Dr. Robert Marshak's professional career came to speak and extol the virtues of a man who had contributed so much to the scientific and global community, and who died without warning. The text he had just finished writing was a culmination of researching and writing for five years.

While bantering with his wife, Ruth Marshak, on the day before his passing, Dr. Marshak reportedly kidded, "It's done. Now I can die." This unintentionally poignant remark helps to indicate how much of both Ruth and Robert Marshak's lives revolved...
around the study of science. Ruth Marshak supported Robert's work through many actions. After Robert's death, Ruth Marshak preserved Robert's memory as a physicist by creating a scholarship in his name for international physicists to speak at American Physical Society conventions.

Ruth died of cancer four years after her husband on April 17, 1996 in Champaign, Illinois. According to her obituary, donations "in her memory" were made to the University of Rochester Marshak Fellowship Fund in Physics and Astronomy. This couple bonded with their commitment to each other and the science that surrounded both of their lives. The Marshaks became immortalized in Rochester through their solidarity toward the advancement of science.

The grave for Robert and Ruth Marshak is in Mount Hope Cemetery. Their monument is a modest gravestone, and it is located in the Temple B'rith Kodesh congregation plot of Section R. Their burial in Mount Hope Cemetery demonstrates an aspect of the Marshaks' commitment to the university. Rush Rhees Library, the symbol of knowledge and learning for the University of Rochester, is clearly visible from the gravesite. According to the Rush Rhees Rare Books Library archivist, Nancy Martin, the Marshak family intentionally positioned the grave in relation to Rush Rhees.

Robert Marshak came to the University of Rochester in 1933, having finished his Ph.D. in theoretical nuclear physics at Cornell University. He had studied the astronomical phenomenon of white dwarfs at Cornell with Hans A. Bethe, a prominent astrophysicist and Nobel Prize winner. The University of Rochester originally hired Dr. Marshak for one year to fill a professor position that the university promised to a person who had taken time off for advanced study at another institution. During this yearlong appointment, a vacancy for a tenure-track physics professor became available, and Marshak obtained this position.

Dr. Marshak barely started his research at Rochester before he joined the military effort when the United States entered World War II. He began his work researching for the U.S. Department of Defense at the Michigan Institute of Technology and then the Montreal Atomic Energy Laboratory. While performing scientific research for implementation in warfare, Marshak traveled between Rochester and the various places where he carried out research. He met a schoolteacher named Ruth Gup during this time, and they married in 1943.

Ruth G. Marshak aided her husband through the trials of achieving tenure status and performing academic duties. According to remarks made by the Marshaks' son, Stephen, at Dr. Marshak's memorial service, the local Rochester paper often featured Ruth Marshak as an entertainer and charismatic personality for the visiting physicists. Ruth took an active role in social responsibilities associated with her husband's scientific career. In "Secret City" by Ruth Marshak, she described her duties as an academic lady: "She went to faculty teas, fretted over her budget, and schemed for her husband's advancement."

Ruth Marshak also noted that a physics professor worked longer hours than college professors in other disciplines of research. She said that she was satisfied with this lifestyle, but her way of living changed when her husband began to work on the Manhattan Project.

In 1942, the United States commissioned the creation of the Manhattan Engineer District to begin the production of an atomic weapon. Fears of the Axis powers having the capabilities to produce such a weapon drove most of the initiative for creating such a weapon of mass destruction. This operation, historically known as the Manhattan Project, set up multiple labs around the country. The main research facility was located in Los Alamos, New Mexico. Many areas of research were central to development of the atomic bomb, because the theoretical ideas and engineering surrounding the bomb were still relatively unknown in the early 1940s.

In 1944, Hans Bethe recruited Dr. Robert Marshak to work on the Manhattan Project in Los Alamos. J. Robert Oppenheimer controlled the lab where Marshak worked, and eventually the lab appointed him to the position of chief deputy of theoretical physics.

Once his work was declassified, Dr. Marshak gained a large amount of scientific commendation for his research in subatomic particle theory at Los Alamos. He developed a theory of how shock waves travel through neutrons and how nuclear particle collisions can be mathematically modeled. These waves would be titled "Marshak waves" in future research papers in particle physics. This theory held important applications to the weapon production of the Manhattan Project.

