

Although the average winter temperature is so low (namely, 23° F.), yet in the sunshine one can sit in the open air with comfort or even be too warm. Moreover, in the shade and in the absence of sunshine, says Weber, low temperature produces very little discomfort at Davos as compared with that experienced in level countries, partly on account of the dryness of the air, partly also because there is very little wind in winter.

The highest or maximum temperature for the year is stated by Weber to be 75.2° F., and the lowest or minimum, -13° F. The average relative humidity is 77 per cent. for the year, 82 per cent. for winter, and 74 per cent. for spring and summer, as given by Waters, quoted by Solly. The absolute humidity, however, is very slight during the cold months, for it must be remembered that a high relative humidity at a low temperature would be a low one at a high temperature: for instance, the mean relative humidity at Davos for 1876 is given by Weber as 75.2 per cent., and the average yearly temperature is about 38° F. If now the mean temperature were assumed to be 98.4° F., the absolute humidity of the atmosphere remaining unchanged, the relative humidity would have been 11.1 per cent.

The annual rainfall and melted snowfall at Davos, as given by Waters from twenty-one years' observation, are 33.6 inches, and for the seasons: for winter, 6.1 inches; spring, 6.4 inches; summer, 11.9 inches; autumn, 9.2 inches. The average number of cloudless days for the season from October to March, inclusive, from four years' observation, compiled by Richards from Burney Yeo's tables, was 63.7; average number of fine but not cloudless days, 30.7; average number of cloudy days, 67.5; and average number of rainy or snowy days, 40. The average number of cloudless and fine days was 94.4 out of a possible 182, or about one-half. The average hourly velocity of the wind for the four seasons as given by Waters is: Winter, 1.6 miles; spring, 2.5 miles; summer, 3.4 miles; autumn, 2.4 miles. The prevailing direction of the wind is northeast.

Stillness of atmosphere, then, is another of the chief characteristics of the winter climate of Davos, although exceptions do occur and "bad winters," with many windy days, happen occasionally.

Owing to the fact that Davos is in a narrow valley shut in by high mountains, the length of the days is considerably shortened, especially in the winter. For instance, upon January 1st, the sun rises at Davos 11:03 A.M., and sets at 3 P.M., while at Denver, for comparison, it rises at 7:30 A.M., and sets at 4:37 P.M. In Colorado Springs the invalid's day in winter is given by Solly as seven hours long, while at Davos in the same season it is only about five hours long. The comparison of the amount of sunshine in Denver and Davos is given by Solly, as calculated from the weather-bureau reports and from Waters' tables, as follows:

HOURS OF ACTUAL SUNSHINE (MONTHLY MEANS).

	Winter.	Spring.	Summer.	Autumn.	Year.
Denver .....	188	242	290	243	240
Davos-Platz .....	100	166	196	126	147

At Davos, for the months of January and February, 1890, there were 267 hours of sunshine, and in 1891, 285, or about four and a half to five hours per day.

It will be seen from the above consideration of the various climatic factors of Davos that the characteristic features are a pure, dry, rarefied air, almost complete absence of wind in the winter, and a large amount of sunshine, which in such an atmosphere has great penetrating power. The disadvantages are the snow-melting period in March or April, the shortness of the winter days, and the depressing influences of a monotonous existence in a narrow Alpine valley, covered with snow. When compared with a similar high-altitude climate in Colorado, for example Colorado Springs, the advantages of the latter are apparent: there is more sunshine, and

the "invalid's day" is nearly two hours longer in winter. The fall of snow is "infrequent and scanty through the winter," and consequently there is no long period of snow melting in the spring. The vegetation is more abundant and varied, owing to the difference in latitude; and Colorado Springs and most of the other resorts are situated in broad, extended plateaus or open plains, giving one the feeling of freedom and exhilaration which comes from being able to look far away into the distance. There is, however, one grave disadvantage in many of the Colorado resorts, namely, the wind and dust. For a further comparison of the two regions the reader is referred to a valuable paper by Dr. Carl Ruedi (who resided both at Davos and at Denver), entitled "A Comparison of the Winter Health Resorts in the Alps with some Places in the Rocky Mountains of Colorado," Transactions of the American Climatological Association, vol. x., 1893-94.

