European Journal of Science and Theology, February 2024, Vol.20, No.1, 79-92

A BRIEF HISTORY OF RAIL FUNERAL CARS

Igor Gisterek*, Adam Hyliński and Jacek Makuch

Wroclaw University of Science and Technology, wyb. Wyspianskiego 27, Wroclaw, 50-370, Poland

(Received 23 September 2023, revised 30 October 2023)

Abstract

The paper describes an interesting episode in railway history. In the second half of the 19th century, largest cities in the world had to handle the problem of overcrowding their existing cemeteries, in many cases of medieval origin. The decision to dedicate new burial grounds far away from the cities granted enough capacity, however triggered the problem of accessibility, which was solved by using railway or streetcars. The paper also deals with the motivations behind and reasons for the appearance, details of construction, equipment and decoration of those cars, as well as describing differences in operational principles. Sections are illustrated with historic photographs and drawings. Important threads of the work refer to models of funeral ceremonies, bond between practical and spiritual realms as well as auxiliary role of transport for specific religious ceremonies. The paper ends with results and summary, containing thoughts on the role of rail funeral cars and their modern counterparts.

Keywords: railway, railroad car, funeral, burial, cemetery

1. Introduction

The earthly life of every human being is heading towards inevitable death. Depending on the state of health, age, political conditions or participation in an accident, it may be an expected death, for which the main person concerned and his surroundings have already prepared themselves, or a sudden, unexpected death. Notwithstanding the foregoing, death is almost always associated with some form of funeral or farewell ceremony. As indicated by O'Rourke et al, these activities are aimed at e.g. maintaining social order, maintaining faith in the soul and the afterlife, supporting loved ones in mourning, and providing opportunities to express feelings or personal bonds, love and respect for the deceased [1]. On the practical side, since Pasteur's discovery in 1859 that bacteria, yeasts and fungi are involved in the fermentation processes, and Koch's 1905 Nobel Prize for his theory of the development of bacterial diseases, Science has received hard evidence that the process of post-mortem body decomposition should take place in such a place and in such a way as not to contaminate drinking water supplies, food or infect people and animals directly.

*E-mail: igor.gisterek@pwr.edu.pl, tel.: +48 71 3204549

In European climate, these conditions are met by burial in a deep earth grave in an appropriate location, in a columbarium or by cremation.

As a side note, it is worth recalling that practically all cultures of the world permanently mark burial places. Spectacular examples of buildings serving this purpose include the Egyptian pyramids or mausoleums such as the Taj Mahal. The oldest place of intentional burial is currently considered to be the archaeological site of the Neanderthal culture from 130,000 years ago in Krapina, Croatia [2].

The rapid increase in the number of urban inhabitants, which began with the beginning of the industrial revolution and continues to this day, has been associated with numerous problems and challenges. In addition to the need to provide a shelter for the rapidly growing number of inhabitants, to transport food over greater distances, or to ensure safe sources of drinking water, it was often stated that the possibilities of all basic infrastructure, such as the width of historic streets or the capacity of bridges, were exhausted [3]. This problem also concerned cemeteries in Europe, the vast majority of which constituted tiny fragments of areas adjacent to medieval temples. To show the scale of the problem, London's population more than doubled from less than a million to two and a half million between 1801 and 1851. At the same time, a total of 1.2 km^2 divided into 200 separate cemeteries was still intended for burials. A Royal Commission in 1842 stated that a new grave could not be dug without digging through an existing one. The cholera epidemic in 1848-1849, caused by poor sanitary conditions, killed more than 14,500 people and left the bodies stocked in piles, awaiting burial [4]. The problem became more and more urgent and demanded an effective, long-term solution. As it turns out, the burial of the dead, for most people associated mainly with experiencing personal tragedies, is an interdisciplinary issue in the field of spatial development, architecture, logistics and civil engineering. The problem of overcrowding of cemeteries is also significant today, contributing, for example, to the resumption of the discussion on cremation in societies characterized by a lack of tradition in this matter, i.e. Romanians, as described in the work of Morar et al [5].

