JOIN US ON A TRIP TO MT. ALBION

Text and photos by Donald S. Hall

On Saturday, May 20, the Friends of Mt. Hope Cemetery are conducting our second annual cemetery field trip. This year we will be visiting the beautiful, historic Mt. Albion Cemetery in Albion, New York. While not quite as old as Mt. Hope, nor as large, like Mt. Hope it was built on a terminal moraine, a leftover from the glaciers that covered this part of the world. It was glaciers that scooped and piled the land to make the Disney-like hills of both cemeteries. Mt. Albion is also beautifully maintained. Their fountain even works.

Like Mt. Hope, Mt. Albion Cemetery in Albion, New York, is also built on a terminal moraine formed by glaciers. The entrance gate is constructed of Medina sandstone.

The working ingersol fountain stands in front of the Gothic Revival chapel in Mt. Albion Cemetery.

Albion Cemetery in (can you guess?) Albion, New York. While not quite as old as Mt. Hope, nor as large, like Mt. Hope it was built on a terminal moraine, a leftover from the glaciers that covered this part of the world. It was glaciers that scooped and piled the land to make the Disney-like hills of both cemeteries. Mt. Albion is also beautifully maintained. Their fountain even works.

After we tour the cemetery, we will have lunch at historic Tillman’s Village Inn, in Childs, NY. We will have a choice of many items, including vegetarian, from a menu that has been specially prepared for our group. Following lunch, we will walk a few hundred feet to the three most important buildings of the Cobblestone Society Museum: a church, a school, and a small home whose Victorian interior fascinates with its many details.

Our guide for the day will be William Lattin, Orleans County historian and a founder of the Cobblestone Society. Bill speaks in a warm and humorous manner, and has some wonderful stories to tell, including some really good “dirt.”

So come along with us. Just send us the following information:

1. Your name and address
2. Your telephone number
3. Your e-mail address if you have one
4. Your check for $49 per person made out to Friends of Mt. Hope Cemetery

Mail all this to FOMH treasurer, Ed Olinger, 74 Nunda Blvd., Rochester, NY 14610.

Full refunds will be available through May 5. After that, refunds will be made ONLY if we can replace you with another member from a waiting list. Fees not refunded may be considered a tax-deductible contribution to the FOMH.

We will confirm your reservation by e-mail, or telephone if you don’t have e-mail.

Questions about the trip should be directed to organizer and FOMH trustee, Don Hall at donh22@frontiernet.net, or 585-461-7399.
Lunch on our tour will be at the historic Tillman's Village Inn in Childs, New York. It has been in continuous operation since the early 1800s when it was a stagecoach stop.

At the highest point in the cemetery is the Soldiers and Sailors Civil War Memorial Tower. On this trip, you will have an opportunity to climb the 60 steps inside to see the spectacular view from the top.

After lunch, the tour includes visits to the interiors of three cobblestone buildings, including this 1834 Universalist Church.

In addition to fine marble and granite memorials, Mt. Albion has prime examples of Medina sandstone monuments and elaborate "white bronze" (sand-cast zinc) markers like this Grinnell monument.

2006 SEASON BEGINS WITH SPECIAL SUSAN B. ANTHONY TOUR

by Jan Wyland/Sue Jaschik

This year, as Rochester commemorates the 100th anniversary of Susan B. Anthony's death, the Friends of Mount Hope Cemetery will begin their tour season on Saturday, May 6 with a special theme tour entitled, "Susan B. Anthony and Mount Hope Connections."

Friends Trustee Sue Jaschik researched and designed this unique journey among the famed suffragist's family members, friends, and colleagues who rest at Mount Hope. She will also lead the tour, which begins at 10 a.m.

EPITAPH

Published quarterly by the Friends of Mount Hope Cemetery, Rochester, New York 14620, a nonprofit member organization founded in 1980.

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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.fomhc.org
the cemetery’s North Gate, opposite Robinson Drive. Admission is $3/person, $5/family, and free to members of the Friends.

Many are familiar with the story of Susan B. Anthony’s courageous and tireless campaign for women’s rights. Her portraits convey a stern dignity and determination. But who was this person, really? What was she like? Who/what were the influences in her life? During this approximately two-hour walk, you’ll gradually form a personal image of Miss Anthony as you learn about her connections to others in her family and community.