The one disease for which a cure is sought in the Alpine altitudes is pulmonary tuberculosis, and to Davos comes the consumptive, not for relief but for the permanent arrest of his disease; consequently only such cases are suitable for such climatic treatment as offer a reasonable prospect of attaining this end. The following enumeration of suitable cases for the high-altitude treatment is given from the experience of various authorities: (1) Incipient cases; (2) hemorrhagic phthisis; (3) chronic pleurisy and unresolved pneumonia; (4) patients with more advanced diseases showing some consolidation but no excavation nor any serious constitutional disturbance; (5) cases of cavity, if not large and provided the disease is quiescent; (6) cases of imperfect expansion of the thorax.

The contraindications to the high altitude resorts are: (1) Advanced age; (2) the septic state, in which the disease is active and pyrexia constant; (3) double cavities with or without pyrexia; (4) cases in which there is great irritability of the nervous system; (5) diseases of the kidney, liver, or heart; (6) diabetes; (7) great loss of pulmonary tissue; (8) emphysema; (9) tuberculous laryngitis. In regard to the latter disease there is some difference of opinion. Solly, of Colorado Springs, for example, reports favorable results in its treatment in the high altitudes.

Symonds, in his charming book, "Our Life in the Swiss Highlands," thus narrates the "method of cure" at Davos; and although the account was written over twenty years ago it still remains essentially true at the present time. He says: "After a minute personal examination of the ordinary kind, your physician tells you to give up medicine, and to sit warmly clothed in the sun as long as it is shining, to eat as much as possible, to drink a fair quantity of Valtelline wine, and not to take any exercise. He comes at first to see you every day, and soon forms a more definite opinion of your capacity and constitution. Then, little by little, he allows you to walk; at first upon the level; next up-hill, until the daily walks begin to occupy from four to five hours. The one thing relied upon is air. To inhale the maximum quantity of the pure mountain air, and to imbibe the maximum quantity of the keen mountain sunlight, is the *sine qua non*."

"When I came to Davos, for example," continues the same author, "at the beginning of August, I could not climb two pairs of stairs without the greatest discomfort. At the end of September I was able to walk one thousand feet up-hill without pain and without fear of hemorrhage. This progress was maintained throughout the winter; and when I left Davos in April the physician could confirm my own sensation that the lung, which had been seriously injured, was comparatively sound again, and that its wound had been healed."

With regard to the results obtained at Davos, Turban, who conducted a sanatorium there, published in 1899 an elaborate report of 408 cases treated by him, one-half of which were in the second stage of the disease, and one-quarter each in the first and third stages. Taking the three stages together, he discharged 66.1 per cent. "absolutely or relatively cured." Of this number 48 per cent. were found—by the examination made by a physician

from one to seven years after their discharge from the sanatorium—to have remained absolutely or relatively cured. It must be borne in mind that these results were obtained by the combination of the sanatorium and high-altitude treatment.

Williams ("Aero-Therapeutics," 1894) gives the results in 247 of his own cases, whom he sent to Davos, Arosa, St. Moritz, and other high-altitude resorts. Of this number 161 were in the first stage and 86 in the second and third. A cure was effected in 40.89 per cent.; great improvement in 29.55 per cent., and improvement in 12.95 per cent.

In concluding his remarks upon the effects of the high-altitude treatment, Williams says that 75 per cent. of cases of phthisis generally are greatly improved, and in 43 per cent. the tuberculous process is more or less completely arrested. The beneficial influence of the climate is best shown, he thinks, in cases of tuberculous consolidation, in which improvement may be looked for in 87 per cent. and arrest in 57 per cent.

