



WORKERS OF ALL LANDS
UNITE

KARL MARX

JESSE VAN WESTPHALEN,
THE BRASSER WIFE OF
R. VAN WILK,
BORN 22 FEBRUARY 1844,
DIED 10 FEBRUARY 1894,
AGE 49 YEARS.
AND KARL MARX,
BORN 5 APRIL 1818, DIED 14 MARCH 1883,
AGE 64 YEARS 10 MONTHS 9 DAYS.
THEY ARE BURIED IN THE
COMMON GRAVE.
AND BEING BURIED
WITH THEIR WIVES.
THE MONUMENT OF KARL MARX
AND HIS WIFE WAS
ERECTED BY THE
WORKERS OF THE
CITY OF
LONDON.

MONUMENT TO THE
WORKERS OF THE
CITY OF LONDON

**HIGHGATE
CEMETERY.**

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Visitors to Marx c. 1960. The
openness of the East Cemetery is in
stark contrast to today.

Photo: John Gay.

Chair's note



“Is it really a fact that the grave of Karl Marx is in a cemetery which is owned by private enterprise and that he was buried by private enterprise?” George Jeger, Labour MP for Goole, asked rather incredulously on 29 March 1956. The occasion was a debate in the Commons prompted by the temporary closure of Highgate Cemetery a couple of weeks earlier for the dedication of the new monument to Karl Marx. Some people were astonished to find that the answer to both questions was yes.

When Michael Portillo filmed *Great British Train Journeys* at the cemetery in 2014 he was very amused by the irony that Marx had resorted to burying his wife in a private burial ground. For whatever reason, Marx shunned St Pancras cemetery just up the road at East Finchley – the first municipal cemetery in London, founded in 1854.

We must be glad he did because Marx is without doubt one of the most influential modern thinkers. Indeed, in a BBC poll in 1999 respondents voted him the greatest thinker of the millennium. (Albert Einstein came second.) So we need not have any reservations in dubbing him the single most important person buried in Highgate Cemetery.

As this year is the bicentenary of his birth, this issue of the Newsletter looks at Marx and Highgate Cemetery. Our particular thanks go to former FOHCT Chair John Shepperd and the BBC journalist Alain Dein for their prodigious researches.

The relationship between Marx and Highgate Cemetery has not always been happy, as you will see, but it is enduringly fascinating.

Adam Cooke, Chair



Laurence Bradshaw on his 'monument to a great mind'

The monument to Karl Marx at Highgate Cemetery is the most significant work of the sculptor Laurence Bradshaw (1899–1978), a lifelong communist. In this hitherto unpublished statement, given by his widow to journalist Alan Dein, Bradshaw explains his thoughts behind the memorial.

You asked me if I would give you some of the guiding principles which I used in working out both the aesthetic and practical problems involved in creating the Marx Memorial. As you know I was not only the creator of the bust itself but also I acted as architect for the monument, or should I say the tomb of Karl Marx.

This was a tremendous honour to me and one of the great privileges that any man could have placed upon him. My feelings on working over these plans was of tremendous responsibility for I had to create some principles on which to build my ideas for this memorial, and at the same time to work within the controls and restrictions imposed not by the Committee who commissioned me but by the authorities who owned the ground on which the memorial is erected. For instance, we had to pay, I think, somewhere about £2,000 for the privilege of having the monument raised 6 inches.

The monument itself is on a small hilly part of the cemetery and the levels at the back and front are different. The main problem was to make a solid lasting tomb and I felt some of the feelings that the old architects of ancient Egypt must have felt when they were raising those monuments of theirs to their heroes for they had to build on sand, and we had to build on clay and gravel, two rather treacherous substances.

Also, as a person who had been involved for some troubled time in the struggles of the socialist movement, I felt there were bound to be some attacks and attempts on this tomb. We, therefore, employed some of the methods of construction known to the military engineer in erecting this monument. At the same time we had the responsibility of protecting those honoured bodies that lie entombed beneath from any harm or desecration. These were the first basic problems.

After that I had to consider the actual portrait itself and this entailed a search for photographs of Karl Marx which at that time were not so numerous. Since then the Soviet Union has gathered together from all over the world a great number of photos that we never thought existed, but nevertheless I am amazed how correct the basic sculptural forms were.

Left Bradshaw's first rough sketch model for the Marx Memorial, 1955. Note how the tapering plinth increases the apparent height of the monument, and the head looks off slightly to the left.

