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Selections from The Urn



Published by The United States Cremation Company (L'd) New York, 1896

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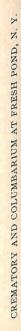
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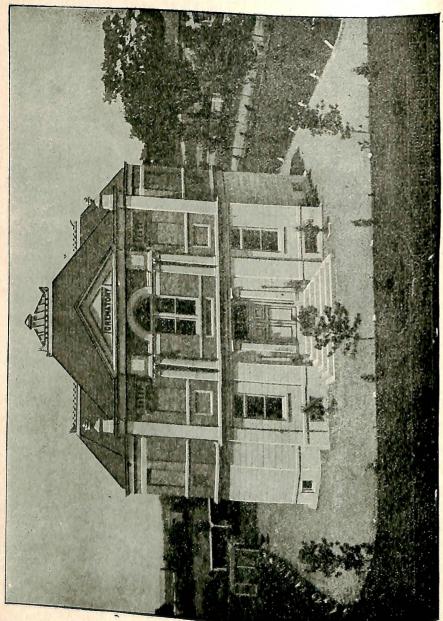
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THE PIOUS CARE BE OURS THE DEAD TO BURN.

There are many pleasanter themes than the one we have to discuss, few that are less inviting, and the fact that we discuss it at all should be an evidence of its importance. It is important, if human life is valuable or length of days desirable; for we, who deal kindly and reverently with the dead, bring a greater good to the living. We offer longer and better, cleaner and wholesomer life to the people of these United States. It is easily demonstrable that the universal adoption of the simple, cleanly, scientific method of disposing of the abandoned human tenement which we advocate—the reduction of the body to its simple elements by fire-would reduce the annual death rate by one per cent. and materially lengthen the days of every citizen of this broad land. That is something for sober consideration surely. And why is it not so adopted? For the same reasons that many other innovating reforms, intended to benefit the people, and ultimately accepted as great boons, have been looked upon

with distrust and temporarily put aside,—custom, prejudice, superstition, false sentiment and opposing interests.

It has been well said that the creeds, dogmas and social regulations of one age become the by-words or curiosities of the next, but the transition is always slow. So simple a proposition as the equal rights of men has been everywhere stubbornly resisted, and the struggle to uphold it has drenched the world in blood. Human slavery has yet its exemplification, and poor slaves are not wanting to place the collar of bondage on their own necks.

Every great reform has been first championed by a few pioneers who happened to see earlier or clearer than their fellows the good that was in it, and who cheerfully sacrificed their comfort, their fortunes or their lives in its defense. The advocates of cremation thoroughly understand the difficulties that are always encountered in an attempt to change an established custom to which the people are committed, which they have, perhaps, inherited with their religion, and which is hedged about with the tenderest and most solemn associations; they know there is little to be gained personally except the satisfaction that comes from a consciousness of duty done in an effort to help their fellow men, even by thrusting a benefit upon them, and to leave the world a little better than they found it. The active opposition of the intolerant, and the more or less supercilious compassion of those enviable persons who are well contented with themselves and their methods, are to be expected. Even of them there is some hope; but we appeal more especially and confidently to the intelligence of the unprejudiced, to those who think for themselves, not doubting that a little consideration of the subject will convince them that both the welfare of the living and the peaceful sleep of the dead are best promoted by cremation, and that no law, human or divine, forbids that mode of returning dust to dust and ashes to

POSTHUMOUS REVELATIONS.

FROM THE DIARY OF A CORPSE.

To all outward appearances I am dead, a condition into which, as the physician just before leaving the room explained to my family, I passed from a deep coma. Silent, with folded hands, awed by the catastrophe, they now stand around my bed, until finally my wife, arousing herself, reverently closes my eyes, while her burning tears, in merciful relief of her great sorrow, fall upon my face. Then they leave the dead alone.

Strange, that with the certificate of death within reach on the rickety table (for I die a poor man), I should be conscious of everything passing in my presence, and the impressions are stronger than in life; they seem to sink deeper into my brain; from this time on they are indelible etchings on my memory. Still, just now I do not wonder much, but for want of better immediate explanation I accept this change as the beginning of a new life, after death, about which at times I have had my honest doubts.

I notice for the first time that I have lost the capacity of measuring time, when the undertaker enters the room; it may be an hour or a day since the doctor left it. He is an eastside man, kindhearted, acquainted from large practice among his neighbors with grief and poverty. Being told of some insurance money, which an association will later on pay, he accepts the case for a reasonable amount, promises a plain coffin and a hearse for me, one coach for the mourners, and fixes, after consulting my wife, the day for the funeral.

While my wife explains to him that I had distinctly and always preferred cremation, to which disposition he has no objection, an aunt comes in, hatchet-faced and toothless, but sharp of tongue, the one whom I, from our many relatives, liked least, probably on account of her narrow views and domineering manner. Re-enforced by a few jabbering women of the neighborhood, who, prejudiced

like herself, know nothing about and have never witnessed a cremation, she, after a sharp set-to with most absurd, illogical arguments, really persuaded my distracted wife to follow her dictation, disrespectful though to my own wishes, and so they concluded to bury me; a poor man, of course, in a common grave.

On the morning of the burial day my wife, for a last leave taking before the curious crowd of so-called mourners would appear, comes weeping to the coffin in which I rest, takes my hand in both of hers and looks down into the silent face soon to be hid from her forever. Whether from suspicion, or only to make assurance doubly sure, she raises my hand to a lighted candle, as if to look through it; then, apparently satisfied, lays it down again gently and leaves me to myself.

Then, for the first time, like a flash of lightning, the thought shoots through my brain, that my consciousness is natural; that this is not the life after death; that I am in fact alive and will be so buried, unless I give some sign of life. But the body is beyond control, inert; no slightest move responds to the entreaty of the active and feverish mind.—The lid is screwed down.—We are on the

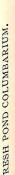
I have quieted down enough to philosophize.

Rattle, rattle. One funeral ahead, another behind. It is finally all business, this disposing of the dead, except with each particular bereaved family. In my present condition cremation would be a blessing. No harm in either flame or earth to our immortal part. But if, as I have read, the senses, these remorseless monitors of pain and pleasure, should re-awaken in the grave to go through a second horrible death, would it not have been wiser to mercifully destroy them with the first breath of heat? What will happen to me I do not know; I do not care; I

A moonless night in a metropolitan cemetery; the monotonous, indistinct rumble of a distant train alone relieves the death-like stillness. My coffin is the second from the top in a tier of six. The silence is oppressive: but over there, from the deeper darkness of a clump of trees emerge human shadows, and stealthily approach in my direction. After making sure of the place, they carefully lift up the coffin from on top of mine. Whispering a few words about a very interesting case for dissection, they put the corpse in a rubber bag, replace the empty coffin and its scant covering of earth and hurry off with the stolen body in the direction of the nearest fence. My own case is much more interesting, but they do not suspect it.