NOW, FREE TOURS EVERY SATURDAY AND SUNDAY

by Richard O. Reisen

For the past couple decades, the Friends of Mount Hope Cemetery have offered free tours every Sunday afternoon. Last summer, we started offering those tours on selected Saturdays as well. They were so successful that this summer, from May through October, we will present free tours every Saturday afternoon at 1 p.m. Our Sunday tours continue as before, with the first tour at 2 p.m. and the second at 3 p.m.

Our tours start from the 1874 gatehouse at the north entrance to Mount Hope Cemetery, 791 Mount Hope Avenue, opposite Robinson Drive. Depending on the tour guide, the tours last from 1 1/2 to 2 hours and are followed by lemonade and cookies in the gatehouse.

Weekend afternoon tours of the cemetery are not only wonderful leisurely walks in the beautiful, parklike setting of Mount Hope, but they are also entertaining and informative experiences. Here are some of the questions that are answered on those tours:

Q. Who persuaded Czar Alexander to sell Alaska to the United States?
A. Hiram Sibley, the founder of Western Union Telegraph Company.

Q. Who was the great suffragist who was arrested for voting in the 1872 presidential election?
A. Susan B. Anthony, who led 15 other women to a polling booth to vote and protest for women’s right to do so.

Q. What did Susan B. Anthony’s dentist do that made him more famous than caring for Susan B.’s teeth?
A. Her dentist, Dr. Josephus Requa, invented the machine gun, used in the Civil War.

Q. What is so significant about the boulder that sits on Henry A. Ward’s tombstone?
A. It is flecked with the semiprecious stone, jasper.

Q. How did the four kettles (deep, conical depressions) in the cemetery come to be?
A. They were formed by glaciers that receded 14,000 years ago.

Q. What did the mayor of Rochester say to the commission that selected the site for Mount Hope Cemetery?
A. Mayor Jacob Gould said, “That committee deserve desecration. That land is all up hill and down dale, and with a gully at the entrance at that. Why that ground isn’t fit for pasturing rabbits.”

Q. What is a cenotaph?
A. A cenotaph is a memorial to a person who is buried elsewhere. One example on the

The Susan B. Anthony plot will be part of a special tour on May 6.

The tour includes approximately 20 gravesites, each one with anecdotes related to Miss Anthony’s life. You’ll stop at the Anthony family plot and at graves of a nephew and a cousin buried elsewhere in the cemetery. Other associates on the tour include two judges, a criminal, a doctor, a dentist, a rabbi, friends, working colleagues, and the only woman who voted with Miss Anthony in 1872 and lived long enough to vote legally in 1920.

Refreshments will be served at the gatehouse following the tour. Don’t miss this very special look into the life and times of a woman who has inspired generations to strive for equal rights for all. Let’s bring Susan B. Anthony to life, as her legacy lives on.
tour route is 24-year-old George B. Grover, who was mortally wounded in the Civil War, died on a ship taking him to a hospital, and was buried at sea.

Q. Who advised President Abraham Lincoln concerning the terms for freeing American slaves?
A. Frederick Douglass, the founder of the civil rights movement. Lincoln rewarded Douglass by appointing him to a consular post.

Q. Who invented the curve ball in baseball?
A. The first curve ball was thrown by Richard Willis in the September 22, 1860 game when Willis' demon curve ball led Rochester's Lone Stars to the regional title in a spectacular win over the invincible Buffalo Niagaras.

Q. On numerous gravestones, what do the carved drafting tools, compass and square, signify?
A. The two architectural drafting instruments form the basic symbol of the fraternal organization of Freemasons.

Q. How many Civil War generals are buried in Mount Hope?
A. 14, and counting.

Q. What Rochester pioneer killed a 400-pound bear with his hunting knife?
A. Oliver Culver, buried in Section C.

Q. Who was the founder of the U.S. Visiting Nurse Service?
A. Lillian D. Wald, buried in Range 3.

Q. Who created the sculpture of Mercury that stands downtown, high above the Genesee River?
A. J. Guernsey Mitchell, buried in Section G.

Q. Who acquired a collection of 26,000 dolls?
A. Margaret Woodbury Strong, buried in Section C.

Q. What is the spookiest mausoleum in Mount Hope Cemetery?
A. The Lewis Henry Morgan Mausoleum, constructed of Medina sandstone, which is gradually turning to sand in the hillside along Ravine Avenue.