I made three full-size models before I decided on the features which were to me most characteristic. I had before that started with a small model to fix the main ideas, the proportion of the head to the monument, the type of architectural features that the monument should contain and the way of preserving the original tombstone itself with the names of the family and their honoured servant who is buried with them, as you know.

The designs and model had, of course, to be submitted to the Committee. The first model which was still in clay I presented to the Marx Engels museum in Moscow. I also presented to the museum the large head from which the bronze was taken.

Coming back to the basic aesthetic considerations, I was sure Marx would prefer the simplest type of monument that I could design architecturally and he would prefer to be on the earth and not in the sky, so I planned the head to be symbolic of his dynamic intelligence. I felt this was not a monument to Marx as a portrayal of his physiognomy but it was to express the dynamic force of his intellect and the breadth and vision and power of his personality, along with a feeling of energy and endurance and dedication to purpose.

All these things I hoped to express in this bust and I was not satisfied until I had captured some of these elements. But I started with a small sketch first of all, a very small free sketch. Within the architectural feature of the monument I hoped to express the type of physique of Marx, the broad shoulders, the short strong powerful body with feet firmly planted on the earth and I chose a shape and width that would give the same effect as Marx himself would have done if he was silhouetted against the sky. I took the point of his feet from the level of the path from which you view the grave and this I think does give a feeling that this man is standing on the earth and not towering over the people, he is one of the people and we are celebrating in our memories an event and a man who brought to us a sense of our dignity as well as his own. He was a great human character and belonged to the earth and therefore I kept this monument near the earth and freed it from the usual traditional aristocratic symbolism of towering above, being exceptional.



Above Eileen Bradshaw with a bronze miniature of a variant of the Marx bust. With her consent the Friends planned to sell copies to raise funds, but it was not economic to produce to a suitable quality.

We still have the miniature and the mould it was made from in our archives.

Possibly it would have been better if I had said Marx's whole life was directed towards the improvement of the human lot, to give man a greater sense of his dignity and give him a direction and purpose of improving his fellow's life on this planet so that the human being's life could be filled with fellowship and love rather than viciousness and destruction. He fought to bring about a society where the nobler instincts could survive — not as they are in most places now submerged in the deadly humdrum, in the fight and struggle for survival where man's hand is turned against man, where the law of the survival of the fittest is seen at its worst and the meanest and most criminal triumph. Marx was a man who reversed all this in his philosophy but he made his philosophy so practical and so down to earth that it inspired Lenin and set up a new state, a new order of life, a new image to look up to and to look forward to.

Dr Andrew Rothstein has written down all the details of the legal side of the transfer of the trusteeship from the two grandchildren to the Marx Memorial Committee. Once this was accomplished it was possible to launch an international competition. I am not sure of the details because I knew nothing of it myself at the time but the works produced were felt by the Committee to be completely unsuitable.

A second competition was launched on the same basis and in this case I understand one monument was approved but after research into the design, and discussions with the designer himself it was felt by the Committee and advisers that it was doubtful whether the sculptor was experienced enough to carry it through.

A third competition was launched and at the same time I was approached and asked to enter. There were people who spoke against the idea of having any monument at all, and quite a few took the idea that Engels had originally intimated that Marx would not like it. But I took the idea that the monument was not a monument to a man only as I saw it but a monument to a great mind, and a great philosopher, and I had designed it with the idea of conveying to the world the power of this man's humanism and intellect. ■

Right Extract from Highgate Cemetery register showing the entry for the 'new' Marx grave purchased in 1954.

50250 24/7/54	Foundation. Andrew Rothstein 3/9 Hilling 2/6 E. H. Dore 2/0 Alan Booth 2/0	Helena Roguish Mary Linguet Karl Marx Jenny Marx Remains of Communist remain of Helena Roguish placed on Marx's grave between the The coffins were removed from 5/9. 20/7/1954 by 111 Incending. 22nd November 1954.	7/6 7/6 6/6 6/6
91/10000 Un. Const.	size 7x9. Depth 7/4 A.S.B.	Revised 2008	
Specimen: We advise the Company has guaranteed a depth of 9ft. unless stip. all around the outside making a total depth of 11ft 6in. 12ft 6in.			

The bombing of Marx

Marx's grave has been the object of unwelcome attention many times over the years. JOHN SHEPPERD reports on one particularly destructive episode. Please don't try this yourself.