Time flies; how fast, I cannot tell. Not a sound, except that I begin to notice a rhythmic and steady, though hardly perceptible grinding, much like the faraway ticking of many clocks. These must be the graveworms which come to claim their prey. The strongest ones just break through the woodwork of the coffin, drop on my limbs and begin to bore there. Their first attack brings on one long, convulsive shudder, one stretching of the poor, tortured body, but enough to produce real, genuine death at one stroke, without pain and the terrible, much dreaded complete re-awakening. I am glad.

Time flies; how fast, I cannot tell. This must be eternity. No more worms now; they have done their work thoroughly; nothing to feed on but the disconnected bones of a skeleton. Laborers have just dug up a lot of them, my own included, to cut a subway through for a railroad, and cart them pêle-mêle to a distant trench, where I hope to sleep and lose consciousness. As a matter of fact, I do not care much after my experience in and out of the grave, what happens next; but should I ever be reincarnated for another earth life, my arrangements for cremation will be ironclad. - Louis Lange.



A SEMI-CENTENNIAL.

From The Urn, DECEMBER 5, 1935.

Just fifty years ago, on December 4, 1885, the first incineration of a human body in this State, under the law, took place at the New York-Fresh Pond crematory.

The United Cremation Societies, in commemoration of the event, and to emphasize the success of half a century's work, decided to celebrate the day in a manner befitting their influential position and the importance of their cause. Invitations had been issued to the three hundred cremation societies in this country, and when clear morning skies and a bright winter sun promised a perfect day, committees were busy at piers and depots to receive the numerous delegates and convey them to Cremation Hall, on upper Broadway, the home and property of the United Societies, which had been tastefully decorated with plants and urns for the occasion. Here an informal reception was held, acquaintances were renewed, and after an elaborate early lunch some two hundred visitors, The URN reporter with them, were conveyed in electric coaches to Fresh Pond, the place of the first incineration, fifty years ago.

What changes time has wrought here! The building presents the same appearance as of old, with its white marble walls and brown roof; but while originally it stood silent and isolated on the brow of Mount Olivet, it forms now the center of a noisy and thriving village, grown up around it, except toward the East, where the neighboring cemetery has pushed its vanguard of sunken mounds and commonplace monuments close up to the dividing road. The grounds around the crematory, laid out in plots, are dotted all over with little white, engraved marble plates, level with the lawn, each covering a tiny grave of ashes, The six hundred niches on main and upper floor of the columbarium have long ago been used or reserved for the reception of urns. The catacombs in the basement hold thousands of ashes in cases of glass and iron, all named

INTERIOR OF FRESH POND COLUMBARIUM

and numbered; another low structure, artistic and ornamental, on the Milan and Gotha pattern, has been erected along three sides of the square plot, to receive urns and afford the increased facilities required by constant use of the furnaces, of which there are four. These furnaces are just sufficient to accommodate the Brooklyn and nearby cemetery business. The many cemeteries of the neighborhood thought years ago that with a ten or twenty year turnus they had enough land for all time to come. But the growing metropolis has now twice the number of dead than fifty years ago; and so the cemeteries have many of the bodies coming to them first incinerated and then bury the ashes, a saving of space, which has made it practicable to make of their later additions beautiful parks, instead of the former unsightly and inartistic aggregation of humdrum marble work.

Electric funeral cars stop at the crematory and a pretentious brick hotel has replaced the frame building near

the entrance to the grounds.

After a thorough inspection of buildings and surroundings, the visitors rode back to the city across the fifth East River bridge, noting on the way that the Newtown marshes had been filled in and that the waters of Newtown Creek, now connected by a broad, navigable canal with Flushing Bay, had become as clean as the East

The next item on the visitors' program was the new crematory on Central Square, New York city.

It had taken many years to obtain the consent of the city authorities and of the residents of this aristocratic neighborhood to the erection of a building of this character. But after many arguments and demonstrations, followed by several searching investigations of the broadminded and liberal officers of the board of health, both were convinced that a crematory in its relation to residents should not be classified with the cemeteries which for good reasons had been banished from town; that even in

continuous operation a crematory, if properly conducted, was no more a detriment to any neighborhood than a church or a school, and so the new crematory was built on its present central site, on lines much more generous and with funds readier at hand than when the one at Fresh Pond was under contemplation.

Fronting a hundred feet on Central Square, with entrance and exit for carriages flanking it, we find a marble building of imposing proportions, Gothic architecture and the exterior and general aspect of a church. This impression grows stronger, when, through heavy bronze doors, we quietly enter with our visiting friends and find a funeral service in progress. In the officiating minister we recognize the rector of St. George's Cathedral. He is assisted by two other clergymen, so the deceased must have been a person of prominence. There is the casket in front of the altar, covered with purple velvet embroidered with a large golden cross. We hear from the sexton that this is the cremation funeral of Bishop Torrance, of the Protestant Episcopal Church.

We reverently listen to the words of the burial service, hear choir and organ, and see, when "dust to dust, ashes to ashes" is pronounced, the casket noiselessly disappear, down, on its way to rapid, harmless dissolution.

The rector, with one of his fascinating orations, keeps his audience spellbound, until within half an hour, in a handsome bronze urn, the pure remains are handed to the

waiting family.

When the mourners had left, the visitors, who were much impressed by the service, accompanied by the superintendent, inspected the different parts of the institution. They admired above all the chapel, with its arrangement of niches and urns all along the walls, its fireproof vaults in the basement, the memorial windows and inlaid onyx decoration. But what caught the fancy of the civil engineer was the practical arrangement of the furnaces. There are ten of them, in two rows, divided by firing space, five fronting on the chapel, five to the rear, the latter more especially for the city poor, of which there are a great many, the others principally used in connection with services. The whole rear part of the plant is roofed in with iron and glass, so that nothing is visible from the outside except the carriages when arriving by one gate and leaving by the other. A valuable cremation library, ministers' and reception rooms make this the model crematory of the world.

To attend the banquet which was to close the memorable day, the visitors, after a drive through the city, re-assembled in the evening, together with many members of the United Cremation Societies, in Cremation Hall. Among others, the mayor of the city, the president of the board of health and the commissioner of charities and correction were present. Domenico's chef had done his best, and when cigars were lighted, the mayor, introduced by the president, arose. He said in part: "This community is indebted to you, your leaders and predecessors, for the perseverance and energy with which you have for so many years fought and finally overcome financial difficulties, prejudices and religious obstacles and demonstrated the practical value of your reform. You have accomplished the difficult task to not only educate the great mass of unbiased people to a proper conception of sanitary ideas, but to convince the municipal authorities that every infected human body, for the safety of the living, should be cremated, as for many years infected bedding and clothing has been officially destroyed by fire. It was only one short step in distance from the infected clothing to the body which infected it, but a long step in time, and only with your unceasing pressure in that direction we finally made it. Let me congratulate you on the success achieved. You have helped to make our city healthier, cleaner; our death rate now is only twelve per thousand, against twenty-one when you began "Like the reform city government of the nineties, you had to contend with custom, with so-called vested interests. Their higher conception of public duty was ridiculed; so were your motives belittled and misconstrued. You were both criticised and abused; yet a number of valuable reforms were the result of your efforts.