In a general sense, the problem of overcrowding in cities found a solution in the form of their intensive reconstruction and expansion. In fact, every city with a medieval or older origin was surrounded by a ring of new districts, housing estates, streets and boulevards. In many cases, these phenomena were spontaneous, but sometimes they were centrally planned, such as Haussmann's renovation of Paris or later Eixample in Barcelona. However, the problem of overcrowded cemeteries could only be solved by allocating new areas for burials. Due to the limited availability of free land in fast-growing cities, it was increasingly common for new, large cemeteries to be established near railway lines from the 1850s, and also at the ends of tram routes from the 1880s and 1890s on. Once again, the ingenious use of a relatively young invention of technology, which was rail transport, contributed to people's transcendental experiences (see also the history of railroad chapel cars [6]). In the following chapters of this paper, selected, representative examples of regular rail service of

a great cemetery, special trains used to transport the deceased of outstanding personalities, as well as urban and suburban tram routes dedicated to servicing funeral ceremonies and burial sites are presented.

2. London Necropolis Railway (LNR)

As mentioned in the Introduction, in the mid-nineteenth century London had to face a serious crisis related to the lack of adequate burial places. One of the proposed solutions was to locate new cemeteries with a very large capacity at such a distance from the city that it would never come close to the new necropolises in the process of expansion. The transport of both coffins with corpses and mourners to the cemetery was to be provided by the railway, which at that time was a relatively new means of transport, promoted by private owners, already effective in fast transport over longer distances. Therefore, cemeteries had to be located near existing railway lines.

To the fullest extent, the aforementioned concept was implemented in connection with the construction of the Brookwood Cemetery, founded in 1854 at a distance of approx. 37 km from the centre of London, for the service of which a private siding was built, branching off from the main railway line towards Basingstoke (Figure 1). Two stations were built on the siding, in two parts of the cemetery, one dedicated to Roman Catholics, Jews, Zoroastrians and non-conformist Protestants, and the other to Anglicans, which somewhat reflected the original idea of building separate stops for each religion with their own chapels on the main railway line. The route of each funeral train started at a station located in central London, in the Waterloo district, the location of which changed slightly in 1902 due to the need to expand the station serving the main flow of rail traffic. The stations provided LNR service both in terms of all the needs of live (waiting rooms, ticket offices) and dead passengers (morgues).

It is important that the mass form of the funeral service using the LNR caused serious doubts at the time of its launch, regarding the impact of the inherent features of the then steam railway on the seriousness of funeral ceremonies (steam, noise), and the mixing of the dead and mourners of different religions and social classes in the train. This problem was solved by having dedicated cars in the trainsets. However, the intensity of burials at Brookwood Cemetery was only a fraction of the original plans, with the LNR making a clear contribution to solving London's burial problem, also by transporting corpses exhumed in connection with the dismantling of the city's cemeteries for new buildings, sewers, subways, etc. The LNR ran to 1941, and its end was put by the decision of 1946 not to rebuild from the destruction of Second World War.

A similar railway funeral service was launched in London in connection with the construction of another cemetery, the Great Northern Cemetery (later New Southgate Cemetery) by another private investor, the Great Northern Railway Company and the Colney Hatch Company, but it was much smaller in scope compared to the LNR, both in terms of distance from the centre (11 km from King's Cross station) and time of operation (rail service closed in 1873,

despite maintaining burials in the cemetery) [7]. Both cemetery lines are shown in Figure 1.

