LUCY READ ANTHONY
AND DANIEL ANTHONY
by Sue Jaschik

(Editor’s Note: The year 2006 marks 100 years since the death of the pioneer women’s rights crusader, Susan Brownell Anthony, on March 13, 1906. As a tribute to this great woman, Sue Jaschik wrote this article about Susan’s parents and their influence on the suffragist leader. Sue Jaschik is also preparing a special cemetery tour to honor Susan B. Anthony, which she will present on Saturday, May 6 at 10:00 a.m. We will publish further information about that special tour in the Spring issue of the EPITAPH.)

Parents are role models who encourage, inspire, and love. Susan B. Anthony’s parents, Daniel Anthony (1794-1862) and Lucy Read Anthony (1793-1880), provided a supportive family climate for Miss Anthony and her siblings to grow and to learn, to think critically and to make choices. Following are profiles of Mr. and Mrs. Anthony who, no doubt, influenced the life of this great suffragist leader.

Early Years

Daniel Anthony—the son of a prosperous Quaker farm family in Adams, Massachusetts—attended Nine Partners, a Quaker boarding school. At age 19, he became a teacher at this school and subsequently transferred his teaching skills to his father’s home school. It was a custom of the time to establish a school in the home when affordable.

Lucy Read was a Baptist who lived on a neighboring farm. Although she was about six weeks older than Daniel, she was his student. Lucy was a young woman who wore beautiful clothes and loved to sing and dance. This was not in the tradition of the Quakers who observed a life of plainness and simplicity. When teacher and student fell in love and decided to marry, Lucy opted to change her lifestyle in respect for Quaker traditions. A few days prior to her marriage, however, Lucy went to a party, singing and dancing until the early hours of the morning for a final time. Daniel watched from the side of the room. Lucy never sang and danced in public again.

They were married on July 13, 1817. Each was about 24 years old at the time. The bride and groom traveled in a one-horse wagon on many cordonroy roads to sites in New York State, including a visit to Rochester. Members of both families resided in places that they visited in the young country.

Since Daniel had married a non-Quaker, he was asked to apologize to the Quaker assembly for such a commitment. When Lucy later stated that Daniel had admitted to an apology for his marriage to her, he replied, “No, my dear. I was sorry that in order to marry the woman I loved best, I had to violate a rule of the religious society I revered most.”

Although this act might have resulted in his dismissal from the Quaker community, the elders allowed Daniel to remain because of his status and influence. Although Lucy never formally became a Quaker, she lived the Quaker life of simplicity. Throughout their 45-year marriage, Lucy accompanied Daniel to Quaker worship services, but she was never allowed to participate in the women’s business meetings. Lucy and Daniel Anthony settled into traditional gender roles, both demonstrating a strong work ethic. Daniel built and managed a successful cotton factory with 26 looms operated by water power.

From 1818 to 1834, Lucy had eight pregnancies. Six of the Anthony children lived to adulthood. Susan Brownell Anthony was their second child and second daughter. One child died tragically at age two, and one child was stillborn. In addition to the growing Anthony family, many factory workers often boarded with the family, thus increasing Lucy’s domestic workload of cooking and laundry.

At a family reunion many decades later, D. R. Anthony, Susan’s brother, affectionately recounted an anecdote about his hard-working mother. After a day of endless work in the home, Lucy went to rinse her mop in a nearby stream. Little did she know that the cleansing action would disrupt the water flow and power, temporarily stopping all of the looms in the Anthony factory.

Prosperity and Loss

In the mid 1820s Daniel Anthony accepted an offer to expand his cotton manufacturing business with a relocation to Battenville, New York, 44 miles from the family homestead. In time, a store was added as well as a new home. Once again, in addition to caring for her family, Lucy was responsible for boarding various workers.

Daniel’s independent spirit continued to show itself as he made decisions based on strong convictions. He believed firmly in abstinence of liquor and organized a temperance society, primarily for his employees. When daughter Susan was denied the opportunity to learn long division at the nearby school because she was a girl, Mr. Anthony established his own school in a space in his
store where instruction on all topics could be provided to everyone, regardless of gender.