"To provide pure drinking water is one of the main objects of metropolitan government, and that cemetery drainage contaminates the water courses was the main reason for their removal from town. On the same principle New York has spent many thousand dollars in purifying the Croton watershed, buying up contiguous property and removing stables and outhouses, so as to prevent seepage therefrom and contamination of our drinking water. So does cremation tend to make the earth purer by reducing corruption, the water sweeter by keeping the results of decomposition away from it. Equally effective in its work on human bodies as on garbage, the authorities should not hesitate to accord that practice its high place among the auxiliaries to a clean city government. Its full value has been tested, since all phthisis dead under the law had to be cremated; the number of cases of that disease has since been reduced by one-third.

"In face of the opposition, or at least the indifference and inertness, of the great mass of the people to your work, you have accomplished a change for the better, which coming generations will the more appreciate as the resulting advantages will become more evident. While in your early struggles, at times for your very existence, the authorities, in a sense of commendable fairness, did not obstruct, they neither did anything to encourage you; they simply let you work out your own salvation and problem; so to your own unassisted efforts is due all the credit for your success." (Applause.)

The next speaker was the honorary president of the United Cremation Societies, one of the few remaining United Cremation Societies, who arose to a burst of appioneers of the movement, who arose to a burst of appioneers

plause and said: "When, fifty years ago, I witnessed the first incineration in this State in the unfinished crematory on Mount Olivet I had no thought that to-night I should be able to address so large and enthusiastic a cremation meeting in a magnificent home of our own. It was then a matter of some doubt whether cremation would live fifty years.

"A very few only are present here of those who were then with me, and who can bear witness from their own experience to our initial work of that time. Let us gratefully remember and acknowledge the services of those many other friends of our cause, who have since joined the silent majority, whose ashes now repose in our custody, and who, while they were with us, believed in cremation strong enough to write and work and pay hard earned cash in its interest. Their names will forever form our roll of honor. They believed in the future of cremation when many others considered it an experiment doomed to failure. Were they here to-night they would find their belief justified, their work crowned with success.

"I shall touch only a few points, but on an occasion like this a general retrospect is in order. You all know of the difficulties of our earlier days. For years we had a stony road to travel until a kind fate unasked came to our assistance. A millionaire, whose name is familiar to all of you, lost his only daughter by death, and had her body placed in a suburban mausoleum. Robbers stole the body, and, notwithstanding the large reward offered, it has never been recovered. This sorry experience made a cremationist of that millionaire. He had the funds which we badly needed to discourage grave robbing and promote cremation. He placed a million dollars at our disposal, part of which is invested in this building, the balance being applied for the free incineration of the poor, and if necessary even to their funeral expense. He and his wife were, in course of time, cremated and his example was of influence among the wealthy; but what

brought our incineration figures to fifteen thousand for last year was the free incineration of the poor.

"We have now, as you are aware, some two hundred crematories in this country, most of them, unlike our own, within cemeteries, where now fifty ashes are buried in the same space which one whole body would occupy.

"A short review will reveal the forces which we had for and against us at the earlier stages of our work. With us we had the State, which erected a crematory on Swinburne Island for the cremation of contagious and infectious dead from vessels in New York harbor; the physicians, whose training especially enabled them to value the sanitary advantages of cremation; ministers of broader views of the Protestant church; the surrogates, who on appeal always upheld the testamentary clause as to cremation of testators; finally, the educated workingman, to whose inclination a somewhat radical measure such as cremation at that time appeared, was particularly acceptable. Against us, for business reasons, were, openly, the orthodox Catholics, because cremation seemed to reduce to some extent their revenue from consecrated cemeteries; on the sly, the undertakers, who feared that cremation as such would tend to reduce the pomp of funerals and so cut down their profits.

"Both were mistaken, and have since, as you know, seen the error of their ways. The Catholic priest, like the ministers of other denominations, now officiates at cremations, and inters, if so desired, the ashes in his cemetery, saving valuable space for other interments.

"The undertaker learned that our kind of funeral or burial reform was cremation pure and simple; that we did not bother about caskets or coaches, but left that part to the family and to funeral reform societies whose sole object the cheapening of funerals was, and which, generally under direction of prominent clergymen with a heart for humanity, and to the evident advantage of the poor, have been very successful.

"Our gathering to-night, under such favorable conditions, is evidence that we have won our battle, or rather skirmish, for in every case we had to convert the individual. And what arguments we had to use at times with

"At this late day it provokes a smile to find in the yellow pages of The URN of forty years ago repeated reference and dissertations on the question of the resurrection of cremated bodies. But then at that time Baby knows better and takes it straight."

Closing with a few encouraging words, the speaker resumed his chair amid applause.

The president of the board of health assured the societies of his hearty co-operation, and the charity commissioner considered himself under obligations for the relief incineration of the poor.

Souvenirs in form of miniature silver urns, engraved with the date, were distributed, and this pleasing attention brought to a fitting close the largest and most successful cremation meeting on record.—Louis Lange.

One of the silent evidences of man's disregard for sanitary methods and neglect of those whose bodies are decaying in almost every township in the United States is ruption thrives to bring to wells, springs and running the system to develop diseases which lodges in aches and wasting away of the body and its natural afraid to pass by in the dark, and where they bury the and home ere the breath or the spirit has left the useless use are disposed of, —Mark M. Pomeroy.

A VISIT TO FRESH POND.

As I approached the place, dismal visions of a charnel house, low-roofed, dark and gruesome, with smells and great, gaping furnaces, passed through my mind.

Judge of my surprise when I beheld a handsome marble and brick structure with not a funereal aspect. It might be taken for the palatial country home of a lord. Passing through the wide front portals after ascending the steps, and entering the large rotunda, the Metropolitan Museum of Art instinctively suggested itself, for the room has every appearance of marble in art. There is not a somber thing about it. All is light and cheerful, silent grandeur overspreading all, which makes one long to sit down and enjoy it. The circular walls are filled with niches. Sprinkled here and there are beautiful urns containing the ashes of departed loved ones. Some of the urns are entwined with flowers, others are encased in the niche with glass doors. Everything is bright—nothing of the pall-bearing order.—

On an iron cradle is seen the outlines of a shrouded form. The frame rests on a draped catafalque with rubber wheels, just as high as the black doors of the furnace. A long sheet, dipped in alum, is wrapped about the form, overlapping in the center. There is no odor, and nothing to offend the eye. Everybody shrinks back a little as the engineer unscrews the heavy fastenings of the iron door. For one moment there is a white glare. The next, a wave of inrushing air cools the furnace to a rosy softness. No fire is visible.

