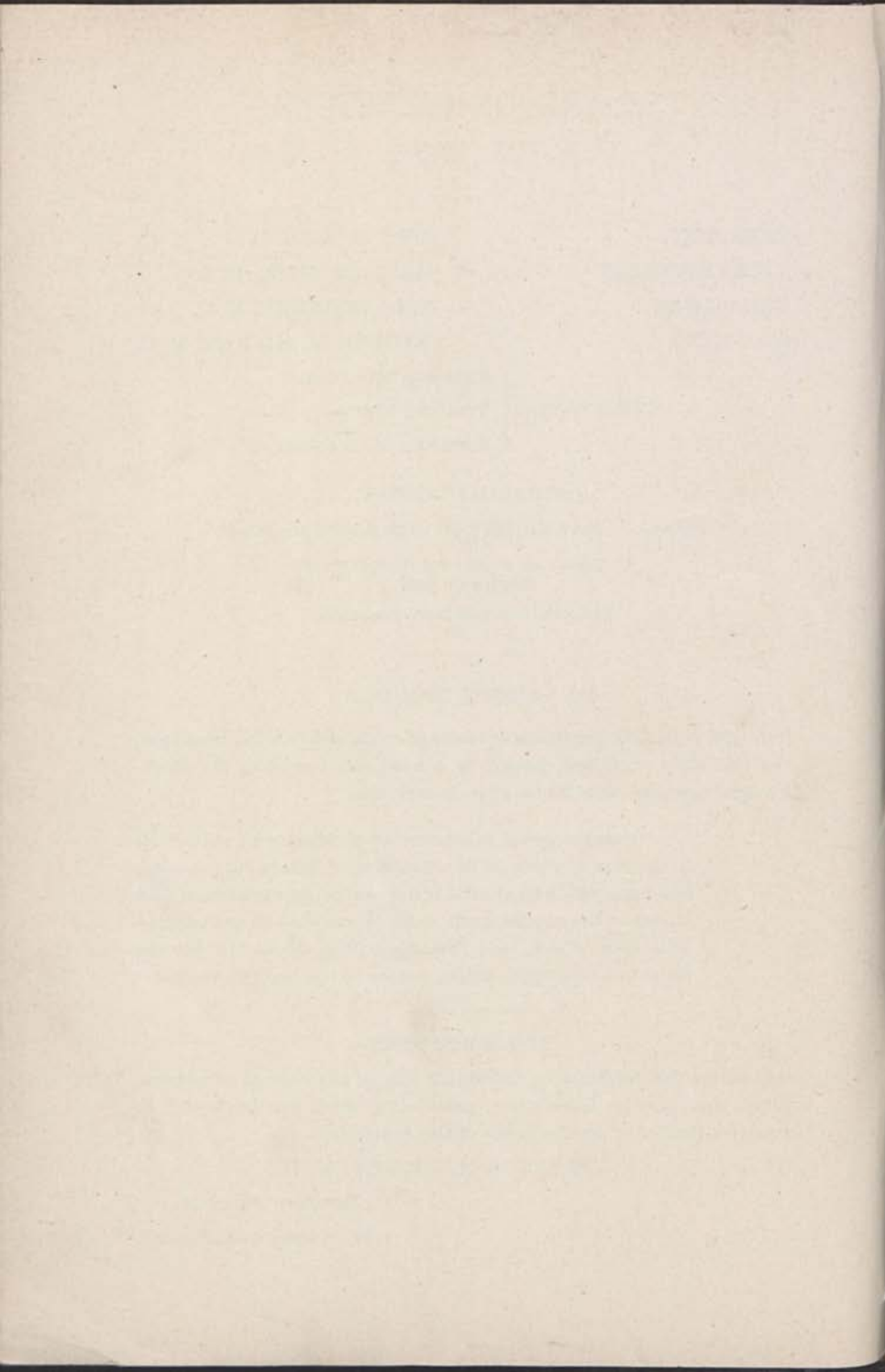
STOCKHOLDERS

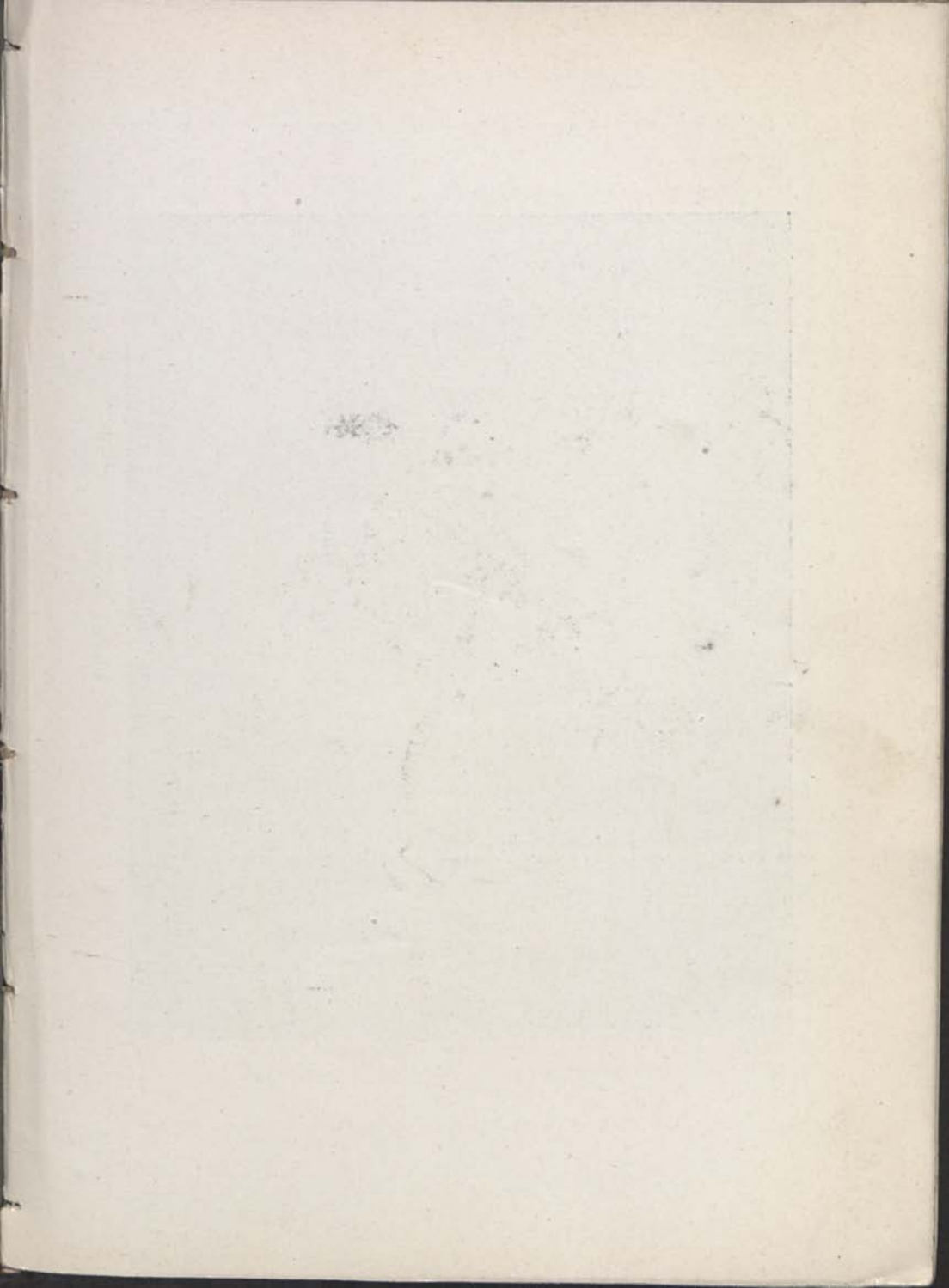
will oblige the Secretary by informing him of any change of address. Stock that has, by inheritance, passed into other hands should be properly transferred on the books of the Association.

PRESTON M. HICKEY, M. D.,

Secretary M. C. A.

32 W. Adams Ave., Detroit.





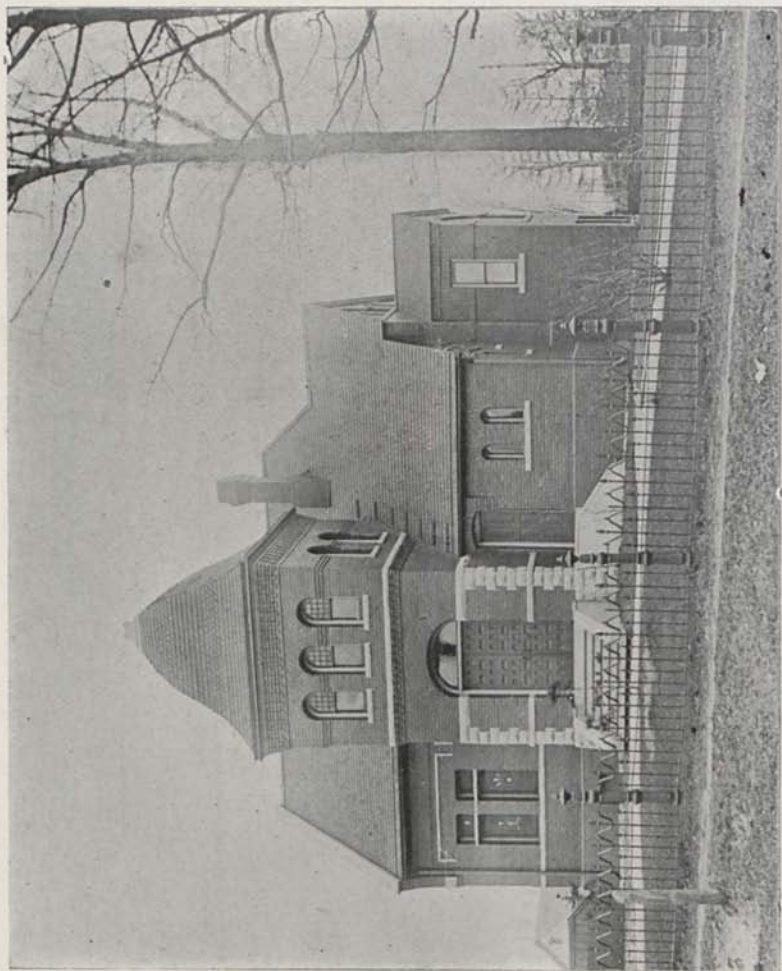


Fig. 1

CREMATORIUM

Michigan Cremation Association



President,
Vice-President,
Treasurer,
Secretary,

GUY L. KIEFER, M. D.
VINCENT FIELD.
OTTO SCHERER, M. D.
P. M. HICKEY, M. D.

Directors

JOHN N. BAGLEY

ROBT. F. HARTENSTEIN

F. X. KOLB

Superintendent

ROBT. F. HARTENSTEIN,

232 Randolph Street,

DETROIT, MICH.



CHAPEL

CREMATATION is a method of disposing of the dead which is constantly growing in favor through the demands of modern civilization. During the past ten years it has made rapid progress until at the present time nearly every city of prominence in the civilized world has in operation a modern crematorium.

The reasons for this growth may be concisely stated. First and foremost, cremation commends itself on sanitary grounds. Second, economy is a strong consideration. Again cremation provides a means for the disposal of the remains of the dead which insures their safety against the possibility of desecration. It is a positive guard against incarceration of the living in the tomb; it protects the mourners against exposure to the inclemencies of the weather at the grave. With it there is no question of disintering and removing the dead through increases of population.

Cremation accomplishes in a brief period and by exactly the same process, oxidation, that which it takes years to accomplish by nature's plan. The process of slow decomposition with its attending evils and its earth-covered horrors is thus avoided. The body is quickly reduced to its original elements and there remain only the pure white ashes, which can be appropriately preserved without any menace to the mourning survivors. From a religious standpoint there is no valid argument against cremation as is evidenced by the testimony of many distinguished dignitaries of the church.

The Crematorium

THE Crematorium of the Michigan Cremation Association is located in a beautiful suburb of Detroit just outside of the city and adjacent to Woodmere Cemetery. It can be conveniently and quickly reached by the Fort Street cars. The building is of brick and contains a chapel, a columbarium and an incineration room. The chapel is handsomely decorated, the windows being of stained glass of appropriate design, and is provided with a rostrum and organ, thus furnishing proper facilities for the last sad rites. The columbarium or urn room opens off from the chapel and contains suitable receptacles for the temporary disposal of the ashes. The incineration room in the basement is equipped with two modern furnaces so that there need never be any delay in the time set for an incineration. The design of the furnaces is such that the coffin containing the remains is placed in the retort and is simply brought in contact with superheated air. The remains are not exposed to the open flame. There is a lift provided by which the coffin is lowered directly from its catafalque in the chapel to the incineration room below.

It has been the intention of the Board of Directors of the Michigan Cremation Association to provide a suitable building for the purpose of cremation, and to attain this end they have spared no expense. The public are invited to inspect the Crematorium, and permits will be furnished by the Superintendent on application.

**RULES AND REGULATIONS OF THE MICHIGAN
CREMATION ASSOCIATION**

**Instructions
Regarding
Cremation**

1. All applications for incineration must be made to the Superintendent, at least 24 hours previous to the time set for a funeral.
2. Applications must be made by a duly authorized representative of the deceased, on blank forms furnished on request. Such blanks when properly filled out and accompanied by the required fee, a transit permit (when the body comes from elsewhere than Detroit), and the Detroit Health Officer's permit, will be accepted as a proper order for an incineration. No incineration will be allowed to take place when it has not been ordered through the Superintendent in prescribed form.
3. Services can be held, when desired, in the chapel of the Crematorium for the use of which there is no extra charge.
4. An incineration may be attended or witnessed by two representatives or relatives of the deceased.
5. Services in the chapel of the Crematorium will be conducted as privately as may be desired.
6. No special preparation of the body is necessary. The body should be plainly dressed and a plain casket is recommended. The body will be cremated in the casket as received unless otherwise desired.
7. When death has resulted from any contagious disease, no exposure of the remains will be permitted.
8. Incinerated remains will be delivered to the authorized representative of the deceased on



CHAPEL

Instructions Regarding Cremation

the day following the incineration. The person so authorized must first sign a receipt and thereupon he will obtain a written order from the Superintendent, which will entitle him to receive the ashes at the Crematorium. A plain receptacle will be furnished for the ashes free of charge. If desired, the Association will retain the ashes in its columbarium for a period of thirty days. If in any case the ashes are left in care of the Association for a longer period, a fee of five dollars shall accrue. If at the end of one year permanent arrangements for the disposal of the ashes are not made, the Association will make final disposal of them, at its own discretion, after which the Association will be unable in any event, to deliver the ashes to the representatives of the deceased.

9. An application for incineration of a body coming from elsewhere than Detroit, must be accompanied by the proper permits (transit permit and physician's certificate of death), from the place whence the body comes, and the required fee of \$35.00. Parties are requested to make their own arrangements with undertakers, but when unavoidable, the Association will provide the services of an undertaker at cost. A body may be sent by express, but when accompanied by relatives or friends, a passenger ticket should be purchased for the body, which is then transported in the baggage car.

10. The Association reserves the right of refusing to carry out a cremation or interment in any case without assigning any reason therefor.

11. The fee for incineration is \$35.00, payable in advance.

**Mrs. Mary O.
Stanton,**

**The Distinguished
Authoress:**

“It seems to me that all humane persons should favor cremation; first, because disposing of the dead by fire is a hygienic measure which prevents the dead from endangering the health of the living; second, the ashes of our beloved dead can be inurned and cared for as long as our posterity exists, and even longer. In the march of progress cemeteries are often removed, and the dust of the dead is left behind; and the main object in having a cemetery plot is defeated. Purification by fire gives a more etherialized idea of death, and divests the mind of the horrors of the charnel-house.”

**Rev. Dr. Chas.
R. Henderson,**

**Prof. Department of
Sociology, University
of Chicago, (formerly
Pastor First Baptist
Church, Detroit,
Mich.):**

“I have watched the process of cremation, and have given the subject much thought. To my mind this method of disposing of the dead body is by far the best of all—clean, free from all suggestions of the charnel-house and the grave, a symbol of the unseen, and best of all, least harmful to the living.”

The late

Kate Field,

Washington, D. C.:

“I am a cremationist, because I believe cremation not only the healthiest and cleanest, but the most poetical way of disposing of the dead. Whoever prefers loathsome worms to ashes possesses a strange imagination.”

Her remains were cremated at San Francisco, Cal., December 27, 1896, and the ashes sent east to be interred at Mount Auburn Cemetery, Boston, Mass. The interment took place January 10, 1897.

"I have the purpose to help forward progressive movements, even in my latest hours, and hence hereby decree that the earthly mantle which I shall drop ere long, when my real self passes onward into the world unseen, shall be enfolded in flames and rendered powerless harmfully to affect the health of the living. Let no friend of mine say aught to prevent the cremation of my cast-off body. The fact that the popular mind has not come to this decision renders it all the more my duty, who have seen the light, to stand for it in death, as I have sincerely meant in life to stand by the great cause of poor oppressed humanity."

Miss Willard's remains were cremated at the crematory in Graceland Cemetery, Chicago, Ill., April 9th, 1898, and the ashes interred in the Willard family plat at Rose Hill cemetery.

"I am very willing to say that I have long felt that by cremation the body after death is returned most properly to its predestined ashes. On the theory I am very clear, and in my own case I should desire that cremation take place."

"I am glad of the chance to say something of what is in my mind concerning the value and dignity of incineration, and also to add how important it seems to me it is that children should hear in a simple and natural way something about this whole matter—the swift vitality of fire, the clean beauty of flames."

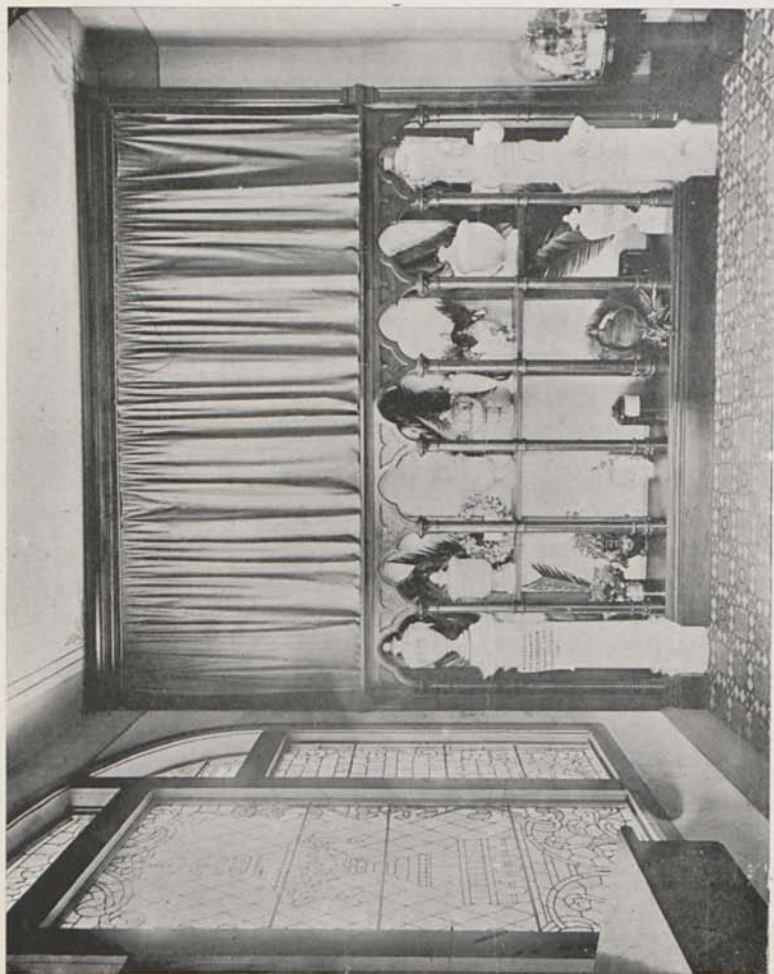
Views of

**Frances E.
Willard,**

late President of the
Woman's Christian
Temperance Union,
as expressed in her
"Glimpses of Fifty
Years":

**Rose Elizabeth
Cleveland:**

**Margaret
Deland:**



COLUMBARIUM

“The practice of earth-burial arose with primitive man, who had all the earth for his purposes, had no idea of the possible evil influences that might arise from the decay of flesh near the homes of men. This practice became associated with the idea that the body itself would be some further use to the soul, and this idea has acquired a certain religious sanction. It is not, however, part of the belief of the people of to-day. The practice of cremation is in every way preferable, and it becomes us rationally, then, to use our influence towards its general use in the interest of the living, and in time the sacredness now attached to the grave as the repository of decaying flesh, can be transferred to the repository of the ashes freed from the elements of decay.”

**David Starr
Jordan,**

President Leland
Stanford Junior
University,
Palo Alto, Cal. :

“You enquire of me in what relation cremation stands to religion. As a reasoning Catholic, free from any prejudice, I do not hesitate for a moment to openly declare that cremation, as you and your colleagues understand it, is not inconsistent with the teachings of religion.”

**Dr. A.
Buccellatti,**

a Catholic Priest, and
Prof. of Theology at the
Univ. of Pavia, one of
the most learned
ecclesiastics of Italy,
in a letter addressed to
Prof. Polli, at Milano,
says :

“Cremation is the way in which to dispose of our dead. The body is but the clay and will go back to dust again in course of time. The hastening of the process by means of fire cannot be objected to on other ground than that of sentiment. I favor cremation.”

**Rev. W. P.
Boynton,**

Pastor First Baptist
Church,
San Francisco :

**Rev. Edward B.
Payne,**

formerly of the First
Unitarian Church,
Berkeley:

"Science teaches us that the earth itself was once only a fire mist. The soil, the dust, are therefore but condensations of the earlier fiery elements. If then, our bodies, after death, are given to the flames, they return the more quickly to the original and celestial form of earthly things.

"This may well be counted more noble than to moulder.

"The tongue of flame certainly seems more spiritual than the clod."