The Manhattan Project forced the Marshaks to relocate to Los Alamos and live in a makeshift town set up specifically to house military officials and scientists working on the project. Living in Los Alamos was radically different from Rochester, prompting Ruth Marshak to write an essay titled, "Secret City." When the Marshaks originally left Rochester for New Mexico, the government did not divulge most of the details of their living arrangements in Los Alamos. They did not even acquire full directions to the location of Los Alamos until halfway through the trip. When they arrived, Ruth found herself in a place that emphasized a standard of living that strongly contrasted with what she had grown accustomed to in Rochester. In "Secret City," she described their arrival at the camp: "My first impression was discouraging. The rickety houses looked like tenements of a metropolitan slum—washing hung everywhere, and garbage cans were overflowing."

The space given to the Marshaks barely accommodated two people, and a small, unpaved road connected them to the rest of the housing on the "Project." The array of purchasable goods was slim, and until housewives complained, groceries such as eggs were not provided. The governing board of the Los Alamos community rationed many luxuries. For instance, once a week the cafeteria for the residents offered "steak night," when "cuisine at Los Alamos reached its all-time peak." The living conditions in Los Alamos changed how the physicist's wife had to function, but Ruth Marshak still managed to find her niche in the new environment.

She taught at the school in Los Alamos, and during her stay there the school changed superintendents four separate times. Different superintendents ascribed to different pedagogical theories and wanted teachers to present the material in different ways. The constant changing of administration forced Ruth Marshak to alter her teaching style often. She taught a curriculum designed to prepare stu-

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**EPITAPH**

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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.fmhc.org
dents for college, and although the level of difficulty was high, she felt that her teaching greatly enhanced the future scholarship of her students.

At the end of "Secret City," Ruth Marshak fondly remembers the camaraderie and friendship that blossomed at Los Alamos. According to biographical memoirs of Robert Marshak written by Ernest M. Henley and Harry Lusted, both Ruth and Robert thought that the years they spent in Los Alamos were the most influential of their entire lives. The actions that Ruth and Robert Marshak forged in response to the Project became a critical part of their time at Rochester.

Throughout most of their three years at Los Alamos, Ruth felt that she did not understand the goal of the Manhattan Project. Most of the duties and research of her husband and her colleagues were kept secret. She remarked about the bomb in part of "Secret City$: "Only when an atomic bomb ripped Hiroshima in the fall of 1945 did I really understand."

Once the Manhattan Project was completed, the United States dropped atomic bombs on Hiroshima, Japan, August 6, 1945 and on Nagasaki, Japan, August 9, 1945. Over 214,000 people died in these bombings, and the bombs exposed even greater numbers of people to harmful radiation. Official reports at the time indicated no expectation that the radiation would cause medical ailments.

The devastating impact of the Manhattan Project shocked Robert Marshak. He realized that an international community must be created to facilitate dialogue on how atomic power and atomic research should be used. He joined the American Federation of Scientists in an attempt to help scientists see the political and moral implications of their research.

The University of Rochester kept Robert Marshak on staff through the war years, and he was able to return to Rochester in 1947. He produced a series of international conferences on physics, beginning in December 1950 and lasting until 1957. Rochester Roundabout by John Polkinghorne details the series of conferences, and it also documents the history of the conferences once they were held in other places such as Kiev, Geneva, Vienna, and London. Polkinghorne writes that these conferences focused on pure physics and less on finding solutions to specific problems outside of science. Unlike the Manhattan Project, the Rochester conferences had no goal toward a specific application of science research. The new forum, however, helped scientists to collaborate in a collective similar to the Project. The first Rochester Conference had such famous physicists as J. Robert Oppenheimer, Hans Bethe, and Richard Feynman in attendance.

Previously attempted post-war conferences on particle physics had been small and entirely American, and the emphasis in these conferences was solely theoretical. With the advent of the Rochester Conference, Robert Marshak invited and encouraged discussion among experimentalists and theorists. Some of these conferences had over one hundred participants from multiple countries. The Rochester Conferences became famous for their popularity and their international demo-graphics. No country was excluded, including the Soviet Union. According to remarks made by colleague J. B. French at Robert Marshak's memorial service, the move to include the USSR at these conferences was fairly controversial at the time, and the act demonstrated an amount of bravery.