Q. Whose tombstone has the inscription in Latin: “If you seek his monument, look about you.”?
A. Colonel Nathaniel Rochester, founder of our city, buried high in Section R overlooking downtown.

Q. What Rochesterian won the Nobel Prize in physiology and medicine in 1934?
A. George Hoyt Whipple, M.D., whose ashes are scattered in Mount Hope.

Q. Where did the name for Harley School come from?
A. Harriet J. Bentley, buried in Section G, founded the school, then soon died of influenza in the 1918 epidemic. Her followers named the school for her, (Har)riet Bent(ley).

Q. Why is there a scallop shell on the cloak of the Weary Pilgrim sculpture in Section G?
A. The Weary Pilgrim was traveling to the Holy Land during the Crusades, and the scallop shell was the symbol worn by the crusaders.

Q. What is the largest tree in the cemetery?
A. It is a European purple beech tree in Section L, presented to the cemetery in 1848 by the Ellwanger & Barry Nursery on the 10th anniversary of Mt. Hope.

Q. Who was the world-renowned baritone who sang Old Man River in “Showboat”?
A. William Warfield, who died in 2002, and has a replica of the Mississippi River showboat on this tombstone in Section AA.

SUCCESS OF AN ORPHAN: THE BEGINNINGS OF ROCHESTER’S CLOTHING INDUSTRY

by Sam Lehman
Photos by Frank A. Gillespie

There is a monument in Mount Hope Cemetery, a tall plinth-like shaft of gneiss that immediately caught my eye. Perhaps it did so because of its surroundings: the stone stands in the Temple Beth Kodesh section (Range 7) of Mount Hope, rising from far smaller and more conservative stones all around. The monument is polished to a beautiful rose and gray, with darker and lighter ribbons spread across the surface, Hebrew letters and words carved into its face. The imposing Hershberg monument caught my attention, and for that reason alone I began my research.

Based upon my research, I believe that the monument is made of quartz-feldspar gneiss, a variety of metamorphic rock that is found in various colors and formations all over the world (Metamorphic Rocks, 1). The same variety of stone is used for the headstones that lie at the base of the monument.

The family monument stands roughly 12 feet tall, with a 3-foot by 2-foot base that tapers slightly before a very shallow gable at the apex. Just over four feet from the base, a
The Star of David, symbol of Jews, was originally the crest of King David, 3,000 years ago.

The neoclassical flair is a motif that has existed in various forms for the centuries since the early 1800s, especially on headstones (Farber 13). Its use here may also have stemmed from the resurgence in classical architecture and archaeology that was occurring during the early 1930s when this monument was erected.

The Star of David is the most widely recognized symbol of the Jewish people, and yet it has its own implications. The star is not a religious symbol; it remains even to this day a cultural mark, the crest of King David 3,000 years ago. The two faces (front and back) of the stone are identical in their decorations; they differ only in the engraved words. The inscription carved onto the monument is entirely in Hebrew, which appears to be unique; most other Jewish headstones in Mt. Hope have some English writing upon them.

The first half (one column) of the inscription translates to “Our father, the beloved and honorable Yitzchak Ilyzaak, son of the honorable Sh’muel Aharon.” The word “Yitzchak” is the Hebrew word for Isaac and is almost certainly Isaac Hershberg’s Hebrew name, the name used in Jewish ritual and the name that appears on many reform and conservative Jewish headstones. The last two words have a similar relationship: Sh’muel means Samuel (Isaac Hershberg’s father’s English name) and Aharon (Aaron in English) would then have been Samuel Hershberg’s Hebrew name (Wile, 101).

The second half, opposite the first reads: “Our Mother, the beloved and faithful Elk’ah, daughter of the honorable Elzekiel. May their souls be bound up in the bond of eternal Life.” Elk’ah would have been Ellen Hershberg’s Hebrew name, Elzekiel that of her father, Ezekiel Rosenthal (Wile, 101). The second phrase, preceded by an acronym, is common to many Jewish tombstones, as common as the Star of David itself. It is from the Book of Prophets, Samuel 1:25:29, and is part of the blessing offered at funeral services (Blatt, 1).

The inscription on the rear of the stone is nearly the same; the only difference is that the columns have been reversed. The effect of this reversal is that the same physical half of the monument corresponds to either Isaac or Ellen.