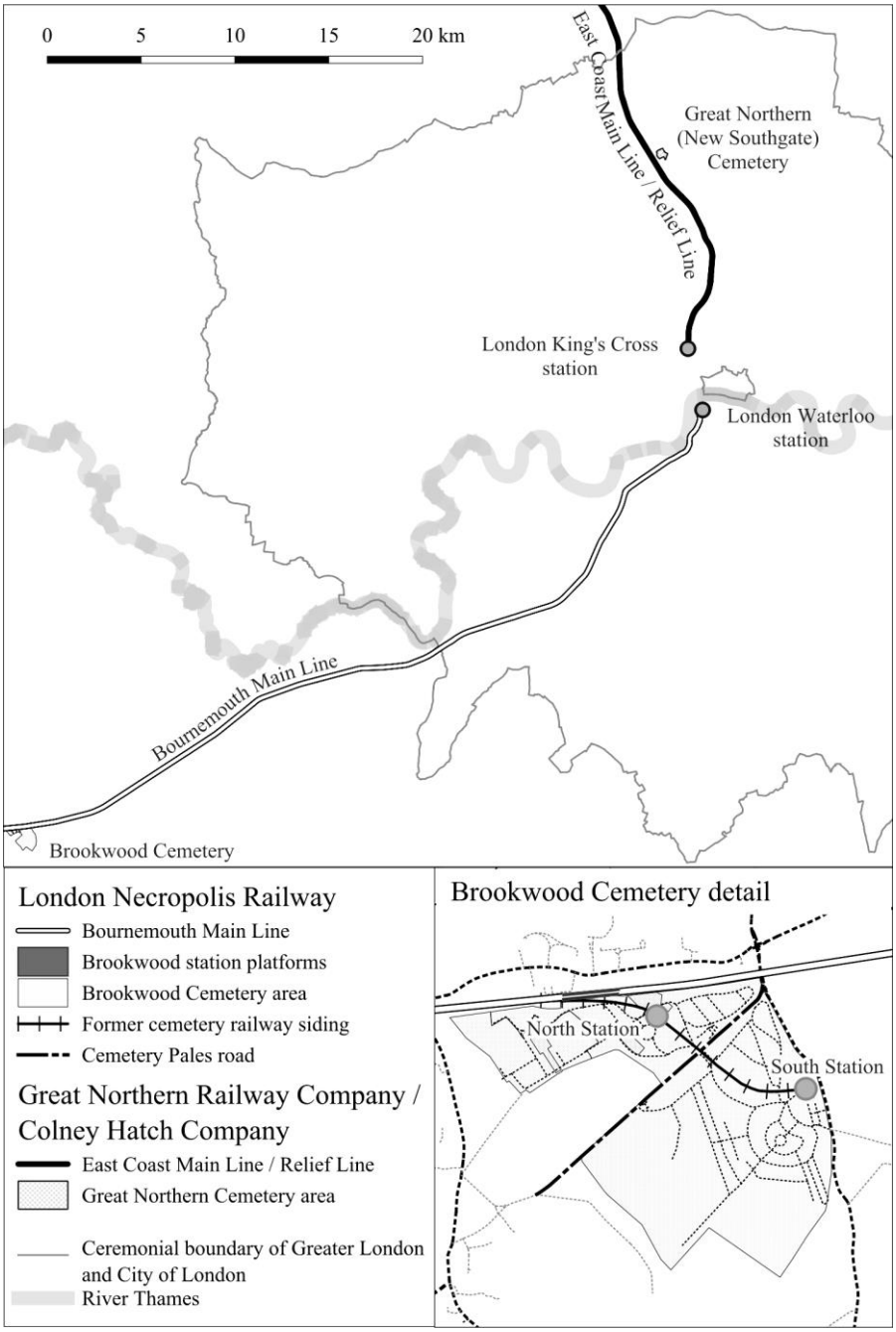

Figure 1. London cemetery railways on the contemporary background (based on [7] and OSM data, own work).

3. Special trains

Both prominent personalities and ordinary people often express wishes regarding their final resting place. Nowadays, transporting a deceased person is relatively easy and quick; car transport is used as a standard, in which fashions and trends are also observed. For several years, hearse cars with electric drive have been built, advertised as a quiet, discreet and ecological solution [https://www.greencarreports.com/news/1108567_electric-nissan-leaf-hearse-greenest-way-to-travel-the-last-mile, accessed on 02.08.2023]. In transport over longer distances, air transport is most often used, and sea transport is used to a lesser extent, although today's large cruise ships are equipped with dedicated rooms for storing 2-10 corpses at a time [https://www.maritimeinjuryguide.org/blog/what-happens-when-a-passenger-dies-on-a-cruise-ship/, accessed on 02.08.2023].

The situation becomes more complicated when the course of funeral ceremonies is subject to rigid regulations, such as court ceremonies or the rules of state funerals. Then the final resting place is clearly indicated, to which the deceased person should be transported with a numerous escort and in an appropriately displayed manner. Often, the last journey is multi-stage, using at least several focal points of gathering, planned in detail, in various ways and well in advance. In case of late Queen Elizabeth II, who died in 2022, the plan was called Operation London Bridge in the basic variant and Operation Unicorn if the Queen died in Scotland, which in fact happened. One variant assumed a train journey from Edinburgh to London [8; https://www.abc.net.au/news/2022-09-09/operation-unicorn-begins-following-queen-elizabeth-ii-death/10142 1740, accessed on 27.10.2023], but it was not implemented, breaking a long tradition.