Ruth Marshak strived to support her husband's commitment to the international science community with the creation of the Marshak Lectureship. Robert Marshak held the position of American Physical Society (APS) president in 1983. Ruth created the Marshak Lectureship for the APS after Robert's death. The purpose of the lectureship was to provide travel funding for physicists from developing nations or Eastern Europe so that they could speak at APS meetings. Ruth Marshak also recognized the importance of making an international stage for scientific achievement.

Two particular papers that Dr. Marshak published at the University of Rochester showed his commitment to fostering a positive international scientific research environment and generating Rochester Conferences for the common good. The first was "No Winner Yet in the Science Race," published in the New York Times Magazine Section on October 11, 1964. In this article, Dr. Marshak stressed how Americans could use the Soviet approach to scientific research to their own advantage instead of regarding the USSR as an inferior scientific entity. Dr. Marshak analyzed the use of applied science, and he concluded that the use of science in the public domain should be managed with utmost care. He stated: "But above all, we and the Russians must use all our heart and energy, and intellect to ensure that the great scientific and technological competition in which we are joined will benefit mankind." Dr. Marshak learned from his experiences in Los Alamos, and his article demonstrated that he feared the repeated use of particle physics for warfare.

The second article focused on peaceful uses of atomic research. Marshak was an active trustee on the Atoms for Peace award committee, a non-governmental organization dedicated to atomic research with applications other than warfare. His address on May 14, 1969 at one of their award ceremonies was published in the Science magazine. The awards at this particular ceremony were given for research with applications to such fields as medicine, agriculture, and industry. Dr. Marshak remarked that the uses for atomic energy in these fields were both "striking and contrasting."

After Los Alamos, Robert Marshak had become both a political and scientific force on the Rochester campus. Along with creating an internationally savvy science department, he was one of the most prolific scientists to work at the University of Rochester, generating two large volumes of papers concerning nuclear and particle physics. These volumes are still kept in the Physics, Optics, and Astronomy library at the university. Marshak was the chair of the physics department from 1950 to 1962, and his colleagues credited him with invigorating the study of nuclear physics during the 1950s and 1960s. Throughout the Marshaks' Rochester years, Ruth Marshak continued to teach primary school. In 1950, she gave birth to a daughter, Ann, and in 1955, the Marshaks had a son, Stephen.
They then came to the U.S. in 1821, hoping matters would improve. There was still no work for an educated Irishman, so John took a job as a laborer with the Comstock Brothers, building the Erie Canal a few miles west of Lockport. The Allens became acquainted with Dr. Isaac Smith and his wife.

The Vietnam War had become a divisive issue. W. Allen Wallis introduced policy changes governing how faculty were to conduct themselves during teaching and other situations. The number of disagreements that created political turmoil in the science departments of the university.

John, the son of microbiology at Boston University. The couple eloped, causing Nancy's father to forbid them to see her. Nancy gave birth to a daughter, Maria, who died in infancy.

After the completion of the Erie Canal, Allen lost his accounting position, and the family moved to Rochester, where Allen went into the freight forwarding business. The 1827 Rochester City Directory lists him as a clerk. In April 1834, a local newspaper printed a notice that Moses Dyer had sold his interest in the forwarding and commission merchants firm known as John Allen & Co. to his partners, John Allen, Isaac Van Alinder, and James Savage. The article noted that as owners of the prestigious Clinton Line of packet and freight boats, the company was in a position to provide excellent service.

The Allens stayed in Lockport until the completion of the Erie Canal. During that time, they had three children, but two died and were buried in Lockport. (Later, when Aunt Ednah wrote of her own experiences for the Lockport Historical Society, she noted that she encountered John Allen many years later in a packet boat when he was returning from Europe. Ednah wrote, "He was a noble man and never forgot his old friends, and remembered enough of his old sorrows to have his hand and heart always open to the wants and sorrows of others.")

The Rochester community remembers Ruth and Robert Marshak in many ways. A room in the Bausch and Lomb building on the University of Rochester campus is dedicated to Robert Marshak, aptly titled the Marshak Room. The tradition of Rochester Conferences still exists today on campus in other science fields, such as quantum optics. It is important to note that while Robert Marshak worked on the scientific endeavors, Ruth Marshak provided the support necessary to accomplish these great feats. Without the collective effort performed by Ruth and Robert Marshak, the physics department at the university would be very different. Their offspring continue their parents' commitment to science. Stephen Marshak is currently professor of geology at the University of Illinois, and Ann Marshak-Rothstein works as professor of microbiology at Boston University.