**Rev. E. D.
McCreary,**

Pastor Central M. E.
Church, Stockton,
Cal.:

"I have no prejudices whatever against cremation, and I believe it to be the cleanest and most sanitary method of disposing of the dead."

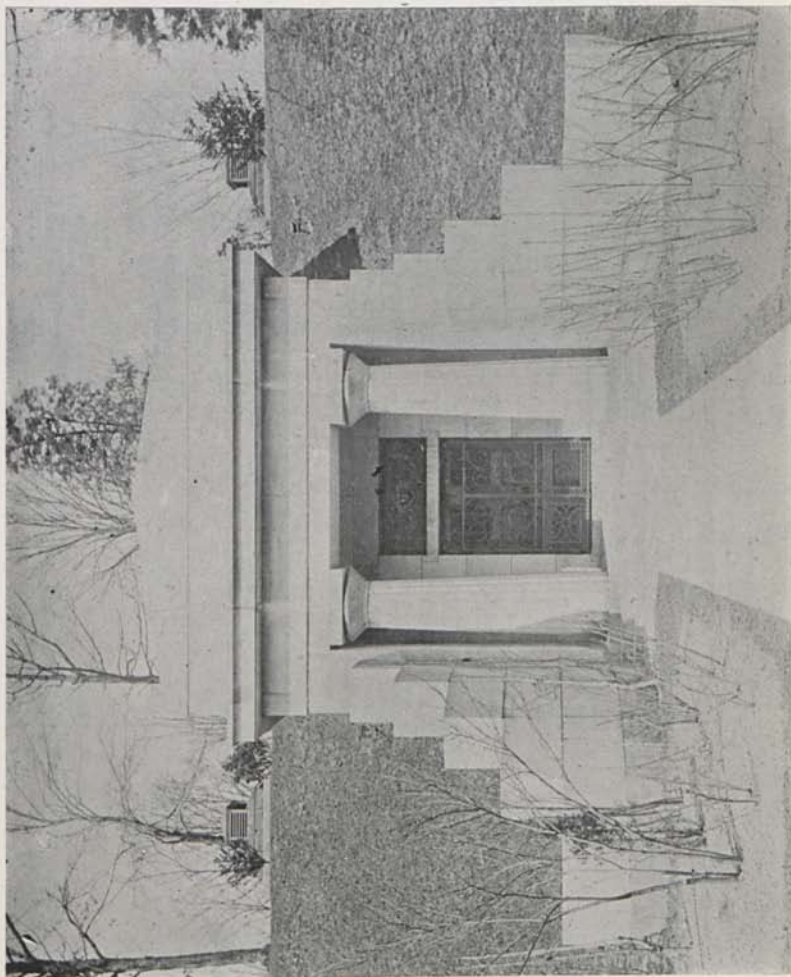
**Rabbi Abram
Simon,**

Congregation B'nai
Israel, Sacramento,
Cal.:

"I have no hesitancy in declaring that to my mind cremation will be the future method of disposal of the dead. It is the necessary method; it is rational; it is expedient; it is desirable."

**Ella Wheeler
Wilcox:**

"I heartily approve of cremation. In the first place, it is cleanly; in the second place, it is economical. It helps along nature. The body must eventually turn to dust, and why not turn it to dust by cremation, rather than have it decompose in the ground? Then, again, the increase of population, and consequently death, must render this mode of disposing of the dead eventually necessary."

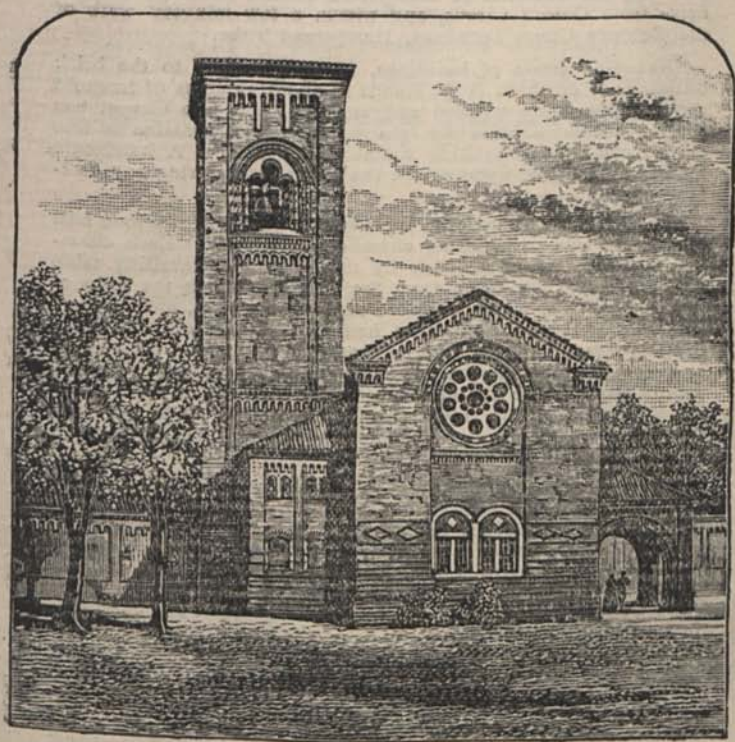


ENTRANCE TO COLUMBARIUM IN ELMWOOD CEMETERY

TABLE OF ANNUAL CREMATIONS IN THE UNITED STATES

CREMATORIA.	'76	'83	'84	'85	'86	'87	'88	'89	'90	'91	'92	'93	'94	1895	1896	1897	1898	1899	1900	Totals
Baltimore, Md.....															17	21	14	22	18	176
Boston, Mass.....								3	5	12	16	22	15	11	135	160	167	230	188	1056
Buffalo, N. Y.....				1	8	17	16	23	30	38	27	30	31	41	28	44	40	43	67	484
Cambridge, Mass....																				50
Chicago, Ill.....														6	66	82	130	127	188	695
Cincinnati, Ohio....						11	21	34	45	43	34	42	38	66	46	71	59	56	81	647
Davenport, Iowa....										6	7	13	8	8	9	23	17	18	24	133
Detroit, Mich.....						3	10	14	24	21	33	47	22	31	29	44	51	33	56	418
Fort Wayne, Ind....																5	1	3	4	13
Lancaster, Pa.....	3	36	14	13	6	1	3	1	3	1	3	5	2	1	1	1	2	5	2	99
Los Angeles, Cal....					7	5	12	17	29	41	37	38	37	37	37	34	58	52	52	456
Milwaukee, Wis....															21	34	30	53	40	178
New York, N. Y....			9	77	67	83	106	160	187	186	232	243	296	330	331	466	528	602	3903	
Pasadena, Cal.....														4	14	13	24	31	26	112
Philadelphia, Pa....								14	28	31	51	62	74	88	85	78	114	106	119	918
Pittsburg, Pa.....					14	9	11	8	9	13	14	13	10	13	14	16	21	19	31	215
San Francisco, Cal.(2)														42	111	265	322	454	645	2167
St. Louis, Mo.....								24	20	42	60	64	72	95	86	118	109	128	149	1054
St. Paul, Minn....																2	11	27	16	56
Swinburne I., N. Y..								4	3	0	61	22	3	1	1	3	2	7	4	111
Troy, N. Y.....								4	10	14	15	12	10	18	14	13	20	16	146	
Washington, D. C....															25	38	28	25	116	
Washington, Pa....	25	13	1	1	0	0	0	0	0	0	0	0	0	0	0	0	0	0	1	41
Waterville, N. Y....																6	4	6	10	37
Totals.....	25	16	47	114	127	190	253	373	471	562	668	824	1017	1101	1390	1693	1996	2414	13,281	

Golder's Green ==
== Crematorium.



Opened on November 22nd, 1902,

BY

SIR HENRY THOMPSON, Bart.,

President of the Cremation Society of England.

Reprinted Dec., 1907.

THE GOLDER'S GREEN CREMATORIUM.

SITUATED in the open country just off the Finchley Road, on the outskirts of Hampstead Heath, about 35 minutes drive from Oxford Circus, and within a few minutes' walk of the Golder's Green Terminus, Hampstead Tube.

The noble group of buildings, in style similar to the brick buildings of northern Italy, stands in about 12 acres of freehold ground, pleasantly wooded and undulating. The Chapel has seating accommodation for 300 persons, and contains a fine organ, comfortable retiring rooms and vestry. A handsome marble catafalque, upon which the coffin rests during any ceremony, is an imposing feature.

The Crematorium adjoins the Chapel, and is a spacious hall containing two incinerating chambers at present. Each chamber may be used alternately by means of the travelling table which receives the coffin from the Chapel through the gates of catafalque. The coffin is placed into the chamber, after a short interval, without unnecessary handling. The chambers are quite separate from the heat-generating furnace, and there is no contact with fuel, the process being effected by superheated air. Before passing into the atmosphere the products of combustion are sterilised by the intense white heat. The ashes are kept intact and pure, and may be handed to the relatives or disposed of in any manner desired.

From the courtyard access is gained to the grounds, now being laid out as a Garden Cemetery for the permanent deposit of urns and memorials, but no earth burial will be permitted. The Columbarium is a tower-like building, in which niches may be purchased at a fixed sum for deposit of urns in perpetuity. It will be connected with the Chapel at some future time by an arcaded cloister, which will form an important feature of the buildings. Here, amid the beautiful surroundings of a veritable "God's Acre," the ashes of the dead may be permanently enshrined.

Over 1,000 cremations have taken place since the opening of Crematorium to the end of 1906, including a great number of the most notable persons dying during that period, amongst others may be mentioned Madame Antoinette Sterling, Mr. Herbert Spencer, Lady Dilke, Lord and Lady Romilly, Lord Hobhouse, Sir Leslie Stephen, K.C.B., Sir Henry Thompson, Bart., Sir Henry Irving, and Mr. George Holyoake.

The Crematorium and grounds are open for inspection daily (Bank Holidays excepted). Illustrated Descriptive Booklet will be forwarded post free on application to the Secretary.

Record

OF THE
PROCEEDINGS AT THE CEREMONY OF FORMALLY OPENING
THE

GOLDER'S GREEN CREMATORIUM,

On Saturday, November 22nd, 1902.

A LARGE company of ladies and gentlemen assembled in the Chapel, which had been decorated with palms and flowers, to witness the ceremony of formally opening the Golder's Green Crematorium.

Mr. MARTIN R. SMITH, the Chairman of the London Cremation Company, Ltd., the proprietors of the Crematorium, presided, and, in opening the proceedings, said:—

This day brings great satisfaction to my colleagues and to myself, as Directors of this Company—for we see to-day the practical completion of the work which has been entrusted to us, viz., the preparation of the means by which we hope to attain a great end. In telling you, ladies and gentlemen, what that end is I have to ask for your generous confidence and belief.

That end—that main and almost exclusive end—is to extend the use of cremation as the best and most hygienic method of disposing of our dead, and also to furnish a daily evidence that the process is simple, expeditious, and reverent, absolutely free from all the

painful and distressing incidents so often attributed to it by those ignorant of the process ; in short, to popularise the use of cremation, to prove that it is a safe and economical method of burial, and that it can be carried on upon a pure commercial basis without fear of loss or disaster.

Since I have become the Chairman of this Company I have have had to submit to some unpleasant criticism. I have been told that it is a "shocking thing" to make money out of the death of my fellow-creatures, my critics entirely forgetting that almost all the Metropolitan burial grounds are the result of private enterprise ; and that, in the very nature of things, the burial of the number of dead from the vast population of London can only be properly conducted upon a commercial basis ; but, believe me, ladies and gentlemen, this Company was formed with far higher motives, far higher purposes, than the making of dividends.

The birth of the Company was on this wise. The Directors were, with one exception, members of the Council of the Cremation Society of England, and it was borne home to us that our Crematorium at Woking was too far from London to be of real service to Londoners. The Woking Crematorium had been built by the Society out of funds provided by its supporters, advocates of this system of burial. It had done splendid work, done much to remove foolish prejudices and ignorant objections ; but it was somewhat ill-placed.

To build a second Crematorium was beyond the finances of the Society, and the question then arose whether Cremation, like other forms of burial, could not be put upon a commercial basis ; and our experience at Woking led us to believe that it could.

The Company was immediately formed, and soon after a Prospectus was issued. We had in the mean-

time secured this admirable plot of ground within easy access of London, and sufficiently large to serve all the purposes of the Company for many a long year to come.

If houses are in the future built up to, around, and beyond our Cemetery, it is impossible that it can ever become a nuisance to its neighbourhood—unnecessary that it should ever be closed as being dangerous or insanitary—for the modern system of Cremation is so scientifically conducted that the furnaces might be in use all day, and every day, without our neighbours being even aware that anything was going on; and the residuum is but a few handfuls of white ashes, absolutely odourless—absolutely innocuous to the living.

It is our intention as time goes on to build a noble cloister, attached to the Church, and extending on each side as far as may from time to time be required. This will serve for monuments, and for private depositories for ashes, and to the walls can be attached memorial tablets. The grounds we propose to lay out tastefully with shrubs and flowers, affording sites for family Columbaria. With regard to the laying out of our grounds, we are indeed fortunate in having as one of our Directors, Mr. William Robinson, a past master in the science of landscape gardening, and his skill cannot fail to make our grounds, ere long, both beautiful and attractive.

It is not for me to expatiate on the good style—the appropriateness—and effectiveness of the buildings you are seeing to-day, most of you, for the first time; but I feel it my duty to say that we, the Directors of the Company, are well pleased with them. We feel that we are greatly indebted to Messrs. Ernest George and Yeates, the Architects of the Company, for the time.

thought, and trouble that they have bestowed upon them.

Ladies and gentlemen, I am too old to venture to prophesy, but it is legitimate for me to express a hope, and a confident hope, that this philanthropic work which we have undertaken will fulfil our earnest expectations, that it will very largely extend the use of cremation, that it will for ever put an end to the abominable calumnies with which this system of burial is attacked, and will prove that with proper appliances and with the necessary good management, cremation can be successfully carried on upon a commercial basis.

And now, gentlemen, I come to the most important point in my remarks, and that is to tell you that these buildings will now be declared open, and fit to commence the purposes for which they were erected, by Sir Henry Thompson.

Sir Henry is without doubt the greatest living authority upon the subject of Cremation. You all know him by name as one of the greatest of living surgeons, and as an eminent man of science, and we all gratefully recognise in him our leader, our teacher, and our guide, in all matters connected with the science of Cremation. To him alone, I say it without hesitation, is entirely due the progress which this system of burial has achieved ; to him alone is due our presence here to-day. I ask him to perform the duty he has kindly undertaken, and venture to add, on behalf of my colleagues and myself, the expression of our most earnest and grateful thanks.

Sir HENRY THOMPSON, whose rising was received with applause, said :—

It falls to my lot to give you an outline of the rise of Cremation, and its progress in this country from the

earliest date to the present time ; and this I will do as briefly as possible.

It so happened that I made a visit to the Great International Exhibition in Vienna in 1873. Among countless other objects of interest, I was much attracted by a very simple apparatus sent there by Professor Brunetti, of Padua, in which he had performed cremation on a human body out of doors, using wood only for the purpose. What mostly struck me was the extreme whiteness and purity of the ashes, which might be correctly described as resembling coarsely broken lump sugar.

Having long been convinced of the value of this procedure as a sanitary reform, I wrote, on my return home, an article which appeared in the *Contemporary Review* of January, 1874, entitled, "Cremation: The Treatment of the Body after Death"; and also tried experiments by burning animals both in London and Birmingham with complete success.

As might have been expected, I was overwhelmed with correspondence on the subject. A Mr. William Eassie, who was an enthusiastic supporter of my views, replied to most of the letters under my direction. At the same time several personal friends called on me respecting the subject, and a meeting was arranged to take place at my house so soon as January 13th. A declaration was then drawn up in the following terms:—

"We disapprove the present custom of burying the dead, and desire to substitute some mode which shall resolve the body into its component elements by a process which cannot offend the living, and shall render the remains absolutely innocuous. Until some better method is devised, we desire to adopt that generally known as Cremation."

A signature to this was essential to constitute membership of the Society, together with a small annual subscription ; and its formation was constituted on the date above named by the following individuals, whose

names are alphabetically arranged :—Shirley Brooks, William Eassie, Ernest Hart, the Rev. H. R. Haweis, G. H. Hawkins, J. Cordy Jeaffreson, F. Lehmann, C. F. Lord, W. Shaen, Major Vaughan, the Rev. C. Voysey, and T. Spencer Wells. Two only of these are living now : my friend, the Rev. C. Voysey, and your humble servant. It was termed "The Cremation Society of England." Soon after, as the adherents grew numerous, a certain number of the earlier members were chosen to form a Council. Mr. Eassie was the Secretary, and I have had the honour of being its President from that day to the present. In 1875 we added Mrs. Rose Mary Crawshay and others ; subsequently, the Right Hon. Lord Bramwell, Sir Charles Cameron, M.P., Dr. Farquharson, M.P., Sir Douglas Galton, Lord Playfair, Mr. J. C. Swinburne-Hanham, Sir Arthur Arnold, Mr. Martin Ridley Smith (now the devoted and talented Chairman of this Institution), and others ; lastly, His Grace the late Duke of Westminster, who subsequently proposed himself as Vice-Chairman, but very shortly afterwards met with his sudden and greatly-lamented death ; Mr. J. C. Swinburne-Hanham filling the office of Hon. Secretary ever since poor Eassie's death in 1888, who, I regret to say, being a Catholic, was compelled by his family to suffer the indignity of burial. Mr. Swinburne-Hanham, I need hardly tell you, is also the presiding spirit, and the indefatigable manager of all that brings us here to-day. And now let me here inform you that our Society is the oldest in Europe. Crematoria have existed elsewhere at earlier dates, but no Society for propagating the principles and promoting the practice of Cremation. The next, I believe, was that of Paris, formed in 1884. At this point you must permit me to remark that it is impossible to pass lightly by the name I mentioned last in the original list of our Council first read, viz., T. Spencer Wells, subsequently Sir Spencer Wells, Bart., without bearing witness and paying a tribute to the numerous and important services which he rendered to the cause. It would be difficult to overrate them.

Nevertheless, after all we had accomplished at our establishment at Woking, the Secretary of State, Viscount Cross, in the year 1879, forbid the practice of Cremation there, under the threat of passing an Act to make it illegal; and our labours were long confined to disseminating knowledge respecting it. But in 1884 appeared the well-known judgment of Mr. Justice Stephen, which, in the case of a child's body having been burned by its father contrary to the order of the Coroner, determined Cremation to be a legal act, provided no nuisance be caused thereby to others. Our Council at once notified the Home Office that they should now publicly offer to use the Crematorium to all applicants, provided that a strict and systematic enquiry were made into the cause of death in every case, and I drew up a series of interrogatories to be invariably used as the mode of research which must be employed by a skilled enquirer. I examined the reports which were furnished in reply in every instance, until a few years ago, when my friend Mr. Herring, who had been associated with me in practice for a long period of time, relieved me from that duty.

Only two months later than the judgment referred to (April, 1884), Sir Charles Cameron, then Member for Glasgow, brought a Bill into the House of Commons "to provide for the regulation of Cremation and other modes for the disposal of the dead." This was seconded by Dr. Farquharson, M.P., and supported by Sir Lyon Playfair; and, although opposed by the Government, and also by the Leader of the Opposition, 79 Members voted for the second reading to 149 against: a result which was far better than we expected.

To return a little to the period of our early efforts, there is a name never to be forgotten of one who took the deepest interest in the progress of the buildings at Woking, viz., the late Duke of Bedford (ninth Duke), who, when our resources were at too low an ebb to admit our building a suitable Chapel, waiting-room, lodge, and grounds for ornamental gardens, furnished me with between £3,000 and £4,000 for the purpose

of erecting them in admirable taste and style. Indeed, I had at times rather to repress his generosity, and ask him to wait and see what the public would do. Besides which, he built a smaller Crematorium for himself and his family there, at his own cost, adjoining the large one; and it was leased to the family for a long term of years to come. Sad to say, it was used for the first time in January, 1891, for his Grace himself very soon after its completion.

We had already constructed, in 1885, a Gorini furnace, the form most in vogue at the time, and it had been completed under the eye of the Professor himself, who came from Italy to Woking, at our request, for the purpose. Thus we were now free to use it. The first case in which it was used was on March 26th of that year. Let it be said to the eternal honour of the fair sex, that the first subject was an accomplished woman. (See *Times*, March 27th, 1885.) Two others followed during that year. Next year 10 were cremated; the fourth 28; and so on until in 1901 we had over 300, and have every reason to believe that the sum total from the commencement to the present date will be considerably above 2,300 at the end of this year. And this, let me beg you to bear in mind, notwithstanding that several other Crematoria have been formed in Great Britain since we commenced. No less than six others are in operation: Manchester, where the furnace was designed by the famous engineer there, Mr. H. Simon—whose design, indeed, has been followed here—where 96 bodies were cremated in 1901; in Liverpool, 40; Glasgow, 18; Hull, 17; and Darlington, 3. A new one has been opened at Birmingham, and one is building at Leicester. A total of 445 cremations therefore took place in England in 1901. But being in corresponding relations with every modern Crematorium in the world, I am enabled to inform you that there are no less than 25 Crematoria in the United States of America—where 3,613 were cremated during the year 1901—San Francisco and New York being by far the largest, the first with 666, the second 654, during 1901.

In Paris there is a fine Crematorium at Père-la-

Chaise, where 306 cremations for private persons (for hospital remains and unclaimed bodies, etc., are burned there also) took place in 1901.

Germany has seven Crematoria: Gotha, Hamburg, Heidelberg, Offenbach, Jena, Mannheim, and Eisenach, the total cremations being 693 during 1901.

Italy possesses 22 Crematoria. I know the numbers cremated to be large and the structural arrangements admirable and attractive, having visited several: Milan, Bologna, Rome, Turin, and Florence, to wit. The first cremated 103, the second 21, the third 59, the fourth 23, during 1901; the rest, excepting Florence with 16, are not worth noting.