Two men with long iron poles stand on each side of the frame, and at a word they place their irons against the cradle and push the body, head foremost, into the retort. Through the blue flames that guard the door, into the soft, red glow, the body passes without a change. The sheet still covers it, and the little tongues of gaseous fire that reach out do not touch the cloth.

The heavy door is fastened, and heat does the rest.

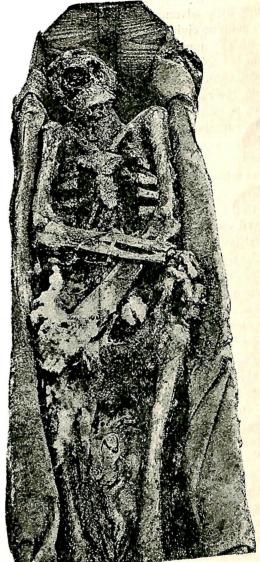
URN AGAINST COFFIN.

Bright urns with harmless human ashes—a moldy coffin with a decaying human body: what a contrast!

One pure and beautiful to behold; the other a menace to health and so offensive that its exposure is restricted by law. If the law did not prevent, it would be a strong card, a forceful argument for cremation to exhibit such a decomposing body under glass, as a demonstration to those who have never seen one, of the inevitable fate of our buried dead.

Three years ago the City of Paris appointed a number of prominent men a commission on sanitation of metropolitan cemeteries. Their official report enclosed photographs of disinterred bodies taken from well drained parts of the cemetery Saint-Nazaire, at Paris. Some of these we reproduce in these pages, together with a number of handsome urns, both with descriptive details, and invite, by way of contrast, fair comparison and choice.

IF THOSE who call incineration revolting could once witness the exhumation of a body that has been buried a year or two, they would never be buried themselves, or advise their friends to be buried. One experience would dispel all sentiment, the mind would ever afterward revolt against the usage. The eye cannot behold, or the mind imagine, a more repulsive or hideous sight. In modern cremation there is nothing repulsive. The body, wrapped in white linen, is placed in the superheated fire-clay chamber, where all that is liquid or putrefiable disappears in a few minutes and there is left the ashes, inodorous, inoffensive and without the germs of disease, to be placed in the sacred urn and deposited in the columbarium. It is simply a last baptism by incandescent heat, a purification by fire. As the mortal takes on immortality, so the corrupt takes on incorruption; as the one robs death of its victory, the other robs the grave of its horrors and



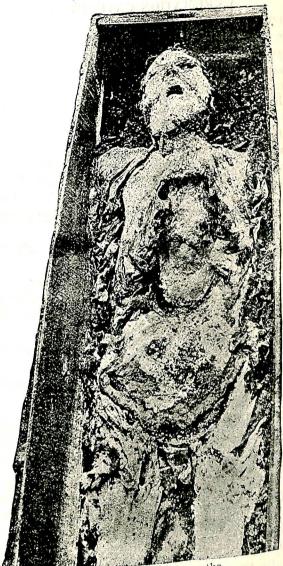
This body rests in a black liquid. At the throat and upper part of right thigh are patches of white mold, growing on putrid black matter. (See page 18).

The prevailing method of interring the human dead shows how little advanced so-called civilized nations are to-day in genuine civilization. Instead of quickly dissolving the lifeless human body into its elements and so at once make it useful to plant and other life, we endeavor to preserve it intact (in coffins, etc.) as long as possible. Cremation, the rapid reduction of the dead to ashes by fire and flame, is much preferable to slow combustion by decomposition in the grave, and is by far the most proper and sanitary method of disposing of our dead.—Dr. Carl

People who view a cemetery, where shafts and mauso-leums display the art of the sculptor, seldom give a ground and sends forth gases as deadly as the vampires hideous images of death have been drawn from the sepulcher, the modern taste has so habituated the mind of resolving a body into the elements of which it is comthat of slow decay and corruption seldom intrudes itself.

IF CLEANLINESS is next to godliness, surely, cremation is the proper method for disposing of the dead. To a there can be nothing repulsive about the idea. Indeed, in the ground, becoming food for worms, and endangering the health of the living, must be in the ground and in the ground.

while it is probable that, if put to a vote, the majority lack of investigation and consideration of the subject, and customs. The arguments presented by the advocates of cremation have never been successfully assailed.



Age 41; buried 11½ months. The muscles
The whole surface of body covered with white mold.
of the legs appear in a transitory state of dry mummification.
Many insects and larvæ. (See page 18).

A CREMATION CATECHISM.

What is cremation?

The reduction of a human body to bone ash by direct fire in open retorts or on the pyre.

What is incineration?

The reduction of the human body to bone ash by extreme heat in a closed retort.

What difference is there between the two processes as to the final result?

None whatever. One is as efficient as the other, but incineration is preferred by some for sentimental reasons.

Which of the two ways is in practice at Fresh Pond? Incineration in a partly perforated fire-clay retort.

Why perforated?

To allow for escape of gases during the early part of the incineration.

Do these gases escape directly into the outer air?

No, they pass first into a combustion chamber above the retort, where they are burned and purified before

What is the actual time of complete incineration of a body?

From one to three hours, according to condition, age and structure of the body. What ashes result?

From children, one-half pound to adults five pounds per body.

How are they gathered at Fresh Pond?

With steel tools from the bottom of the retort; then the ash from the clothing is fanned out, iron particles removed with a magnet and the clean bone ash securely placed in a black tin canister, and sealed.

What becomes of them after that?

They are kept sealed and locked up at the company's office until the family selects an urn and niche, and deposits them at the columbarium, or takes them away.

How about funeral services?

The new Urn Hall makes the impression of a chapel -any kind of funeral service may be held there without extra charge. Clergymen, as a rule, officiate at the house, occasionally at the crematory; masonic services take place quite often; sometimes a friend speaks; but organ service is provided at Fresh Pond with every incineration.

Is there any special provision as to clothing?

None at Fresh Pond. The body, until it enters the crematory, is treated exactly as if for earth burial. The undertaker who had charge of it at the house, remains With it until the retort encloses it. The wrapping in an alum-soaked muslin sheet serves only to prevent premature ignition of clothing pending the moment of introduction into the retort. Otherwise the clothing remains untouched.

Cremation is altogether optional in this country?