In a private letter received by the writer from Dr. Peters, of Davos, he says: "After eleven years' practice here in Davos, I can say that in 20 to 25 per cent. of cases a perfect cure, and in about 60 per cent. of all cases a great improvement, is obtained." "As to the treatment," he continues, "the principal thing is to spend as much time as possible outside in the pure, cold, dry, sunny air, lying, sitting, walking, skating, or tobogganing. One must sleep at least seven or eight hours, and make use of the cold shower bath and cold wet rubbings in the morning."

Davos-Platz is the chief centre for hotels and pensions and consequently for patients, although Davos-Dörfli in the winter receives the sun's rays two hours earlier, but at the same time loses them earlier.

The accommodations at Davos are abundant and excellent, consisting largely of extensive hotels, all of which are under general medical supervision. There are also several sanatoria, of which Dr. Turban's is the best known. Villas, pensions, boarding-schools for boys and girls, and other accompaniments of a populous and popular resort are to be found here. There are also good accommodations at Davos-Dörfli, which is connected with Davos-Platz by a tramway.

Davos has been accused of being overcrowded and consequently less salubrious, but for this charge there exists no ground whatever, says Williams. The drainage is excellent, and the water supply good. The food is abundant and well served. Davos is reached by rail from Paris, via Bâle and Landquart.

The attractions, for those who can safely indulge in them, are skating, tobogganing, sledging, and walking. The daily promenade upon the main street of the village is one of the features of the winter life at Davos. Here one sees the patients with faces bronzed by the sun, protecting themselves from its hot rays by parasols, when the temperature of the air is below zero.

Wiesen, which is about eleven miles below Davos-Platz in the same valley, is also a high-altitude health resort, with essentially the same climatic characteristics as Davos. It has an elevation of 4,757 feet, and instead of lying at the bottom of a valley, is situated about a thousand feet above the river bed, upon a terrace looking toward the South. Wiesen is said to have rather more sunshine than Davos; a slightly higher and more equable winter temperature, and a winter season which is several weeks or a month shorter than the winter proper at Davos. There is also an early "clearance of snow," and the snow-melting is more rapid than at Davos. Moreover, there is no morning or evening mist at Wiesen, according to Dr. Wise, in fine weather, whereas at Davos, "a perceptible mist generally covers the valley each morning." There are several good hotels at Wiesen, and it would appear to be fully as favorable as a climatic high-altitude station as Davos. As yet it has not been utilized by any large number of consumptives.

The writer has personally visited the resorts above described, but in the summer when the majority of patients

were away. He can, however, testify to the remarkable invigorating quality of the air and the intensity of the sunshine. The sensation produced by the deliciously fine, dry, cool air and the warm sunshine is quite indescribable. One feels as if he could take an unlimited amount of exercise without the least sensation of weariness. The approach to Davos, either by the Landwasser route or via Landquart, is one of great scenic attraction.

Edward O. Otis.

**DEAD, DISPOSAL OF THE.**—History teaches that at all times and in every country man has manifested in different ways his respect, his reverence for the memory of those he had loved in life. At all ages has the cult of the dead been consecrated by religion and by law. This universal reverence for the dead has given rise to funerary ceremonies which greatly vary according to the times and degrees of civilization of the different nations. In all these various ceremonies, however, whether the result of faith or of instinct, we can trace evidence of a general belief in future life.

Three methods have chiefly been employed for the disposal of the dead: First, Burial; second, embalming or mummification, and third, incineration or cremation.

In ancient Egypt, funeral ceremonies were attended with great pomp, amidst grand demonstrations of sorrow. The most interesting ceremony was that called "The Judgment of the Dead." Forty judges, selected among the oldest and most respectable citizens, examined minutely the acts and conduct of the dead person; if his life was pure, the body was allowed to be transported to the *Neeropolis*, otherwise it was thrown into a common "fossa" (trench). Kings themselves were submitted to this "Judgment of the Dead."