In Switzerland there are three Crematoria: Zurich, Basle, and Geneva; at the first-named 127 were cremated in 1901. There is a Crematorium at Stockholm and at Gothenburg. There is also one at Copenhagen, at which 34 were cremated in 1901.*

Finally, there were some active labourers in the cause at Sydney, Australia, in 1886. But I have not learned whether they have realised their hopes yet; as at that time, when the Hon. J. M. Creed brought in a Bill to Regulate Cremation, he failed to succeed.

I have now taken you all round the world. We might have visited the great Indian Empire, and landed, for a time, at that interesting country, Japan, and have seen Cremation the rule and burial in earth the exception.

But I have one more important fact to communicate.

* Since these particulars were compiled by the late Sir Henry Thompson, Crematoria have been established at Leicester, Ilford, Leeds, Bradford, and Sheffield by the respective Municipalities. There are now (1907) 13 Crematoria in operation in Great Britain. During 1906 743 cremations were carried out, making a total of 5,764 from commencement at Woking. In addition there are now 14 Crematoria in Germany; 34 in the United States, 1 in Canada, at Montreal; 5 in France; 28 in Italy; 4 in Switzerland; 1 at Bergen, in Sweden; and 1 in Australia, at Adelaide; also Crematoria are contemplated, or in course of erection, in New Zealand, South America, Japan, and in civilised countries in all parts of the globe.

You are, of course, all aware that a Bill was recently introduced by the Right Hon. Lord Monkswell in the Lords, and by Sir Walter Foster in the Commons, and received the Royal Assent—to regulate the burning of human remains, and enable burial authorities to establish Crematoria, etc.—to come into operation on April 1st, 1903.

This has led to the appointment of a Committee at the Home Office to take evidence on the best mode of carrying out the working of the Act, where the evidence of all the chief officers of your Society has been taken. The result of this will be the adoption of a satisfactory and uniform method of registering the cause of death in all cases of cremation.

If I have occupied you at too great a length I pray you to forgive me. I was desired to give you a sketch of the progress of Cremation up to the present time. You were scarcely aware, perhaps, how much you asked for. It is, indeed, a big subject for one who knows it well. Having supplied you with a basis, I leave my successors to describe the crowning glory of the noble edifice which I am required now formally to declare from this day, OPEN.

Sir C. CAMERON moved a vote of thanks to Sir H. Thompson, and contended that Cremation was better than burial, not merely economically and hygienically, but sentimentally also. This was especially the case where the poor were concerned, because when they placed a lost one in the earth they could not be sure that the remains would not in a few years be removed or at least disturbed to make way for a newcomer. After Cremation, however, the ashes of the departed could be preserved practically for ever.

The resolution was seconded by Mr. NIGEL SMITH and carried unanimously.

In reply to the vote of thanks to himself, Sir HENRY THOMPSON announced that an hour or two before he had seen in the *Lancet* Journal of that day that a Society had been formed recently in Calcutta to be called "The Cremation Society of Bengal." A distinguished officer

was chosen as President, and the plan of the English Society had been adopted, with a declaration identical with our own as the initiatory requisite for membership and an annual subscription of ten rupees. (Calcutta Crematorium opened in 1906.)

Mr. HERBERT THOMPSON moved, and the Rev. C. VOYSEY seconded, a vote of thanks to the Chairman, not only for his presence there that day, but for the very great interest he had taken in the formation and work of the Company of which he is the Chairman.

This, on being put to the vote, was carried with acclamation, after which the company were shown over the buildings.



Cremation v. Burial.

COST.

ON the subject of Cremation people are sometimes heard to remark, "Oh, yes, Cremation is an excellent thing, but it is so very expensive." It is clear that those who say this have not taken the trouble to inform themselves of the facts at first hand, but merely repeat what they have heard from some one else as misinformed as themselves or whose interest it is to exaggerate the expense of Cremation.

To get a comparison between the cost of Cremation and burial it is necessary to eliminate the cost of the funeral and coffin. These expenses are common to either mode of disposing of the dead and are not affected one way or the other whether the body be buried or Cremated.

The Golder's Green Crematorium is nearer Central London than many of the Cemeteries, so no increase in expense need be considered in this score.

The following figures are submitted as fairly representing the cost of disposing of a dead body after con-

veyance to the Cemetery or Crematorium respectively:—

BURIAL.		CREMATION.	
	£ s. d.		£ s. d.
Purchase of Private Earth Grave in Ordinary ground	5 8 6	Cremation Fee, including use of Chapel, waiting rooms, and all attendance ...	5 5 0
Interment Fee	2 9 6	Urn	0 10 6
Average cost of Memorial Stone and Kerbs	10 10 0	Chaplain's Fee's for reading Service... ..	0 10 6
(Compulsory at most Cemeteries.)		Purchase of Niche in Columbarium (in perpetuity) from £3 13s. 6d. say	5 5 0
		Memorial Tablet	2 2 0
	<hr/>		<hr/>
	£18 18 0		£13 13 0

The Burial charges are based upon the average cost of Interment in the ordinary ground at six London Cemeteries, and would be higher in selected ground or for a non-parishioner, the charges at each cemetery varying considerably. To the above table should also be added the cost of planting and keeping grave in order and maintenance of memorial, say, from 7s. 6d. to £5 per annum.

The owner of a Niche in the Golder's Green Columbarium is free for all time of any expense for maintenance, and the Columbarium is built in such a manner and of such materials that will last for centuries, as a permanent and fitting memorial to the dead whose ashes are deposited therein.

It is not denied that a body can be buried for a less sum than above stated. It could, of course, be buried with a number of other bodies in a common pit grave at a minimum of expense. On the other hand, bodies might be cremated a number at a time, and the ashes buried together at an equal reduction in cost.

It is submitted, however, that the person to whom this statement appeals, or who complains of the cost of Cremation, is bound to compare its cost with the same class of burial as he would desire for himself and friends, taking into account the degree of decency and privacy under which Cremation is carried out, and not with what is generally known as a common interment.

SOME REASONS FOR CREMATION.

Cremation effects in a little over an hour that which it takes years to do if the body is buried in the earth, where the process is always noxious and sometimes dangerous. It absolutely prevents all possibility of pollution of water or contamination of air.

Cremation offers facilities for a return to the ancient practice of interment in churches.

It removes the possibility of being buried alive.

It is easily arranged for, and is not more expensive than the ordinary form of burial, where a private grave is used.

Cremation admits of the same ceremonial as if ordinary burial were resorted to; it interferes with no religious ceremony or rite.

The accommodation at Golder's Green is ample for the largest funeral, and friends are spared the discomfort and dangers, especially in inclement weather, of attending a graveside, thus obviating the most distressing features of a burial. No part of the actual process in the adjoining Crematorium is visible to the friends in the Chapel.

In cases where it is desired to arrange for interment in a family vault elsewhere, or when it is necessary to transmit the remains abroad, Cremation not only effects considerable saving in the railway and shipping rates, but greatly facilitates the arrangements for transit and subsequent disposal.

By the Cremation Act, 1902, Parliament has recognised Cremation. In pursuance of this Statute the Home Secretary has made regulations as to the maintenance and inspection of Crematoria, and has prescribed in what cases Cremation may take place, and the forms of notices, certificates, and declarations which shall be given or made before Cremation is permitted.

Full particulars for arranging Cremation at either the Golder's Green or Woking Crematorium will be sent post free on application to the Secretary,

THE LONDON CREMATION COMPANY, LIMITED,
324, Regent Street, W. (*near Queen's Hall*).

Telegrams—CREMATORIUM, LONDON.

Telephone—No. 1907 GERRARD.

A. BONNER, Printer, 1 & 2, Took's Court, London, E.C.

SOME REASONS FOR CHEMISTRY

The first reason for a study of chemistry is that it is one of the most useful and important of the sciences. It is the study of the composition and properties of matter, and of the changes which it undergoes. It is a science which has led to the discovery of many of the most useful substances which we use in our daily lives, and it has also led to the development of many of the most important industries of the world.

The second reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important laws of nature. It is a science which has led to the discovery of the laws of conservation of mass and energy, and it has also led to the discovery of the laws of chemical equilibrium and of the laws of chemical kinetics.

The third reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important principles of science. It is a science which has led to the discovery of the principles of atomic structure and of the principles of molecular structure, and it has also led to the discovery of the principles of chemical bonding and of the principles of chemical reactions.

The fourth reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important applications of science. It is a science which has led to the discovery of many of the most important materials which we use in our daily lives, and it has also led to the discovery of many of the most important processes which we use in our daily lives.

The fifth reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important theories of science. It is a science which has led to the discovery of the theory of chemical equilibrium and of the theory of chemical kinetics, and it has also led to the discovery of the theory of atomic structure and of the theory of molecular structure.

The sixth reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important laws of nature. It is a science which has led to the discovery of the laws of conservation of mass and energy, and it has also led to the discovery of the laws of chemical equilibrium and of the laws of chemical kinetics.

The seventh reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important principles of science. It is a science which has led to the discovery of the principles of atomic structure and of the principles of molecular structure, and it has also led to the discovery of the principles of chemical bonding and of the principles of chemical reactions.

The eighth reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important applications of science. It is a science which has led to the discovery of many of the most important materials which we use in our daily lives, and it has also led to the discovery of many of the most important processes which we use in our daily lives.

The ninth reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important theories of science. It is a science which has led to the discovery of the theory of chemical equilibrium and of the theory of chemical kinetics, and it has also led to the discovery of the theory of atomic structure and of the theory of molecular structure.

The tenth reason for a study of chemistry is that it is a science which has led to the discovery of many of the most important laws of nature. It is a science which has led to the discovery of the laws of conservation of mass and energy, and it has also led to the discovery of the laws of chemical equilibrium and of the laws of chemical kinetics.

THE UNIVERSITY OF CHICAGO
DEPARTMENT OF CHEMISTRY
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Are You a Cremationist, or Do You Favor Inhumation

Behold yourself in a mirror, then look at your hands, which serve you so skillfully; the limbs that do your bidding; this wonderful temple of your body, that harp of a thousand strings, attuned to your pleasure and delight; then consider the disposal of it. Can your cast-off body be best cared for, for all ages to come, by cremation or inhumation (earth burial)?

Have you ever witnessed a disinterment? If not, you may be assured, the reality is worse than you imagine.

Have you ever examined the pure, clean, pearly white ashes of a body after its incineration? If so, take your choice, and express your decision.

Thoughtful Persons

Many of the scholars and scientists as well as thousands of the masses, who have taken up the problem of life with calm and intelligent views, are declaring in favor of cremation.

Difficulties to be Overcome

If you believe in cremation, in order that your wishes may be carried out after death, the Rosehill Cemetery Association have devised a plan to aid you, namely: We issue a certificate entitling the holder to cremation, easily procurable, and which, if found in your effects, made out in your name, is good evidence of your preferences and should be a guarantee that they will be carried out, as few persons who might have charge of your affairs, though they might disagree with you in belief, would disregard your wishes so plainly expressed.

"The Most Sincere Tribute to the Memory of our Dead Consists in Obedience to Their Wishes."

Reciprocal Relations

We have reciprocal relations with other crematoriums throughout the country. Our certificates are good at their plants and vice versa.

4% Interest

A strong feature of these cremation certificates is that they bear interest at 4% for 10 years, unless sooner surrendered for incineration, thereby making an attractive and paying investment. These certificates are issued by the Rosehill Cemetery Association, interest being payable annually at its office in New York.

Membership

The purchase of this certificate makes you a member of the Rosehill Cremation Club. The purpose of the club is to promote and further cremation sentiment. The management will be glad to receive suggestions or articles from any of its members, which may from time to time be published, and which will tend to break down the barriers of superstition and prejudice and help to advance this goodly reform.

Location

The Rosehill Crematory and Columbarium is located, owned and managed by the Rosehill Cemetery Association, at Linden, on the main line of the Pennsylvania Railroad, and can be reached by the Pennsylvania Railroad Ferries, namely: W. 23d St., Desbrosses St., Cortlandt St., and Brooklyn Ferries. Linden is 15 miles from New York City, 7 miles from Newark and 2 miles from Elizabeth, N. J. The crematory is a modern building of granite and steel construction, costing about \$60,000.00. It consists of chapels, private rooms, retort rooms, vaults and also room in the Columbarium for 8,000 urn repositories. These niches may be purchased and deeds given in perpetuity, or if you prefer you may purchase a family plot in the cemetery, in which the ashes can be buried.

The management will be glad to receive visitors from a distance, and will provide them with carriages and automobiles free of charge from the Linden Station to the Crematory and Cemetery.

Private Cars and Conveniences

Funeral cars can be obtained at very reasonable rates, from Jersey City and Newark, in one direction or both, upon application to any office of the association. Our hearse and one carriage will meet funeral parties at the Linden F. R. R. Station without expense.

Railroad and Ferry Charges

Bodies from Greater New York and Jersey City should be delivered to the Pennsylvania Depot at Jersey City.

Railroad charges for corpse from Jersey City to Linden Station is \$1.00.

Ferries from New York

Foot of West 23rd St.; Desbrosses St.; Cortlandt St.; Fulton St., Brooklyn.

Ferry Charges

One hearse 30c.; undertaker's wagon (one horse) 13c.; undertaker's wagon (two horses) 25c.; coach with four persons 30c.; single coach 13c.

Train Service

Round Trip tickets from New York sixty cents, which can be purchased at our main office, ferry office or main depot at Jersey City.

(To Linden)

WEEK DAYS:	A.M.	A.M.	P.M.	P.M.	P.M.	P.M.
Leaves W. 23d St.	8.55	10.25	12.25	1.25	2.55	3.55
" Jersey City	8.34	10.44	12.54	1.45	3.25	4.22
Arrive at Linden	9.06	11.22	1.28	2.18	3.55	4.51

Sunday Trains

	A.M.	A.M.	P.M.	P.M.	P.M.	P.M.	
Leaves W. 23d St.	8.55	10.55	11.55	12.55	1.55	2.40	3.55
" Jersey City	9.14	11.17	12.15	1.17	2.16	2.58	4.16
Arrive at Linden	9.52	11.53	12.50	1.58	2.54	3.36	4.55

(From Linden)

WEEK DAYS:	A.M.	P.M.	P.M.	P.M.	P.M.	P.M.	P.M.
	9.37	12.37	1.47	3.07	4.07	4.24	5.03

Sunday Trains

A.M.	P.M.	P.M.	P.M.	P.M.	P.M.	P.M.
10.08	12.33	1.30	2.41	3.29	4.30	5.27

The Time of leaving from Desbrosses and Cortlandt Streets, New York side is five minutes later.

The above time-table is subject to change without notice. Patrons from Greater New York and Jersey City, are requested to telephone to the executive office in New York, No 5383 Gramercy, should further information be desired.

Rules and Regulations

Customary permits must in all cases accompany the body.

Incineration may take place any day in the year.

The body may be temporarily held in our receiving tomb or retention rooms without charge, five days previous to incineration.

During incineration the chapel will be at the disposal of the funeral party and no visitors are admitted, except such as are acceptable to them.

We take great care to keep all ashes intact and pure.

The casket and flowers will be incinerated with the body, just as received. The body is placed in the retort before any heat is applied.

It is lowered from the chapel room, after the services, to the retort room below, on an elevator.

Witnesses are permitted to see the incineration.

Ashes can be delivered the day following incineration, or may be kept for ten days only, without further expense.

Organ music and a plain receptacle for the ashes will be furnished free, and if not otherwise instructed, the Association will take charge of the service.

A clergyman will be furnished upon application, the applicant to pay the charges for same.

Price for incineration is \$25. Children under twelve years of age, \$15.

Prices for niches and urns given upon application.

Visitors are always welcome to the grounds and crematorium.

No tips permitted.

Further information, and our cremation booklet, furnished upon application.

Rosehill Crematory



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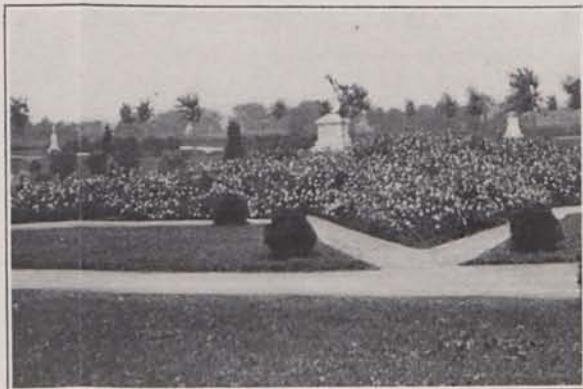
Officers

R. F. PETTIGREW, President
 V. E. PRENTICE, Vice-President and Treasurer
 HARRY ERNEST, Secretary

Offices

Executive Office, Flatiron Building, New York City
 Telephone, 5383-Gramercy
 47½ Broad Street, Elizabeth, Telephone, 331-J
 Linden Office at Crematory, Telephone, 788-Elizabeth
 J. A. Wendorph, Supt.
 76 Montgomery Street, Jersey City, Telephone, 1457-Jersey
 142 Market Street, Newark, Wm. H. F. Fiedler & Sons, Managers, Telephone, 4-60-Newark
 Stamford, Conn., Chas. H. Martin, Manager, Telephone 514-Stamford.
 Gustav Lindenkuhl, Officiating Cremationist

Rosehill Cemetery



From a photograph taken June, 1906, showing rapid development.

Improvements in this Cemetery were commenced in April, 1905.

On January, 1st, 1907, three hundred bodies had been buried in this Cemetery, and one thousand two hundred lots sold.

Rosehill Cemetery is the only Greater New York Cemetery owning and managing a Crematory and Columbarium.

Price of lots \$40.00 and up. Cemetery Booklet mailed on application.

Special prices to churches and fraternal societies.

Copy of Cremation Certificate of the Rosehill Cemetery Association

No. This Certifies Price \$
 that of
 is entitled to one incineration at the Crematorium of the
 ROSEHILL CEMETERY ASSOCIATION
 At Linden, N. J.
 Incinerations are subject to the rules and regulations of said Cemetery Association.
 This Certificate is transferable and bears interest at 4% per annum, subject to the rules endorsed
 hereon.
 Treasurer.
 President.

RULES.

This Certificate is good for one incineration to the bearer, upon the surrender thereof to the Rosehill Cemetery Association at its Crematory or any other crematory with which the Association has reciprocal relations.

The Cemetery Association will provide the use of the chapel, organ services, the ownership of a plain metal receptacle for the ashes, and the keeping of the same for 10 days.

The holder of this Certificate shall be entitled to receive from said Association from its executive office, interest on the par value of the same, for a term of 10 years from date thereof, at the rate of 4% per annum, to accrue and become payable annually on the 1st day of each January, after the issue and until the surrender of said Certificate.

No transfer of the said Certificate shall be binding upon the Association as far as the payment of interest is concerned, unless the transfer is recorded on the books of the Association ten days previous to said interest payment. Notice of transfer must give the number and date of the Certificate and transfer and names and addresses of former and present owner.

CREMATION BULLETIN

Issued by the PITTSBURGH CREMATORY, 433 Sixth Ave.

September, October, November

PITTSBURGH, PA.

1908

CLIPPINGS

The *Union*, Sacramento, Cal.: "Cremation will become compulsory in Germany, says a news item."

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The *Star*, Toronto, Canada, says: "Cremation as a means of disposing of bodies of the dead continues to make progress. Twenty years ago a society was formed in Massachusetts for the purpose of carrying on an educational propaganda in favor of this method as a substitute for burying. Since then two public crematories have been established within the State, and these have of late been taxed in some cases beyond their capacity."

PREACHER SAYS CREMATE DEAD

The *American*, Baltimore, Md., Aug. 10, 1908, says: "In the Church of the Redemption, Locust Point, Rev. W. A. Crawford-Frost preached on the text Numbers 16:48, 'And he stood between the dead and the living; and the plague was stayed.' He said in part:

"When the Israelites were smitten by the plague God told Moses, and Moses told Aaron, what to do. The high priest took a censer and offered incense and made an atonement for the people. He stood between the dead who numbered in all over 14,000, and the living; and the plague was stayed. This may have been a miracle. God knows many laws of nature that man has not found out yet, and he could work miracles if he wanted to, but perhaps Aaron used an incense that was itself a disinfectant and so killed all the germs in the camp.

"One thing our text brings out clearly: Aaron by means of this religious rite succeeded in separating the dead, who were a source of contamination, from the living, who were in danger from it.

"The City of Baltimore is at the present time stricken down in the grasp of typhoid fever. Yesterday on a street car I passed two houses with crepe on the door on opposite sides of the street in the same block. This is ominous. I am informed by a physician resident on Locust Point that the spread of the disease here is appalling. The hospitals are full and the cases are so numerous that the doctors find it impossible to give the patients proper care in their homes. An emergency hospital is badly needed in this section. The faithful rector of a neighboring church, through the press, has made a powerful appeal that the City Council should do justice to South Baltimore. At present this part of the city, from a sanitary standpoint, is in a frightful condition. The clergy and the doctors must stand shoulder to shoulder between the living and the dead to prevent the former from joining the ranks of the latter. Again the dead in the cemeteries surrounding Baltimore are contaminating the living. Nearly all the burial grounds are higher than the lower portion of the city, and the water must drain from them into the lower sections. Many people seem to think that placing a body in the earth will destroy the germs of disease like typhoid fever. This is a dreadful mistake. Those germs spread and propagate in the water under ground with incredible rapidity, so that the whole city becomes contaminated, and if there is a break anywhere in the water pipe the people drink in the deadly stuff. Surely the ministers of the city can stand between the dead and the living here by advocating cremation with all their powers."

CATHOLICS AND CREMATION

The *Herald*, Yonkers, N. Y., August 3, 1908, says: "'About Cremation' appearing in the August Parish Monthly of St. Mary's parish, caused some discussion about town yesterday, as it is generally understood that the Catholic Church absolutely forbade cremation."

"Cremation, the writer says, is not forbidden by the Church. The practice is tolerated when the occasion seems to demand it. As the temple of the Holy Spirit, the Church holds that to the body, even after death, is due the greatest reverence. Hence she gives her most solemn ritual to the services of interment, and even blesses the ground in which the remains are laid.