(Editors Note: Tim Stacey is a student at the University of Rochester and prepared this essay as part of his course work for Religion 167. Speaking Stones, taught by Prof. Emil Homerin, who is also a trustee of the Friends of Mount Hope Cemetery.)

JOHN ALLEN, 11TH MAYOR OF ROCHESTER, 1844
(BORN APRIL 15, 1797; DIED APRIL 1, 1859)

By Michael Richert

John Allen was born April 15, 1797 in Northern Ireland to parents of Scottish descent. His father was prosperous, and John was well educated. However, the family fortunes declined. Meanwhile, John had been courting a young girl, Nancy, also from a good family, which had managed to maintain their fortune. Nancy's father forbade her to see John, so the couple eloped, causing Nancy's father to disinherit and banish her. So, the young lovers emigrated to Canada, where they could not find work.

On payday after his first week of work, John Allen made his X in the pay book as all of the illiterate laborers did, but the foreman, recognizing a gentleman when he saw one, particularly what was left of a gentleman's hands after a week of laboring, asked if he could write and keep books. John could. The foreman offered him a job as clerk at double the wages of a laborer.

The Allen family, now in an elevated position, took up residence at 11 Allen Street. At other times they resided at No. 14 and No. 16 Allen Street.

An itinerant preacher reported that he had a pass from John Allen to ride the Clinton line for free, including permission to preach the gospel on board. When one Catholic captain, refused him the privilege of preaching, the minister reported the refusal to Allen himself, who instructed the captain on where the Clinton Line stood on such matters.

Detail from John Allen's full-size painting. Paintings of the 63 other mayors displayed in City Hall are limited to face portraits.
In 1833, Allen was a vestryman at St. Luke's Episcopal Church, along with Nathaniel Rochester, Frederick Whittlesey, and Jonathan Child. Allen belonged to the 18th New York State Regiment and rose to lieutenant colonel. He frequently chaired meetings of the Friends of Ireland. In 1837, he was an original member of the Mt. Hope Association. In 1839, the paper reported that Allen had just returned from an extended trip to Ireland. This may have been when he went to Ireland to collect the fortune his father-in-law had left to Nancy. They were reconciled shortly before the old man's death. Judging by the number of Allen families living on Allen Street, he may have also brought a number of relatives over to enjoy the benefits of the U.S.

Allen got into politics, as many Irishmen did. He served as supervisor of the second ward for two terms, and was elected the 11th mayor in 1844 on the Whig ticket. This is rather ironic, as the Whigs were becoming strongly anti-immigration by then. In March 1845, he ran for a second term against Rufus Keeler. When the votes were counted, Keeler had 1509 and John Allen had 1508, with an additional vote deemed void because of the spelling of the name, but evidently meant for Allen. Both candidates declined to be elected on such a questionable basis. The Board of Aldermen named William Pirkin to become the 12th mayor of Rochester in 1845. John Allen has a life-size, full-length oil portrait hanging in Rochester City Hall. The only other mayor so honored was Jonathan Child, the city's first mayor. All of the other 63 mayors in Rochester's history have small portraits depicting the head only, decorating the walls of the city hall atrium on the second and third floors.

Allen's fortunes declined thereafter. The packet business was badly hurt by the railroads, and the freight business was susceptible to the boom-and-bust economies of the era. In July of 1845, creditors had his household con-

John Allen and members of his large family are buried in Section G, Lot 9.

tents auctioned to pay debts. His friends bought about half his goods, $700 worth, and returned it to him. Another time his gold watch was auctioned to settle a debt and again friends bought it and gave it back to him. John and Nancy had 10 children. Two died in infancy in 1847-1848, two are buried in Lockport, and six are buried with them in Mount Hope Cemetery.

By April 1848, he was appointed lock tender of the mud lock on the Genesee Canal. This was a charitable position to allow an old friend to keep his dignity. In June 1854, Nancy died.

In 1859, John was living in New York City, and in a fit of depression on April 1, he committed suicide, cutting his throat with a straight razor. He died 14 days before his 62nd birthday. His son, daughters, and grandchildren brought his body back to Rochester, where it lay in state in the rotunda of City Hall and was followed by a half-mile funeral procession with three companies of infantry, one of artillery, one band, and a company from the fire department, all of which escorted his body to Mount Hope Cemetery. He is still there, buried in Section G, Lot 9.