At about 1.30am on Sunday, 18 January 1970, the emergency services received a phone call from a resident of Raydon Street, just to the south of the East Cemetery. A large explosion had been heard.

The response of the emergency services was impressive. Police officers were dispatched from the Kentish Town station and on arrival at 1.45am a fire engine was already there. A search of the immediate area revealed nothing amiss and so, about an hour later, officers went into the East Cemetery and there the mystery was solved.

There had been an explosion at the base of the Marx Memorial, shattering the façade of the monument. Swastikas had been daubed on either side of the monument. Of immediate concern was an obvious attempt to saw off the nose of the Marx bust, raising fears that there might be another bomb inside the hollow interior.

An explosives expert was called to check the site. He arrived at about 5am and declared the area safe. In the meantime, the Special Branch had been contacted and a check was made on the Russian Trade Delegation, then on Highgate West Hill, where there was nothing untoward.

In the light of day, remains of the bomb were found and the investigation by the Metropolitan Police Laboratory resulted in a lengthy and detailed report. The bomb had

been a pipe bomb 'of somewhat unusual design'. A home-made mixture of explosive had been stuffed into a piece of scaffolding pipe, about eight inches long, which had been sealed off at each end with metal plates. No traces were found of the ignition device but the view was that a simple one would have been sufficient to set it off.

Whoever constructed the bomb seemed to know what they were doing. The 'considerable violence' of the explosion suggested that the mixture used was a 'well balanced' one. The force of the blast was assessed as being the equivalent to six Mill's bombs. A Mill's bomb was a type of hand-grenade used in the Second World War and after, and so this was a short-hand description that would have made sense to police officers at the time who might have had military experience. The report said that shrapnel from the blast would have been potentially lethal to anyone within two hundred yards.

Police made 'local enquiries' but the impression from their various reports is that they were always likely to struggle to find the culprits, given no witnesses to the explosion or the events surrounding it. The only formal witness statement taken was from a nurse at the Whittington Hospital. She reported hearing the explosion and that a small piece of debris from the blast had broken a window there. There were no injuries.

Some time after the explosion — on 9 February — Andrew Rothstein received an anonymous letter at the Marx Memorial Library. Rothstein was a leading figure there and had been instrumental in the move of the Marx grave to its new site in 1954. The scrawled note said ‘AND WHEN YOU’VE REPAIRED THE STATUE OF THAT COMMIE BASTARD WE’LL BLOW IT UP AGAIN’. The note was signed in a linked N and F, the logo of the neo-fascist National Front, active at the time. The Special Branch thought the note may have been mischievous rather than genuine: ‘such malicious damage would be quite contrary to the current policy of the National Front and would not be supported in any way by the NF Directorate’.

Officers of the Special Branch did interview various members of the National Socialist Group — another neo-Nazi organisation again active at that time. In the police reports of the incident, available in the National Archives at Kew, the names of these interviewees is the only part which is redacted. Unsurprisingly, they all ‘emphatically denied being connected in any way’ and there was no evidence to the contrary.

By mid-April, the police investigation was effectively wound up. All of the associated reports were filed, with the comment that ‘in the event of further information coming to light, these papers will be re-applied for’. Seemingly, they never were.

The cost of the repairs was put at between £550 and £600 — equivalent to around £8,500 in today’s money. The enduring legacy of the whole affair is that even today, if you look closely at the top of Karl Marx’s nose on Bradshaw’s bust, there is still a faint scar where person or persons unknown climbed up on a night in January 1970 and took a hacksaw to it. ■



Above On other occasions Marx has been knocked from his plinth and daubed with paint

TO THE MEMORY OF KARL MARX
FOUNDER OF THE INTERNATIONAL

THE BUREAU OF THE
SOCIALIST INTERNATIONAL

BORN 12TH FEBRUARY 1818.
DIED 2ND DECEMBER 1883

AND KARL MARX.
BORN MAY 5TH 1818. DIED MARCH 14TH 1883.

AND HARRY LONGUET.
THEIR GRANDSON

BORN JULY 4TH 1878. DIED MARCH 20TH 1953.

AND HELENA DEMUTH.
BORN JANUARY 1ST 1823. DIED NOVEMBER 1883.

Who really was at Marx's funeral?