"While cremation is supposed to have been handed down by the Indo-European it was a practice in vogue among the early pagan nations, though even with this it never became a popular custom.

"Some of the strongest arguments in favor of cremation were made by scientists of former days in the belief that such a disposition of the body was the best from a sanitary standpoint."

CREMATION POPULAR

The *Daily*, New York City, August 18, 1908, reports as follows: "The French branch of the International Society for the Propagation of Incineration has published a report which shows, among other things, that cremation is most favored in America, where there are no fewer than 36 crematories, which, in 1907, incinerated more than 4,000 bodies.

"Next in order comes Germany with 15 crematories, and 2,977 bodies incinerated, while in Argentine Republic there were 976 incinerations. Other figures are: Switzerland, 4 crematories and 721 incinerations; Great Britain, 13 and 705 incinerations; Italy, 30 crematories and 442 incinerations; Denmark, 77 incinerations; Sweden, 70, and Canada, 33.

"In France there were 451 incinerations at the four crematories. The Society comments on the fact that the number of incinerations is larger than in any single year."

CREMATORIES WILL SPELL THE DOOM OF OSSARIUMS

The *Herald*, City of Mexico, Mex., August 2, 1908. An extended article of this date says in part: "Mexico will soon have modern crematories for the cremation of not only corpses, but of remains exhumed from graves after the time for which they are rented is passed.

"As everybody knows, not all graves are sold here in perpetuity, but most for a limited length of time, the minimum being five years. When the term expires, the remains are dug up and the bones thrown into a special place called the ossarium. The sight of such a place is not inspiring. Skulls, ribs, and all kinds of human bones are mixed up in a horrible condition.

"In Catholic countries, like Mexico, much opposition has always been made to the establishment of crematories for human bodies, although every one admits they are most hygienic, and to express it so, a much more humane treatment than is now accorded to the bodies of such persons as cannot pay large burial fees.

"Here, for instance, is the ossarium, to which reference has already been made, and which is nothing but a huge pile of mutilated skeletons, not rarely visited by hungry stray dogs, which remove the bones hoping to find a piece of flesh.

"Then there is also the 'fosa comun,' or common grave. This, properly speaking, is a ditch several meters long, one meter wide and two meters deep. There are thrown without distinction of ages or sexes, the bodies of all the poor people who die in the hospitals or at their homes, but whose families have no means to secure a separate grave for them. Of course these bodies are buried without a coffin, nay, in some cases even naked or mutilated by the hospital surgeons. And what contributes to make the 'fosa comun' more shocking is the fact that the bodies are not lowered as in other graves, but really thrown down into the ditch, so to call it, and then covered with earth, no matter what the position in which they lie.

"That is a question of absolutely no importance to grave diggers. Certainly corpses do not feel uncomfortable in any position, and besides that it would not be worth while placing them in order, since after five years their bones will have to be exhumed and piled up in the ossarium.

"Considering all this it was decided to construct two crematories in this locality. When these crematories begin to work, all the bones in the ossarium will be burned,

and the bodies of all those persons who otherwise would have to be interred in the 'fosa comun' will be cremated.

"Also one of the crematories will be at the disposal of private parties, so that if relative or friends of some dead person want the body to be cremated, it will be done, a small fee being charged.

"Nobody can deny the importance of the establishment of these crematories, and, as a well-known public man put it, they will be greatly useful not only as a hygienic measure, but also from a humanitarian standpoint."

METHOD STEADILY GROWING IN FAVOR

From the *Herald*, Rochester, N. Y., date of August 14, 1908, we clip the following on the broad subject "About Cremation": "An interesting conversion is taking place among us, says the Boston Transcript. It is a conversion in the interest of health rather than of morals, the widespread turning to cremation as the proper method of disposing of the dead. Even ten years ago the idea was yet a novelty. Now the experimental stage is past. There is no longer diversity of means or method. The earlier crudities of coal or wood flame and noisy air blast have given place universally to an intense heat from vaporized oil and an air pressure that is virtually noiseless. The process has become standardized.

"With all the recent trend toward the incineration method, old crematories have been steadily improved, and new ones are constantly being planned and constructed.

"Thirty years ago there had been but two cases in the United States where cremation had been adopted in place of earth burial. Since that time the country has seen approximately 38,000 with this total increasing at the rate of about 4,000 a year.

"Old time predisposition and religious preferences for earth burials are being neutralized by the niceties and hygienic advantages of the swifter method. Science, dealing with interment, has demonstrated beyond question the desirability of incineration of the dead in the interest of the living. People have been coming to realize that the ground is for the living rather than for the dead; that earth burial makes for contamination and disease while cremation stands for health and purity.

"Everybody is ready to assist in stamping out contagious or infectious diseases; and the danger to the public health from diphtheria, scarlet fever, measles, small-pox, and fevers have convinced thoughtful people everywhere of the reasonableness of the method of the crematorium, which purifies by heat, reducing the remains to ashes in a single hour, as compared with the slow decay of months and years in the earth.

"Religious considerations have long had a deterrent influence on the spread of cremation as a custom. But it is plain this obstacle is having less weight; and people who once inclined to interment as the more beautiful method of disposal are swinging to the other side. Instead of the open grave and the sullen earth, they incline to the purifying fire as something more in keeping with the spiritual ideals. Hence the gradual turning of the clergy, as well as the laity, towards the cremation doctrine. The Bishop of Manchester, of the Church of England, said: 'No intelligent faith can suppose that any Christian doctrine is affected by the manner in which the mortal body of ours crumbles into dust.'

"Phillips Brooks said: 'I believe there are no true objections to the practice of cremation and a good many excellent reasons why it should become common.'

"Bishop Lawrence of Massachusetts says: 'The condition of many old graveyards, the neglect of tombs and their possible desecration, are a shock to a reverent spirit. All the details of incineration are consistent with reverence.'

"Charles Francis Adams says: 'As a matter of sentiment, I fail to see why we should rather consign the remains of those we love to the tender mercy of worms than to the tender mercies of the heat.'

"Charles A. Dana said: 'It is my judgment that cremation is the most rational and appropriate manner of disposition of the dead.'

"Perhaps one of the factors in the gradual extension of the practice of cremation has been the greater freedom allowed by this process in the final disposition of the remains. When the human frame has been reduced to clean white ashes, they can be buried in the ground no less readily than before. But they can be scattered broadcast over the earth surface, over the waters of the ocean, or from lofty heights, as the tops of mountains or monuments. They can be preserved in ornamental urns, in imposing buildings especially designed for the purpose. And in any and all of these methods the disagreeable features inseparable from earth burials are removed."

NOTABLE MEN AND WOMEN ARE CREMATED

The *Tribune* of Providence, R. I., August 14, 1908, gives full account of cremation of body of J. Montgomery Sears, wealthy merchant of Boston, Mass., who was killed in automobile accident near Providence.

* * * * *

The *Sun*, Baltimore, Md., August 8, 1908, in speaking of the funeral of Capt. Cuthbert W. Ridley, whose body was cremated, says: "Capt. Ridley was manager for the Mt. Vernon and Marshall Hall Steamboat Company and was well known to old Chesapeake Bay steamer captains. He was born of English parentage in New York City in 1853. An ancestor, Bishop Ridley, was burned at the stake in the reign of Queen Anne."

* * * * *

The *Evening Sun* of New York City, August 13, 1908, chronicles the death of Miss Marta Depner, of Germany, one of the summer students at Columbia University: "Miss Depner was 26 years old and had traveled much, part of her life having been spent in Central America. It was in accordance with her own wish that her body was cremated. The ashes will be shipped to her home in Germany."

* * * * *

The *New York American*, New York City, August 7, 1908, tells the sad story of the death of Mrs. Jane Trumble, well known woman of Hempstead, L. I., who was bitten by a pet cat, and died from rabies. Her body was cremated at Fresh Pond, L. I. The ashes will be taken to Scotland by Mr. Trumble, to be interred in the cemetery of the little rustic church where he married the woman more than 30 years ago.

* * * * *

The *Public Ledger*, Philadelphia, Pa., September 1, 1908, says: "Fritz G. Haecker, of No. 2214 North Ninth St., who died last Friday, was in succession reporter, city editor and manager of the Philadelphia Tageblatt. He was a member of the Journalisten-Verein. His body was cremated at the Germantown Crematory."

Frank P. Seargent's Funeral Attended by Washington Officials

Pittsburgh Gazette Times, September 6, 1908. Washington, D. C. Following a brief service here this afternoon the body of Frank P. Seargent, late commissioner general of the bureau of immigration, who died Friday, was cremated. The ashes were placed in a silver casket and will be sent to Philadelphia, where the funeral services will be held.

SHOWS THE NEED OF THE NEW CREMATORY

The following news item was gleaned from the *Observer*, Hoboken, N. J., September 2, 1908: "The new crematory at Union Hill has been open for three months, and in that time has had about eighty incinerations. This shows the need of an institution of this kind for this locality. There is no doubt that this new crematory is in every way doing a splendid work, and all who have opportunity to visit the place and be present at a cremation, so testify regarding the conduct of such ceremony.

"There is no doubt as cremation becomes more and more popular, there will be a much greater necessity for crematories, as it is also more and more difficult to get suitable ground for cemeteries. This is instanced in the Nassau County episode, where a company wanted to establish a 100-acre cemetery. A great cry of protest went up, not alone from immediate surroundings, but also from Brooklyn, as Brooklyn gets its water supply in that vicinity, and the people did not like the idea of having their water supply contaminated with germs from a cemetery.

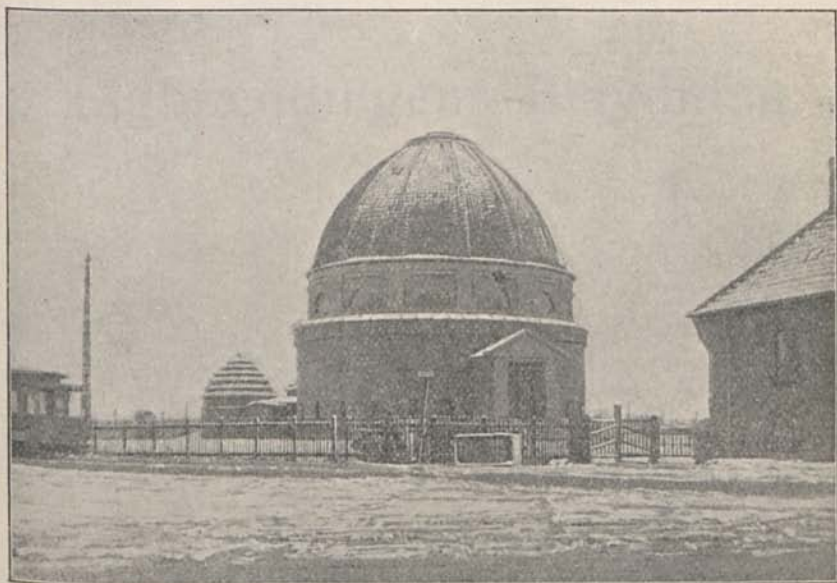
"A cemetery, it is claimed, will always remain dangerous to that very extent, not alone to water supply, but also to people living in the neighborhood, and the relief is claimed to be in cremation, as that is the only way to dispose of the dead in a sanitary, and at the same time respectful manner."

Ligbrændingens Betydning

i æstetisk, hygiejnisk og etisk Henseende.

Af

Anna Nording.

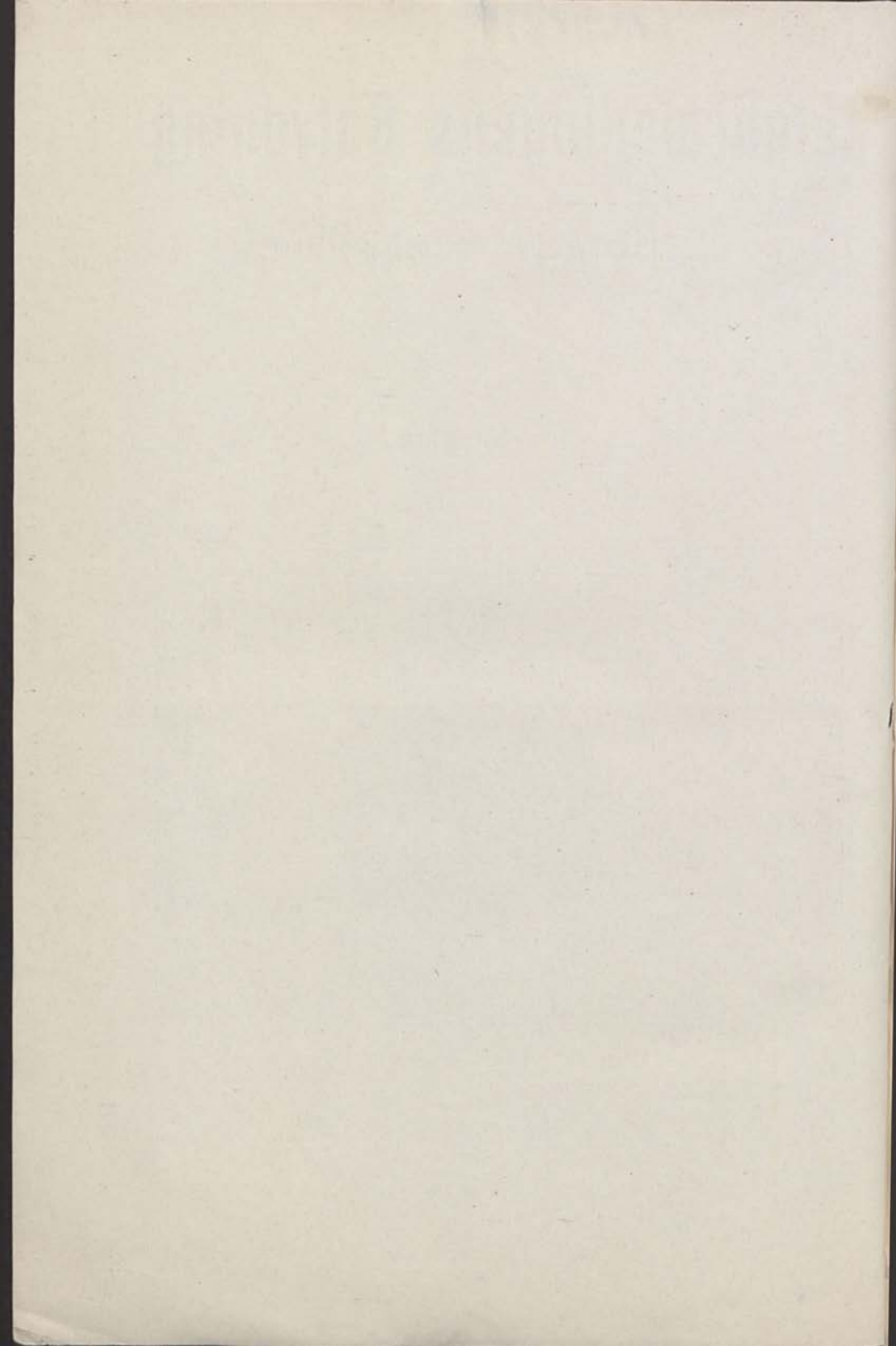


København.

Nordisk Good-Templar Ordens Bogtrykkeri (Aktieselskab), Grønnegade 33.

1909.

DUBLET
Statsbiblioteket
i Aarhus



Ligbrændingens Betydning.

»Ex flammis orior; in flammis ergo revertar.«

Flammesang.

Frit efter »Die Flamme« ved *A. Nording*.

ER det ej Kærligheds Flamme, vi alle Tilværelsen skylder,
Guddommens skabende Aand? — Flammen jeg søger paany!
Ligesom Guldet af Ilden, vil Sjælene lutrede stige
frem af forgængeligt Støv, op til det evige Liv.
Til rensende Ild-Bad jeg gaar, jeg vælger Opløsningens Kammer
fremfor at give til Pris mit Legem for Orme og Kryb.
Intet jeg hader dog mer end det, som i Mørket maa kravle,
æde sig frem og forpeste, besudle og smitte vort Hus.
Derfor jeg beder jer, kære, at I vil lempelig fare
med dette Hylster, som hused saa længe min evige Aand,
naar til vort straalende Ophav nu Guddommens Gnist gaar tilbage.
Begræder ej heller »den døde« — Opstandelsens Time er kommen.
Gud er almægtig og stor, han rejser af Aske og Muld!



LANDT de mange Sager, som har Betydning for Menneskehedens Fremskridt, og som er en Følge af en stedse højere Kultur, indtager Ligbrændingen en fremtrædende Plads. Men som enhver anden ny Bevægelse møder ogsaa denne Modstand. Saalænge en Tanke er os ny og fremmed, viger vi tilbage for den, men her er det tillige Tanken om Døden, der støder os tilbage. De allerfleste Mennesker er det ubehageligt, at denne vor Tilværelse kun er kortvarig, man skyder Tanken derom bort; thi Døden er det kødelige Livs naturlige Fjende. Men godt var det, om vi fra Barndommen af vænnedes mere til Tanken om Døden paa samme Maade som Kineserne og Japanerne, hvis kendte Uforfærdethed i Krigen baserer sig paa den fuldkomne Ro, hvormed de ser Døden i Møde, om vi fik ikke alene mere Tro paa, men ogsaa mere Viden om det hinsidige Liv, og vi dernæst uden Gru kunde tænke paa de ydre Kaar, der ved Døden bydes vort stakels legemlige Hylster, som vi jo dog endnu har lidt til overs for, fordi det i saa lang Tid har været en Bolig for vor Aand. Da tror jeg, vi vilde overvinde denne Frygt for Døden, som mer eller mindre raader hos os alle sammen.

Jeg vil til at begynde med give en kort Oversigt over Ligbegængelsernes Historie lige fra de ældste Tider.

Alle 4 Elementer har været brugt og bruges endnu som Hjælpere, naar det døde Legeme skal tilintetgøres. Den »naturligste« Maade, det vil sige den, som selve Naturen anvender overfor de Væsener, der lever deres frie Liv midt i denne, er jo, at Legemet lidt efter lidt ved Paavirkning af Elementerne, særlig Luften og Vandet, opløses og giver sine Stoffer tilbage til det Grundstof, hvoraf det er taget. Der findes vilde Stammer i det indre af Afrika, som anbringer deres døde mellem Grenene af høje Træer, udsætter dem altsaa for Luftens Paavirkning. I Indien kastes Masser af Lig i Ganges, der er det Vandet, som er Hovedhjælperen. Mennesker, der dør paa Havet eller drukner, finder jo ogsaa »den vaade Grav«. Begravelser i Jord har været

anvendt i Stenalderen som tidligste Form for Ligbegængelse; først senere, da Menneskene fik Kendskab til Ilden som Følge af en noget højere Kultur, begynder de at brænde Ligene. I Gravhøje fra Broncealderen finder vi en Mængde Rester af brændte Lig — saaledes i vore talrige Kæmpehøje. Og ikke alene hos de ukultiverede, men hos Sydens kultiverede Folkeslag finder vi, at Baalfærden har været højt æret og anvendt i stor Maaléstok saavel hos Romerne som hos de græske Folkeslag i Europa og Lilleasien. *Homer* skildrer saaledes i skønne Vers Patrokles', Hektors og Akilles' Baalfærd.

Man maatte i hine fjerne Tider nødvendigvis anvende Brændebaallet; men eftersom et saadant er kostbart, kunde det kun være de rige og fornemme, der fik saa stolt en Henfart. De fattige maatte nøjes med den fattige Jord. Derved kom der noget fornemt over Baalfærden. Den rene, lysende, varmende Flamme har jo ogsaa altid haft noget tiltrækkende for Menneskene; Barnet rækker efter den, Dyrene tiltrækkes af den og styrter sig ofte i den for at ende deres Liv, naar de føler Døden komme. Flammen renser og fortærer alt urent og uædelt; men det fine Metal, den ædle Sten gaar ukrænkelig ud deraf — et Symbol for Sjælen. Ilden er bleven betragtet som hellig og guddommelig fra de ældste og indtil vore Tider.

Brænding af Ligene stod højt hos Assyrere, Babyloniere og Jøder. Vi læser i Bibelen om Sauls og hans Sønners Baalfærd, det er en Ære, der vises den døde; Kong Joram derimod, der havde ført et ryggesløst Liv, vilde man ikke hædre paa denne Maade.

Paa Kristi Tid brugte man begge Bisættelsesmaader, dog vistnok hyppigst at hensætte Liget i Jord- eller Klippehuler, efter at man havde salvet det, for at det skulde kunne holde sig længere. Vi ved, at Jesus bisattes paa denne Maade i en ny Klippegrav, og at Maria Magdalena gik ud for at salve ham paany hin Morgen, da hans Legeme paa en for os endnu uopklaret Maade var borte fra Graven, og hun mødte hans herliggjorte Opstandelses- eller Aandelegeme.

•Naar der altsaa bl. a. rejses den Indvending mod Ligbrænding, at den ikke er »kristelig«, og at Jesus, der skal være vort Forbillede i alt, blev begravet, saa passer denne Indvending ikke; thi Jesu Legeme blev ikke overgivet til en dyb, fugtig, uhyggelig Grav som dem, der nu bruges. Og hvad det »kristelige« angaar, da brugte de første Kristne baade Brænding og Begravelse. Der eksisterer endnu talrige Urner med Aske af Kristne, hvilket kendes af det paa disse indridsede Kors. Men alt eftersom Troen paa Kristi nære Genkomst blev almindelig, og man fik den Opfattelse, at Kristi Opstandelse var kødelig, saa foretrak man Jordfæstelsen og betragtede denne som den rette kristelige. Grunden kan ogsaa søges deri, at man i enhver Henseende tog Afstand fra alt, hvad der mindede om Hedenskab.

Kejser Karl V. satte endog Dødsstraf for hver den, som lod deres afdødes Legemer brænde. Saaledes skete det, at Jordfæstelsen vandt Hævd og har holdt sig lige op til vor Tid, da man blandt saa mange andre humane Foranstaltninger ogsaa har optaget Spørgsmaalet om Ligbrændingen.