Daniel's positive actions in family matters were not limited to education. His children were not birthing Quakers, which required membership of both parents. When Susan accompanied her father to a Quaker business meeting on a cold day, she was asked to leave the meetinghouse where she had nestled near a stove to keep warm—the reason she was not a member. The young girl, seeking some relief from the elements, walked to a neighbor's home where their large dog sprang upon her. Although she was not injured, her parents were understandably upset and angry, resulting in Daniel's "request" that his children become Quakers. This "chief" to provide warmth to leave the meetinghouse where she had nestled near a stove to keep warm—the reason she was not a member. The young girl, seeking some relief from the elements, walked to a neighbor's home where their large dog sprang upon her. Although she was not injured, her parents were understandably upset and angry, resulting in Daniel's "request" that his children become Quakers.

"Although it was a period of great financial depression, he always found time to be social and kindly to his family. He seemed to have an eye for everything, his business, the school, and every good work. I considered your father and mother a model husband and wife and found it hard to leave such a loving home."

In March 1839, the Anthony family moved to Hardscrabble, New York, two miles from Battenville. Daniel still owned a mort-}

gaged factory and mill there, and the family moved into an old building, which had previously been a hotel with an attic ballroom.

Once more, Daniel demonstrated his strong sense of internal justice when a group of young people came to him and asked to use the ballroom attic for their dancing school, the only alternative being a tavern where liquor would be in abundance. Daniel consulted with Lucy and his three older daughters, Guêlma, Susan, and Hannah. The consensus was yes, but the Anthony daughters could watch, but not participate in the dance in accordance with Quaker tradition. Lucy provided non-alcoholic refreshments every few weeks as her daughters observed what was probably much Merriment. This was the final time that Daniel was the subject of Quaker controversy. He was dismissed "because he kept a place of amusement in his house." Daniel's response, "For one of the best acts of my life, I have been turned out of the best religious society in the world."

Daniel became the postmaster of Hardscrabble and had the name changed to Center Falls, a more propitious identity.

Although Daniel and Lucy worked diligently, Daniel in his mill and Lucy at home, financial difficulties continued to plague them. They needed a new home with better prospects for success, and Daniel found a 32-acre farm in Rochester near the site of the present Rochester International Airport. In 1845, Daniel no funding to purchase this farm, but Lucy's wise and caring brother, Joshua Read, came to their assistance once again. Read had held and protected the money Lucy had inherited from her parents.

(According to the law at that time, Lucy's inheritance, were it in her name, would have been confiscated for Daniel's creditors.) Thus, Read bought the Rochester farm and did not transfer its official ownership to Lucy until three years later in 1848 when a limited Married Woman's Property Law was passed in New York State, legalizing Lucy's ownership of the property.

Rochester

After moving to Rochester, Daniel and Lucy met many Quaker families with whom they shared anti-slavery beliefs. These radical abolitionists who advocated the immediate termination of slavery often assembled in the Anthony home. Shortly thereafter, Daniel reinvented himself with his typical energy and became an agent for the New York Life Insurance Company, traveling widely with horse and buggy. Perhaps capitalizing on business skills learned in previous positive opportunities, Daniel became successful enough to continue with the insurance business and to keep the farm.

The Daniel Anthony family plot in Mount Hope Cemetery, Section C, Lot 93.

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Basic annual membership is $20. Call (585) 461-3494 for a free pocket guide to Mount Hope Cemetery and a membership application. See our colorful and informative web page: www.fomh.org


**Seneca Falls and Rochester Conventions**

In July 1848, the first Woman’s Rights Convention was held in Seneca Falls. One hundred people signed the Declaration of Sentiments crafted by Elizabeth Cady Stanton and four Quaker women, which said, in part, “We hold these truths to be self-evident; that all men and women are created equal...” The document included the “radical” right of woman suffrage.

A common misconception is that Susan B. Anthony and possibly some immediate family members attended the Seneca Falls Convention. At the time, Susan was teaching in Canajoharie in the eastern part of New York. She had become involved in the temperance movement but not in woman suffrage. Neither Daniel nor Lucy were in Seneca Falls for this convention either.