A simple question has no simple answer, finds JOHN SHEPPERD

It is seemingly a well-established 'fact', oft cited by respected academics and historians, that there were only 11 people at Marx's funeral on Saturday, 17 March 1883. Francis Wheen, in his biography, *Karl Marx* (1999), says that 'only eleven mourners attended the funeral'. The figure is repeated in Tristram Hunt's biography of Engels, *The Frock-Coated Communist* (2009), and more recently in Rachael Holmes's *Eleanor Marx, A Life* (2014).

In all of these, the number is given without citation or attribution. Doubts as to its accuracy were raised by Asa Briggs and John Callow in their book *Marx in London* (2008), who said that 'about twenty people were present' but again sadly with no further details.

The definitive account of the funeral was provided by Engels in *Karl Marx's Funeral*, published on 22 March 1883 in the German socialist newspaper *Der Sozialdemokrat*, distributed illegally at the time in Germany (available in the Marx Memorial Library archive). Largely a record of the speeches given at the graveside, he records nine people as being there, but in mentioning the last two names he notes they were there 'among others'.

Putting together the Engels' list, and looking at contemporary newspaper accounts of the time (most comprehensively from the *Manchester Courier* account published on 20 March 1883), it is possible to compile a list of attendees. These were:

Frederich Engels. Lifelong friend and collaborator with Marx, who gave the leading address at the graveside. 'His name will endure through the ages, and so also will his work!'

Eleanor Marx. The youngest daughter (of three), generally considered to be Marx's favourite, who devoted her life to continuing the work of her father.

Edward Aveling. A socialist campaigner and Eleanor's partner, although they never married to avoid having a 'bourgeois' relationship. His secret marriage to another woman while living with Eleanor was largely the reason for her suicide in 1898.

Paul Lafargue. Son-in-law, who married Marx's second daughter Laura, in 1868. An active Communist in France and Spain, he and Laura committed suicide in 1911. While he was at the funeral, apparently Laura was not. After marrying Lafargue, Laura was not on good terms with Eleanor.

Charles Longuet. Son-in-law, married to Jenny (Marx's first daughter) in 1882, also an active French journalist and socialist campaigner. Jenny had died before Marx in January 1883. Their son, Harry, died in March 1883 (just before Marx) and was interred in the Marx grave. The Longuet family subsequently became the owners of the original Marx plot.

Helene Demuth. On the Marx headstone as 'Helena' also known as 'Lenchen', was the family's long-serving housekeeper, who had an illegitimate child in 1851, thought to have been fathered by Marx. Died in 1890

Left The original or 'old' Marx grave



and was buried in the same grave as Jenny and Karl. **Wilhelm Liebknecht.** German socialist who is thought to have been imprisoned sixteen times for his activities. Gave a speech at the graveside when he

said 'the deceased is not dead. He lives in the heart, he lives in the head of the proletariat'.

Gottlieb Lemke, who Engels reported 'laid two wreaths with red ribbons on the coffin'.

Friedrich Lessner. German socialist who Engels noted 'was sentenced at the Cologne Communist Trial in 1852 to five years' imprisonment in a fortress'.

G Lochner. One of the more obscure members of the group with even Engels seemingly struggling with his first name, simple noting him as 'G. Lochner, also an old member of the Communist League'.

Sir Ray Lankester. Distinguished academic zoologist (University College London and Oxford University) and later the Director

of the Natural History Museum. An enthusiastic Darwinian who advised Marx on scientific issues and personal medical problems and became a close friend. An establishment figure, the only person at the funeral who was not a committed socialist. **Carl Schorlemmer.** An academic chemist (Manchester) he also advised on scientific issues. In an obituary written by Engels (1892), he noted that Schorlemmer often spent his holidays in London with Marx and Engels. Given the association, he has been referred to as the 'red chemist'. Engels described Lankester and Schorlemmer as 'celebrities of the first magnitude'.

Ernest Radford. Poet and associate of William Morris and George Bernard Shaw. Friend of the Marx family and some of his poems were published in *Progress*, edited by Aveling and Eleanor.

So: *thirteen* names, which may or may not include all of Engels' 'others' at the funeral. How the notion that there were eleven at the funeral became established is not at all clear. No contemporary account I have found mentions that number. ■

Thanks to Alan Dein at the BBC who raised his eyebrows about the number eleven.