Det er dette Spørgsmaal, jeg nu her vil føre frem, idet jeg vil søge at paavise Ligbrændingens Betydning i æstetisk, hygiejnisk og etisk Henseende.

Det Legeme, der er givet os til Brug, saalænge vi lever her paa Jorden, er saa fuldkomment indrettet fra Skaberens Haand, at det maa vække vor højeste Beundring. Vil nogen nu indvende, at i saa Fald burde det ikke have været forkrænkeligt, maa jeg dertil sige: Jo netop, dette er ogsaa en Fuldkommenhed, thi denne jordiske Hytte bør vi ikke binde vor Aand til. Gud har givet os et, ja flere højere Legemer — de aandelige, de virkelige. Alt eftersom vi naar opad i Udvikling, afkastes hvert enkelt af disse, og altid har vi et andet, bedre og skønnere rede. Saa viseligt er dette indrettet fra Skaberens Haand.

Vort jordiske Legeme er groft bygget af alle de materielle Stoffer, som hører vor Sfære til, og det er godt, at det kan aflægges som en udslidt Dragt — intet mere! Men vi kan jo ogsaa sætte Pris paa et Klædningsstykke og vogte det for Pletter og Smuds. Hvor meget naturligere er det da, at vi ogsaa har Omhu for vort Legeme. Det maa være vor Pligt at værne det, at holde det rent og sundt. Det er derfor ganske selvfølgelig, at denne Omhu varer ved, strækker sig til den Tid, da Opløsningen skal gaa for sig.

Det Menneske, der har æstetisk Sans, som skræmmes bort ved alt det, der støder vore Sanser — hvad enten det nu er Synet eller Lugten — maa dog ogsaa vige tilbage ved Tanken om den Legemets Skæbne, der venter ham selv eller en af hans kære, naar Legemet overgives til en langsom Forraadningsproces i Jorden. Man ser kun Gravens Overflade, den hyggelige Kirkegaard, hvor det kan dufte saa dejligt af Roser; men hvis man tænkte sig et Par Alen Jord fjernet — hvilket rædselsfuldt Syn vilde der da ikke møde os! Hvor vilde vi grue, naar den skrækelig forpestede Luft slog os i Møde! Spørg et Menneske, der har overværet, at en Grav, en Kiste med et Lig, aabnes — enten en Læge, der har obduceret et saadant opgravet Lig, eller Graverkarlen, der ikke kan undgaa at mødes med disse Rædsler — og disse vil give Dem en Beskrivelse, saa De sikkert vil komme til den Slutning, at Jordfæstelse ikke alene er uæstetisk, men modbydelig.

Man maa tænke sig en Ting, som den er! Det kan ikke forsvares at jage denne Tanke bort; det vilde være noget lignende, som naar man kan høre Mennesker sige: »Uh! jeg tør ikke tænke paa Døden, jeg lader aldrig den Tanke faa Raaderum!

Tænker vi altsaa Sagen til Bunds, kan vi da undgaa med Gysen at tænke: »Hvordan mon den kære Legeme nu ser ud?» Vi tænker os det saa sørgeligt, og dog kan ingen tænke sig det saa vederstyggeligt, som det i Virkeligheden er. Allerværst er det Kryb, de Maddiker, der samler sig i Tusindvis, de giftige, pestagtige Dunster, de opsvulmede, ukendelige Træk — eller Liget halvt opædt af Rotter! Og til en saadan Tilstand vil vi overgive de Legemer, som vi gennem et helt Jordeliv har plejet og vist Omhu Nej! har man gjort sig rigtig Rede for Sagen, vil man sige: »Lad saa tusind Gange hellere den lutrende Flamme i en Hast opløse, hvad der skal opløses.»

Det er jo nemlig saaledes, at der foregaar en kemisk Proces med det døde Legeme. Dette er dannet af de faa Grundstoffer, som opbygger alt levende Væv — overalt de samme, der gaar igen: Kulstof, Kvælstof og Brint. Der findes ogsaa, særlig i Knoglerne, en Del Kalk, Fosfor og lignende Stoffer. Alt suger Næring af Jorden og Luften, og naar et Legeme dør, giver det tilbage, hvad det engang modtog, og giver derved Næring til andre levende Væsener. Hvorledes alle disse Stoffer kommer ind i Legemet, hvorledes dette kan føje dem sammen og atter adskille dem, er Livets Hemmelighed; men vi ser, at naar Aanden er borte, ophører det Stofskifte, der holder Legemet oppe.

Alt skal dø eller omskiftes — det er Naturens Lov. Vi har kun Valget med Hensyn til den Maade, hvorpaa Opløsningen kan ske. Resultatet er det samme: Der sker en Sønderdeling af Stofferne, og denne skyldes hovedsagelig Indvirkning af den Luftart, som hedder Ilt. En Iltning er en Forbrænding, og Legemets Opløsning er, som sagt, en kemisk Proces, hvorved et Stof forvandles til et andet. Hvorledes saadanne Stoffer kan samles og atter skilles, ved enhver, der har lidt Kendskab til Kemi. Vand forvandles til Luftarter og omvendt. Kan Luftens Ilt nu ikke komme i Berøring med det døde Legeme, saa sker Sønderdelingen ved Forraadnelse. Flygtig set er disse to Maader meget forskellige; men i Hovedsagen sker der det samme; der er kun den Forskel, at Brændingen eller Hentørringen ved en stærk Varmegrad, den hurtige, renlige, mere æstetiske Opløsningsmaade, er langt at foretrække.

Naar vi nu kommer til den næste store Aarsag til Ligbrændingens Betydning, nemlig den hygiejniske, saa finder man langt lettere Ørenlyd. Thi her kommer Egoismen til at spille en Rolle, i alt Fald naar der tales om Sagen i al Almindelighed. Her gør Livet sine Krav gældende, Pladsen for det levende Menneske, sociale og økonomiske Forhold. Her er det Sundheden, det gælder, og de Betingelser, der kan skabe et læn-gere Liv.

»Det kan der være noget i,« svarer fremfor alt den, hvis Sans og Øre er aabent for de materialistiske Krav. »Ja« — siger

han — »er det bevisligt, at Kirkegaardene er en Fare for de levende Menneskers Sundhed, saa maa de væk!«

Og naar vi fortæller, at det er konstateret, at kun en Fjerdedel af alle Kirkegaarde svarer til de hygiejniske Fordringer, at de rummer en betydelig Fare for de omboende, derved at Grundvandet, der er blandet med Forraadningsstoffer, siver ind i Brøndene eller trænger op i Husenes Murværk, hvorfra levende Bakterier inficerer Beboerne, saa bliver man jo lidt betænkelig. Det er for Eksempel en ret bekendt Sag, at der i et større Areal omkring Assistens Kirkegaard stadig optræder Tyfus, selv om der ikke findes Spor af Epidemi i de andre Bydele. Og værst er dette Forhold jo, hvor der begravnes Personer, som er døde af Tyfus og anden smitsom Sygdom. Jorden er tillige saa fugtig, at der undertiden maa øses 30—40 Spande Vand op af Graven, inden Liget skal nedsænkes.

Her i Landet har en Undersøgelse af Kirkegaardene givet det Resultat, at af 650 kunde kun de 45 anses for ufarlige. Ved Brænding er man derimod sikker paa, at enhver Sygdomsspire tilintetgøres. — Vore Kirkegaardsforhold er alt andet end betryggende. Et sørgeligt Eksempel herpaa er Bispebjerg Kirkegaard, hvor der endnu kun er begravet 3000 Lig. Den ligger som bekendt meget højt, og Grundvandet har som Følge deraf forpestet Brøndene i de nærliggende Sogne, særlig Emdrup og Søborg. Dette er konstateret efter en bakteriologisk Undersøgelse.

Man tænke sig ogsaa, hvilke Farer der kommer over Menneskene under Epidemier af Kolera og lignende og i Krigene, hvor Masser af Lig henligger ubegravede i længere Tid. Hvor langt lettere, sundere og mere farefrit vilde det være, om enhver Stat sørgede for Midler til ved Brænding hurtigt at skaffe alle Lig af Vejen.

Efterhaanden som Bakteriologien har udviklet sig som Videnskab, har man faaet et nyt Syn paa Ligbrændingens Betydning i hygiejnisk Henseende, og ved den sidste Kongres i London blev det udtalt, at Regeringerne burde fjerne alle Hindringer for Sagens Fremme. Mange har ogsaa gjort det, flere Steder er Brændingen gratis, og der er af Kommunerne oprejst monumentale, pragtfulde Krematorier med tilhørende Urnehaller, f. Eks. i Stuttgart, hvor der endogsaa er anvendt en høj Grad af kunstnerisk Udsmykning derpaa.

For de store Byer er Ligbrændingen af særlig praktisk Betydning, i Berlin f. Eks., hvor der kan være 3 danske Mil til Kirkegården. I flere Byer er der da ogsaa anlagt Urne-Kirkegaarde, som kan anbringes midt i Byen uden Fare for nogens Sundhed og langt bekvemmere og behageligere, end naar man, særlig om Vinteren, skal følge til Begravelse og meget ofte derved kan hente sig Forkølelse eller sværere Sygdom.

Jeg kommer nu til den tredje og for mange Mennesker vigtigste Grund til, at man burde gaa bort fra Begravelserne, nemlig de etiske Hensyn.

Ligbrænding strider i Virkeligheden ikke mod nogen som helst Religion; for visse Religioner, særlig den buddhistiske, betragtes den som selvfølgelig; men de kirkelig ortodokse, konservative og specielt katolske Kristne har ofte meget imod den, og mange forbinder dermed en Frygt for eller Tro paa, at Brænding af Legemet vilde forhindre Opstandelsen. Hvad særlig de katolske angaar, er denne Indvending dog ofte i høj Grad taabelig. Katolikerne advarer stærkt imod Brændingen og dyrker samtidig en stor Række Helgener, som har maattet bestige Baalet; disse, mener de, maa opstaa; noget andet er det med dette Utal af »Kættene« og »Hekse« (Medier), som har maattet lade Livet paa denne Maade. Blandt Protestanter er der dog sikkert nu i alt Fald en Del Mennesker, der tror, at den Gud, som er mægtig nok til at oprejse det forraadnede eller paa anden Maade tilintetgjorte Legeme, ogsaa vilde være mægtig nok til at oprejse det af »Asken«.

Saa taler man ogsaa om »Gravens Fred«. Ak, hvor sørgeligt er det ikke bevendt med denne! I 20 Aar kan de hensuldrende Lig faa Fred herhjemme, i andre Lande endnu kortere Tid, f. Eks. i München, hvor der allerede efter 7 Aars Forløb maa gøres Plads for andre Paa det Tidspunkt er Kisterne endnu hele, og man har da 7 Aar efter, at de afdøde var overgivne til »Gravens Fred«, til at »sove i Ro indtil Opstandelsens Morgen«, som det saa smukt hedder, gravet dem op i Massevis og — — brændt dem. (Landet er katolsk!)

Hvor ofte sker det ikke ved Byernes stadige Udvidelse, Anlæg af Baner, Opførelse af Bygninger — eller ved Jordskælv, at Kirkegaarde eller Dele af dem forstyrres. Da kan man se Knogler og Hovedskaller ligge fremme for Dagens Lys og sparkes sammen i Dynger, ofte under raa Bemærkninger, eller en Mediciner standser og udsøger sig Dele af et Skelet eller blot en Hovedskal, som for Kuriositetens Skyld laves til en Tobaksdaase Nej, Gravens Fred eksisterer ikke, og Gravens skønne Dække tjener kun til at vende Tanken bort fra den uhyggelige Virkelighed.

Hvor ofte sker det ikke, at en af vore kære maa lægge sine Ben i fjerne fremmede Lande, og ingen kan pleje Graven. Bliver Brænding engang almindelig overalt, kan Resterne af den afdøde i sin Urne eller i det Metalhylster, som ofte sættes indeni denne, med Lethed og uden nævneværdig Bekostning sendes til Hjemmet.

Hvad nu selve Bisættelsen angaar, da kan de vante religiøse Skikke lige saa godt iagttages her. I de i alle Lande smukke Sale i Krematorierne henstaar Kisten under det sædvanlige Blomsterdække, Præster eller Venner kan tale, Salmer synges; alt er smukt og højtideligt, og med en Følelse af Hygge og Tryghed

tager man Afsked med den blomstersmykkede Kiste, som noget efter stille nedsænkes til det Sted, hvor den i Løbet af 1 à 2 Timer i det stærkt ophedede Kammer gennemgaar den saavel i æstetisk som etisk Henseende langt mere tiltalende Opløsningsproces. Og naar derefter Urnen med den saakaldte »Aske« hensesættes paa sin bestemte Plads i Urnehallen — det saakaldte Kolombarium — eller i de smukke Anlæg, der kaldes Urnehaver, da kan de efterladte ogsaa i dens Nærhed tilbringe en stille Stund i Mindet om den kære bortgangne og smukke Urnen med Blomster og Kranse. Den kan jo ogsaa nedsættes paa Kirkegaarden, f. Eks. i Familiegravstedet. I Amerika er det tilladt at opbevare Urner i Hjemmene — ikke her.

Blandt de Indvendinger, der gøres imod Sagen, er ogsaa de juridiske. »Sæt nu, at en myrdet eller forgiittet var bleven brændt«, indvendes der, »saa kunde han jo ikke graves op og obduceres i paakommende Tilfælde«. »Nej, Gud ske Lov!« vil vi svare, »saa lader man ham dog i Ro, saa faar han i Virkeligheden Lov til at hvile til Opstandelsens Morgen«. Og er man først inde paa dette, at Ligene ingen Sinde kan vende tilbage til Dagens Lys, saa anvender man Obduktion og en grundigere Undersøgelse af alle Lig, inden de stedes til Hvile. Desuden er saadanne Undersøgelser i Tilfælde af Giftmord langtfra betryggende, kan endogsaa føre til Justitsmord, naar den anklagede dømmes, og det saa bagefter paavises, at den fundne Gift var udviklet i selve Liget eller skrev sig fra Blomster og kunstige Kranse.

Der gøres mange andre Indvendinger, som, skønt taabelige, skader Sagen. Folk gysrer ved Tanken om den hede Ovn. Man kunde maaske leve op igen derinde, mener de, og det vilde jo være skrækkeligt! Ja, men vilde det være mindre skrækkeligt at leve op igen nede i den mørke, kolde Grav, indelukket i Kistens snævre Rum? Selv om vi tænker os denne Uhyrlighed, saa vilde den Smule opvaagnende Liv sikkert i et Nu være udslukket i Heden, derimod kunne vare længere i Jorden. Men nutildags, da Lægekunsten staar saa højt, er der ikke nogen Fare i saa Henseende. Man kan jo desuden skrive paa den testamentariske Erklæring, at Liget ikke maa brændes før i Uge efter, at Lægen har udstedt Dødsattesten.

Man har talt om, hvor rædselsfuldt det skal se ud, naar Zinkkisten efter faa Minutters Forløb er opløst, og den døde da skal kunne rejse sig overende. Men dette er Fantasi eller Opdigtning af Modstandere. Jeg har talt med Øjenvidner, der af Interesse for Sagen har set ind ad Kighullerne til Forbrændingsrummet, ikke een, men adskillige Gange, og véd derfor, at Liget ligger aldeles roligt. Det indhyles til at begynde med i de Dampe, som udvikles og hvirvler omkring det, og efter at alle de bløde Dele er opløste, forvandlede til Vand og Luft, forsvinder alt dette, ikke som en Røg gennem Skorstenen, som

nogle tror, men nedad og ud igennem et System af Kanaler. Efter at de faste Dele er udtørrede, kan man se Liget ligge ganske i samme Stilling som det laa i Kisten, indtil det er opløst, hvorefter det saa hældes i Urnen.

Det hele er nyt for os, og derfor gyser vi lidt derved; men det er den levendes Gysen; vi maa huske paa, at det, som tilintetgøres, er uden Liv, og vi bør ikke hænge os ved den taabelige Tanke, at vi skulde kunne mærke noget

Den Indvending, man oftest møder, er dog Ligegyldighed. **Det Svar, man hyppigst faar, naar man vil interessere nogen for denne vigtige Sag, er: »Det er mig saa rasende ligegyldigt, hvad man gør ved mig, naar jeg først er død». Ligger der nu i Grunden ikke først og fremmest noget egenkærligt i dette Svar?**

Det er jo ikke saa meget os selv, som netop de andre, vi skal have Omhu for og tage alle de vægtige Grunde, som taler derfor, i Betragtning — baade de æstetiske, de hygiejniske og fremfor alt de etiske. Ligbrændingsbevægelsen er et Udslag af en højere Kultur, der viser, at man endog i Døden bør have Omsorg for andre.

Ligbrændingssagen har gjort store Fremskridt i de senere Aar baade i Europa og i Amerika; ogsaa herhjemme. Kommer Staten og Kommunerne først mere med, vil det sikkert gaa hurtigt fremad. Staten har været en Del paavirket af Præstestanden; men denne har i den senere Tid opgivet sin Modstand.

Det vilde blive for vidtløftigt her at komme ind paa statistiske Meddelelser eller paa Forholdene i de forskellige Lande; jeg vil blot kortelig nævne, at Sagen i de fleste Lande er ordnet ved Lov.

Men disse Love bør forbedres og vil ogsaa blive det, naar Tiden er inde. Ligbrændingen maa og skal blive obligatorisk, og Forældre bør allerede forinden have Bestemmelsesret over deres Børns Lig. I Sverig kan man faa Lov at brænde Børnelig, her ikke.

Intelligente Mænd — blandt disse særlig Professor Dr. med. *F. Levison* — desværre død 1907 — har bragt Sagen frem herhjemme trods megen Modstand. Trods Forbud byggedes det første Krematorium paa Nyelandsvej 1886 af den allerede fem Aar tidligere stiftede Forening for Ligbrænding. Dette er nu nedlagt, og det smukke Krematorium paa Bispebjerg Kirkegaard taget i Brug af baade den ældre og den i 1901 stiftede nyere »Folkelig Ligbrændingsforening*^{*)}. De første Brændingsforsøg gjordes med døde Dyr, derefter (1886) med en svensk Tugthusfange. Der blev ført Retssag mellem Ligbrændingsforeningen og Autoriteterne; skønt denne tabtes, og det trak ud i Aarevis, lysnede det dog omsider.

^{)} Se Meddelelsen paa Side 16.

Sundhedskollegiet tog Parti for Sagen, Lægerne gjorde det samme og udtalte offentligt, at Befolkningens Sundhed burde være det raadende. Præsternes Mening blev udæsket, og den var i mange Tilfælde næsten komisk. Biskop *Fog* svarede, at naar man først kom ind paa ved denne hurtige Maade at skaffe de døde af Vejen, saa de var helt ude af Syn og Tanke, saa vilde nok snart Turen komme til de syge og gamle (!).

Man beraabte sig ogsaa paa det endnu gældende Kirkeritual af 1695, der lyder saaledes: »Naar nogen dør i Menigheden, skal den ved kristen Begravelse stedes til Jorden«.

Den Lov, som endelig i 1892 blev gennemført, ordnede foreløbig Sagen saaledes: Der skal være en efterladt testamentarisk Erklæring af en bestemt Form, underskrevet egenhændig og af 2 Vidner — Brev eller mundtlig Tilkendegivelse af Ønsket er utilstrækkelig. Først efter det 18. Aar kan det tilstedes.

Hvis en Præst i Folkekirken vil tale, maa det ske i et af Kirkens Kapeller, og hvor han vil følge den døde til Krematoriet, maa han først afføre sig sit Ornat. Man ser her, hvilken Aand der har gjort sig gældende, og at mere Frisind kan tiltrænges.

Den første Ligbrænding herhjemme fandt saa Sted den 3. Januar 1893. I dette første Aar brændtes 4, ti Aar senere 51, 1907 75, og i det nu forløbne Aar over 100 Lig.

Sverig fik sit første Krematorium 1887 i Stockholm. Det første Aar var der 13 Brændinger. Senere har Gøteborg ogsaa faaet sit, og i disse to har der nu i de forløbne Aar tilsammen været 1311 Brændinger — en betydelig Fremgang.

I **Norge** byggedes det første Krematorium 1907 i Bergen. Komponisten *Grieg* var en af de første, der brændtes. Nu er Kristiania fulgt efter, og der har i Norge ialt været ca. et halvt Hundrede Brændinger.

I et saa lille Land som **Schweiz**, hvor den første Brænding fandt Sted i Zürich 1889, brændtes indtil 1908 over 5000.

I det katolske **Frankrig** var der over 100,000 Brændinger; men dette store Antal skyldes den Omstændighed, at alle Anatomisk brændes.

I **Preussen** og **Bayern** findes ingen Krematorier, fordi Sagen endnu ikke er ordnet ved Lov. Dog er der stor Fremgang i Sagen i det samlede Tyskland. Store, smukke, kunstnerisk udsmykkede Krematorier, ofte med tilhørende Urne-Kirkegaarde, findes i mange tyske Byer, f. Eks. i Stuttgart, Hamborg og Gotha. Der er i det forløbne Aar brændt 19,121 Lig, deraf alene i Gotha over 4000.

Mange udenlandske Kommuner stiller sig saa velvilligt til Sagen, at man har kunnet sætte Prisen for Brænding meget lavt.

Herhjemme har vi foruden de 2 nævnte Ligbrændingsforeninger endnu een, nemlig Forening for borgerlig Begravelse og Ligbrænding, men vi har endnu kun eet Kremato-

rium. Forhaabentlig vil dette snart blive for lille. Disse Foreninger, som paatager sig alle de smaa Besværligheder med Hensyn til Attester m. m., optager tillige Medlemmer paa meget billige Vilkaar. Den sidst stiftede »Folkelig Ligbrændingsforening« har 2 Afdelinger, hvoraf den ene virker som »Begravelseskasse«, idet man for et lille aarligt Beløb kan sikre sig fri Bisættelse; den anden optager støttende Medlemmer og saadanne, der allerede er i en Begravelseskasse. For disse, som betaler fra een Krone om Aaret, besørger Brændingen betydeligt billigere end for Ikke-Medlemmer.