Organizing lavish, public funeral ceremonies beyond the purposes indicated in work [1] involves numerous accessories specific only to this type of celebration. They are intended to remind us that even those at the top of the social ladder are subject to death. These include ornamentations, decorations and works of art of a temporary and permanent nature. The usual canon of such works of art includes representations of death as an anthropomorphic personification, frequently a figure or skeleton in a hooded robe, often equipped with a sharp tool such as scythe, sickle or sword to cut the thread of life [9, 10]. Works of art on this topic can be found not only in sacral spaces, but also on secular buildings. One of the more famous motifs of this type is a bas-relief by J.H. Harris 'Keeping Away Death' from 1959, posted at the Fulton County Department of Health and Wellness. The sword as an attribute of death is also mentioned in the Apocalypse of Saint John (Revelation 6.7).

3.1. Abraham Lincoln funeral train (1865)

The fact that President Lincoln was assassinated in 1865 by Booth is widely known and therefore requires no detailed introduction. Since Lincoln was

the first US president to be assassinated, and the American Civil War was coming to an end, his funeral ceremonies became a pretext for a three-week patriotic demonstration. The decision was made for the funeral train to follow a route similar to Lincoln's journey after being elected to his first term. Due to this fact, the train travelled over 2,600 km, visited seven states and 444 towns, ending in Springfield, Illinois.

The presidential train was assembled from a locomotive and nine carriages, including a luxury lounge car for Lincoln, which he had not yet used. A characteristic feature of this car, never repeated in passenger cars, was the use of as many as eight axles grouped in four bogies (Figure 2). In those early years of the development of railway technology, it was commonly believed that a larger number of axles in a car improved its smooth running and increased travel comfort. In the remaining cars there were places for 150 people of escort; the train was to travel no faster than 20 mph, preceded by a pilot. The locomotives were changed periodically [11].

Figure 2. Funeral train of US president Abraham Lincoln in Harrisburg PA, 1865 (in public domain, photo by D.C. Burnite).

3.2. Józef Piłsudski funeral train (1935)

Józef Piłsudski is widely considered to be an architect and father of Poland's independence after the First World War. The Chief of State in the years 1918-1922, in 1926, disappointed with the weakness of the democratic system in Poland (14 cabinets in 8 years), decided to take power again in an armed coup. Twice, he briefly held the office of prime minister, was a marshal and minister of military affairs. In November 1934, he collapsed during the public

Independence Day celebrations, and was later diagnosed with terminal cancer. He died on May 12, 1935 in Warsaw, but the government, in consultation with the Church authorities, quickly decided to hold a funeral in the national pantheon at the Royal Castle (Wawel) in Krakow.

Figure 3. Funeral car of marshall Józef Piłsudski pulled by the generals in Warsaw (in public domain, Ilustrowany Kuryer Codzienny, special issue 1935).

On May 17, 1935, after a funeral mass celebrated in the Warsaw cathedral, the coffin with Piłsudski's body was transported to Pole Mokotowskie (a green area in the then southern suburbs of the capital) on a gun carriage. There, the carriage with the coffin was placed on a flat wagon, thanks to which it could be seen by thousands of gathered people. After the military parade, the twelve highest-ranking generals of the Polish Army manually dragged the wagon along the temporarily laid track (Figure 3). Subsequently, this wagon was included in the funeral train, which was to take Piłsudski with an escort to Kraków. The train consisted of 11 carriages, including four passenger carriages, three sleeping carriages, a flat car with the coffin and three lounge carriages. The train departed from Warszawa Okęcie station at 7.30 p.m. and was expected to arrive in Krakow at 8 a.m. In the timetable preserved to this day, the maximum speed was set at 50 kph, and within stations at 10 kph [https://proskarzysko.pl/czy-wiesz-ze-jozef-pilsudski-ostatnia-droga/, accessed on 03.08.2023].

It is estimated that the Krakow part of Piłsudski's funeral was the largest ceremony of this type in Polish history. About 250,000 people took part in it, the funeral procession was several kilometres long, and its passage from the Main Railway Station to Wawel lasted 4.5 hours.