Number and Description of Grave	Name and Address of Owner.	Name of Persons Interred.	Year.	Depth.
24748 Old 20152 Enlarged 111 square	<i>dead</i> M ^{rs} Mart Mary 41 Maitland Lane, Road, St Pancras	Jenny Marx Mary Longuet	1881 1884/85	4 1/2 8
Depth 10ft 6 1/2 x 2 1/2	J. Red 1011 L.S.S.O. 5 Avenue Victoria, Paris 1892	Thelma Donnelly All these others were removed to other site. On Tuesday 23 Nov 1895. see Red Book.	1892	6 only
Red Consd	bought to Jean Longuet of 5 Avenue Victoria, Paris 1892 Transf'd to J. Red 1011 1892	Thelma Donnelly see Red Book.	1892	
1892	J. Red 1011 5 Avenue Victoria, Paris 1892	Thelma Donnelly see Red Book.	1892	

Left Extract from Highgate Cemetery register showing the entry for the grave Marx purchased for his wife in 1881.



Left SS-GB being filmed at Highgate Cemetery, 2015

Moving Marx

Rest in Peace? JOHN SHEPPERD reports on the magnetic attraction of Moscow

Len Deighton's novel, *SS-GB* (1978) is an alternative fictional history of the Second World War. In his story, a German invasion of England was successful, London was occupied and the British forces capitulated. Churchill was tried for treason and executed and the UK became a Nazi-run state. A subplot was that the Germans, having agreed a peace treaty with Russia, were to exhume the body of Marx and move it to Moscow, to join Lenin at Red Square. It was that part of the story which was filmed at Highgate Cemetery in the 2017 BBC adaptation. Within the realms of fiction, however, there was an echo of some historical truth — the notion that Marx should be moved to Moscow had been proposed and discussed on various occasions.

The first time this received any public

attention was in 1924, started by an article in the *Daily Express* reporting 'that the Soviet Delegation in London have petitioned the Home Office for permission to remove his body from Highgate Cemetery... then it will be taken to Moscow to be re-interred in the Red Square with suitable honours'. This received a fair amount of attention in other papers — and the *Daily Express* rather gleefully carried a report from its Moscow correspondent that the original story had been 'republished in all the principal Russian newspapers'.

The problem, of course, was noted in the original story — that such a move would require the consent of what it termed the 'Marx family'. There was not much of the 'Marx family' remaining. The ownership of the grave had gone to Marx's two surviving

daughters — Eleanor and Laura. Both had, tragically, committed suicide; Eleanor in 1898 and Laura in 1911.

The ownership of the grave then transferred to the Longuet family. Charles Longuet had married Marx's eldest daughter, Jenny, who died shortly before Marx in 1883. Just after that — and only six days after Marx himself died — her son, Harry, had died and was interred in the Marx grave. Hence the Longuet family had the connection, through marriage, and obviously the interest, given the Longuet child was in the grave.

The response from the senior member of the Longuet family, Jean, was quick. He wrote to the Prime Minister, Ramsey MacDonald, objecting to any move. Noting he had seen the newspaper reports suggesting a move he said 'in the name of my brothers and sisters as well as myself — the only heirs of Karl Marx — I wish to raise a most definite and energetic objection'. Clearly not a fan of the Soviet regime, he added, 'I do not think that Marx would have accepted....that his remains and his memory should be monopolised by the present Russian type of communist'.

Jean Longuet's letter, and the newspaper stories, caused a flurry of memos around the Home Office. The correspondence said that 'no application for a licence for the removal has so far been received'. It was also noted that 'no removal licence has ever been granted in opposition to the expressed wishes of the next of kin'. The Prime Minister's Private Secretary wrote in response to an inquiry from an MP that, besides the letter from Jean Longuet, 'the Prime Minister has heard nothing about it' although the PM thought that it would be a 'most improper thing'.

The matter was raised again in 1929,

this time as a story in the *Morning Post*, rather circuitously with its Berlin correspondent citing a report from Moscow that the Executive Board of the Communist International 'had decided to take steps to ask for the removal of Karl Marx's remains'. A Home Office memo noted the report but whatever steps might have been planned, nothing came of them.

There the matter rested until the debate was rehearsed all over again in 1946. Jean Longuet had died in 1938 and his brother, Edgar, became the senior surviving family member. The hare was set running by a story in the *Evening Standard*, when it was reported that Edgar had arrived from Paris to care for the Marx grave. Edgar was reported to have said there were 'suggestions' that the body would be moved to Moscow, though 'nothing has been decided.'