The old Hebrews buried in the ground the common people and embalmed preciously the bodies of prominent persons before burying them. According to some passage of the Bible, these bodies were also at times cremated.

The old Persians, in common with most Oriental people, looked upon a cadaver as being impure, and as they adored the elements, they could not contaminate them, either by burning the dead body, by burying it into the ground or by throwing it into water. Each town in Persia possessed beyond its walls two high stone towers, one of white stone and the other of black stone. The dead were judged by the priests, who ordered the good to the white tower and the bad to the black tower. A large number of buzzards were kept for the purpose of devouring the dead bodies and thereby preventing infection. Death was not considered as a misfortune; lamentation and crying were forbidden by law. The funeral ceremonies ended generally in a great banquet.

In ancient Greece, funeral ceremonies were attended with great pomp and religiously practised, for it was believed that without them the souls of the dead could not enter the Elysian Fields. As soon as a person was dead, a piece of money, called *δανάκη*, with which to pay the passage to eternity, was put in his mouth. The body was washed and rubbed with perfumed oil and the head crowned with flowers; the body was robed in the finest white garment; it was then exposed at the main door of the house; by the side of the bier were placed precious vases that were buried with the dead, and near the body were also placed a cake made with honey and a vase full of water, in which the friends and assistants could purify their hands. Relatives surrounded the death-bed, all in tears and deep sorrow, the women tearing their clothes and pulling out their hair. The body was either buried or cremated, for both modes of sepulture existed simultaneously among the Greeks. Socrates ordered his body to be burnt, and Plutarch speaks of the burning of the bodies of Timoleon and others. In olden times, together with the dead body were also burnt, in some instances, animals, as well as slaves and captives. Thus Achilles, at the incineration of his friend Patroclus, ordered the burning of a large number of sheep, beef, horses, and dogs, as well as twelve Trojan prisoners. Bodies that were not burnt were buried in coffins of varied shapes, and mostly

made of earthenware. Interments took place outside of the city walls, as burials in the centre of the town were considered a danger to the living. Mortuary banquets were the prevailing custom, and monuments of architectural beauty were often erected over the site of burial. At Athens and at Sparta, deep mourning was observed by parents and relatives; they did not show themselves in public and had their hair cut. In those cities bodies of criminals were thrown away in special excavations.

The Romans followed most of the customs of the Greeks in their funerary ceremonies, such as anointing the body with perfumed oil, placing a piece of money in its mouth, robing the dead in its finest garments, etc. Couches or litters on which the body was carried by the nearest relatives were made of ivory, covered with gold and purple. Julius Caesar's body was carried by the magistrates and that of Augustus by senators. After they had passed through the Forum, a halt was made at the rostrum where funerary discourses were delivered. From the Forum the body was carried to the place of sepulture or incineration. This place was always outside of the town walls. During the first centuries the Romans buried their dead. Yet we see by the law of the Twelve Tables that the custom of burning dead bodies had become general during the last years of the republic. Under the empire it gradually grew less and had almost entirely been put aside during the fourth century. As in Greece, the *pyra*, or funeral pile, on which was placed the cadaver, was sprinkled with perfumes and at times richly ornamented. Prisoners and slaves were at times sacrificed on the pile. Banquets and gladiators' combats were often made part of the funeral ceremonies. We read that at the funeral of P. Licinus Crassus, who had been sovereign pontiff, meat was distributed to the people, there were one hundred and twenty gladiators in the arena and funeral rejoicings lasted three days, after which there was a large public banquet in the Forum.

**Burial.**—As has been said, the ancient Hebrews, Greeks, and Romans ordered their burying grounds to be located outside of the city walls, in the fear of contamination to the living. The first Christian cemeteries that were consecrated in the beginning of the third century were also located outside of the town; later on, whether from a sentiment of piety or of vanity, many of the faithful sought the honor of being buried in the interior of churches. This custom prevailed more or less extensively in different countries, and has not yet been entirely discontinued in spite of all the efforts of sanitarians to abolish it. Bishops and high functionaries are still buried in churches.

