disease germs to survive with sufficient power to produce infection. The reappearance of the plague in 1828, the cholera in 1854, the yellow fever in 1858, is in each case to be traced to the upturning of the soil where were buried the victims of preceding inflictions.

We owe it to the generations to come to prevent, as much as in us lies, the recurrence of like deadly visitations.

The contamination of wells, springs, and water-courses in the vicinity of burial grounds is also a most alarming feature of the case. The water has a peculiar sparkling brilliancy, due to the very large proportion of nitrates and nitrites in solution, which tends to disarm any doubts as to its purity. But the London Lancet assures us that “it is a well-ascertained fact that the surest carrier of zymotic contagion is this brilliant, enticing-looking water.”

And how can these various evils better be averted than by the safe, cleanly, decorous, and economical method of accomplishing in an hour precisely the same result as is accomplished in fifty or a hundred years by earth burial? and it does this in the purifying glow of the crematorium, free from all offensive accompaniments or evil effects. It is not nature’s remedy retarded as in earth burial, but simply nature’s remedy facilitated.

The process as conducted at Gotha by means of the Siemens apparatus is as follows: The body is borne into the chapel and placed in a catafalque which stands in front of the altar. The section of the chapel floor upon which the body rests constitutes the floor of a lift or elevator. As the funeral service proceeds, the elevator invisibly and noiselessly descends, bearing the body to the basement directly in front of the incinerator, which, by means of superheated air, has been raised to a white heat within, at a temperature of about 1,500° Fahrenheit. As the door of the incinerator is opened to receive the body the in-rushing cold air cools it to a delicate rose tint; and the body, resting on a metallic bed, covered with a cloth of asbestos, or of linen soaked in alum, passes over rollers into this bath of rosy light. Immediately it becomes incandescent, in which condition it remains until incineration is complete. This requires about an hour per hundred pounds of the original weight. There remain only a few handfuls of pure pearly ashes, equivalent to about four per cent of the original. These are dropped by means of a lever into the ash-chamber below, and are drawn thence into an urn of terra cotta, marble, alabaster, or other suitable material, and returned by means of the elevator to the catafalque. The service or ceremony being now over, the friends of the deceased find the ashes just where they had last seen the body of the departed, and may bear them thence to the columbarium or mortuary chapel, or set them in the border and plant violets, hearts-ease, and forget-me-nots in them from year to year.

“And from his ashes may be made the violet of his native land.”

No fuel or flame of foreign substance comes in contact with the body. The process is accompanied with no perceptible sound or smell or smoke. All the smoke and volatile products of combustion are passed through a regenerating furnace before being turned loose into the air, and are absolutely purified. There is scarcely an instance known of any one having witnessed the process as thus conducted who has not at once become a pronounced convert to cremation, whatever may have been his pre-existing prejudice.

Aside, however, from sanitary arguments are others in its favor. It would avert the danger of having the body stolen, as in the case of the late A. T. Stewart, and the Earl of Crawford, and to prevent which a guard surrounds, to this day, the tomb of Lincoln, and also that of President Garfield. It would, moreover, remove the very natural dread, amounting in many cases to absolute terror, of being buried alive. Numerous well-authenticated instances are on record of those who had been prepared for burial, even placed in coffins for interment, arising from a protracted coma, just in time to save themselves from burial. But what of the large number who arise not?