This caused another intensive bout of memo writing in the Home Office. It noted the previous objections of Jean Longuet in 1924 and wondered whether 'Dr Edgar Longuet, the present representative, holds the same view'. Again the principle was clearly stated that it was up to Edgar to decide 'and the license would normally be refused to any other applicant'. Perhaps a storm in a newspaper teacup, with a memo noting 'there is no trace of any direct request being made by anybody, to the Home Office'.

The change in circumstances that resulted in Marx being moved, not to Moscow but a couple of hundred yards up the hill, came in 1952. Edgar Longuet died in 1950, leaving no will. In 1952 the London Cemetery Company received a letter from the surviving members of the Longuet family (his widow and three children) asking for the ownership of the grave to be transferred to John Morgan, of

the Marx Memorial Library. A year later the ownership was widened to include three other people – Andrew Rothstein, Peter Kerrigan and Rajani Dutt, who set up the Marx Memorial Committee to organise the move and the new memorial.

It was these four registered owners who formally applied to the Home Office for permission to move Marx, and the other three members of the grave, to 'a site more suitable for the erection of a memorial'. Charles Longuet (son of Edgar), then described as 'his nearest surviving relative', formally gave his consent to the move. On the receipt of an official request (for the first time), Home Office memo writing went into overdrive.

The now anonymous memo writers (identified by initials only) were clearly not sympathetic. Given Longuet family consent, the question was raised 'whether there are any other grounds on which a license should be refused'. Care was required, because if that were the case 'the applicants would no doubt give great publicity to it'. So given the relatives' agreement and cooperation from the Cemetery (which appeared 'prepared to run the risk of disturbances') then there were no grounds to prevent the move.

The Home Office's final word was that: 'we may dislike anything tending to create what may become a shrine for the faithful or an object of offense for anti-Marxists. But dislike does not provide a ground for interference if the application is one which in the normal case would be admitted'. It was recommended that the Special Branch should be informed both when the bodies were moved and when the memorial was to be erected and unveiled 'in order that they might take whatever precautions they consider necessary'.

So permission was granted and the movement of the four bodies happened on 23 November 1954. One requirement specified by the Home Office was that the reinterment should 'be subject to the normal conditions of privacy' and 'in such a way to afford no opportunity for a demonstration'. So, as subsequent newspaper reports had it, the gravediggers met at the Cemetery gates at midnight and, working by the light of oil lamps, the bodies were moved. News of the event was only reported some days later.

At the same time, of the ashes of Eleanor were added to the grave. Eleanor's unpleasant partner, Edward Aveling, wanted nothing to do with them after her death in 1898 and they were taken to the office of the Social Democratic Foundation in Covent Garden. In 1920, this became the office of the newly-founded British Communist Party. They were then moved to the Marx Memorial Library when it opened in 1933. When Marx was moved her ashes were added to her parents' grave and an inscription added to the original headstone (recording her date of birth incorrectly as 1856, rather than 1855).

When the new monument, featuring Bradshaw's bust, was unveiled in 1956 one might have thought that would be the end of the matter. Not quite. Ron Woollacott, in his excellent history of Nunhead and the London Cemetery Company, *Investors in Death*, reported from the now lost minutes of the Company Board meetings that in 1957, the Company Chairman went to the Soviet Consulate in London with the Board's recommendation that the Marx remains should indeed be transferred to Moscow, for reasons that are not clear. Apparently, 'the Soviet Consulate dismissed the Board's suggestion without consideration'. ■



Mirogoj Cemetery, Zagreb: A Croatian counterpart to Highgate

ROBIN OAKLEY visits the monumental hillside cemetery opened in 1876, one of the most interesting landmarks in the Croatian capital

One of the main attractions of Highgate Cemetery from its inception was not just that it was a ‘garden cemetery’, but that it was laid out on a hillside overlooking the city whose residents had chosen it as their final place of rest. Among the so-called ‘Magnificent Seven’ Cemeteries, Nunhead and West Norwood are also located on hillsides that originally lay outside the city and have extensive views. Several other municipal cemeteries in London share this feature too, including Greenwich Cemetery on Shooter’s Hill, where my paternal grandparents have their grave near the top of the hill with its panoramic vista still unencumbered by trees and foliage.

This, of course, was one of the defining

features of Père-Lachaise Cemetery, with its sweeping views out across Paris. And several of the pioneering American ‘rural cemeteries’ of the early 19th century were likewise constructed on picturesque wooded hillsides overlooking the rapidly expanding urban centres, such as Mount Auburn Cemetery outside Boston and Green-Wood Cemetery in Brooklyn.