Brænding er ikke dyrere end Begravelse, særlig naar man ser hen til, hvad Plads og Vedligeholdelse af Gravsted koster.

Endvidere maa Ligbrænding anbefales, samfundsmæssigt og økonomisk set. Meget vil vindes, naar med Tiden de store Kirkegaarde nedlægges. Om ca. et halvt Hundrede Aar vil Assistent Kirkegaard blive det, — alle Grave forstyrres, og deres Indhold rimeligvis brændes.

Hvorfor saa ikke allerede nu vælge denne Fremgangsmaade?

Der er endnu en Ting, jeg ønsker at omtale, det er dette Dødens Symbol, som har fundet Indpas overalt i Knokkelmanden med sin Le. Denne rædselsfulde Figur har nu overlevet sig selv — han maa begraves! Folkelig Ligbrændingsforening har optaget et smukkere Symbol for Døden; men det vil nok fremstaa endnu smukkere fra Kunstnerhaand. Her er en Opgave for den, som har Evnen og det rette Syn.

Jeg vil nu til Slut udtale Ønsket om, at jeg til Trods for mit Foredrags begrænsede og ufuldkomne Form maa have vakt Interessen, helst saaledes, at man ruskes op af sin Ligegyldighed, faar alvorlig Interesse for Sagen og viser denne ved enten at indmelde sig eller i hvert Fald udfylde en Formular, som udleveres gratis, og dernæst vække andres Interesse.

Nærværende **Foredrag** er holdt i „*Dansk metapsykisk Selskab*“ den 14. December 1908 og gengivet i „*Sandhedssøgeren*“ Nr. 97-98. Det bemærkes, at et Afsnit, omhandlende den spirituelle Side af Sagen, *her* er udeladt og erstattet med nogle statistiske Oplysninger samt „*Flammesangen*“, hvis tyske Sidestykke synges ved Bisættelser i Krematorier.

Man bedes læse omstaaende!

Al Vejledning om Ligbrænding

samt

Indmeldelse i „Folkelig Ligbrændingsforening“

kan ske daglig ved Henvendelse i min Klasse- og Varelotterikollektion, Griffenfeldtsgade 58¹ (aaften 9—3). Jeg træffes endvidere som Regel 5—6.

Betingelserne for Ligbrænding er i *Folkelig Ligbrændingsforening* meget gunstige. Selskabet paatager sig al Ulejlighed med Attester, Kiste o. s. v. for **alle** sine Medlemmer samt alle Udgifter for de **ordinære**, som forsikrer sig mod et lille aarligt eller fjerdingaarligt Kontingent i Forhold til Alder.

De ekstraordinære kan enten betale een Gang for alle — for Tiden 150 Kr. — eller 25 Øre Kvartalet foruden 1 Kr. i Indskud. Denne Afdeling passer særlig for ældre Folk og for dem, der i Forvejen er i en Begravelseskasse.

Fru Anna Nording.

Griffenfeldtsgade 58.

Om kort Tid udkommer:

„Baalfærden“

(2. Aargang)

Aarsskrift om Ligbrænding udg. af *Folkelig Ligbrændingsforening*.

Nærværende Foredrag om **Ligbrændingens Betydning** vil kunne faas à **15 Øre** i Boglader og Kiosker samt hos Fru **Anna Nording, Griffenfeldtsgade 58.**

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Von J. Fluck, Chef des Abfuhrwesens



Sonderabdruck aus der Festschrift „Gesund-
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Zürich 1909



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Kehrichtabfuhr und -Verbrennung, Schlackenbrechanlage, Kadaververwertung.

Von J. Fluck, Chef des Abfuhrwesens.

Bis in die Mitte des vorigen Jahrhunderts gestaltete sich auch in Zürich, wie anderorts, die Entfernung des Hauskehrichts — Küchenabfälle, Lumpen aller Art, zerbrochenes Geschirr, Asche und Unrat aller Art — in primitivster Weise.

Die Anwohner der „Ehgräben“ warfen die lästigen Stoffe und entbehrlichen Gegenstände kurzerhand aus den auf der Rückseite der Häuser gelegenen Küchen und Wohnräumen zum Fenster hinaus in den je zwei Häuserreihen trennenden, ca. 1 m breiten, den anstoßenden Häusern gemeinsam zugehörenden Raum, Ehgraben genannt. An den nämlichen Ort gelangten auch die Fäkalstoffe aus den über den Graben hinausgebauten Aborten, denen die merkwürdige Bezeichnung: „Sprachhus“ zukam. Der sich in diesen dunkeln, unheimlichen Örtlichkeiten anhäufende Mist und Unrat, von dem sich das Flüssige als schwarze, stinkende Jauche offen in die Limmat ergoß, wurde jährlich zweimal ausgeräumt. Es geschah das in früheren Jahren durch in der Nähe der Stadt wohnende Bauern, die für diese Dungstoffe gerne noch etwas bezahlten, später von einem Privatunternehmer, und schließlich durch städtische Organe gegen eine von den Hausbesitzern zu leistende Entschädigung. Man hat diese Ehgraben frühe schon als gefährliche Seuchenherde erkannt und versucht, sie zu beseitigen. Im Richtebrief der Bürger von Zürich aus dem Jahre 1304 wurden gewisse Anlagen dieser Art, allerdings mit wenig Erfolg, verboten.

Erst seit dem Jahr 1866 und den folgenden ging man, der tatkräftige Stadtgenieur Dr. A. Bürkli-Ziegler an der Spitze, radikal vor. Die Kloakenreform in Verbindung mit einer rationellen Kanalisation und Wasserversorgung wurde durchgeführt, für die Fäkalstoffe das Kübelsystem und für den Hauskehricht die regelmäßige Abfuhr eingeführt.

Anfänglich gelang es auch, die Hausabfälle gegen Bezahlung eines Übernahmepreises an die Landwirtschaft abzugeben. Bis 1881 hatte die Verwaltung der Altstadt für die Kehrichtabfuhr nicht nur keine Kosten, sondern sie erzielte daraus eine Einnahme von 300 Fr. per Jahr. Von

1882 an muß sie dagegen die Unternehmer der Kehrichtabfuhr bezahlen. Die Entschädigung betrug in den ersten Jahren im ganzen 1000 Fr. jährlich. Im Verlaufe der Zeit mußten immer mehr Wagen eingestellt und die Entschädigung mehrmals erhöht werden. Während 1876 in der Altstadt 7 zweispännige und 2 einspännige Wagen kursierten, die pro Woche 18 Fahrten ausführten, sind es heute im I. Stadtkreise, dem Gebiete der ehemaligen Stadt Zürich, per Woche 47 Fahrten mit zweispännigen Wagen für den Hauskehricht und 12 für die Hotel- und Geschäftsabfälle.

Die Behandlung des Hauskehrichts erfolgt auf Grund der vom Großen Stadtrate erlassenen und vom Regierungsrate des Kantons



einst



Kehrichtabfuhr

jetzt

Zürich genehmigten Verordnung betreffend die Abfallstoffe vom 13. Juli 1895. In dieser Verordnung wird das Stadtgebiet in drei Zonen geschieden. Die erste (innere) Zone umfaßt sämtliche Stadtteile mit vorwiegend städtischem Charakter; in die zweite (mittlere) Zone fallen die Gemeindegebiete, welche neben Landwirtschaft und Gartenbau Anlagen städtischen Charakters aufweisen, und die dritte (äußere) Zone schließt diejenigen Gebietsteile des Stadtbannes in sich, in welchen zu jener Zeit (teilweise auch jetzt noch) beinahe ausschließlich Landwirtschaft betrieben wurde.

Der Hauskehricht wird in den einzelnen Zonen unterschiedlich behandelt. In der ersten Zone ist die Abgabe desselben an die vor das Haus fahrenden Kehricht-Sammelwagen obligatorisch. Die Ansamm-

lung von Kehricht in Gruben ist hier nur unter besondern Verhältnissen und mit schriftlicher Bewilligung der zuständigen Amtsstelle zulässig. In der zweiten Zone bleiben solche Gruben auf Zusehen hin gestattet, solange der Nachbarschaft nicht zu berechtigten Klagen Anlaß gegeben wird. In der ersten und zweiten Zone sind offene Ablagerungen von Hauskehricht verboten, in der dritten Zone ist für die Wahl des Ablagerungsplatzes die schriftliche Bewilligung der zuständigen Amtsstelle erforderlich. Die Abfuhr des Hauskehrichts wird durch die vom Großen Stadtrat erlassene Verordnung vom 2. Dezember 1893 geregelt. Sie bestimmt unter anderem, daß die Abfuhr wöchentlich mindestens zweimal zu geschehen habe, daß die Hausgefäße regelmäßig an jedem Abfuhrtag vor die Haustüre bzw. Gartentüre zu stellen seien und daß die Hauseigentümer behufs Deckung der Selbstkosten alljährlich eine auf den einzelnen Raum berechnete, durch den Großen Stadtrat im Voranschlage festzusetzende Taxe zu bezahlen haben, für die ihnen bezüglich der vermieteten Räumlichkeiten das Rückgriffrecht auf den Mieter zugestanden wird. Zurzeit kursiert der Kehrichtsammelwagen dreimal wöchentlich, ausschließlich vormittags, im Sommer zwischen 7 und 10 Uhr, im Winter zwischen 8 und 11 Uhr, vor jedem Wohnhaus, und es beträgt die Taxe 60 Rp. pro Wohnraum (Küchen, Aborte, Keller, Bodenräume werden mit in Rechnung gebracht). Für die Abfuhr größerer Mengen von Abfällen aus Wohnhäusern, Geschäftslokalen, Gasthöfen, Wirtschaften, Gärten, Neu- und Umbauten usw., die unter Umständen der täglichen Abfuhr zufallen, ist der Beschluß des Stadtrates vom 12. Dezember 1907 maßgebend, welcher lautet:

- a) Für gelagerte, infolge gesonderten Auftrages zur Abfuhr gelangende Abfälle allerlei Art — Grubenkehricht, Gartenabraum, Schlacken, Asche, Bauschutt und dergleichen — sind die Selbstkosten in Rechnung zu bringen;
- b) für frische, in regelmäßigen kürzeren Zwischenräumen zur Abfuhr gelangende Abfälle allerlei Art — Geschäfts- und Küchenabfälle, Kehricht, Schlacken, Asche und dergleichen — sind vom Kubikmeter Fr. 4. — außer Abonnement und Fr. 2. 50 im Abonnement in Rechnung zu bringen;
- c) die Entschädigung ist in jedem Falle vom Auftraggeber zu entrichten.

Mit Rücksicht auf die Verbrennung des Kehrichts existiert im Winter eine gesonderte Abfuhr für Schlacken aus den Zentralheizungsanlagen, die nach dem Wohnraum-Tarif berechnet wird.

Die Abfuhr erfolgt zum Teil durch Gespanne von Unternehmern, die mit der Stadtverwaltung im Vertragsverhältnis stehen, zum Teil durch eigene Gespanne der Stadtverwaltung. Indessen wird jedem Ge-

spann, auch denjenigen der Unternehmer, ein städtischer Arbeiter als Lader beigegeben.

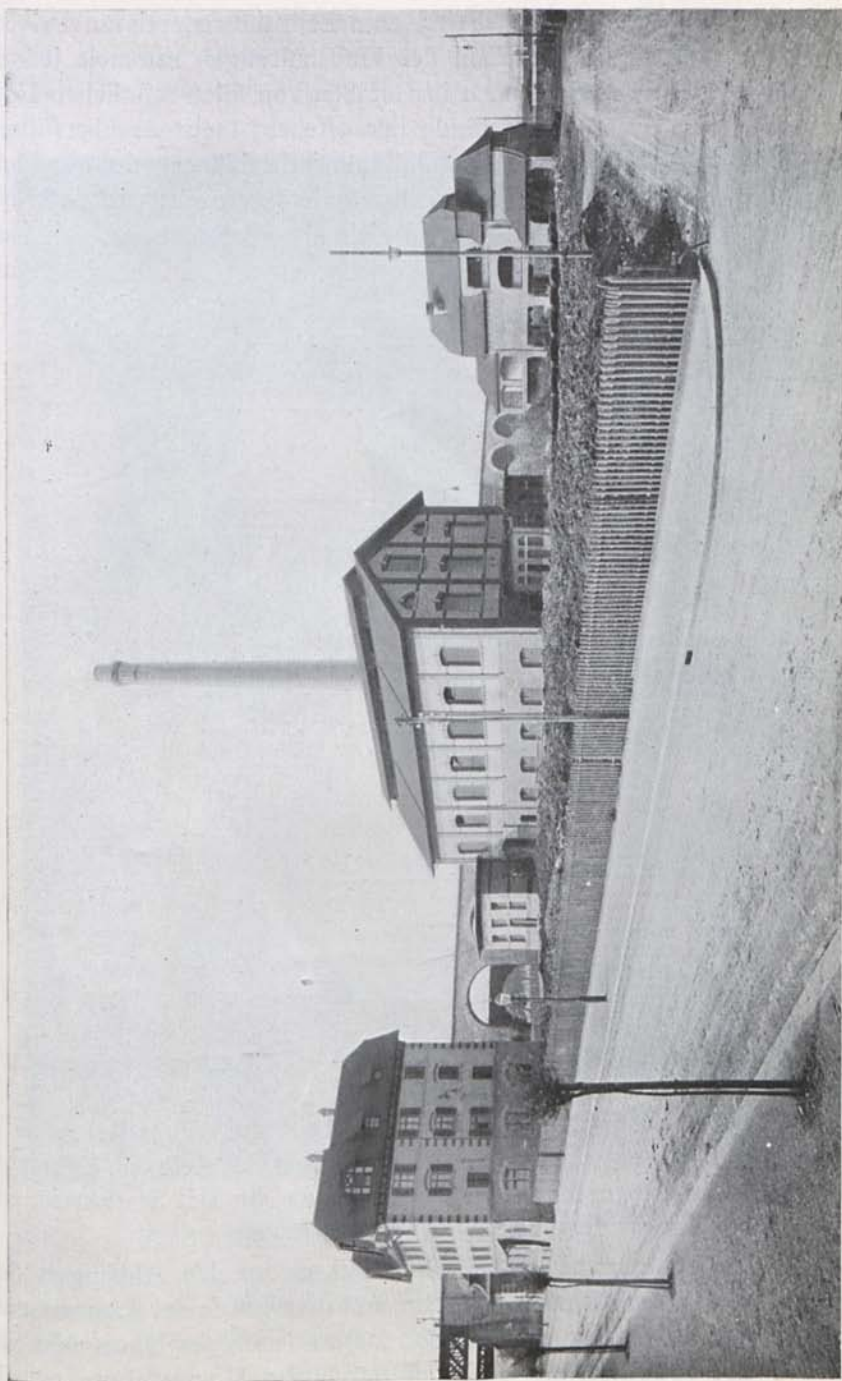
Für die Ansammlung des Hauskehrichts in den Wohnungen ist in Zürich ein gedecktes Gefäß aus verzinktem Eisenblech oder Holz eingeführt (nicht obligatorisch), das mit Rücksicht auf eine staubfreie Entleerung in den Sammelwagen mit diesem eine besondere Form und eine besondere Konstruktion des Deckels erhalten hat. Dieses patentierte



Städtischer Kehrichtwagen, neuestes Modell.

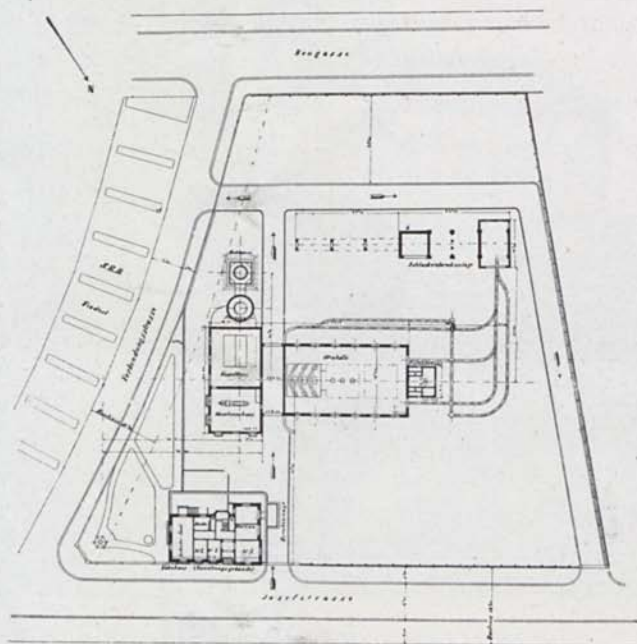
Gefäß ist dem patentierten Wagen des Wagenbauers J. Ochsner in Zürich III angepaßt.

Die eigenartige Einrichtung des Gefäßdeckels, der bei der Entleerung mit derjenigen des Deckels des Sammelwagens korrespondiert, gestattet eine völlig staubfreie Entleerung des Hausgefäßes in den Sammelwagen. Vom Ochsnerschen Patent-Sammelwagen sind in Zürich zwei Typen in Betrieb. Der ältere Typus mit ungeteiltem Kasten und der neuere mit drei Kasten-Segmenten. Die Teilung des Kastens in Segmente, zu welcher der Verfasser dieses Berichtes die Idee gegeben hat, ist mit Rücksicht auf die direkte Entleerung des Wagens in die Destruktoren der Verbrennungsanstalt erfolgt, von welcher unten näheres gesagt wird. Neben einer Anzahl älterer Kehrichtwagenformen sind in Zürich zurzeit 35 Ochsnersche Patentwagen vorhanden; von den



Gesamtansicht der Kehrrechtverbrennungsanstalt.

Patent-Hausgefäßen sind 1263 Stück zum Selbstkostenpreis an Private ausgegeben. Die große Mehrzahl der Haushaltungen sammelt jedoch gegenwärtig ihren Kehrriecht noch in Gefäßen von allen möglichen Formen und Arten, die alle Mißstände der offenen, meistens überfüllten Kehrriechtgefäße an sich haben. Die Obligatorischerklärung der geschlossenen Patentgefäße und das Verbot aller anders geformten ist lediglich deshalb noch nicht erfolgt, weil man sich bis jetzt nicht entschließen konnte, die älteren Kehrriechtswagen, die sogenannten Giebelwagen, ganz



Grundriß der Kehrriechtverbrennungsanstalt.

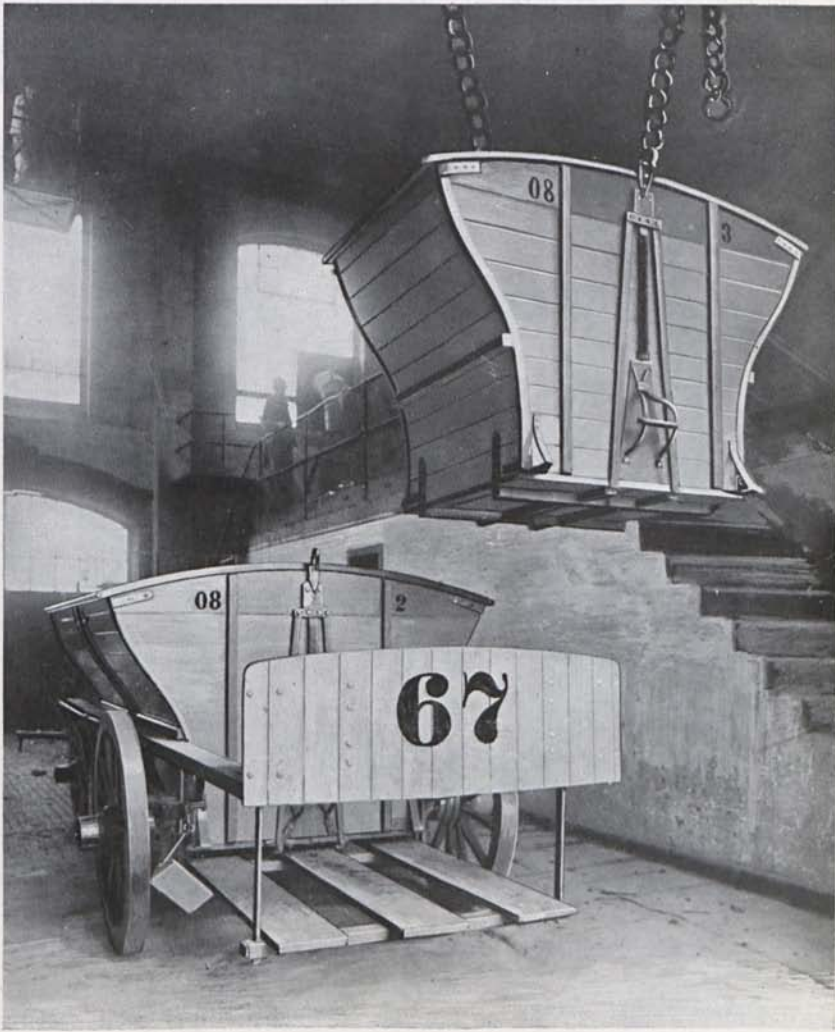
zu beseitigen. Auf's Frühjahr 1910, mit dem Übergang zur ganztägigen Abfuhr, wird dies voraussichtlich geschehen.

Sämtlicher Hauskehrriecht, alle Geschäfts- und Wirtschaftsabfälle der ganzen Stadt gelangen in die seit 1904 in Betrieb stehende Kehrriechtverbrennungsanstalt im Hard, Industriequartier, im III. Stadtkreis, wo sie samt und sonders dem Feuer übergeben werden.

Die Ausdehnung der Stadt, ihr Wachsen an den Abhängen des Zürichberges, an den Hängen des Utos und dem Laufe der Limmat entlang, verlangte seinerzeit gebieterisch, daß man sich des Hausmülls auf andere Weise entledige, als es früher durch das Hinausfahren an die Peripherie der Stadt und das Aufschichten daselbst geschah. Die ört-

lichen Verhältnisse der Umgebung der Stadt ließen die Verbrennung als die für Zürich geeignetste Vernichtungsart für Hauskehricht erscheinen.