Two weeks after the adjournment of the Seneca Falls Convention, however, the meeting resumed in Rochester, and the Rochester convention adopted the Declaration of Sentiments. Daniel, Lucy, and Mary Anthony, their youngest surviving daughter, signed this forceful document. It is interesting to note that Daniel Anthony, at this time, had demonstrated beliefs in temperance and abolitionism but had never voted. He chose not to have a voice in a government that supported war. In 1860, though, he finally voted in the hope that his candidate would be able to abolish the institution of slavery. Lucy Anthony, who appears to be less dominant in this story, continually played a positive and supportive role in the family’s reform activities.

**Susan B. Anthony and Rochester**

In 1849, Susan B. Anthony ended her 15-year teaching career and returned to Rochester. In 1850-51, she took over the management of the family farm as Daniel was working in Syracuse and Lucy was in frail health. On Sundays, numerous guests came to dine, sometimes as many as 15-20 people, especially when Daniel Anthony was in town. Many of these visitors, like Daniel, were abolitionists who had left the Quaker assembly because of independent actions in worldy activities. They did not want or need approval of a Quaker hierarchy for their choices, particularly their advocacy for the immediate abolition of slavery.

Susan, who had a reputation as an excellent cook, was often torn between a wish to provide sumptuous meals for her guests and her desire to hear important dialogue in the dining room. Guests included Frederick Douglass, the Posts, the Hallowells, the DeGarmos, the Willises, the Burritses, the Fishes, and the Stubbinses, all of whom are resting permanently in Mt. Hope Cemetery.

In 1851, SBA met Elizabeth Cady Stanton and became more involved in public life. Her father continued to encourage her as she traveled, organized, and lectured. When money was short, Daniel loaned it to her; she repaid it as soon as she was able. As his daughter’s reputation grew, Daniel Anthony suggested that Susan save newspaper articles detailing her talks, audience responses, and public opinion. Thus, a collection of scrapbooks covering 50 years of hard and often unpopular work was created. These scrapbooks were donated to the Library of Congress in 1903.

Regarding religious observance, the Anthony family members, including Susan, were drawn to the Unitarian Church when the Reverend William Henry Channing, an abolitionist minister, came to Rochester. It should be noted, however, that Susan B. Anthony remained on the Quaker rolls throughout her lifetime.

**Later Years**

Daniel and Lucy continued to support Susan’s convictions and actions. One example of their dedication follows. Around 1860, there was a Massachusetts state senator who was unfaithful and abusive to his wife. When she threatened to reveal his actions, he had her committed to an asylum where she stayed for over a year. Upon her release, she had limited visits with her children who were in their father’s custody according to the law. In frustration, this woman ran away with one of her children. Susan assisted her escape and protected her for a time in spite of numerous protests. Daniel Anthony said to her, “My child, I think you have done absolutely right, but don’t put a word on paper or make a statement to anyone that you are not prepared to face in court. Legally, you are wrong, but morally you are right, and I will stand by you.”

Daniel and Lucy also continued to show their commitment to one another. The story was told of this couple taking a short trip to Lake Ontario beach one afternoon. The daughters worried when their parents didn’t come home until about 10 o’clock. Lucy reported that she and Daniel had enjoyed a fish supper and then walked along the beach in the moonlight. When the daughters equated Lucy and Daniel with their young counterparts, Lucy replied, “Your father is more of a lover today than he was the first year of our marriage.”

Without much warning in 1862, Daniel Anthony died of neuralgia of the stomach at age 69 years. Subsequently, as Lucy was planning to sell the farm, she wrote to Susan, “I know I ought to get rid of this care, and Mary and I should not try to live here alone, but every foot of ground is sacred to me, and I love every article bought by the dear father of my children.”