Such hillside locations and views bind the cemetery and the city, and thus the dead and the living, into a visible relationship as a single community with a vertical as well as a horizontal spatial dimension. This visual link certainly goes some way to overcome the spatial separation of the worlds of the living and

Left The impressive main building was designed by Hermann Böllé (1845–1926), an important Zagreb architect.

the dead in modern cities that is lamented by Ken Worpole in his book *Last Landscapes*.

These thoughts were stimulated by a visit this summer to another impressive nineteenth-century European hillside cemetery that is little known in the Anglophone world – the Mirogoj Cemetery in the capital of Croatia, Zagreb, where my Croatian daughter-in-law has her family grave.

Mirogoj was founded in 1876 to replace the over-full cemeteries in the centre of Zagreb, and is located on the wooded hillside high above the old town and modern city. By that time, Zagreb had been transformed from a medieval town into a major regional centre within the Austro-Hungarian Empire, and a cultural satellite of the nearby city of Vienna.

The Cemetery is very large, with impressive monumental buildings in the Austro-Hungarian style, including extensive domed arcades together with portico and chapel. The graves are laid out in a grid format with long 'streets', but having formerly been gardens, the cemetery is richly planted with trees and shrubs which maintain the garden-style atmosphere. The monuments illustrate the various styles of sculpture and architecture in Croatia, and the names of those buried provide a catalogue of major figures in modern Croatian history. Most residents who can afford it have family graves in the Cemetery, and there is a strong feeling that the hillside Cemetery 'belongs to the town' and is an integral part of it. This is reflected in the neatly-maintained graves and in the large crowds who throng the cemetery annually on All Saints Day.

Another of the features Mirogoj shares with Highgate is the presence of many fine sculptures of angels and mourning women on the graves. The angels at Mirogoj, however, reflect the influence of Art Nouveau (Secession/Jugendstil) and Art Deco styles in sculpture, as do graves in other great Central European cemeteries such as the Powązki Cemetery in Warsaw and the Vyšehrad Cemetery in Prague. The expressive free-flowing lines and curving shapes of the Art Nouveau figures contrast with the more formal neo-Gothic style of most of our angels in Highgate. Highgate angels, however, have their own special charm, with subtlety of expression and gesture still being possible within the more conventional Victorian format. ■



News roundup

Now open at 10am every day

Since the beginning of March, Highgate Cemetery East has been open earlier at the weekends. The new hours are from 10am to 5pm seven days a week. Much easier to remember! We go back to closing at 4pm from 1 November. The Cemetery is closed on Christmas Day and Boxing Day. See our website for more information.

Summer Wednesday evening openings

From 6 June to 25 July on Wednesdays only, Highgate Cemetery East will be open until 9pm, with last admission at 8.30pm. It's a great opportunity to enjoy the special atmosphere of a summer evening when the light can often be magical. There will also be tours of the West Cemetery at 6.30pm, 7pm and 7.30pm which can be booked on our website. Tickets normally go on sale about five weeks in advance.

Neighbour evening: Wednesday 13 June

Our 'Neighbour day' at the end of February was so popular that we have decided to give neighbours the chance to visit the East Cemetery for free on a summer evening. For this purpose 'neighbours' are anyone who lives in postcodes N6, N19 and NW5 and can bring a document with their address. The East Cemetery will be open from 5pm to 9pm (last entry at 8.30pm), and neighbours can enter via the Chester Road gate as well as the main entrance.

Notable women of Highgate Cemetery

Writer and London Blue Badge guide Rachel Kolsky has this year published *Women's London: A tour guide to great lives* (IMM Lifestyle Books, £14.99).

Among the Highgate Cemetery names featured mentioned are Radclyffe-Hall, Christina Rossetti, George Eliot, Claudia Jones and Anna Mahler.

On Wednesday 25 July Rachel will be leading a special tour of Highgate Cemetery based on her book.

London Month of the Dead

Once again this October we plan to be associated with the London Month of the Dead, a series of events investigating the capital's relationship with its deceased residents.

Events in past years have included walking tours and private views, taxidermy workshops, and a programme of weekend death salons with talks on subjects ranging from public dissection and body snatching to reincarnation and funereal folklore. The salons featured authorities in fields such as osteology, forensic pathology and the paranormal, who offered their own perspectives and insights on mortality.



As well as attracting a wider audience, 20% of ticket revenue goes to the cemetery that hosts each event. The programme will be announced in June at londonmonthofthedead.com.