The smaller headstones are in a row at the base of the large monument, and they are the only indication of dates associated with the monument. In chronological order, the small, nearly undecorated plaques set into the ground are labeled:

FATHER Isaac Hershberg 1858-1929
MOTHER Ellen Hershberg 1860-1934
FATHER Saul Hershberg 1893-1959
Haskell I Hershberg 1887-1970
MOTHER Ruth Hershberg Silverstein 1896-1988

All of the smaller stones share that same neoclassical twist, the flair that tops the plant columns on either side of the family monument.

The family monument was obviously dedicated to Isaac and Ellen, the parents of the Hershberg clan in Rochester. Isaac Hershberg was born 1858 in Rochester. However, he was orphaned at age 11, his father dying just six weeks before his mother. Isaac was immediately sent to live with his mother’s family in Leeds, England. There, perhaps in an attempt to soften the emotional blows and distract the young Isaac, he was apprenticed to a tailor, who acted both as master clothier and private tutor (Wile, 101). By age 12 years, Hershberg was working as a tailor and a clothing designer in his master’s shop, conceiving new styles and working to produce and market them. At age 17, he was given the opportunity to work for one of Leeds’ most prominent tailoring firms, Pasold Inc., and started to make enough money in order to save some of it (Wile, 101). Two years later, a major turning point in the young man’s life, Hershberg began his own business in Leeds and married Ellen Rosenthal, the 17-year-old daughter of one of his business associates.

During the year in which Hershberg’s business began, he started to make overseas connections, particularly in New York City. These American business associates often denigrated European styles, praising the “cutting edge” fashions of New York and describing them in detail (Wile 101). With a desire to learn different techniques and cuts, Hershberg scraped enough money together for a round-trip steamship ticket between Leeds and New York. However, in the same year Hershberg’s first son was born, Samuel 1. Leaving Leeds meant leaving behind a young wife and an infant son. Nevertheless, Hershberg knew that new opportunities awaited him in America’s fashion industry.

Once in America, Hershberg was invited to tour a new shop in Rochester. Deciding to visit his birthplace, he traveled upstate and was more than impressed with the location. Rochester did not have a great clothing industry at the time, and Hershberg saw potential in the city; it was close enough to New York to pick up on trends first but far enough away to avoid competing directly with better established firms (Wile 101).

After studying for a brief time in New York, Hershberg moved his family to Rochester in 1880 and set up a small shop with twelve employees. Over the next decade, Hershberg and Co. enjoyed immense growth,
moving to larger and larger facilities until finally, in 1892, Isaac formed a partnership with another wealthy and successful tailoring firm, that of Isaac Garson (Wile 101).

Hershberg and Garson Company continued successfully, moving into larger offices and hiring more than 100 employees (Wile 103) until the partnership dissolved in 1897. Nearly immediately, in a move that was considered bad business, Hershberg became associated with another partner, the extremely wealthy Meyer Dinkelspier, and expanded sales and marketing beyond the U.S. to England. In making such a bold business venture, he effectively ruined Isaac Garson and made Hershberg and Dinkelspier Company one of the premier firms in upstate New York (Wile 103).

In 1905, Meyer Dinkelspier died, and Hershberg's eldest son, Samuel, came to work as a full partner. Isaac chose his son, since Samuel was sharp witted, a good business person, and a good man (Wile, 103), but in reality there was most likely a degree of nepotism at play. Of Isaac Hershberg's three sons and three sons-in-law, all but one spent some time as a partner in Hershberg Company, which I would not interpret as mere coincidence (Wile 103).

By 1912, the firm was at its final location at the corner of St. Paul and Mortimer streets, filling a five-story building with hundreds of employees and a number of offices. Their products, Hershberg's Master-Craft Clothes were sold in domestic department stores and catalogs, as well as overseas, and marketed as American style grown from the best English tailoring education (Wile, clxxvi).

Isaac Hershberg's success brought many tailoring firms to the Rochester area, most of which were owned or operated by Jewish families. "The thriving character of Rochester's Jewish community was of course related to its large part in a new and rising industry." (McKelvey "Jews", 61). The period of Hershberg's success in Rochester paralleled an explosion in the Jewish population and culture in the greater Rochester area. By 1905, there were more than 5,000 Jews in the city (McKelvey "Jews", 70), and more than six synagogues, including the oldest and largest, Temple Brith Kodesh.