It is up to the present. Epidemics may compel the authorities to make it compulsory.

In Paris, for instance, where in the furnaces erected by the city on Père-Lachaise, this city finds it to her interest to burn all unclaimed hospital dead, remains from dissecting tables and embryos from street and sewer. For all these bodies cremation is made compulsory to relieve the crowded metropolitan cemeteries, an example which it will benefit the city of New York to follow.

Are there any voluntary cremations, ordered by families, taking place there also?

There are, but fewer than in New York.

Opinions differ as to the progress of cremation. How do the countries range as to the total number of optional incineration incinerations?

The United States first; next Germany, Italy, France, England, Switzerland; the cities of Gotha and New York Well in the lead; but Gotha started in 1878, New York (Freeh D. Later, At (Fresh Pond), December 1885, seven years later. At Present New York stands first.

How did the idea gain ground in different places?

This is best shown by the number of incinerations at some of the older crematories. During their first five years of business New York had 489, Gotha 143, Milan 90,

What nationality shows the most preference for cremation in New York?

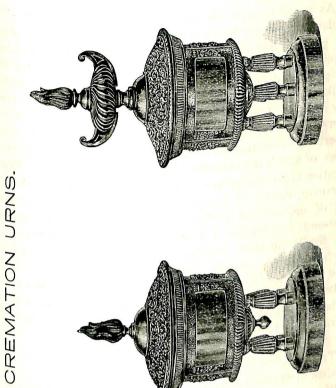
The Germans; in proportion to their number they outrank all others four to one, and this ratio is much the same in other American crematories.—Louis Lange.

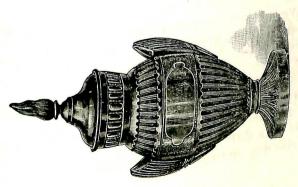
A HOUSE of the departed, a shrine of our own saints, built in the midst of the city, adorned like the Pantheon at Paris with golden frescoes, the walls recalling old stories of sanctity and heroism, with words of comfort from the sacred scriptures, and the ashes of the dead reverently laid away, without distinction of rank or money,—this would be better. Flowers could grow there, sweet music could be played there, prayers could be said there, and the living could commune there with the spirits

Or, better still, there might be a revival of the good, old custom of laying the dead away in the churches. Cremation would make that possible. Heaven and earth would thus seem close together. There would be no more removal of the relics of the dead out of our sight.

That quiet, consecrated garden, with the hedge about it, and the old church in the middle of it, with its pleasant trees like the Paradise of Eden, and its grassy walks between the graves, was quite a different place from the modern city cemetery, where hideous and pagan monuments mark the burial places of the rich, while the poor are thrust into the earth in long lines, crowded closely together as they were in life.—Dean Hodges, D.D.

THE U. S. Cremation Company incinerates disinterred remains as well as bodies from vaults.





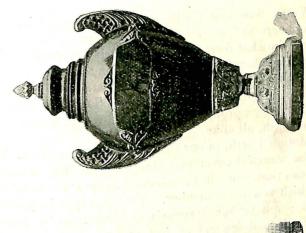
NODERN

As To the cycle of life and the nourishment and growth of plants cremation does not interfere with them. Whether the gaseous products of decomposition rapidly escape through the flue or slowly through a thousand pores in the ground does not matter, the next rain makes both available for plant life. In fact the crematory, in the way of gases, furnishes more nourishment for vegetation than the grave, which wastes by slow dissolution into superfluous cemetery fertilizer ten times the weight of the ashes, of which the crematory is said to rob the soil. Fertilization is not the object of interment of the human dead. Moreover, neither in Egypt, where embalming robbed the soil of millions of bodies, nor in Japan, where many thousands are cremated every year, has the soil become less fertile by such practice. In any event there is so much decaying vegetable and animal matter for the purpose, that a thousand human bodies one way or the other make no appreciable difference. Cremation or earth burial—corn and cotton will continue to grow, but not in over-fertilized cemeteries.—S. Berendsohn.

The most sincere tribute to the memory of our dead consists in obedience to their wishes. The social amenities of life require us in daily intercourse with our friends outwardly to respect their views, although we may not accept them. May love and fidelity strengthen that respect when their eyes are closed and their voices are silent.

We should have no services over them that they did not approve of while living, nor should we dispose of their bodies in a manner that violates their requests.—Augustus G. Cobb.

THERE is certainly more æsthetics in an urn with pure and harmless human ashes than in a millionaire's stolen oones in a dirty rubber bag, or in a lot of promiscuous remains dug up from a railroad trench.

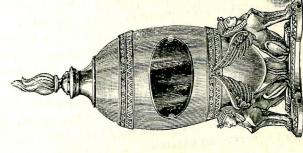


OREMATION

E N

MOD

ESIGN E.



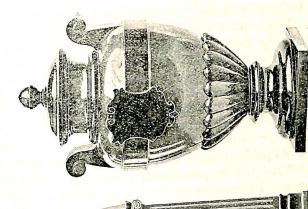
DESIGN D.
20 inches high.

While Sun and Earth produce in perfect harmony what cheers and sustains mankind, what difference does it make in what form waste material is returned to their recreative laboratory for redistribution? From furnace or grave no particle of matter is ever lost. Solid, liquid or gaseous, in quick or slow decomposition, it is bound to find in time its proper place of usefulness in nature; bone or bone ash, all alike.

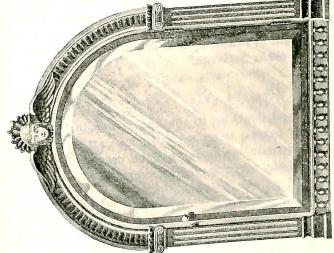
Mother Earth, in our case, means the cemetery. Take off the merciful cover and you will find that mother so unclean that you will be ashamed to have her in a family of which you are a member. The remedy is in your own hands; relieve her dyspepsia of corruption by purified, calcined food instead of her present Gargantuan diet. That will make her presentable in decent company. And tery has no monopoly on trees and flowers; that the cemesing just as sweet and flit around our place; that here also those that love light and sunshine; the other kind is busy useful mission, it is true, but they have been at it long enough to deserve an extended vacation.—Louis Lange.

The tendency of all progress—on whatever plane—is toward ridding the earth of objects which are not only useless but which are obstructive also: and this, that true And the human body, after the spirit has fled, is certainly Public approval or non-approval of cremation is a matter at once admit its advisability.

For the money wasted on monuments over graves alone a handsome crematory and columbarium might adorn every cemetery in the land to the advantage of the living.

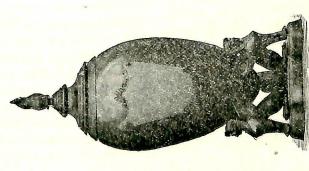


DESIGN 11.
IMPORTED. SERPENTINE STOR



NICHE DOOR. DESIGN 2.