There are but few remaining cemeteries that were built during the Middle Ages; the most remarkable of these is the well-known Campo Santo of Pisa, Italy, built in 1218.

In order to diminish as much as possible the dangers of earth and vault burials, all civilized communities have adopted stringent police regulations governing cemeteries. These should by all means be located outside of towns and thickly settled localities. They should be planted with trees, with due regard to ventilation; each fossa, or trench, should have a depth of from four to six feet, and there should be at least three feet distance between the trenches. Five years should have elapsed before permitting the opening of the tomb for a new burial.

Decomposition of a body is more or less rapid according to climate, conditions of the soil, the material of the coffin, the clothing or coverings of the body, etc. Low, damp ground, saturated with water, hastens decay. Embalming, a metallic coffin, retards it. Rapid decomposition should be favored by all possible means. Burial in the ground is preferable to above ground, interment, or brick-vault burial. It facilitates decomposition of the tissues and absorption by the earth of obnoxious gases and emanations. With all these precautions, ground burial, especially in populous towns and districts, remains a dangerous and unsanitary practice. The earth soon becomes saturated with products of decomposition; these, no longer absorbed, escape through the air, permeate the soil and water and may carry infection to great

distances. Fatal epidemics are known to have occurred from such general contamination.

**Embalming.**—The object of embalming a dead body is to preserve it from decomposition and to keep it for a certain period of time. Nearly all nations of antiquity were in the habit of embalming. The Egyptians, above all others, were masters of that art, as we see by their mummies, which date back for series of centuries.

Their system consisted in, first, removing all the viscera from their cavities and dissolving them in caustic liquids; second, submitting the body for a space of seventy days to the action of natrum or carbonate of soda, to remove all fatty substances; and third, obtaining desiccation of the body by exposing it to the air or to the heat of an oven. While undergoing this desiccation, the body was varnished externally and filled internally with odoriferous substances destined to remove insects, or it was plunged in melted bitumen or wax, which permeated every part. Finally, innumerable bandages dipped in gums were applied with the greatest care over all parts of the body, thus excluding air and humidity. This ingenious proceeding was undoubtedly greatly aided by the permanent high temperature and dryness of their mortuary chambers, where the mummies were kept. Mummies, in a remarkable state of preservation, dating back more than three thousand years, have been found in the necropolises of Upper Egypt.

During the Middle Ages, and even later, the processes of embalming the bodies of kings and illustrious men were more or less imitated from the Egyptian methods. In modern times, thanks to the remarkable progress of chemistry, substances have been found capable of preventing decomposition. Numerous chemicals have been used for that purpose. Among them, bichloride of mercury, acetic acid, sulphurous acid, sulphate of iron, chloride of zinc, arsenic, etc. Bichloride of mercury and arsenious acid are perhaps the most efficient, but may be objectionable from a medico-legal point of view. Nowadays, chloride of zinc, injected in the popliteal artery in both directions, and the new germicide, formaldehyde, are the agents preferred by embalmers.

Professor Garini, of Italy, is the discoverer of a process of embalming, which he has so far kept secret, by which anatomical preparations and whole bodies present the hardness of stone and the appearance of wax and can be preserved indefinitely. It is a sort of petrification. The body of the great patriot Mazzini is so preserved in Genoa.

Under certain natural conditions dead bodies are known to have been kept intact, without putrefaction, mummified, for an indefinite period of time. We all know that congelation prevents decomposition. In Siberia there have been found fossil elephants, buried in ice, whose skin and flesh had not suffered the slightest alteration. Extreme heat seems to produce the same effect. Humboldt has found natural mummies in Mexico. In Peru, travellers have discovered in a certain locality possessing a perfectly dry soil and exposed to a burning atmosphere, mummified dead bodies of Spaniards and Peruvians that had been lying on the ground for centuries. There are certain soils, also, in which bodies become mummified; for instance, that of the cemetery of St. Nicholas, in Toulouse, France. Under certain favorable conditions a constant current of cold, pure air, in a high altitude, will produce the same results. In a church near Bordeaux there can be seen, under the tower, a cave containing one hundred naturally mummified bodies. At the Sacra of San Michele, in Piedmont, I have seen myself a similar cave with a number of mummies of monks in their robes and looking perfectly natural, some dating back several centuries, others more recent.