Isaac Hershberg had initially joined Brith Kodesh upon his move to Rochester. However, it was in the mid-1880s that the immigration of Jews to Rochester began, many of whom were Polish and German in origin. These Jews brought with them reforms conceived in Eastern Europe and transferred to America through immigration: family pews instead of gender separation, English services, and tolerance of Gentiles within the Jewish community.

There was a strong, immediate backlash against these reforms, many of which were instituted within Brith Kodesh, and the congregation splintered into a number of other communities. Hershberg was among those dissatisfied with the reforms, and he was a founding member of Temple Beth Israel, a strong orthodox synagogue in northeast Rochester. This primarily Polish temple was something of a reactionary organization; as more and more reforms were accepted by Brith Kodesh, Beth Israel's rabbis made their congregation more and more conservative in doctrine and practice, until few members remained (McKelvey "Germans", 20). According to several issues of the Rochester City Directory, Beth Israel was in existence in the same location from 1884 through 1910. Although I can find no record of its existence later, it may have survived longer.

Isaac Hershberg and his family were among those to return to Brith Kodesh later in their lives, and Isaac was buried in the temple's plot upon his death. According to the Mount Hope Cemetery interment records, Isaac Hershberg was buried on March 14, 1929, at age 70 years, after dying of coronary thrombosis, a heart attack. Isaac Hershberg's death was probably sudden, and he most likely worked hard until the day he died. Ellen Hershberg followed her husband five years later, dying of diabetes at age 73 in their home on North Goodman Street. She was buried next to her husband in June 1934.

From a religious perspective, the Hershberg monument seems a contradiction. Jewish tradition teaches that in death, all are equal. There is nothing in the body after death; the body has no more significance than any other fragment of God's creation. A number of traditions follow from this concept, such as the prohibition against preservation of the body, the law against the use of metal in a burial, and the general, proscribed humbleness of the gravestone and gravestones. This last belief is clearly at odds with a 12-foot monument of a unique stone. Significantly, similarly "immodest" stones are found in reform or conservative settings, but rarely, if ever, for Jews who consider themselves particularly orthodox. However, we know from the life of Isaac Hershberg that he considered himself conservative, and leaned towards orthodoxy, even if he did not necessarily subscribe to the pure traditionalistic viewpoint.

This apparent disconnect between Hershberg's personal beliefs and his monument implies that his descendants may have designed and erected the stone. Although I cannot be sure of this, the reform movement, particularly that of the Rochester area, became increasingly liberal, breaking with many of the older traditions as time passed. Hershberg's children and their children were likely to have been more freethinking and modern than Isaac Hershberg, which would explain the dichotomy.

Whatever the case, this handsome monument commemorates Hershberg and his family, suggesting his importance to the Jewish community of Rochester. His is a success story, that of an American orphan, taken away from his hometown at a young age only to return to it and triumphantly make a success that had an enormous impact on the city of Rochester. The monument itself is unique in its setting, beautiful, yet simple. It is a tribute to his memory.

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(Editor's Note: Sam Lehman is a student at the University of Rochester and prepared this essay as part of the coursework for Religion 167, Speaking Stones, taught by Prof. Emil Homerin, who is also a trustee of the Friends of Mount Hope Cemetery. Sam Lehman states: "The imposing Hershberg monument caught my attention, and for that reason alone I began my research." He did not realize at the time that the monument that he stumbled upon and decided to write an essay about was that of Isaac "Hershberg who was a principal founder of Rochester's garment industry—"an industry which our city ranked fourth in the nation by the 1890s and which employed half of Rochester's workers. We appreciate his careful research that produced this important piece of Rochester's industrial history. —ROR)

**ZINC (WHITE BRONZE) GRAVE MARKER CLASS**

Friends of Mount Hope Cemetery trustee, Don Hall, former director of the Strasenburgh Planetarium, will teach a 90-minute class on zinc (white bronze) grave markers, on Monday, May 22 from 1:30 to 3 p.m. in the north gatehouse of Mt. Hope Cemetery, 791 Mount Hope Avenue opposite Robinson Drive.

Zinc grave markers were a Victorian phenomenon which found their way into American and Canadian cemeteries from coast to coast during the period from 1874 to 1914. They were durable, lower cost, and progressive, underscoring the Victorian notion that new technology was always better than old. The markers were all made in Bridgeport, Connecticut by the Monumental Bronze Company. They are easy to recognize today because of their elaborate forms and blue-gray color. The class will begin with an hour-long slide presentation on the markers; after which Hall will conduct a brief walking tour to four Mt. Hope burial sites that are marked with these cast-metal monuments, and hand out a map showing the locations of all twelve zinc markers in the cemetery.