BRONZE AND BEVELED PLATE GLASS. PAT
24 inches high.



DESIGN G.
BARBEDIENNE BRONZE.

The philosophy of past ages endorsed the idea of cremation. The mother race from which the Europeans descended, the great Aryan race, practised cremation. In India it was as much deemed part of the religious idea as of hygienic precaution necessary in a torrid, equatorial country. Ancient Greece and Rome accepted the idea of cremation, and in the city of the Cæsars to-day are still found the cinerary urns of thousands. It is surprising to hear so many society people speaking of cremation and openly preferring that method. But after a person's death too frequently silly prejudice comes to the front, and I presume that for this reason many people are buried who distinctly desire to be cremated. This difficulty might be met with a testamentary provision; a will clause might be drawn up in a way that would insure cremation.—Charles Sotheran.

TESTAMENTARY CLAUSE.

To remove all doubt as to the final disposition of my body, I hereby express to my survivors my earnest desire, that on my decease my body shall be cremated at the Fresh Pond or any other convenient crematory.

Dated	interpretation of the second o
Signed	
Address	
Witness:	
***************************************	***************************************

CREMATION is 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. I have in my will made express provisions for the cremation of my body, in such terms as no friend or foe of mine would think of disregarding even after I am dead.—Kate Field.

The cremation societies are agitating a very practical matter when they advocate city crematories. A great deal of the disease that gets afloat in communities all over the world may justifiably be connected with the fact that burial facilities are often inadequate. And, when one thinks of the matter seriously, what object is gained by preserving the body after the spirit is gone? Fire is a purifier, and cremation is the more rational solution of the problem of what shall be done with "dead bodies."

It is our opinion that it might prevent much disease; for all matter from which the "active" life element is gone is in better condition—for present human constitutions—when reduced to ashes. Shrinking from death still impels humanity at large to attempt body-preservation, despite the innate conviction of its futility.

Practical experience has answered the occasional complaint of the undertaker, "that cremation hurts his business." It does nothing of the kind. In every case of death, with rare exceptions, the services of an undertaker are requested; not because the law gives him a monopoly of the business or bars the family or others from the legal of the business or bars the family or others from the legal disposal of a dead human body, but because he is better disposal of a dead human body human body

pays him with or without previous agreements. So with him it is altogether a matter of pay, or business, not sentiment, and in our extended experience no case has come to our knowledge, where an undertaker has case has come to our knowledge, where an undertaker has case has come to our knowledge, where an undertaker has refused his services in a cremation case simply because it refused his services in a cremation case simply because it was such.

As an argument against cremation, two hundred millions of orthodox Christians claim earth burial to be the proper "Christian" practice; four hundred millions of orthodox Chinese claim it to be the proper "Heathenish" practice. Which is which?

Before long we will find the great cemeteries, now banished to the suburbs, becoming as dangerous to them as they formerly were to the health of our own city, if, as in Calvary cemetery for instance, bodies are buried three deep. There seem to be only two arguments, worth at all to be considered, against cremation: first, doubt as to the cause of death in criminal cases; second, the sentimentality of near relatives. To overcome these the body might be placed in a receiving vault for some time. The idea of the body mouldering in the grave seems a hateful one. As to preservation of the ashes, the practice of placing cinerary urns in niches of a beautiful, templelike building is an excellent one and should not be lost sight of.—Chas. F. Wingate.

In case of death from contagious disease the body should be cremated. Municipal authorities arrogate the right of and enforce quarantine, to the end that a person suffering from a contagious disease may not propagate it to others. Does the responsibility of the municipal officers cease when the victim of a contagious disease dies? Is it reasonable and just that a body should be disposed of in a manner to propagate more disease and cause more deaths, than could have been possible during the attack of the disease? Humanity, sentiment and affection dictate that our dead be treated with reverence and respect, but the living demand and are entitled to protection. The sanitarian is laboring for pure air, pure

Modern people are educated up to the point of demanding the quick removal of offal, the perfect ventilation of rooms and the construction of plumbing work on correct scientific principles for the purpose of guarding health, but they still continue to dispose of their own remains in a way that violates more than any other thing the health of commu-

THE following birthplaces were given for 1880 bodies incinerated at Fresh Pond, New York:

memerated at 222	Holland 8
Germany 979	0
United States 626	Cuba . 6
England 57	Russia 4 Belgium 4
Switzerland 38	Canada
Austria 37	India 4
France	Australia · · · · · · · · · · · · · · · · · · ·
Ireland 19	
Hungary 17	
Italy II	- 1'temponean
Scotland 10	a 1 Coo Islanus
Sweden and Norway . 9	Unknown
Denmark 9	Olikile
They are classified:	Women
Men	. 13
Boys	Girls
ya	

THE cause of cremation has to battle with many prejudices, and we want to do our best not only to avoid anything that can hurt the feelings of sensitive persons, but to show that the service of disposal of the dead by fire can be made at least as impressive, can be conducted in at least as reverential a manner, as the earth burial to which we all have been accustomed.—Henry Simon.

CREMATIONISTS do not wish to force their method upon any one; they simply want that every one shall be free to choose without prejudice. They do believe, however, that municipal authorities should prohibit the burial of the dead within the city limits, that it is criminal to ignore the established facts of science, and that every city should cremate its indigent dead.

Modern cremation is not a fad; it has come to stay. With common sense as godfather and sanitary science as nurse its success is assured, and not dependent upon the whim or approval of any particular individual or class.

ALL IN FAVOR OF CREMATION.

A majority of people prefer to adopt rather than to form an opinion, and for these we give hereunder an authentic record of American authorities in many walks of life, every one of whom has pronounced favorable to cremation, and whose judgment should be of weight and influence with the undecided.

Adams, Chas. Francis, Boston. Adler, Dr. Felix, N. Y. Allen, Chas, F., N. Y. Astor, Wm. Waldorf, N. Y. Atkinson, Edward, Boston. Bacon, Chas. A., M. D., Washington, D. C. Barlow, Samuel L. M., N. Y. Blake, Mrs. Lillie Devereux, N. Y. Bolton, Rev. W., San Francisco. Boskowitz, Geo. W., M. D., N.Y. Carnegie, Andrew, N. Y. Chadwick, Rev. John W., Brooklyn. Child, Prof. F. J., Cambridge, Mass. Clarke, Rev. A. T., Atlanta, Ga. Clay, Cassius Marcellus, Whitehall, Ky. Cleveland, Clement, M. D., N. Y. Cleveland, Rose Elizabeth, Washington, D. C. Cobb, Augustus G., N. Y. Cobb, John Storer, Boston. Cochran, D. H., Brooklyn. Conway, Moncure D., N. Y. Croly, Mrs. J. C. (Jennie June), N. Y. Dana, Charles A., N. Y. Emmet, B. McE., M. D., N. Y.