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Recently the Friends of Mount Hope Cemetery were saddened to learn of the passing of Letitia "Tish" McKinney, a remarkable woman whose gentle good nature charmed all who met her, and whose dedication and extraordinary gardening skill helped restore and beautify many gardens at Mount Hope.

Tish was the wife of Jack McKinney, one of the original founders of the Friends of Mount Hope. Right from the organization's start in 1980, Tish put her gardening expertise to work, restoring and taking meticulous care of the rock garden just inside the north gate; planting and maintaining the beautiful beds of the Yaky plot on the hillside just beyond the gatehouse, and caring for the garden in front of the Jacob Gould mausoleum. She was a key contributor and peerless salesperson for the Friends' annual plant sale, offering expert advice and encouragement to delighted customers.

A master gardener with amazing energy, Tish was still planning and tending gardens at Mount Hope in her 90th year. The Friends will always remember her warmth, humor, and modesty, and above all her unquenchable zest for living.

This year as the Friends plant a Silver Linden tree to replace the magnificent Fern-leaf Beech that was lost to disease last year, they will place a memorial stone dedicating the new tree to Tish and Jack McKinney as a tribute to their years of dedication to Mount Hope Cemetery.
May 19,
Saturday at 12:00 noon:
The Back Forty. Mt. Hope’s “new” section. Explore the more recent, but historically fascinating, south half of Mount Hope Cemetery with tour guide Fran Coleman. Meet at the cemetery office (opposite The Distillery).

May 26,
Saturday at 10:00 a.m.:

June 16,
Saturday at 10:00 a.m.:
Jewish Heritage. Explore the enormous contributions of Rochester’s Jewish community with tour guide Sue Jaschik. Meet at the cemetery office (opposite The Distillery).

June 23,
Saturday at 12:00 noon:
Spring Horticulture & Landscape Tour. Enjoy the landscape of Mount Hope with landscape architect Ed Olinger. Meet at the north gatehouse (opposite Robinson Drive).

June 30
Saturday at 10:00 a.m.:
The Famous & the Forgotten. Pat Corcoran explores Grove Avenue, where both Rochester’s wealthiest citizens and its poorest were laid to rest. This tour is handicap and wheelchair accessible. Meet at the cemetery office (opposite The Distillery).

August 4,
Saturday at 1:30 p.m.:
Civil War Tour. The Civil War as told against the backdrop of Mount Hope Cemetery, the burial place of many Civil War veterans. Marilyn Nolte focuses on local involvement. Meet at the north gatehouse (opposite Robinson Drive).

August 11,
Saturday at 1:30, 2:00, or 2:30 p.m.:
Ice Cream Tour. A celebration of 200 years of ice cream, and Rochester’s contributions to the world of ice cream. Pick your favorite flavor: Come at 1:30 for vanilla, 2:00 for chocolate, or 2:30 for strawberry. Free ice cream, provided by I Scream of Mt Hope Plaza, will be served following the tours Meet at the cemetery office (opposite the Distillery).

Sept 8,
Saturday at 12:00 noon:
Speaking Stones: Revealing the Past. U of R professor Emil Homerin examines the symbols, inscriptions, and funerary art that expressed views of life, death, and immortality in the 19th century. Meet at the north gatehouse (opposite Robinson Drive).

September 15,
Saturday at 10:00 a.m.:
Famous Artists. Another opportunity to experience this popular tour. Meet at the north gatehouse (opposite Robinson Drive).

September 22,
Saturday at 1:30 p.m.:
Geology at Mount Hope: The Really Ancient History. Explore the very ancient natural history of Mt. Hope with geologist Bill Chaisson. Meet at the north gatehouse (opposite Robinson Drive).

October 20,
Saturday at 12:00 noon:
Fall Foliage. Enjoy the variety and beauty of Mount Hope’s trees in autumn with landscape architect Ed Olinger. Meet at the north gatehouse (opposite Robinson Drive).
Armed with this seemingly insignificant clue, Robert King, the officer in charge of Rochester's 11-man police department, began his investigation. Knowing that the area called Clinton Place, a tepid and seedy part of Rochester where the Canadians, who had come to Rochester to work at the canal and the mills, congregated, was as good a place as any to begin the search.