After the sale of the farm, Lucy lived with family members until 1866 when she purchased the house on Madison Street for $3$500. Lucy lived there with her daughters until 1880 when she died at the age of 87. Wisely, Lucy willed the Anthony home to her daughter, Mary. Most likely, she had reasoned that if Susan were to inherit the house, she would sell it at once and donate the proceeds to the suffrage movement. Susan and Mary continued to live on Madison Street until their deaths in 1906 and 1907 respectively.

**Reflections on Daniel Anthony**

In a letter to Ellen Wright Garrison, Susan wrote, “...when my dear father died, aged 69, in the full strength and vigor of body and mind, it seemed to me the world and everybody in it must stop. It was months before I could recover myself. And at last it came to me that the best way I could prove my love and respect for his memory, was to try to do more and better work for humanity than ever before. From that day to this, the feeling in my triumphs and defeats that my father rejoiced and sorrowed with me has been a constant stimulus to urge me ever to rally to new effort.”

**Reflections on Lucy Read Anthony**

Writing a letter in 1863 to her sister, Mary Anthony, about their mother, Lucy Read Anthony, Susan said, “Never was there a mother who came nearer to knowing nothing save her own household, her husband, and her children. If we sometimes give her occasion to feel we prized father more than her, it was she who taught us ever to hold him thus above all others.”

In 1880, in a letter to Rachel Foster, Susan wrote, “But my mother, like my father, if she could speak would bid us go forward to greater and better work. She never asked me to stop at home when she was living, not even after she became feeble, but always said, “Go and do all the good you can.”

**Sources**

The quotation from Susan’s letter to Ellen Wright Garrison reflecting on Daniel Anthony can be found in *Selected Papers of Elizabeth Cady Stanton and Susan B. Anthony,*
1. **Susan B. Anthony**  
   (1820-1906), Section C, Lot 93

2. **Mary S. Anthony**  
   (1827-1907), Section C, Lot 93

3. **Lottie Bolles Anthony**  
   (1841-1877), Section W, Lot 16

4. **Ellen Baker**  
   (1840-1880), Range 2, Lot 118

5. **Nancy M. Chapman**  
   (1821-1889), Section C, Lot 34

6. **Hannah Chatfield**  
   (1809-1901), Section K, Lot 163

7. **Jane M. Cogswell**  
   (1803-1887), Section T, Lot 73

8. **Rhoda Rogers DeGarmo**  
   (1798-1873), Range 3, Lot 152

9. **Martha N. Brown French**  
   (1836-1887), Section U, Lot 85

10. **Mary S. Congdon Hebard**  
    (1828-1915), Section A

11. **Susan M. Hough**  
    (1819-1890), Section O, Lot 360

12. **Margaret Leora Garrigues Leyden**  
    (1841-1928), Section O, Lot 321

13. **Guelma P. Anthony McLean**  
    (1818-1873), Section C, Lot 93

14. **Hannah L. Anthony Mosher**  
    (1821-1877), buried in Kansas

15. **Mary E. Miller Pulver**  
    (1828-1900)

16. **Sarah Truesdale**  
    (1839-1890), Range 3, Lot 227

On that fateful day, November 5, 1872, after the deed was done, Susan B. wrote to Elizabeth Cady Stanton, “Well, I have been and gone and done it! Positively voted the Republican ticket—straight. Fifteen other women followed suit. So we are in for a fine agitation in Rochester.” The Republican presidential candidate she voted for, therefore, was Ulysses S. Grant, who won. U.S. Marshal Elisha J. Keeney (1810-1874) was the officer who arrested Susan B. Anthony as the ring-leader. After she was tried, found guilty, and fined, Susan B. told the judge that she would not pay the $100 fine, nor did she have the means to pay it. The judge ordered Keeney to find the money. Later, U.S. Marshal Keeney reported to the judge, “I have made diligent search and can find no goods or chattel, land or tenements with which to answer the judgment against Susan B. Anthony.” So, despite being the arresting officer, it appears that Keeney wasn’t such a bad guy after all. According to most authorities, the fine was never paid.