Fallows, Right Rev. Samuel, Chicago.

Fawcett, Edgar, N. Y. Field, Kate, N. Y. Greer, Rev. David H., N. Y. Hale, Rev. Edward E., Boston. Hammond, William A., M. D., Washington, D. C. Henderson, Rev. Howard,

Cincinnati, O. Hewitt, Abram S., N. Y. Hoadly, George, N. Y. Hodges, George, D. D., Cambridge, Mass. Holloway, Laura C., Brooklyn. Hornor, Chas. W., Wash'ton. Howe, Jas. L., M. D., Louisville, Ky.

Irwin, J. A., M. D., N. Y. Jenkins, Wm. T., M. D., N. Y. Jewett, Fred. A., M. D., B'klyn. Johnson, R. U., N. Y. Jones, Rev. Jenkin Lloyd, Chicago.

Katzenmayer, Richard, N. Y. King, Gen'l Horatio C., N. Y. Knox, Thos. W., N. Y.

Lawrence, Right Rev. Wm., Boston.

Lawrence, Rev. Edward A., Sing Sing, N. Y. Le Plongeon, Alice D., B'klyn. Lippincott, Mrs. (Grace Greenwood), N. Y.

Longstreet, Mrs. C. S., N. Y. Macarthur, Rev. R. S., N. Y. McLaury, Wm. M., M. D., N. Y. Marsh, Luther R., N. Y. Miller, Olive Thorne, B'klyn. Morrison, Rev. W. H., Manchester, N. H.

Newton, Rev. R. Heber, N. Y. Norton, Prof. Charles Eliot, Cambridge, Mass.

Ovington, Theo. T., Brooklyn. Palmer, Miss Minnie, N. V. Peabody, Elizabeth P., Jamaica Plain, Mass.

Pomeroy, Mark M., N. Y. Porter, Robert P., N. Y. Potter, Right Rev. Henry C., N. Y.

Quincy, Josiah, Quincy, Mass. Rainsford, D. S., D. D., N. Y. Ramsay, Rev. W. H., Manchester, N. H.

Raymond, Rev. J. E., N. Y. Saltus, Edgar, N. Y. Schley, J. M., M. D., N. Y. Scudder, Rev. John L., Jersey City, N. J.

Seguin, E. C., M. D., N. Y. Smith, Prof. Brainard G., Ithaca, N. Y.

Sternberg, Dr. Ed. M., B'klyn. Stone, Lucy, Boston. Taber, Henry M., N. Y. Taber, Julia Marlowe, N. Y. Taussig, Prof. F. W., Cambridge, Mass.

Thomas, Edith M., N. Y. Thomas, Julia, N. Y. Tiffany, Rev. Chas. C., N. Y. Timlow, Rev. G. W., Warwick,

Tuck, Henry, M. D., N. Y. Varnum, James M., N. Y. Vom Baur, C. M., N. Y. Ward, Rev. Wm. Hayes, N. Y. Waring, Geo. E., Jr., N. Y. Warner, Chas. Dudley, Hartford, Conn.

Waters, Clara E. C., Boston. Wilcox, Ella Wheeler, N. Y. Wilder, Marshall P., N. Y. Wingate, Chas. F., N. Y. Wright, Claude Falls, N. Y.

CREMATION is justified by hygienic, economic, poetic and all humanitarian considerations that I can think of. These points being established, the question as to whether it is a "Call being established, the question as to whether it is a "Christian" disposition of the dead is scarcely a debatable one, because "Christian" is a word of such vague connotation that it must be defined before it carries with it any definite meaning. Sanitary and humanitarian consideration considerations will hasten the growth of public intelligence and quickers will and quicken the poetic sense of fitness and beauty; will bring into bring into our modern life the custom of cremation, which by the help of science and ingenuity has been reduced to a degree of simplicity and poetic effectiveness and beauty that is surprising. A modern crematory stands on the picket line of the picket line of our advancing civilization, a symbol of the simple manufacture advancing civilization, a symbol of the simple manners, the purer faith, and the unaffected sincerity for which cerity for which we are all working, toward which we are REV. JENKIN LLOYD JONES,

All Souls' Church.

FROM these remarks it is easy to gather what the attitude of the Catholic Church is likely to be in regard to the practice of the practice of cremation. Doctrinally she has nothing to oppose to it formation. oppose to it, for no divine law has determined the manner of disposing of the divine law has determined the manner of disposing of the dead. Practically she is prepared to admit it in cases of necessity, such as those of war, or pestilence when of necessity, such as those of war, or pestilence, when a larger number of decaying bodies may become a danger to the public health unless they are reduced to solve to the public health unless they are reduced to ashes. We may go farther and say that, if we could suppose it could suppose in some remote period the necessity to have become have become common, doubtless the Church would accommodate herself to it.—Rev. J. Hogan.

Ashes, formerly secured under lock and key, are now otected by the The remains of seal of the U.S. Cremation Company. The remains of our departed friends, both in urn and grave, should be departed friends, both in urn and grave, should be held sacred, and mere idle curiosity should have not should have no chance to open or disturb them in either.

I BELIEVE cremation might be just as Christian and civilizing in its influence as burial. God is not the God of the dead, but of the living.

It would be far more sanitary. Science, I apprehend, will yet show us that contact with the dead, or nearness of dwelling to their place of burial, is far more detrimental than we have guessed. The remains of loved ones, submitted to decent and reverent cremation, would be as sacred when the ashes reposed in "the burial urn, clean and white," as when cast into the earth, "amid the damp and mould that linger long."

REV. H. A. DELANO, First Baptist Church.

CREMATION was once the most general way of disposing of the dead. A mistaken notion of what the particles of the earthly body really consisted, and of the identity of those particles in the resurrection body, led Christian communities in general to adopt burial instead of cremation. If the latter method should cause difficulty regarding the resurrection body, how would the martyrs, God's noblest saints, who were burned at the stake, be clothed upon with their glorified material forms?

SAMUEL FALLOWS, Bishop Reformed Episcopal Church.

I no not regard the disposition of the remains of our dead as a religious question at all. It is one of sentiment and hygiene, and I think both sentiment and hygiene Would be better subserved by cremation than by our present 1 ent dangerous and really disgusting practice of burial. The rapid resolving of the poor earthly remains into their Constituent elements through the cleansing fire seems to me to be a far more rational and beautiful disposition than the prevailing custom.