WW1 memorial concert with Deutscher Chor London at Highgate Cemetery

As part of our remembrance activities around WW1, Highgate Cemetery is delighted to host a concert by Deutscher Chor London on Saturday 21 July at 7pm. Brahms's German Requiem and *Armistice* by British composer Orlando Gough. Details: highgatecemetery.org/events.

BSL West Cemetery tours

We have been running a number of British Sign Language tours featuring volunteer John Wilson which have been very popular. He is accompanied by Malcolm Duffy for spoken English translation. Tours have normally been on Saturdays at 2.15pm and are advertised on our website. Prices are as normal but carers come free.

Goethe at LUX Artist in residence

LUX is an international arts agency that supports and promotes artists' moving image practices and the ideas that surround them. It is based in the Waterlow Park Centre. Together with the Goethe-Institut London, Germany's cultural institute which promotes the study of German abroad and encourages international cultural exchange, they will have an artist in residence from May to July this year.

Highgate Cemetery is involved too as the residency coincides with the celebrations to mark the bicentenary of Karl Marx's birth. The lucky artist, selected from a field of sixty one, will be announced on the LUX website soon: see lux.org.uk.



Tariq Ali to give Marx Memorial lecture

Pictured above at Highgate Cemetery in 1968, flanked by Karl Dietrich Wolff and Daniel Cohn-Bendit, is Tariq Ali who will give this year's Marx Memorial Lecture on Thursday 10 May at 7.30pm. Under the title 'Workers of all lands', Ali will explore the reach of Marxism around the world. As there are a number of foreign Marxists buried close to his grave, this is a particularly appropriate topic. Doors open at 7pm. Tickets are available from our website, highgatecemetery.org/events.

New data protection regulations (GDPR)

New data protection regulations come into force on 25 May 2018. The basic principles are the same, but there is a new emphasis on better, clearer communication of what happens to your data and how it is kept. We will be updating the Privacy Notice which appears on our website in due course. ■

Historic cemeteries news

What's on at our sister cemeteries

ABNEY PARK

Guided tours first Sunday of every month at 2pm. Free, but £5 suggested donation. Abney Park hosts a wide variety of events throughout the year, from walks and talks to theatrical and music performances, and art exhibitions. www.abneypark.org

BROMPTON

Saturday 7 April, 11am *Symbolism Tour* led by Carole Tyrrell

Sunday 15 April, 2.30pm *Restoration Project Tour* led by Nigel Thorne, Project Manager. Repeated on 25 April.

Sunday 22 April, 11am to 4pm. *Catacomb tours* every half-hour, start near the Chapel.

Saturday 28 and Sunday 29 April
London Esoteric. Lectures and evening concerts in the Chapel

Saturday 12 May, 6pm Robert Stephenson Lecture: *The World's Weirdest Deaths*. £10, Doors open at 6.00 for 6.30 start.

Tuesday 15 May, 11am *Brompton Garden Cemetery Tour: horticulture and landscape management*, led by Andy Williams.

Saturday 26 May 2pm *Medical Heroes Tour* led by Professor Timothy Peters.

Details see brompton-cemetery.org.uk.

BROOKWOOD CEMETERY

Guided tours first Sunday of every month from March to November at 2pm. £3 donation requested. Various themes. See www.tbcs.org.uk for details.

KENSAL GREEN

Guided tours normally at 2pm every Sunday afternoon from the beginning of March to the end of October. Tours begin at the Anglican Chapel in the centre of the grounds, and finish around two hours later at the Dissenters' Chapel, £7 suggested donation. www.kensalgreen.co.uk

WEST NORWOOD

Guided tours first Sunday of every month at 11am from November to March. Tours start at the Cemetery Main Gate, Norwood Road, SE27. The tours last about 90 minutes.

Talks start at 2.30pm at Chatsworth Baptist Church, Chatsworth Way (off Norwood Road), SE27. £1 donation Saturday 20 October. AGM and Lecture: *William Wright DD* by his great nephew Samuel Wright

Saturday 17 November. *A Year in the Life of a Bee Keeper*. Talk by Jean Azzopardi www.fownc.org

NUNHEAD

Guided tours last Sunday of every month at 2.15pm and last up to two hours. Free. Full programme see www.fonc.org.uk.

TOWER HAMLETS

Guided tours third Sunday of every month at 2pm. Free. See www.fothcp.org for full events programme.