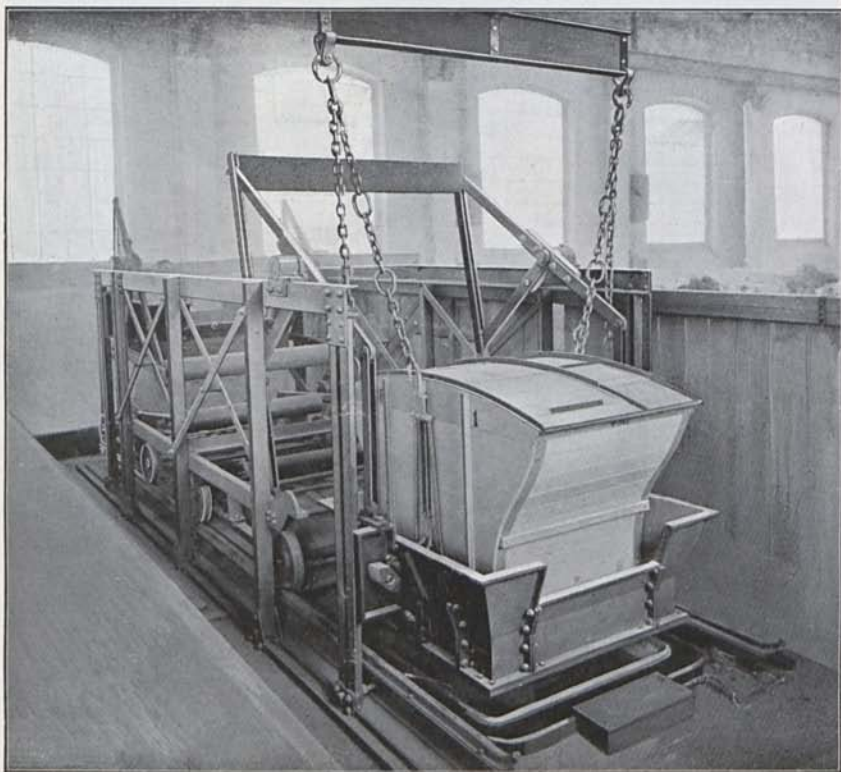
Die Destruktoren der Anstalt sind nach dem System der Horsfall-



Abheben eines Wagensegmentes durch den elektrischen Laufkran,

Gesellschaft in Pershore, England, gebaut. Ursprünglich waren alle 12 Ofenzellen gleich konstruiert. Vor einem Jahre wurden jedoch zwei Zellen probeweise umgebaut und gegenwärtig sind zwei Ofen-Typen vorhanden, die sich von einander hauptsächlich unterscheiden durch die

Art der Beschickung der Öfen. Der ältere Typus besitzt je $2,78 \text{ m}^2$ Rostfläche, der neuere nur je $1,8 \text{ m}^2$. Diese Ofenzellen neuerer Konstruktion sind mit automatischen Einfüllungsapparaten ausgerüstet, die mittels der oben erwähnten Sammelkasten-Segmente eine direkte, staubfreie Einfüllung des Mülls in die Destruktoren gestatten. Die älteren Zellen müssen von Hand gestopft werden; sie bedingen die offene Lagerung des Kehrriechts auf der Plattform über den Öfen, was bei den



Aufsetzen des Füllgefäßes (Kastensegment) auf den Beschickungsapparat des Ofens.

umgeänderten Zellen vermieden ist. Es ist beabsichtigt, nach und nach sämtliche Zellen umzubauen und mit der automatischen Beschickungsvorrichtung, Patent Horsfall, zu versehen. Die Abbildung auf S. 162 zeigt das Abheben eines gefüllten Kastensegmentes durch den Laufkran in der Durchfahrt, während in obenstehender Figur das Aufsetzen des Füllgefäßes auf den Beschickungsapparat sichtbar ist. Das Gewicht des gefüllten Kastens bewirkt automatisch das Abheben und Wegstoßen der die Einfüllöffnung des Ofens abdeckenden gewölbten Platte, und ein

vom Kran nach dem Absturz des Mülls ausgeübter Zug am Füllgefäß hat das Zurückführen der Abdeckung an ihre frühere Stelle zur Folge.

Der Verbrennungsprozeß wird durch Zuleiten von gepreßter atmosphärischer Luft aus einem Saug- und Druck-Zentrifugalventilator von Gebr. Sulzer in Winterthur in die Feuer unterhalten. Die Verbrennung einer Charge dauert $1\frac{1}{2}$ bis 2 Stunden. Zusatz von Brennmaterial ist weder im Sommer noch im Winter erforderlich, da der Zürcher Kehricht im Horsfall-Destruktor autokombustibel ist. Die aus den Destrukturen tretenden Heizgase werden unter 2 Wasserröhrenkessel von je 170 m^2



Schlackenbrech- und Sortieranlage.

Heizfläche und 35 m^2 Überhitzerfläche geführt. Der Dampf wird auf eine Dampfturbine, System Brown-Boveri-Parsons, geleitet, die direkt mit einem Dreiphasen-Wechselstrom-Generator von 150 KW. effektiver Leistung gekuppelt ist. Die Tourenzahl beträgt 3000 in der Minute, die Spannung des Stromes 220 Volt. Die gewonnene elektrische Energie wird teilweise im eigenen Betriebe konsumiert, zur Beleuchtung der ganzen Anlage und zum Antrieb der Motoren des Laufkrans, des Ventilators, der Grundwasserpumpe und des Motors der Schlackenbrechanlage; ein anderer Teil wird an industrielle Unternehmungen in der Nähe der Anstalt verkauft (Bureauöbelfabrik von Anton Waltisbühl und Eisenwarenlager der Firma Julius Schoch & Cie.). Der Rest

ist vorläufig noch unbenützt. Außerdem wird Frischdampf an die Warmwasserheizanlage des Verwaltungsgebäudes abgegeben.

Die aus dem Feuer gezogene Schlacke wird auf einem Rollbahngleise zu der 1908 errichteten Schlackenbrech- und Sortieranlage geführt, wo sie dem Brecher, Patent des Ingenieur Bossardt in Luzern, aufgegeben wird. Das Brechgut passiert zunächst eine durch Gleichstrom magnetisch gemachte Trommel, die das in den Schlacken massenhaft vorkommende Eisen ausscheidet. Das Unmagnetische wird durch einen Elevator in den zweiten Stock befördert und gelangt in eine Siebtrommel, die es in zwei Korngrößen von 2 cm, bzw. 4 bis 5 cm scheidet. Das Sortiergut gelangt zum Verkauf: das Feinkorn wird von einem Unternehmer zu Zement-Schlackensteinen verarbeitet, das Grobkorn findet Absatz an Bauunternehmer zu Auffüllungen, zur Betonbereitung und zu Wegebauten. Die großen Blechstücke, Blechbüchsen, Kübel, Pfannen u. dgl. gelangen in die Paketiermaschine, wo sie zu handlichen Paketen geformt werden. Die aus Schwarz- und Weißblech zusammengesetzten Pakete finden Absatz in Einschmelzwerken, bzw. Entzinnungsanstalten; die aus galvanisierten und emaillierten Blechen zusammengesetzten können nicht verkauft werden.

Die Baukosten der Kehrichtverbrennungsanstalt betragen ohne den Landwert rund 700,000 Fr., diejenigen der Schlackenbrechanstalt 82,000 Fr.

Die Betriebsergebnisse der Kehrichtverbrennungsanstalt gestalten sich wie folgt:

a) Quantitative Leistung in den ersten 4 Betriebsjahren.

	Anfuhr an Hauskehricht und Geschäftsabfällen (Tonnen)		Leistung pro Zelle und Tag (24 Std.) in kg	Rückstände		
	Total	Durchschnitt pro Monat		Schlacken %	Asche %	Zusammen %
1905	16,858.7	1404.9	7193.5	41,9	9,8	51,7
1906	18,829.1	1569.1	9798.8	37,9	8,7	46,6
1907	20,231.2	1686.0	10,081.0	35,4	8,6	44,0
1908	21,703.2	1808.6	10,714.0	32,4	7,8	40,2
Durchschn. pro Jahr	19,405.5	1617.1	9446.8	36,9	8,7	45,6

b) Qualitative Leistung während einer Dauerprobe vom 31. August bis 6. September 1905.

Temperatur der Heizgase im Hauptfuchs, 9 m vor dem Eintritt

in die Dampfkessel 612 ° C.

Gehalt der Heizgase an CO₂ 6,6 %

1 kg Kehricht verwandelt Wasser von 0° in Dampf von 100° C 0,63 kg

Kraftproduktion pro Zelle	11,5	KW
» » »	15,5	P.S.
Leistung per Tonne Kehricht	32,6	KW-Std.
» » » »	44,2	P.S.-Std.

Die Betriebskosten für das Einsammeln, Abführen und Verbrennen des Kehrichts beziffern sich auf:

a) Ausgaben in den ersten 4 vollständigen Betriebsjahren:

	Sammeldienst Fr.	Kehrichtverbrennungsanstalt Fr.	Zusammen Fr.
1905	147,300.05	121,183.06	268,483.11
1906	155,881.63	89,079.84	244,961.47
1907	167,867.10	88,551.30	256,418.40
1908	186,539.80	91,993.25	278,533.05
Durchschn. pro Jahr	164,397.15	97,701.85	262,099.—

b) Einnahmen in den ersten 4 vollständigen Betriebsjahren:

	Sammeldienst Fr.	Kehrichtverbrennungsanstalt Fr.	Hauskehrichttaxe Fr.	Zusammen Fr.
1905	1779.60	6449.80	135,121.35	143,350.75
1906	2770.55	9568.39	139,048.60	151,387.55
1907	4976.55	16,623.40	141,786.55	163,386.50
1908	5458.15	21,315.11	173,092.—	199,865.30
Durchschn. pro Jahr	3746.20	13,488.20	147,262.10	164,497.50

Die Mehrkosten betragen:

	Mit der Hauskehrichttaxe Fr.	Ohne die Hauskehrichttaxe Fr.
1905	125,132.26	260,253.61
1906	93,573.93	232,622.53
1907	93,031.90	234,818.45
1908	78,667.79	251,759.79
Durchschn. pro Jahr	97,601.45	244,863.50

Pro Kopf der Bevölkerung betragen die Nettokosten für das Einsammeln, Abführen und Verbrennen des Kehrichts (die Hauskehrichttaxe ist unberücksichtigt geblieben):

	Sammeldienst Fr.	Kehrichtverbrennungsanstalt Fr.	Zusammen Fr.
1905	— .88	— .69	1.57
1906	— .91	— .45	1.36
1907	— .92	— .41	1.33
1908	1.01	— .39	1.40
Durchschn. pro Jahr	— .93	— .48	1.41

Kadaververwertung.

Im Norden der Stadt Zürich, im äußersten Zipfel, in der Nähe der Limmatbrücke bei Höngg, befindet sich eine kleine, bescheidene Anstalt, die deswegen nicht von geringer Bedeutung ist — die thermische Abdeckerei im Hardhof. Sie wurde im Jahre 1897 mit einem Aufwand von rund 67,000 Fr. gebaut und ist seit 1898 im Betrieb. Für die Apparatur wurde das System Podewils gewählt. Die Produkte: Fleischmehl und Fett, finden guten Absatz. Das Fleischmehl wird im Verhältnis von 1 : 2 mit Kalisuperphosphat $\frac{9}{10}$ gemischt und als Düngemittel abgegeben. Kleinere Mengen des Fleischmehls finden auch Absatz als Futtermittel für Hühner und Fische.

Das Einzugsgebiet für das Rohmaterial hat sich in letzter Zeit um mehrere Gemeinden am Zürichsee und in andern Teilen des Kantons vergrößert. Die Stadtverwaltung hat mit den Gesundheitsbehörden dieser Gemeinden Verträge über die Abnahme der Kadaver an Seuchen gefallener Tiere abgeschlossen. Es ist beabsichtigt, nach dieser Richtung ein mehreres zu tun, sobald die projektierte neue Anstalt, die an die Stelle der jetzigen treten soll, deren Apparate nach 11 Betriebsjahren allmählich im Abgang begriffen sind, errichtet sein wird.

Die höchste Anfuhr an Rohmaterial eines Jahres (1907) betrug 242,961 kg, nämlich:

Von den Abdeckern gesammeltes Material	191,597 kg
Aus der Tierarzneischule und dem Tierspital stammend	39,525 kg
Aus 8 Nachbargemeinden zugebracht	11,839 kg
	Total 242,961 kg

Darunter sind:

Tierische Organe (Konfiskate)	16,839 Stück
Schlachttiere	188 "
Kleinere Tiere	6081 "
Nachgeburten	4577 "

Reprinted by permission from "The Week End" March 10th, 1910, and from

"The General Practitioner" March 12th, 1910.

“CREMATION IN FASHION.”

Looking through a motley collection of old papers the other day, I was reminded of the rapid strides in journalism during the last quarter century by a curious old broad sheet, yellow with time, such as was commonly hawked about the streets of London 30 or 40 years ago whenever a topic of unusual occurrence aroused public attention. A blotchy woodcut, one of the worst specimens of an expiring craft, disfigured the front page. Headed "Cremation or Humanity" it purported to be a graphic discription by an eye witness of the incineration of a well known English titled lady, whose body had been sent from England to Dresden for that purpose by her special request—the practice then being regarded as a startling and horrible innovation. Nowadays, the broad sheet is superseded by our popular half-penny journals with their facilities for faithfully reproducing photographic impressions of events occurring but a few hours before. As corroborative evidence, the modern photo block certainly tends to give an air of probability to the most startling description of a reporter, whereas one is led to suspect from the highly coloured account, that the "eye witness" gained most of his impressions from a study of the aforesaid woodcut.

Now that cremation is, if not actually customary, a recognised practice in this and every other civilized country, it is strange to reflect that the fair sex, whom no doubt the broadsheet was intended to very properly horrify, should have been the foremost not only in popularising cremation, but in insisting upon this consummation and literal consumption in the case of their own bodies. The first recorded case in England in recent

times was the cremation of the bodies of two gentlewomen in the Western counties, who left special directions to this effect. When the first Crematorium was opened in 1885, a lady again was the first subject. At Golders Green also, the first incineration was a lady, and when the Bradford Crematorium was opened on November 30th, 1905, strange to say a lady again took precedence.

Advocated as a much needed and beneficial sanitary reform by the famous surgeon Sir Henry Thompson in 1872, the cremation movement soon gained a remarkable number of distinguished adherents. It is safe to say that in the early years, nearly everybody cremated was that of a person of note as the advantages from the æsthetic or sentiment point of view, as well as the considerations of public health and decency, appealed to thinking men and women of all shades of thought and opinion. Such names as Nasmyth, the Engineer, Edmund Yates, Guy Du Maurier, Sir Benjamin Ward-Richardson, Sir Isaac Pitman, Sir E. Burne-Jones, G. F. Watts, R.A., Mrs. Lynn Linton, Mrs. Craigie, (John Oliver Hobbs,) Edna Lyall, Rev. H. Haweis, Dr. Barnardo Mrs. Wilberforce, Sims Reeves, Antoinette Stirling, Sir Henry Irving, George Holyoake, Herbert Spencer and George Meredith may be found in the annals of the Cremation Society founded by Sir Henry Thompson.

The founder himself and many of his distinguished colleagues in the movement have been cremated at death, also Drs. Thomas Wakley, Editors of the *Lancet*, and as late as Feb. 25th, 1910, the body of Mr. A. F. Walters of the *Times* was cremated at Woking.

Although cremation was primarily intended to abolish the horrible system of burial in pit graves even now customary in large centres, cremation has not as yet made much headway with the poor or laboring classes. On the other hand the greater majority of

our titled aristocracy, who can at least afford to be buried without the gross scandal and outrage to public health and decency to which the poor submit, seem to be in favour of the simple, pure and refining element of cremation.

The last Duke of Bedford and several other members of the same family have been cremated, and the present Duke is a Vice President of the Society. Other names connected with the movement are, Earl of Mayo, and Earl Grey, Governor General of Canada, also the late Duke of Westminster, Earl of Suffolk and Berkshire, Duke of Rutland, Baroness Howard de Walden, the Marquesses of Winchester & Queensbury, Earl of Lovelace, and the Duchess of Marlborough, while it is rumoured that at least one Princess of Royal blood is in favour.

Lord Ronald Sutherland-Gower, brother of the late Duke of Sutherland, himself an earnest advocate of cremation, has recently issued a book entitled "Cleanliness versus Corruption" showing the horrors and dangers of burials in large cities.

Enquires at the office of the Cremation Society in Regent Street, London, where free information on the subject may be obtained, elicits the fact that the number of living adherents to the cause is rapidly becoming more numerous, not only among the more monied classes, but amongst the intelligent middle and working classes.

Although cremation is sometimes regarded as an expensive fad of the wealthy, it is entirely erroneous to think it is more costly than burial; this may have been the case when the advantages were little known, and the facilities few, but now that the adoption of cremation is rapidly increasing and crematoriums are being established in every large city, the cost compares very favourably with burial.

In London a new profession has been started by the Cremation Undertaker, who will carry out entire arrangements at an inclusive charge of £10,—explanatory booklet may be obtained post free, from John R. Wildman, 14, Marchmont Street, London, W.C.

Another factor in the growing popularity of cremation, is the vast improvement made in the process since the initial stages. Taking place in appropriately dignified buildings in marked difference to the surroundings of a crowded cemetery, all unnecessary discomfort to those attending being eliminated. Cremation accomplishes in one hour that which it takes burial to do in many years. The corruption of burial is horrible to contemplate, whereas cremation transforms the remains into white ash absolutely pure and harmless to the living; in this refined and sublimated state the body cannot contaminate the water they drink, the air they breathe, or occupy the land required for houses and cultivation of diseases arising from earth burial will be abolished.

**Cremations arranged in London and Country
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**When death takes place and Cremation
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1. Communicate at once with Mr. Wildman, and give name and address of the Doctor who attended deceased in last illness.
2. Tell the Doctor that Cremation is desired, and that Mr. Wildman will make arrangements.
3. Register the death in the usual way, and deliver the Certificate of Registry to Mr. Wildman.

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Progress of
CREMATION.

EXCERPTS
FROM THE
BRITISH MEDICAL JOURNAL,
March 5th, 1910.

OF THE
MAYOR

OF BOSTON.

BY
JAMES
MAYOR

PROGRESS OF CREMATION.

DURING 1909 the movement in favour of the disposal of the dead by cremation has continued to make slow but steady progress. The number of cremations carried out in Great Britain was 855, an advance of 60 as compared with 1908. The grand total since the opening of the Woking Crematorium in 1885 to the end of 1909 was 8,121. The table given below shows the distribution of the cremations among the places devoted to the purpose in various parts of England. For most of the information here given we are indebted to the courtesy of Mr. H. T. Herring, M.B., Medical Referee to the London Cremation Company.

The Cremation Society of England.

The Cremation Society of England has been very active in its propaganda work, and that people are becoming more interested in the subject is shown by the fact that its energetic Secretary, Mr. G. A. Noble, has answered some hundreds of inquiries about cremation, from the construction of furnaces and the foundations of a crematorium to the most delicate legal points. The society has distributed 10,000 pamphlets; it has issued 10,000 copies of *Cremation in Great Britain*,¹ three-fourths of which have already been disposed of. This pamphlet, which is excellently printed and neatly "got up," contains a brief history of the cremation movement, a description of British crematories, illustrated with numerous views, particulars as to cost, full information as to the law bearing on cremation, and general instructions as to the formalities to be observed, together with the text of the Cremation Act of 1902, and the regulations made by the Home Secretary dated March 31st, 1903. The pamphlet in short is a summary of everything relating to the subject and a practical guide to those who may wish to have their remains cremated, and to surviving friends and executors whose duty it might be to carry their wishes into effect. In the pamphlet the advantages of cremation are briefly summed up, and the opinions on the subject expressed by many well-known persons are collected. The society has also lent magic lantern slides illustrating the working of crematories to

¹ Published by the Cremation Society of England, 324, Regent Street, London, W. Price 6d.

lecturers; this it is always pleased to do. Seven thousand people have visited the crematories at Woking and Golder's Green. The membership of the society goes on increasing, and it is hoped that the increase will be maintained and that the society's field of action will be steadily enlarged.

Among the signs that the movement is spreading, mention may be made of the fact that at a meeting of the South-Western Centre of the Sanitary Inspectors' Association, held on February 12th at the Bristol Restaurant, Mr. T. J. Crofts of Bristol read a paper on The Sanitary Advantages of Cremation. After pointing out the dangers and disadvantages of burial, he said it might be taken for granted that cremation had come to stay, for there was a large and increasing section of the public who had a definite and unmistakable preference for that method of disposing of the dead. The demand for cremation existed, and it was right that in large centres facilities for it should be provided. The number of crematories in the country at present is thirteen, five of which are owned by municipal bodies, authorized by the Cremation Act of 1902, while the remaining eight are under the control of private companies.

The Scottish Societies.

Quite recently, as stated in the JOURNAL of February 12th, a cremation society has been formed at Edinburgh. The inaugural meeting was held on February 3rd, under the presidency of the Lord Provost. The object of the society is to promote the practice of cremation and burial reform by means of meetings, lectures, publications, or otherwise. The minimum subscription for members is 2s. 6d. annually. There are about 180 names on the membership roll of persons who are in sympathy with the formation of the society and with cremation. The president is Sir Henry Littlejohn; the vice-presidents, Sir Alexander R. Simpson, Lady Constance Lytton, Lady Steel, Professor Thomas Hudson Beare, M.Inst.C.E., and Dr. T. S. Clouston and Professor Harvey Littlejohn. An executive council, among the members of which are the Rev. George Christie, B.D., the Rev. William Main, and Drs. Claude B. Ker, Burn-Murdoch, Aitchison Robertson, and William Robertson. Mr. J. Dan Easson, B.L., is the secretary and treasurer. The ultimate object of the promoters is to have a crematorium erected in the city, but in the meantime the purpose of the society is to popularize and interest the public in the movement. Subsequently pressure will be brought to bear on the Town Council to induce them to erect a crematorium. Should the society fail to induce the Town Council to do this, the question of floating a company on the lines of the Scottish Burial Reform and Cremation Society, Glasgow, will, it is said, probably be considered.