**THE FUNERAL OF SUSAN B. ANTHONY**

On Saturday, March 25, 2006, at 2 o’clock in the afternoon, a historically accurate re-enactment of the funeral of Susan B. Anthony will be staged at Hochstein School of Music, 50 North Plymouth Avenue, Rochester, New York. 2006 marks the 100th anniversary of Susan B. Anthony’s death. You are invited to attend the Susan B. Anthony House event as they re-create her funeral, commemorating her life, and reflect upon her legacy. Hochstein School occupies the former Central Presbyterian Church, which was the site of Miss Anthony’s funeral on Thursday, March 15, 1906.

**SYMBOLISM ON PRE-NEED GRAVESTONES**

by Matt O’Reilly

For centuries, cemeteries have served as houses of the dead, ignored by the living until necessity demands attention be paid. Society prefers to ignore death, declaring “everything henceforth goes on as if neither I nor those who are dear to me are no longer mortal” (Aries 106), and average individuals give no thought to their own burial until they become passive participants. Occasionally, however, people do consider their own mortality, and some go as far as to have their headstones engraved and placed prior to death. Lacking the shock and grief surrounding a typical monument purchase, these stones of the living carry symbolism that greatly varies from that of the typical tombstone.

The first such stone, located in Section U of Mt. Hope Cemetery, belongs to Virginia Dewald. Its simplicity does not draw much attention, and the only notable feature is its...
shape. Designed as a granite bench, it serves as a resting place for the living as well as the dead. Frequently in art and literature, a lifetime is represented as a day. Just as the approach of night sends the living searching for a place to sleep, so, too, the approach of death makes one seek a resting place. This view. The transient nature of our time on earth is represented by the train pulling away from the viewer; it is departing. "Death is actually understood as a particular kind of departure, namely, a departure which is one way, with no return" (Lakoff 11). The train waits patiently to take the deceased to the afterlife with no return track in sight. Indeed, below the train is etched "The End", marking the end of the line as the final destination. However, this metaphor could have been accomplished just as easily with any railroad, but the Lehigh Valley was mentioned specifically and in great detail, as the photos show. Why was this particular railroad so important to the Schreiers?

The Lehigh Valley Railroad Company was incorporated in 1853, and the full line first ran May 18, 1896, and as predicted in the Geneva Times, "these trains will become very popular, because they traverse the finest scenery in America by daylight". More importantly, the Lehigh Valley line connected the coal mines of eastern Pennsylvania through New York City, Rochester, and the Finger Lakes region to Buffalo, providing a crucial route for the shipment of coal (Mack). This important role earned the railroad the name "The Route of the Black Diamond", as coal was as valuable as diamonds at the time. Indeed, the railroad was the primary line for much of New York, as seen in the LVRR advertisement.

However, in the early 1940s the rail line began to decline as coal lost importance. The railroad ran into financial trouble and declared bankruptcy in 1970. The last few operating parts of the line were bought out in 1976, although its old depots can still be seen several places in Rochester, including what is now Dinosaur BBQ (Lawrence).

With such an important role in Rochester during Schreier's youth, distinct possibilities emerge for the reason behind his selection. It is possible that he worked for the Lehigh Valley Railroad, or the fact that he lived by the old Lehigh Valley rail line and has fond memories of seeing the trains go by countless times as a child. Fortunately, a unique feature of these pre-need stones lies in the ability to ask the owner about any symbolism, a feat which cannot be performed on most stones, at least without the questionable aid of a Ouija board. Mr. Schreier was generous enough to share the following:

"I have loved railroads since I was a small child. I [was] hired on the LVRR in 1960 and was a conductor on the Lehigh Valley until its inclusion into Conrail in 1976. I met my wife, Wanda, due to the Lehigh running us through to Sayre, Pa. in 1972. Wanda's maternal grandfather was an engineer on the Lehigh, and her paternal grandfather worked in the locomotive shops. Her father also worked in engine service, Sayre being the major shop complex on the entire Lehigh Valley. So as you can see, the Lehigh Valley has played a very large part in our lives."

Mr. Schreier's honest reply is greatly appreciated. From his insight, it is clear the train's placement on the stone serves as a way of mitigating the negative aspects of death. Much like the locked wedding rings, the train serves as a reminder of pleasant memories, both of childhood and of a defining positive force in both their lives.