3.3. George Bush funeral train (2018)

US President George Bush (George Herbert Walker Bush) ruled the country for only one term, but the years 1989-1993 were a particularly dynamic time in world politics. In chronological order, there were the pacification of the demonstrations at Tiananmen Square in Beijing, the fall of communist governments in Eastern Europe, the unification of Germany, Iraq's invasion of Kuwait, and the collapse of the USSR. After Clinton's election victory, Bush gradually limited his public activities, but he participated in some international initiatives thanks to his close contacts with many heads of state. He died in Houston on November 30, 2018.

George Bush was a proponent of rail transport and has shown his support for it on numerous occasions. For this reason, after a 50-year break (the previous deceased US president who was transported to his resting place by train was Dwight Eisenhower in 1969), it was decided to set up a funeral train for him. The trainset was prepared by Union Pacific (UP) because the president's casket had to be transported over a distance of approximately 70 miles, between Spring and College Station, Texas.

The funeral train on December 6, 2018 was led by the locomotive #4141 'George Bush 41' (Bush was the 41st president of the USA), solemnly unveiled by the former presidential couple in 2005, painted in the then Air Force One livery. The composition was compiled from a large number of historical wagons. It included e.g. three power cars (207, 208 and 2066), dome dinner 'City of Portland', dome lounge car 'City of San Francisco', baggage recreation car 'The Council Bluffs', business car 'Lone Star', dome lounge car 'Harriman' 'Overland' diner car, 'Portola' deluxe sleeper car, 'City of Denver' diner car, 'Walter Dean' dome lounge car and 'Kenefick' business car. The president's coffin rode in a baggage recreation car, the door of which remained open, but due to rainy weather, the opening was covered with a transparent sheet [Union Pacific report, *George H.W. Bush Funeral Train*, Rev. 1/2017].

4. City and suburban trams

After almost a century of development of steam railway traction, Werner von Siemens presented his electric locomotive at the Berlin exhibition in 1879. This invention was enthusiastically received because it was perceived, among other things, as a potential for the rapid development of urban railroads, faster and more comfortable than horse-drawn trams, as well as cleaner and quieter than steam trains, which were reluctantly seen on the streets and among urban surroundings. Along with additional inventions that complemented the Siemens prototype, such as the overhead contact line (F.J. Sprague, 1880) or the trolley pole collector (C.v. Depoele, 1885), the rapid growth of urban, suburban and intercity electric tram networks and the rapid development of electric railways became a fact [12]. To reflect the scale of this development, in Germany alone,

at the end of the 20th century, 25 million passengers were transported daily, using over 5,000 trams and 3,000 metro trains [13].

In addition to the transport of passengers, the street tracks were willingly used for other types of transport: coal to urban power plants, food to centrally located markets, or for waste disposal. As in the case of railway stations, the newly built tram routes became the axes of the new urbanization, but a recurring tendency in many cities was to move to the distant peripheries, now accessible by tram, units such as slaughterhouses, ports or aggregate warehouses that were burdensome in the city centre. Cemeteries are also included in this group, due to their significant land consumption. As was the case in London in the mid-19th century, as described in Chapter 2, the rapid growth of the urban population exhausted the available space for burials at the medieval temples located in the centre. The issue of urban development was regulated in two ways: either the central city incorporated neighbouring communes and villages, or they remained administratively independent, but were subject to rapid urbanization processes. For example, the borders of Wrocław (Poland) remained unchanged from the location of the city in 1261 until the years 1767-1770, when the urban area almost doubled. In the following years, progress was much faster - Wrocław incorporated neighbouring villages in 1808, 1868, 1895, 1897, 1899, 1904, 1911, 1924, 1928, 1951, 1970 and 1973 [9]. Selected examples of cities that offered regular tram services as part of a funeral service are described below. These services generally started in the 1890s, but were suspended in the 1920s and 1930s with the introduction of hearse cars, mass motoring and significant improvement of roads.