**Cremation.**—The subject of cremation is one of very great importance, and it is rather surprising that it has so far received but little attention from our local sanitarians. While great efforts are being made in Europe and in a few of our States to introduce or generalize the practice of cremation, there generally exists a strong opposition to this most essential sanitary measure. Our people

are prejudiced against this beneficial hygienic reform, the great advantages of which are, perhaps, not generally known or sufficiently appreciated. But if the introduction of cremation should meet with some opposition in our midst, we can easily be consoled with the thought that such has been the case, at all times and in every country, with every innovation, however useful or necessary. All important discoveries, all new ideas of science have had their enemies. Time alone, with the assistance of reason, can uproot prejudices and foster new ideas, heretofore condemned or rejected simply because they were not well understood and studied.

In this article I shall endeavor to show the dangers of earth and vault burials; to explain what the system of cremation really is; in what its hygienic advantages consist; and to demonstrate its superiority over all other methods of final disposition of the human body. I hope that the historical considerations, and the well-observed facts upon which I shall dwell will convince every intelligent person of the absolute necessity of a complete reform in our methods of burial, especially in cities and thickly populated districts.

The question of how to dispose of the dead with the least danger to the living has at all times absorbed the attention of sanitarians and occupied the public mind. One is greatly surprised, in looking over the literature of the subject, to find that as far back as the year 1539 the question of the different methods of sepulture was discussed and gave rise to the publication of several remarkable works, among which we shall mention those of Gyraldus Ferrarensis, of Ferrara, Italy, "De Sepulchris et vario Sepellendi ritu Libellus"; of Claude Guichard, published at Lyons, in 1581, entitled "Funérailles et Diverses Manières d'ensevelir des Grecs, Romains, et autres nations tant anciennes que modernes." In 1636 there was published in Holland a letter (epistola) in which the custom of burying in temples was severely condemned. In 1658, Thomas Brown published, in London, a memoir on "Hydriophia," or urn burial. In 1729, Groenen wrote his "Dissertatio Inauguralis de Noxis ex Sepultura in Cæmeteris ex Urbibus tollendi." Frankfort; and a few years later appeared another thesis by John Godfrey, "De Sepulchrorum salubri translatione extra urbem" (Hall); and a "Mémoire sur les Dangers des Inhumations dans les Églises," by Huguenot, from Montpellier (1747); and one year later Panenot wrote "De Sepultura in Urbe et Templis prohibenda," published in Utrecht. From this time were published every year books and memoirs of more or less importance on the dangers of burial in churches and cities.

In 1790, Thouret et de Fourcroy published their report, "Sur les Exhumations du Cimetière et de l'Église des Innocents" (*Bulletin de la Société Royale de Médecine, et Annales de Chimie*, 1790). This report was translated into German, in Crell's *Chemik Annalen*, in 1792. During the last years of the eighteenth century and the first years of the nineteenth, many publications on the dangers of cemeteries, and the necessity of their removal from large centres, came to light in Germany, among which those of Wurzer, Trommsdorf, Fluegge, Reinhardt, Joannis Petrus Frank, and others. One of the greatest of German poets, Goethe, was a strong partisan of cremation. In 1830 Orfila published his "Mémoire sur les Exhumations Juridiques," and in 1839, another memoir, "Sur les terrains des Cimetières, sur l'Arsenic qu'ils peuvent contenir, et sur les conséquences médico-légales que l'on doit tirer de l'existence possible d'un composé arsenical dans ces terrains" (*Annales d'Hygiène*). Many cases of poisoning by gases, from tombs or from the soil of cemeteries, were published about that time. In 1843, Chadwick, of London, made a report "On the results of a special inquiry into the practice of interment in towns." In 1849, Grimm, Moleschott and others, in Germany, began scientifically to discuss and advocate cremation as actually practised. In 1852, Ambroise Tardieu wrote his "Voies et Cimetières." In 1855 was published a work on "Cremation in Japan," by Sagholin. That same year, or the year following, appeared several works on