Thus, this stone serves a different purpose than most. While many stones serve as a reminder of death, here we see a reminder of happiness. The autumn scene and "The End"
depicted in all its glory. The marriage of Donald and Wanda, presumably one of the happier moments in their lives, is also prominently displayed on the stone. The Schreiers are telling people not to mourn their deaths, but to celebrate their lives.

A more traditional stone can be seen on the plot of Samuel and Robbie Marble, also in Section O. This pink granite stone is filled with symbolism about the afterlife and immortality.

The Samuel H. Marble tombstone is in Section O.

While one may no longer physically be present, one is not truly gone if one lives on in the hearts and minds of loved ones. Embracing this idea, the Marbles placed several of these symbols on their stone. The glowing cross, symbolic of the resurrection, also brings to mind Christ's love. Why would he die for our sins if he did not love humanity? It therefore serves as a constant affirmation in the belief that Jesus loves them, now and forever.

Surrounding the cross is a heart. As opposed to the spiritual love of Christ, the heart serves as a clear representation of the love of human beings and the care of their friends and family.

Furthermore, the heart is supported by two blooming roses, yet another classic symbol for love as the open flowers representing unconditional love despite the perils and trials of life depicted by the thorns. Finally, there is the selection of a pink granite stone, pink being the color associated with love. The Marbles, therefore, rely greatly on the power of love to ensure their immortality.

The extent of symbolism about love seen on this stone rivals that seen on most Valentine's Day cards, so one can assume devotion plays a major role in the Marbles' lives. These symbols of love are common on a stone of a husband and wife, but take on a second meaning on this stone. Here, the love also refers to familial love, and the family most assuredly played a major role in their lives.

The back of the stone bears the inscription, "Parents, Grandparents, Great Grandparents." Yet again, the idea of immortality appears; the Marbles are proud that their lineage is carried on. This engraved message indicates they believe their ancestors live on in them, just as they will live on in their next of kin.

Furthermore, the couple elected to be buried together, keeping the family close even in death.

Each person has a strong reason for placing a tombstone on a grave site prior to his death, one that can be inferred from the stone itself. Virginia DeWald prefers a simple stone that serves a purpose, and she purchased her stone to ensure it matched her desires. For the Marbles, the desire to preserve their strong family ties and to be united in death led them to take measures to ensure this would happen. This stone is their way of ensuring their immortality, for by reminding descendants of their love for the family, they will always be remembered and always immortal.

Each of these stones is unique in its own right, and each person undoubtedly cared deeply about its appearance. Our headstones will remain long after we die and will remind those yet to come about who we were. In a sense, then, a monument grants a temporary immortality, keeping our spirits alive in the minds of our descendants. Stones ordered after a person dies, though, are often colored by the overwhelming sense of grief and sorrow, focusing on the magnitude of the loss rather than the joy of life. It is no wonder, then, that people go through the trouble of ordering their own stone. It is a desire to be remembered as they wish, not as the eyes of grieving kin perceive them. The symbolism seen on these stones reflects the strongest desires of those who will one day lie beneath them, their character immortalized in stone.

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(Editor's Note: Matt O'Reilly is a student at the University of Rochester and prepared this essay as part of the course work for Religion 167, Speaking Stones, taught by Prof. Emil Homrighurst, who is also a trustee of the Friends of Mount Hope Cemetery.)
PLEASE JOIN US;  
SAVE THE DATE

Our first-ever field trip for the Friends last year was a roaring success, so we are planning another on Saturday, May 20 from 8:30 a.m. to 4:30 p.m. Please save the date and watch for the Spring issue of EPISTAPH for details and registration information. The bal- 
dachin pictured is just one of the sights we’ll see.

MEMBERSHIP MATTERS!
by Jan Wyland

Our thanks to all members of the Friends of Mount Hope. Your financial support and vol- 
unteer efforts make critical restoration projects possible.