This class is being offered through Oasis, a national education organization for adults age 50 and over. If you are not already a member of Oasis, you may join at: www.oasissnet.org/rochester. There is a $5 registration fee which covers any number of classes this spring and summer, plus $5 for this particular class, which is listed under the title: "It Seemed Like a Good Idea at the Time." You may request a catalog online, or by calling 585-760-5440.

**MOUNT HOPE CEMETERY SPRING WILDFLOWERS IN 1838**

by Richard O. Reisen

In the spring of 1838, a Rochester gardening enthusiast took a walk in the recently purchased 54 acres that would, on the following October 3, be officially opened as Rochester's municipal cemetery. She was so impressed by the proliferation of wildflowers that she made a list of what she saw and wrote a letter to the Gem and Ladies Amulet, a local magazine, telling its readers about what she found in this virgin landscape. She signed her letter, M.B.B.

M.B.B. wrote: "In my numerous botanical rambles in this vicinity, I have never discovered in so small a territory, so great a variety of interesting objects of contemplation for the admirer of nature's scenery, the lover of flora, or the disciple of Linnaeus as are found within the bounds of Mt. Hope Cemetery, although the cold of winter has been but a few days withdrawn and trees have not put on their livery of green. I yesterday discovered more than 20 species of beautiful flowers while passing over but a small portion of this interesting region."

Here is the list of the flowers that letter-writer M.B.B. found in Mount Hope Cemetery:

- trailing arbutus
- hepatica
- dog-toothed violet
- marsh marigold
- globeflower
- bellwort
- spring saxifrage
- early life-everlasting
- shadbush
- white trillium
- purple trillium
- spring beauty
- toothwort
- lousewort
- meadow rue
- mitrewort
- dark blue violet
- yellow violet
- white violet

Now that spring is here and the wildflowers are blooming in Mount Hope Cemetery, it would be interesting to know how many of the 1838 plants are still around. Why not take a look and let us know what you find.

A white bronze (zinc) monument in Mount Hope Cemetery. Photo by Frank A. Gillespie.
2006 SATURDAY THEME TOURS

$3.00/person, $5.00/family, Free/Members. Free cookies & lemonade following the tours.

May 6, 10:00 a.m.—Noon: Susan B. Anthony and Mount Hope Connections. See article in this issue. Meet at the north gatehouse, opposite Robinson Drive.

May 27, Noon—2:00 p.m.: "The Back Forty" Tour. See rarely visited but fascinating so-called "new section" with tour guide Fran Coleman. Meet at cemetery office, opposite the Distillery.

June 17, 11:30—1:30 p.m.: Horticulture & Landscape Tour. Enjoy the plant life in Mt. Hope with an emphasis on tree and landscape plants with horticulturist, Terry McEntee. Meet at north gatehouse, opposite Robinson Drive.

July 15, Noon—2:00 p.m.: Grove Avenue Stroll. A new tour, led by Patricia Corcoran, will bring to life, stories, and events in the lives of the full-time residents of Grove Avenue.

August 5, 1:00—3:00 p.m.: Civil War Tour. Marilyn Nolte will explore the role of Rochester's 108th NY Volunteer Infantry. Meet at north gatehouse, opposite Robinson Drive.

August 26, 10:00 a.m.—Noon: Famous Artists' Works and Gravesites. Visit great sculptural art and artists' graves with Anne Kingston, Eric Logan, and Richard Reisem.

September 9, Noon—2:00 p.m.: "To Live In Hearts that Love". Your guide is Emil Homerin, Professor of Religion and Classics at the University of Rochester. Meet at north gatehouse, opposite Robinson Drive.

September 23, Noon—2:00 p.m.: Geology at Mount Hope: The Really Ancient History with Bill Chaisson, professor of geology at the University of Rochester. Meet at north gatehouse, opposite Robinson Drive.

October 21, Noon—2:00 p.m.: "The Back Forty". Another opportunity to catch this popular tour with Fran Coleman.

October 28, Noon—2:00 p.m.: Fall Foliage Tour. Mt. Hope's trees in autumn with landscape architect, Ed Olinger. Meet at north gatehouse, opposite Robinson Drive.