REV. THOMAS C. HALL, Fourth Presbyterian Church,

ONCE accustomed to cremation, there should be something beautiful in the thought that "the remains of our dead" should in a moment be given back to the elements whence they came, released from corruption and set free in the pure air and light of the sun. It can make no difference to the dead, or to the souls who have arisen out of death, what becomes of the bodies in which they once lived, whether buried or burned; and hence the subject should be studied in the light of the living.

There can be little doubt that in the years to come cremation will take the place of burial; speculation in cemetery lots and monopolies in coffins will come to an end, and if with this we could free our world from the unchristian customers. tian custom and fashion of wearing mourning for our dead, it would be another great gain to health and life, to

> REV. H. W. THOMAS, People's Church.

It is of but little importance whether we are cremated sepultured. or sepultured. If the latter is dust to dust, the former is ashes to ashes ashes to ashes.
it without occi.

If any prefer incineration, let them have it without caricature. The world may become so crowded that cremetic. that cremation may be universally adopted by law as well as by general best as by general consent. Many of the mightiest and best of earth have of earth have gone through this process; at least a hundred thousand dred thousand of Christ's disciples were cremated, and there can be considered their there can be no doubt about the resurrection of their bodies.—Rev. Dr. Talmage.

Death notices, where a cremation is intended, should have state thing. always state this fact, and not vaguely hint at earth burial, interment or fire and not vaguely hint at earth burial, interment or funeral. Frank and undisguised preference of cremation has of cremation has grown to be a mark of honorable distinction, because it is tion, because it is equally creditable to discard a noxious, if ancient custom equally creditable to discard a noxious, if ancient, custom as at the proper time to let the world

PEOPLE say that cremation destroys the germ in the flesh from which resurrection comes. But what authority is there for thinking there is such a germ? What about the martyrs who were burned at the stake, or those who are accidentally burned in modern times? To have witnessed cremation robs burial of all its horrors. But if you cannot accept cremation, analyze your prejudice against it. Ask your friends why they oppose it. They will say it is not an earth to earth burial. But where is there a genuine earth to earth burial? We put coffins and hermetically sealed lead between our dead and the sweet mother earth. We embalm them to keep them from returning to earth. What is the purpose of burial—to keep the body from decay or assist it? The truest earth to earth burial exists where there are a few willow bands between the dead and the earth.—Rev. W. W. Bolton.

I AM in favor of this mode of disposing of dead bodies, and I believe that it is only a question of time before cremation will be adopted as the best and most practicable way of solving a difficult question. It shocks the sensibilities of the people, I know, to have the bodies of their friends burned, but it is like other great innovations, the people will overcome their prejudices in time.

REV. W. C. McAllester, First Baptist Church,

A GERMAN organ of freemasonry calls the attention of the brethren to the agreeable features and facilities which the Fresh Pond columbarium offers for masonic services at incinerations. Ranging itself squarely on the side of cremation, the journal says, that with the continual improvements noticeable an occasional visit to the Fresh Pond institution, with its many handsome urns of departed masons, makes a better impression than a call amid sunken graves.

CHRISTIANITY has in my opinion no form of burial which may be claimed as the only form. Christ was not buried in the ground, but in a rock-hewn tomb. Our opinions have been created by our mode of burial. We bury in the ground. The early Christians, the earliest, did not, at least some did not.

No one visiting a cemetery overtaken by a city can help feeling sad at the removals. It seems to me that the tender, touching, enfolding flame, reducing to ashes this mortal frame, is no violation of Christian law. It is only a mode which may become so general that burial in the ground would seem to our children a very sad thing.

REV. JOHN RUSK,
Fullerton Avenue Presbyterian Church.
* * *

I BELIEVE cremation is the only rational and scientific method of the disposal of dead bodies, and in time the civilized people of the world will come to view the matter in this light. If the work is done in the proper manner it should not shock sensible people. It has always been my death.

REV. W. H. RAMSAY,

Unitarian Church.

I can see no objections to cremation, and I am in favor of it for many reasons. From a religious standpoint I believe it makes no difference as far as the soul is concerned what becomes of the body, whether it is burned or drowned or is left to decompose in the ground.

Rev. Francis S. Bacon,
People's Tabernacle.





TRules Boverning Incineration

The United States Cremation Company

Office: 62 East Houston Street, New York

CREMATORY AND COLUMBARIUM AT FRESH POND, OUEENS COUNTY, N. Y.

I. Applications for incineration must be made at the office of the company, 62 East Houston Street, New York, by the undertaker or other representative of the family. Such application having been other representative of the family. Such application fee paid and made, on the company's blank form, the incineration fee paid and the physician's certificate of death presented, an order directing the the physician's certificate of death presented, an order directing the incineration will be issued. This order, together with the usual perincineration will be issued. This order, together with the usual perincineration will be able to the town of must, upon arrival at the crematory at Newtown, Queens County, must, upon arrival at the crematory at the appointed hour, be delivered to the company's representative, the appointed hour, be delivered to the order be accompanied by This rule is imperative; and unless the order be accompanied by the necessary permits in due form, the incineration will not be allowed to take place.

II. The incineration fee for adults is \$35, for children under ten years \$25. This does not include transportation to the crematory or undertaker's service. Special rates for cremation societies.

- III. Clothing and preparation of the body may be the same as for earth burial. The body is always incinerated in the clothing as received.
- IV. Religious services, Masonic or other funeral ceremonies may be held in the crematory chapel at the time of incineration, the company providing organ service without extra charge.
- V. The coffin or any part thereof is never allowed to be removed from the building, but is burned after the incineration. In case of death from contagious disease the coffin will not be opened, but will be burned with the body.
- VI. Incineration may be private if so desired; otherwise persons present may witness the proceedings.
- VII. The ashes will be deliverable at the office of the company the day after the incineration.
- VIII. Urns and niches for the final disposition of the ashes may be selected at the columbarium, or at the office of the company.
- IX. On one day's notice, bodies coming from a distance will, on their arrival in New York or Jersey City, be received by the company's undertaker, who will procure the necessary permits and make all arrangements.
- X. We incinerate every day in the year.

Location of Crematory and How to Get There

The Crematory is located on Mount Olivet, facing Lutheran cemetery, just north of Fresh Pond (or Bushwick Junction) station, Long Island Railroad, about four miles from the Brooklyn Bridge and all East River ferries above that point, ten minutes by rail from Long Island City, and is reached

Via 34th Street (or James Slip) Ferry, New York, and rail from Long Island City.

Via Roosevelt, Grand Street, Broadway, 10th Street and 23d Street Ferries, by North Second Street cars, Brooklyn, E. D., or by Bushwick Avenue cars and steam cars from Bushwick.

From Brooklyn by Myrtle Avenue, Greene and Gates Avenue cars, or Union Elevated Railroad to Ridgewood, and Lutheran cemetery cars.