An interesting description of the extensive system of funeral services provided by horse trams in Mexico is given below. “The street railway company in the City of Mexico, known as The Compania de Ferrocarriles del Distrito Federal de Mexico, derives a considerable portion of its receipts from the rent of funeral cars and hearses, and this service has become so popular that nearly all of the funerals in the vicinity of Mexico are now conducted over the lines of this company. The accompanying illustrations show the different classes of hearses which are employed. The highest class is sent out with six horses, coachman and three attendants, the price being charged $140 for the service. This hearse is also sent with but four horses, coachman and one attendant, when the charge made is $100. The charges for other classes of hearses are as follows: for No. 2, $70; No. 3, S30; No. 4, $25; No.5, $10; No.6, $10, No. 7, $6 and No. 7 without draping, $3. These amounts are in Mexican currency [$100 of 1898 is worth ca. $3676 of 2023, so the cheapest option would cost today $110, the most expensive almost $5150 - authors]. These charges are made for the funeral car or hearse alone and do not include the passenger cars required for the mourners. The prices for the latter are as follows: Large first-class car, with curtains and driver in livery, $12; medium-sized first-class car, with curtains and driver in livery, $8; large first-class car, without curtains, and without driver in livery, $10; medium-sized and small cars, without curtains and without driver in livery, $6; second-class cars, $4. […] A fixed hour is appointed for the body to be taken out, and no delays are

allowed, so that the funeral service in no way interferes with the ordinary traffic. A total revenue of about $80 000 a year is derived by this company from the rent of hearses and funeral cars." [14] It is also worth noting that hearse cars dedicated to children were painted white with matching draperies (Figure 4), as opposed to customary black or other dark colours.

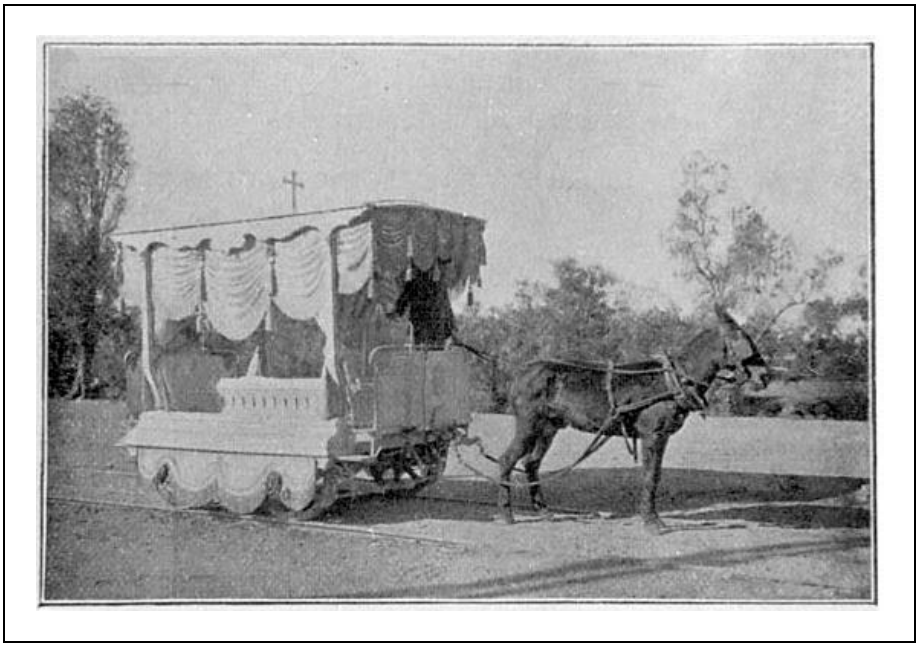

Figure 4. Horse funeral tramway for children in Mexico, as described in [13].

It should be noted that the horse as an essential attribute of death has extensive religious and cultural connections. In the aforementioned passage of Revelation (Rev. 6.7) death rides a pale horse. In Richard Wagner's The Ring of the Nibelung, Valkyries on horses carry the fallen heroes to the eternal feast in Valhalla, a motif borrowed from the ancient poem Edda [*Edda*, translation by A. Faulkes, ch. 41, 102]: the story of Sigurd and Brynhildr is reproduced by Wagner quite faithfully. Among Kazakhstan steppe tribes it was quite common to bury a horse or a part of a horse with a deceased man, as stated by Samashevich and Serikovich [15]. It remains an open question, whether people using the funeral horse trams were aware of these connections.

After the electrification of the network in the late 19th century, funeral services adopted a model previously known on some San Francisco cable car routes. Instead of building special, long tramcars, the coffin was transported on a small, short motor car (pony car), where there were no seats for passengers. Passengers had seats in the trailer or trailers coupled to the power car. At the peak of its development in the early 20th century, Mexico City's streetcars are estimated to have used as many as 90 funeral cars at a time.