cremation, by Cobb, of London, Colletti, of Padua, and Loude, of Paris; since which time the subject of cremation has been constantly agitated and discussed, all over the world, in medical and scientific publications.

Connected with this subject, there were frequently published, in different countries, papers and reports on the dangers of well and spring waters in the environs of graveyards. See *Bull. de l'Acad. de Médecine*, and *Annales d'Hygiène*, 1869, 1870, and 1871.

Within the last twenty years an immense number of books, memoirs, and papers on the subject of cremation have been published in every country of Europe, and more recently in the United States. Without, perhaps, a single exception, the habitual method of burial, especially in cities and thickly peopled countries, has received the universal condemnation of science all over the world, and in its place cremation, or rather incineration, has been everywhere recommended as a perfectly safe, rational, and unobjectionable practice, one which would destroy powerful causes of disease and greatly promote the public health. Under the empire, thousands of French soldiers, who had perished during the disastrous retreat from Moscow, were burned by the Russians; and in 1814, after the battles around Paris, more than four thousand dead bodies were *incinerated* at Montfaucou, during the space of fourteen days, to prevent infection. . . . The same was done after the battle of Sedan, in 1870. Since 1876 cremation has been introduced in almost every country in Europe and in America. Italy is perhaps the country in which this great sanitary reform has been carried forward with most energy and success; this result being due in a great measure to the efforts of Castiglioni, Gorini, Amati, Dell'Acqua, Mantegazzi, Polli, de Cristofori, Pini, and others. Let us here mention, among the conspicuous men who have taken a leading part in the diffusion of cremation, Professor Brunetti, of Padua, Professor Reclam, of Leipsic, Dr. Siemens, of Berlin, and Sir Henry Thompson, of London, who wrote such remarkable articles in the *Contemporary Review* in 1874. Among the partisans of cremation in our own country we should not neglect to name Henry Laurens, a military attaché and friend of General Washington, the first person whose remains were formally cremated on this side of the Atlantic; Henry Barry, of South Carolina, whose remains were burned in his own garden, according to his instructions; Rev. Dr. Beugless, of Brooklyn, whose writings have so greatly contributed to the diffusion of the knowledge and advantages of cremation among us; and last, but not least, Dr. Julius T. Le Moyne, of Washington, Pa., who, besides much writing and speaking in favor of cremation, had erected at his own expense a crematorium, in which his remains were cremated, and which still stands, an honor to his zeal and earnestness in the cause of cremation.

Within the last few years cremation has received the highest and most valuable indorsement from one of America's greatest surgeons and scientists, Prof. Samuel D. Gross, of Philadelphia, whose body was, at his own request, incinerated in Dr. Le Moyne's crematorium. Numerous medical societies have since indorsed cremation as an essential sanitary measure. The American Medical Association has given that practice its official sanction and approval.

We see that, at all times and in every country, the custom of earth burial has been strongly condemned by the most enlightened men of the time. We notice that particular objections have been, as far back as three centuries ago, to burials in churches and in cities. The dangers from such practices were clearly demonstrated in 1636, and even at that remote period strong efforts were made by physicians and savants to have cemeteries built outside of city limits. Such unanimity of opinion, in all countries and at all times, would by itself be sufficient to establish beyond a doubt the real and positive danger of earth and intra-mural burials. But still better to convince and satisfy the most incredulous, we beg leave to give here a few striking illustrations of said dangers.