Some people said that as this sordid episode developed, God's providence was watching over the events. What else but divine guidance could explain how at the exact moment of the crime, a nine-year-old boy, Thomas Dixon, happened upon Lyman's death scene at the precise moment the gun was fired? Only a higher power could account for young Dixon, upon hearing the shot that killed Lyman and in the brief explosion of light from the shot, seeing a man wearing what Dixon later called, "a shiny cap, like the ones foreigners wear."

Thomas Dixon, the boy who saw the murder.

Within minutes of the discovery, an alarm was issued and rewards were immediately posted. William Lyman, 36 years old, devoted husband and father, had just become Rochester's first murder victim. "There was a stain upon the land," reported one newspaper.

The trial of Octavius Barron began one month later. The trial lasted 10 days. A total of 40 witnesses were called. Several people testified seeing Barron loitering around Lyman's office that night. Some saw him later in the evening with a large sum of money drinking in one of the taverns. Even Barron's mother refuted her son's alibi and stated that the handkerchief found in the woodpile that contained Lyman's banknotes belonged to her son.

The prosecutor's summation to the jury took three hours. The defense attorney's summation lasted four hours. The judge's charge to the jury consumed two more hours. The jury deliberated for only 45 minutes. The evidence was overwhelming; the verdict was "guilty"; the sentence: Octavius Barron was to be hanged by the neck until dead.

On the day he was hanged, Barron's body was taken to the newly established Mount Hope Cemetery, where he was buried in an unmarked grave. The whereabouts of his burial site remains unknown.

William Lyman and Octavius Barron are forever bound together for eternity. William Lyman was the first person murdered in the city of Rochester. Octavius Barron became, therefore, the first murderer in the history of the city, and he became the first person executed in Rochester as well. But Octavius
Baron's infamous firsts don't end there. He most certainly was one of the first people to be buried in the newly opened Mount Hope Cemetery in an unmarked grave. (The first burial was William Carter on August 17, 1838.) But Barron also holds the distinction of one final first.

Until that time, the most common method of hanging was a technique charitably known as the "short-drop method". In effect, the victim was slowly strangled to death. For the first time in the U.S., Octavius Barron was hanged using a more humane method. It was called the "long-drop method", which was designed to have the condemned person fall several feet before reaching the end of the rope, thereby breaking the neck and presumably killing the person instantly. Why this procedure was created for use in Barron's case is not known. On the night before Barron died, his mother visited him and begged him to confess and atone for his sins, which Barron did. His only request was that upon stepping onto the gallows, he be hanged right away.

(Editor's Note: Michael Keene is a financial consultant who also produces historic documentaries. His documentary, "The Murder of William Lyman", was an official selection of the 47th Annual Rochester International Film Festival and was chosen "Best of the Fest". For more information about the DVD, go to www.ad-hoc-productions.com.)

Everyone is familiar with the Wilbur Barry Coon (1870-1926) monument—a massive, Art Deco memorial in Section MM—created by Tiffany Studio in 1927. It required a specially built railroad car to carry the huge, heavy stone to Rochester. Many of us who are associated with the Friends of Mount Hope Cemetery thought we were especially lucky to have such a grand example, even if it was the only one we had, of the unique skills of the famous Tiffany Studio.

Then, last fall at the South Wedge History Fair, Robert Schnacky, former principal of Trott Monuments, which used to be located on Mount Hope Avenue across from the cemetery, came up to me and said, "I know of another monument in Mount Hope by Tiffany Studio." I was all ears. It is in Section I. On Fifth Avenue, there is a turnoff near the top of the hill with a staircase leading down to an area of mausoleums and other gravestone monuments. The Tiffany monument is midway on the left.

The granite gravestone memorializes Isaac Gibbard, D.D. This Doctor of Divinity was born on September 11, 1833 and died on October 9, 1911. His birthdate is preceded by a five-pointed star, which is called the Star of Bethlehem because the five-pointed star is used to herald the birth of Jesus Christ. The five-pointed star continues to be a birth announcement. The death date is preceded by a cross with four arms of equal length. Above the inscription there is a large circle, a pre-Christian symbol of eternity and is universally recognized as a symbol for eternity. Inside the circle is a Greek cross, which is distinguished by four arms of equal length. It is the traditional Christian symbol of Christian faith.

In the lower left corner on the back of the stone is the following inscription:

Copyright 1913
Tiffany Studio
New York

Thank you to Bob Schnacky for identifying the second Tiffany Studio monument in Mount Hope Cemetery.