The case of San Francisco is also interesting. In 1902, all new funerals in the city were forbidden and the gradual removal of the existing cemeteries was ordered. In order to meet the needs of the inhabitants in this regard, in the adjacent town of Colma, extensive, separate burial grounds of all major denominations and religions have been designated. Years later, this led to the unusual situation that more than 80% of the territory of the Colma administrative unit is made up of cemeteries; about 1,500 people live there every day, while at least 1.5 million are buried.

The first funeral transport service on this route was offered by the San Francisco & San Mateo Railway Company as early as 1893. The route connecting the city and cemeteries could be covered by a train consisting of an express motor car 32 with a four-axle 'Cypress Lawn' passenger car, which had a coffin compartment and places for mourners. In later years, as railroads expanded, the cemetery line had its own track layout inside three large cemeteries: Mt. Olivet, Holy Cross and Woodlawn [16]. In contrast, another solution for transporting the coffin and mourners by electric tram was the use of an early type open car, designed by the Brill company and also copied by other manufacturers in thousands of copies, very popular especially in the USA in the 1890s, as shown in Figure 5.

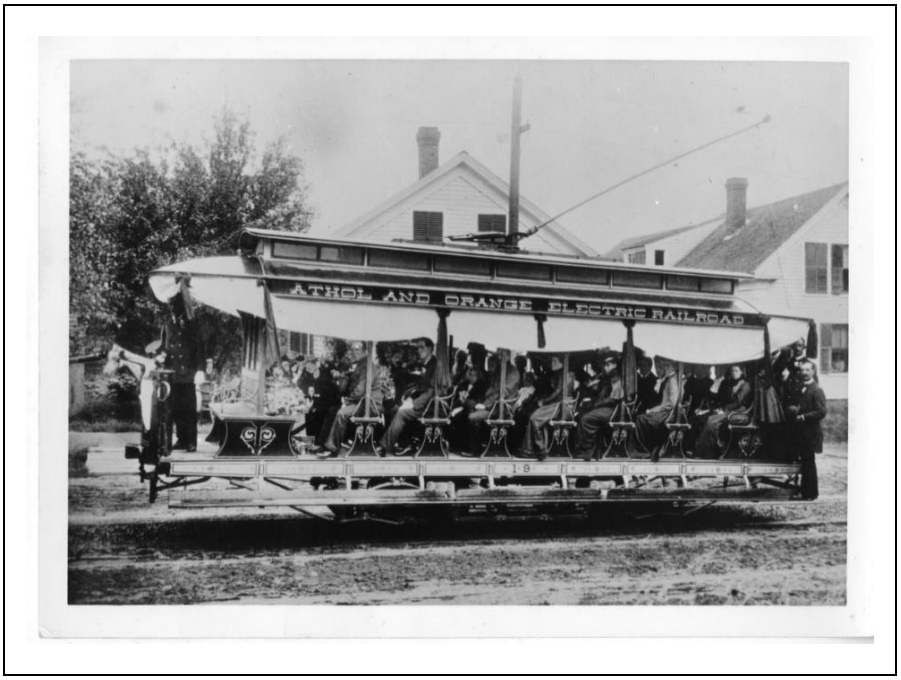

Figure 5. Early open electric streetcar 19 carries the funeral procession of a Briggs family, Athol MA, ca. 1900. Casket lays across the vehicle on first seat, under the flowers (Athol Public Library collection, used with permission).

Seeing the possibility of expanding its services, as was the case, among others, in Mexico, the board of directors of United Railroad Co. established in 1902 further electric tram connections to the Colma cemeteries, and seeing considerable demand, in 1905 expanded the funeral rolling stock to a total of five long, roomy, elegant and luxuriously finished carriages, shown in Figure 6; on the front of the wagon there was a golden inscription 'Funeral Car' [16]. The interiors were decorated with exotic wood panelling, carpets, thick curtains, padded wicker chairs, brass door handles and even a polished spittoon. The line was used until 1921, when funeral trams were replaced by hearses.

Figure 6. Front view of new funeral streetcar 3 at Olivet Memorial Park, 1905 (SFMTA Photo Archive, SFMTA.com/photo, by J.H. Mentz, used with permission).