2006 marks the 100th anniversary of 
Susan B. Anthony’s death. In preparation for 
this year’s commemoration, the Friends selected 
renovation of the Anthony plot as a priority 
project last year. Workers from Hart 
Monument Company reset stones that were 
out of position and cleaned all of the stones as 
well as the central monument. Your member- 
ship contributions enabled this work to be 
done. The lovely garden maintained by 
Friends volunteer Janet Leone provides a beau- 
tiful setting for the newly cleaned stones.

This is just one example of the work 
your membership contributions make possible. 
We thank you all, and hope you will renew 
promptly and encourage others to join the 
Friends. There is much more to be done!

In 2005 the Friends of Mount Hope 
Cemetery welcomed the following new mem-
bers: Patricia Akers, Pamela Fay Austin, Beth 
Babcock, Robert T. & Mary K. Kelly, Marjorie 
N. Benoy, Rose Boice, Georgiana Brennan, 
William & Sandra Brewer, Gail Brooks, 
Ronald J. Brown, Corinne Carpenter, 
Katherine Conway, Dan Cragg, Sue 
DeBruyne, Cindy DeFelice, Mark A. DeJong, 
The DeLapa Family, Ross Dennis, Michael 

A stone baldachin is one of the many 
prominent monuments in the cemetery to be vis-
ited on this year’s field trip, Saturday, May 20. 
Don’t miss it. Photo by Don Hall.

Donovan, Sue A. Draves, Marie 
Driscoll, Ruth Ericksen-Andrews, Joyce 
Eustance, Alice M. Flood, 
Gretchen Fuller, 
Patricia E. 
Gallaher, Mary 
Gaudioso, 
Harolyn W. 
Giordano, 
Donald & Sally 
Goodman, 
Monica & Tracy 
Grant, Carol 
Gridley, Don & 
Carol Grundke, 
Rhonda & Earl 
Gurell, Thomas 
Heinze, H. 
Robert Herman, 
Marion L. Howe, Karen A. Huey, Joseph P. 
Kellman, Glynn J. Kirchner, John Kreiley, 
Richard & Marie Leistman, Margaret Lyons, 
Lori & Joe Maher, Terry McCarty, Burnetta 
McCullough, Linda McFadden, Anthony J. 
Mercadel, Sally Millick, Clare Mosher, Maggie 
& Jim Murdock, Mark E. Murphy, Nikhil 
Nampalli, Kenneth Nash, Steve Newcomb, 
Chris Oddleifson, Gail C. Olson, Stacey Perez, 
Ann M. Pfier, David M. Pompea, Terry Prace, 
Rachele Rinaldi, Basia Ryn, Marjorie H. 
Sawyer, Edith Schneider, Joan Sibley, 
Christine B. Smith, Carol Srokose, Janet 
Stalnaker, Phyllis C. Stehm, Paul M. 
Steinman, Dorothy Swierc, Mark Geoffrey 
Warnick, Paul R. Warren, Bonnie Waters, 
Sheilla Wray, Andrea Zanowick, Adam E. 
Zielinski.
ANTHONY FUNERAL & CREMATION CHAPELS: A SPONSOR OF THE FRIENDS SILVER ANNIVERSARY PICNIC

We are particularly thankful to the Anthony Funeral & Cremation Chapels for their financial help in sponsoring the Victorian picnic on September 17, celebrating the 25th anniversary of the Friends of Mount Hope Cemetery. They join the group of sponsors announced in the Fall 2005 issue of the Epitaph, whose contributions helped to make the event a resounding success.

William Warfield—the internationally renowned baritone, actor, and America's musical ambassador—died August 25, 2002 at age 82 years. He was raised in Rochester, studied at the Eastman School of Music, and is buried in Mount Hope Cemetery in Section AA, Lot 2, on Grove Avenue a few yards west of Beech Avenue. His monument had not been erected when we published an article about his life in the Fall 2002 issue of the Epitaph. He played the part of Joe in the MGM motion-picture version of “Show Boat,” and a replica of that Mississippi River boat is carved on his tombstone. Photo by Frank A. Gillespie.