The Scottish Burial Reform and Cremation Society, Limited, has been in existence for a good many years. A crematory and chapel were opened within the beautiful grounds of the Western Necropolis of Glasgow, at Maryhill,

Table of Cremations Carried out in Great Britain since the Opening of Woking Crematorium in 1885.

	1885.	1886.	1887.	1888.	1889.	1890.	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	1902.	1903.	1904.	1905.	1906.	1907.	1908.	1909.	Total.
Woking	3	10	13	28	46	54	99	104	101	125	150	137	173	240	240	301	273	275	*143	138	95	140	108	119	105	3,220
Manchester	3	33	...	58	52	51	62	88	83	96	81	92	98	97	90	98	116	106	1,348
Glasgow	1	10	16	12	16	20	18	20	24	19	35	44	30	28	30	323
Liverpool	2	10	27	23	40	40	54	35	40	35	46	34	32	48	464
Hull	17	13	18	20	15	17	29	37	15	181
Darlington	1	2	1	7	4	13	8	6	9	51
Golder's Green	5	158	220	252	298	290	364	421	2,008
Leicester	1	5	8	16	12	12	14	19	87
Birmingham..	1	19	22	25	33	18	30	148
Leeds	16	15	16	24	19	90
Ilford	9	23	18	19	24	93
Bradford	1	14	13	6	13	47
Sheffield	7	6	18	12	18	61
Total...	3	10	13	28	46	54	99	107	131	172	209	201	250	341	367	444	445	451	477	569	604	743	707	795	855	8,121

* Golder's Green Crematorium in operation.

in 1895, by Sir Charles Cameron, who, together with the Right Hon. Robert Farquharson, is honorary president of the society. Among the directors are Professor Sir Henry D. Littlejohn, M.D., Professor John Glaister, and Drs. E. Duncan and Johnstone Macfie. At the annual meeting of the society held recently, Dr. Ebenezer Duncan, who presided, in moving the adoption of the annual report, pointed out that it was more favourable than that of last year. He went on to say that there was also evidence all over the country of an increased interest in the movement, and of a greater number of persons taking advantage of this method of disposing of their dead. One reason why progress was somewhat slow was that the corporations had not yet taken advantage of this method for the disposal of unclaimed bodies and the bodies from their parochial institutions. The method adopted in these cases was burial in common ground or pit burial. What that meant was well exemplified by a discussion which had taken place in the Irish newspapers during the past year with regard to the terrible methods in vogue in Glasnevin Cemetery, Dublin. There, on May 28th, a number of spectators standing at a pit burial saw the bodies of ten men and women introduced into one yawning hole without the religious service of any church, seven of the deceased being Protestant and three Catholics. People in Ireland were horrified on learning of the prevalence of pit burials in the cemeteries there, but in Glasgow they for many years had been aware of the fact that even greater horrors had been perpetrated in their own graveyards. He could say without hesitation, after perusing the report published subsequent to the Government inspection of 1900, that in Glasgow, from Dalbeth to Craigton, there was not a cemetery in which any common ground did not contain as many bodies, and sometimes more, than were interred at the present time in Glasnevin Cemetery. It was quite a common thing in many cemeteries, after a number of years had elapsed, to take up the bodies and convey them elsewhere and use the ground again. That was done over and over again, particularly in common ground. The condition of matters in their city graveyards was now a scandal to the community. Their society had drawn the attention of the authorities to the necessity of legalizing the interment of cremated remains in closed cemeteries, as they thought there could be no objection to urns containing remains being interred. They hoped to get an Act which would enable the authorities to make an order to that effect.

As showing the horrors of pit burial, which, after all, is only the concentration in a small place of the processes of decomposition which go on in all systems of burial, we may recall one or two passages in a paper by Lord Lister on the Effects of the Antiseptic System of Treatment upon the Salubrity of a Surgical Hospital. This appeared in the *Lancet* (vol. i, 1870, pp. 4, 40), and has been republished in the *Collected Papers of Joseph, Baron Lister* (vol. ii, p. 124). Speaking

of an outbreak of septic fever in his wards in the Surgical Hospital, Glasgow, he says:

"A crisis of this kind occurred rather more than two years ago in the other male accident ward on the ground floor, separated from mine merely by a passage 12 ft. broad, where the mortality became so excessive as to lead, not only to closing the ward, but to an investigation into the cause of the evil, which was presumed to be some foul drain. An excavation made with this view disclosed a state of things which seemed to explain sufficiently the unhealthiness that had so long remained a mystery. A few inches below the surface of the ground, on a level with the floors of the two lowest male accident wards, with only the basement area, 4 ft. wide, intervening, was found the uppermost tier of a multitude of coffins, which had been placed there at the time of the cholera epidemic of 1849, the corpses having undergone so little change in the interval that the clothes they had on at the time of their hurried burial were plainly distinguishable. The wonder now was, not that these wards upon the ground floor had been unhealthy, but that they had not been absolutely pestilential." Referring to the situation of the Surgical Hospital, he goes on to say: "Besides having along one of its sides the place of sepulture above alluded to, one end of the building is conterminous with the old Cathedral churchyard, which is one of large size and much used, and in which the system of 'pit burial' of paupers has hitherto prevailed. I saw one of the pits some time since, having been requested to report upon it by one of the civic authorities who is also a manager of the infirmary, and who, having accidentally discovered what was going on, at once took steps to prevent for the future the occurrence of anything so disgraceful. The pit, which was standing open for the reception of the next corpse, emitted a horrid stench on the removal of some loose boards from its mouth. Its walls were formed, on three sides, of coffins piled one upon another in four tiers, with the lateral interstices between them filled with human bones, the coffins reaching up to within a few inches of the surface of the ground. This was in a place immediately adjoining the patient's airing ground, and a few yards only from the windows of the surgical wards. And the pit which I inspected seems to have been only one of many similar receptacles, for the *Lancet* of September 25th contains a statement, copied from one of the Glasgow newspapers, that 'the Dean of Guild is said to have computed that 5,000 bodies were lying in pits holding 80 each, in a state of decomposition, around the infirmary.'"

CREMATION IN FOREIGN COUNTRIES.

France.

According to the latest reports obtainable, the number of bodies cremated in France during 1908 was 6,568. In 403 of these cases the cremation was performed at the

request of relatives of the deceased persons; the rest of the number is made up of 2,653 bodies from the hospitals and fragments from the dissecting rooms, and 3,512 still-born children. Up to the end of 1909 more than 94,000 bodies were cremated at the Père Lachaise Cemetery, Paris, since the establishment of the furnace there in 1889. Early in 1909 the Society for the Promotion of Cremation, wishing to reduce the length of time required for the process of cremation and to improve the apparatus at present in use at Père Lachaise, offered prizes for the construction of a crematory to be worked by electricity or any other source of heat. The society invited constructors and inventors, both French and foreign, to take part in the competition, the prizes of which will amount to £100. The awards will be made in the course of the present month. The City of Paris has agreed to contribute £40 towards these prizes. There are also crematories in operation at Rouen, Rheims, Lyons, and Marseilles, but they are mainly adjuncts to the municipal cemeteries. Bodies are buried in graves leased for ten years. At the expiration of that period they are dug up and cremated, and the vacated graves used for the next tenants.

Germany.

In Germany there are now 19 crematories in operation. The following figures show the number of cremations carried out at each of them: Baden-Baden, 5; Bremen, 401; Chemnitz, 690; Coburg, 273; Eisenach, 100; Gotha, 639; Hamburg, 587; Heidelberg, 106; Heilbronn, 42; Jena, 315; Karlsruhe, 142; Mainz, 353; Mannheim, 166; Offenbach, 223; Posen, 56; Stuttgart, 297; Ulm, 275; Zittau, 89; Zwickau, 20. This gives a total for 1909 of 4,779, being an increase of 729 as compared with the previous year. In 1908 there was an increase of 36 per cent., the total being 4,050, as against 2,977 in 1907. The total number of cremations carried out in Germany up to the end of 1909 amounts to 23,000. The great strides made in Germany are mainly due to the activity of the Feuerbestattung Vereins, which has its head quarters in Berlin; its eighty-four branches extend over all parts of the German Empire, and the fortnightly journal, *Die Flamme*, keeps the supporters and members in close touch with the central organization.

Belgium.

Cremation is not at present legalized in Belgium, but there is a rapidly increasing movement in favour of its adoption. A monthly journal, *La Crémation*, devotes itself to the propagation of the method, and with a view to its introduction into the country, the Society for the Propagation of Cremation in Belgium is arranging for an International Congress to be held in Brussels during September, 1910. The Honorary Presidents of the Society are MM. E. Goblet d'Alviella, Member of the Senate; Paul Janson, of the Chamber of Representatives; Ernest

Solvay, formerly a member of the Senate. Prominent members of the various European cremation societies and influential public men in Belgium form the organizing committee, and also many distinguished persons have expressed their willingness to be patrons of the Congress. Great Britain will be represented by the Duke of Bedford, Sir Herbert Thompson, and Sir Charles Cameron, who is also a member of the organizing committee.

Italy.

Italy was one of the first countries in which cremation was adopted as a means of disposing of the bodies of the dead. The pioneer was Brunetti, whose first attempts were made at Padua in 1873. Unfortunately the movement was initiated and has been carried on by the anti-clerical party, and has thus acquired a sectarian significance which is a serious obstacle to the progress of the movement. It seems not unlikely, in fact, that, owing mainly to this cause, Italy may fall behind Germany and other countries where cremation was introduced at a much later time. There are crematories at Alessandria, Asti, Bologna, Bra, Brescia, Como, Cremona, Florence, Genoa, Livorno, Lodi, Mantua, Milan, Modena, Novara, Padua, Perugia, Pisa, Pistoia, Rome, San Remo, Siena, Spezia, Turin, Udine, Varese, Venice, and Verona. The total number of incinerations in Italy up to the end of 1906 was 6,251.

Switzerland.

In Switzerland there are crematories at Basel (established in 1898), Zurich (1889), Geneva (1902), St. Gall (1903), and Bern (1908). The total number of cremations up to the end of 1908 is reported as 4,227, distributed as follows: Basel, 403; Bern, 15; Geneva, 696; St. Gall, 484; Zurich, 2,629. For the year 1908 alone the figures given are as follows: Basel, 77; Bern, 15; Geneva, 152; St. Gall, 139; Zurich, 382.

Australia.

A cremation society was established some time ago in Sydney, with the Hon. Dr. Creed, M.L.C., as president. He has addressed a letter to the Hon. C. G. Wade, the State Premier, setting forth the various arguments in favour of the adoption of this practice. No reply to this communication having been received from the Government, the society held a meeting in November, 1909, at which it was decided once more, as stated in the *BRITISH MEDICAL JOURNAL* of January 29th, 1910, to urge the subject of cremation on the attention of the Government. The following resolutions were passed:

That, in view of the repeated recommendations of the Board of Health, and in view of the expressed opinions of the medical profession and municipal councils, we again respectfully urge on the Premier the necessity of placing on this year's Estimates a sum of money for the erection of a crematorium.

That it is unnecessary to await new legislation, as under the amended Health Act such regulations may be created and enforced by the Governor and Executive Council.

In Australia the Cremation Society of New South Wales is doing much to arouse public sentiment in favour of cremation as a preliminary to the establishment of a crematorium. The only crematorium in Australia at present is the one established at Adelaide by the Government in 1903. At the quarterly meeting of the society in May, 1909, the report stated that 81 new members had joined during the quarter. The finances were satisfactory. A letter had been written to the Board of Health with the object of securing a resolution in support of cremation, to which the following reply had been received from the secretary of that department:

I am directed to inform you that the Board of Health has frequently testified its anxiety to secure such measure of burial reform as consists in provision of properly-appointed crematoria for the voluntary use of those members of the community who think, with the board, that burning of the corpse, together with reverent collection and preservation of the ashes, is on all grounds far preferable to the present more general practice of burial. I am desired to point out to you that Part 4, Section 51, of the Public Health Act was introduced at the instance of the board as far back as 1896; it empowers local authorities under the Act (that is to say, municipal and shire councils, as well as the trustees of any burial ground or cemetery) to erect and maintain crematories for the burning of the dead, and to inform you that on several occasions since that date the board has urged the Government to take steps to provide at least one crematorium, the need for which during epidemics has been keenly felt by it.

It was further stated that a great many replies from medical men had been received to the society's circulars, all of which were distinctly favourable to the aims of the society.

New Zealand.

The crematorium established by the City Corporation of Wellington is now completed, and the practical result of this enterprise is being followed with interest by the corporation of the sister city of Auckland, previous to accepting the offer of the Auckland Cremation Society to subscribe £500 towards the cost of providing a municipal crematorium.

United States and Canada.

Mr. Noble informs us that there is no central body in the United States corresponding to the Cremation Society of England; hence it is not easy to get exact statistics. The following figures show the total number of cremations in various places up to 1905: Baltimore, Maryland, 263; Boston, Massachusetts, 2,106; Buffalo, New York, 787; Cambridge, Massachusetts, 819; Chicago, Illinois, 1,744; Cincinnati, Ohio, 1,067; Cleveland, Ohio, 283; Davenport, Iowa, 287; Denver, Colorado, 109; Detroit, Michigan, 689; Fort Wayne, Indiana, 34; Indianapolis, Indiana, 32; Lancaster, Pennsylvania, 106; Los Angeles, California I, 863; Los Angeles, California II, 413; Milwaukee,

Wisconsin, 442; New York, New York State, 7,610; Oakland, California, 1,279; Pasadena, California, 371; Philadelphia, Pennsylvania, 1,640; Pittsburgh, Pennsylvania, 323; Portland, Oregon, 327; San Francisco I, California, 1,492; San Francisco II, California, 5,352; Seattle, Washington, D.C., 21; St. Louis, Missouri, 1,846; St. Paul, Minnesota, 145; Swinburne Island, New York, 123; Troy, New York, 249; Washington, Pennsylvania, 41; Washington, D.C., 275; Waterville, New York, 60; Montreal, Canada, 44. The total number of cremations was therefore 31,242. A crematorium was also opened at Linden, New Jersey, in 1908; and at Honolulu, Hawaii Islands.

South America.

It is stated that there are crematories at Buenos Aires and Montevideo, South America.

[LEADING ARTICLE]

As will be seen from an article here re-published, the disposal of the bodies of the dead by burning continues to make progress. It might be wished, in the interest of the public health, that the progress were a little more rapid, but sanitarians may find room for satisfaction in the fact that it is steady. In Great Britain there were sixty more cremations in 1909 than in the previous year. Recently a society has been founded in Edinburgh to further the movement. In several of our colonies cremation has been introduced. In the United States, as to which we have no definite figures later than 1905, it is said to be making headway. In South America crematories have been established at Buenos Aires and Montevideo. In Germany, too, a large increase is reported, while in Belgium, where cremation is not yet recognized by law, a society has been formed to obtain its legalization, and to impress its advantages on the people. These signs, though still like the cloud no bigger than a man's hand, indicate a growing recognition of the advantages of cremation over earth burial. We need not here enlarge on these advantages from the sanitary point of view; our readers are already familiar with them, and we think we may say that they are generally admitted. Nor need we dwell on the economic argument, the ever-

increasing space required for cemeteries, and the costliness of burial as compared with cremation. Certain objections—prejudices we should call them—yet remain. The chief of these are the religious, the sentimental, and the juridical.

In an official sense the religious objection is now, we believe, confined to Roman Catholics and Jews. In the case of the former the objection is, as far as we understand the matter, disciplinary rather than doctrinal. The most recent writer on moral theology, H. Noldin, S.J., in his book which was published at Innsbruck in 1908, says: "*Etsi crematio corporis humani nec ulli veritati religicnis Christianae contraria, nec intrinsecus mala sit* [the italics are ours], *ex adjunctis tamen, in quibus recenti tempore promovetur, per accidens mala et propter ecclesiae prohibitionem graviter illicita est.*" Cremation, when it was introduced in Italy many years ago, was made an outward and visible sign of unbelief—a defiance which naturally brought down on the movement the fulminations of the Church. Cremation has no connexion with Freemasonry or any form of belief or unbelief in this country. If cremation were freed from the symbolic character thus impressed upon it in a spirit of needless defiance by the pioneers of the movement in Italy, it seems likely that the ecclesiastical ban under which it lies would be removed. Among the Jews cremation is forbidden by the law, as interpreted by the Orthodox Synagogue, and also by traditional custom. But many Jews have no objection to cremation, and we understand that it is practised among them, and that a religious service is sometimes read over the ashes of a cremated body. Many clergymen of the Church of England and other denominations are not opposed to cremation, and the remains of some well-known clergymen have been disposed of in this manner. Several bishops have expressed their approval of cremation. At the opening of the Birmingham crematory in 1903 Bishop Gore wrote: "What I should desire, when I do myself die, is that my body should be reduced rapidly to ashes, so that it may do no harm to the living, and then, in accordance with the Christian feeling, be laid in the earth—'Earth to earth, ashes to ashes, dust to dust'—with the rites of the Church. I do not see that there is any serious Christian argument against such a practice, and,

from a sanitary point of view, it has enormous advantages." It is, indeed, difficult to see how any reasonable objection to cremation from a religious point of view can arise. The doctrine of the Resurrection cannot be held to present a serious obstacle, for without entering upon the discussion of theological mysteries, it is surely plain that the body can as easily be raised again from the dead whether its component elements have been scattered about as they must be in the final phase of decomposition, or destroyed by fire immediately after death. To those who believe that man was created out of nothing there can be no difficulty in the further belief that he can be created anew out of the elements which once formed the tenement of clay wherein dwelt his immortal soul. Cremation can be celebrated with all the funeral rites demanded by any form of religion. Moreover it would make it possible to revive the beautiful old custom of burial in churches.

With regard to the sentimental objection, while admitting that the sudden reduction of the body of a loved one to the handful of ashes which the Latin poet says is all that is left of the greatest general, is at first something of a shock, it does not need the imagination of Hamlet to convince thinking persons that cremation is far less horrible than burial. Cremation does in an hour or two what the natural processes of decomposition may take years to accomplish. To us it seems that the inevitable triumph of the grave is much lessened by dissociation from ideas of putrefaction. Tender memory of the dead is more likely to be maintained by the thought that there is no foulness or corruption, but only a small quantity of inoffensive ashes where the remains are buried. Before leaving the sentimental side of the question, we may be allowed to quote the testimony of Guy de Maupassant. That master of verbal artistry, in his striking sketch entitled "Le Bûcher," which appeared in the *Paris Figaro* in 1884, gives an account of the cremation of an Indian prince on the beach at Etretat of which he was an accidental witness. After describing the scene he says: "I have therefore seen a man burnt on a funeral pyre, and that has given me the desire to disappear in the same manner. In this way everything is finished at once. Man hastens the slow work of Nature, instead of retarding it by the hideous coffin in

which he rots for months. The flesh is dead, the spirit has fled. The fire that purifies disperses in a few hours that which was a human being and throws it to the wind. It makes of it air and ash instead of loathsome corruption. This is clean and wholesome. Putrefaction underground in that closed box wherein the body changes into a black and stinking pulp is repulsive and abominable. The coffin which descends into that muddy hole grips the heart with anguish but the pyre which flames under the open sky has about it something great, beautiful and solemn."

It is obvious that cremation, if it is to be carried out on a large scale, could not be done in the way described by Maupassant. Although we must dispense with the open sky, there is the advantage that, as actually carried out, there is nothing revolting about cremation. Having witnessed the process in its minutest details at Golder's Green, we can testify that nothing could be more cleanly and more reverent than the way in which the remains are treated. As showing how cremation appeals to the enlightened mind, we may quote, as one of the most recent testimonies to the same effect, the following clause from the will of the late Mr. W. P. Frith, R.A.: "Believing that the duty of the individual to his kind includes providing for such final disposal of his body as shall be least detrimental to those who survive him, and believing that the modern process of incineration provides the quickest and safest mode of such disposal, I hereby solemnly express to my survivors and executor my earnest desire and request that on my decease my body shall be cremated at such convenient place as shall furnish the proper facilities."

What we have called the juridical objection, based on the possible destruction of traces of crime, is more serious than the others. Every possible precaution has therefore been taken to meet this objection. With the safeguards provided by the Act of 1902 and the Home Secretary's regulations of 1903, and the elaborate official machinery which has to be put in operation before cremation is sanctioned by the authorities, there is less danger of crime remaining undiscovered than under the existing lax system of death certification. During the past year cremation was refused in at least two well-known cases, either because the cause of death was not ascertained, or on account of some other irregularity. It may be added that the

precautions insisted upon, as well as the process itself, prevent the possibility of live burial—a danger which, though in our opinion largely imaginary, still darkens many a life with the shadow of a great fear. Medical practitioners, as they become familiar with the regulations, fill up the forms more accurately than before; and it is satisfactory to learn that the profession as a whole is beginning to show more active interest in the movement. Their interest may be quickened by the reflection that the careful medical certification insisted upon must, as cremation comes into more general use, tend to the repression of illegal practice.

In summing up the subject it may not be out of place to recall that one of the earliest pioneers of cremation in England was Miss Honoretta Pratt. She was related to the Hon. John Pratt, sometime Treasurer of Ireland. She died in 1769, and on a tablet erected to her memory in the graveyard of St. George's, Hanover Square, may be read the following inscription: "This worthy woman, believing that the vapours arising from the graves in the churchyards of populous cities may prove harmful to the inhabitants, and resolving to extend to future times, as far as she was able, that Charity and Benevolence which distinguished her thro' life, ordered that her body should be burnt, in the hope that others would follow her example, a thing too hastily censured by those who did not enquire her motives." As far as we know, although cremation was advocated by Sir Henry Thompson in 1874, Miss Honoretta Pratt's wish that her example should be followed was not fulfilled till 1882, when the bodies of Lady Hanham and her daughter-in-law, Mrs. Hanham, were burnt. If we may paraphrase the famous words of Latimer to Ridley, those ladies lit a beacon fire that day which we hope will in time shine over all the country.

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