Similar services, as described above, were offered by transport companies in many cities. In Europe, in different years, it was Vienna or Prague, but many European cities ran funeral trams only during WWI. In the US, these were Los Angeles, Baltimore, Philadelphia and Chicago. The latter example is rather unusual in that funeral transports were organized by the Metropolitan West Side Elevated Railroad company, which - as the name suggests - was the operator of the lines located on the viaducts still used today, i.e. separated routes more of subway than tram character. In the first years of the 20th century, one of the wagons (#802) was rebuilt for this purpose, equipping it with a subdued interior, different external painting, and replacing one window with a door to receive the coffin. By 1907, the company was sending up to 22 trains a week, and the

demand was growing. Therefore, another carriage, #756, was rebuilt. Funeral transports could be ordered until 1932. Two stations located in the city centre were equipped with suitably large elevators, allowing the coffin to be lifted to the level of the platforms [https://www.chicago-l.org/index.html, accessed on 04.08.2023]. The cooperating Aurora Elgin & Chicago Railroad equipped and made available motorcar #109 for identical transport.

Despite the large total number of funeral wagons serving various networks around the world, after being replaced by car hearses, they were rebuilt into passenger or technical wagons. The only one remaining in its original condition appears to be a 1909 Descanso car, operating in Los Angeles, and preserved at the Southern California Railway Museum.

5. Conclusions

The history of funeral trains and trams described in the article is another manifestation of how technology can influence the way people experience spirituality, contributing to the possibility of religious practices in unusual living conditions. Nowadays, in this matter, we are mainly dealing with the dissemination of mass media - television, radio or the Internet, through which you can broadcast religious events and take part in them having a sense of connection with fellow believers - also in person in real time using instant messengers. In the past, participation in religious life required physical presence, which, in conjunction with the development of railways, contributed to the invention of chapel cars, the history of which is described in work [6]. This has given access to certain communities around the world to attend worship services, and it has enabled royalties and certain groups of traveling believers to do so during their long journeys. In order to meet the spiritual needs of people, important features of the railway were used here, such as quickly obtained (mainly due to economic factors) access to hard-to-reach areas, as well as the size of vehicles that people have since been able to set in motion. In turn, in the context of funerals, such features of rail transport as high carrying capacity and speed were used, trying to achieve a twofold result: solving the completely mundane problems of 19th century cities, trying to tame the soulless nature of large machines to the delicate essence of experiencing moments of farewell to loved ones leaving this world, as well as to organize funeral ceremonies with reverence and grandeur, which is a reflection of the lives of important people.

In the field of funeral services, rail transport has been present in the history of the world in two ways: firstly, as a service widely available to local communities in places where it was used to solve planning and sanitary problems by moving cemeteries outside urban areas; secondly, as a means to enable the posthumous homage to outstanding individuals by masses of people, the manifestation of that person’s importance or beliefs. In the mid-nineteenth century, when the railway was a novelty, an invention as delightful and extraordinary as artificial intelligence or the vision of tourist flights into space today, it was eagerly proposed as a way to solve unusual problems of the time.

Nowadays, the common service of funeral processions by rail or tram seems to be no longer necessary, although in large European cities large cemeteries are still treated as quite important generators of traffic in urban transport. Particularly in Poland, the annual All Souls' Day, celebrated on November 2 jointly with All Saints Day the day before, generates such a large number of journeys across the country and individual towns that public transport is reorganized at that time and directed mainly to passenger flows related to visiting cemeteries. In large cities, it is a huge logistical and organizational challenge - due to the number of participants and many traffic concentrators, often larger than mass events or sports events taking place at huge stadiums. This is usually associated with restrictions in car transport in favour of public transport that has special line layouts, timetables and numerous traffic privileges on these days. In this context, it should be remembered that specialists in spatial planning and transport, similarly to their 19th century predecessors, in the context of solving burial problems, pay close attention to the very strong role played by an efficient, environmentally friendly, fast means of transport with high transport capacity in relation to the occupancy of the area (railway, tram) plays a role in shaping the space. It cannot be ruled out that special funeral trains will be organized in the future, included in the protocol of state funerals of the crowned heads, as was almost the case in 2022 in the context of the funeral of late Queen Elizabeth II.

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