On October 5, 2013, Mount Hope Cemetery celebrated its 175th anniversary. This special issue of the Epitaph commemorates the historic event with a Time Line of the cemetery and a fascinating article on the life of the Reverend Dr. Algernon Crapsey, a popular, progressive Rochester Episcopal minister, who was excommunicated from The Episcopal Church in America as a heretic. (Aerial photo of the 1874 cemetery gatehouse by Michael Franklin, Sotheby’s International Realty.)
Over the years, Richard Miller, Friends of Mount Hope board trustee, has been collecting local newspaper articles that focus on events at Mount Hope Cemetery. Here are newspaper “facts” (they don’t always get things right) from 1836 to 1970, which is as far as his research has progressed so far. Miller is not finished with this newspaper project, so we will complete the story sometime in the future.

In addition to the newspaper reports, we have added a few remarks of our own that we think are notable enough to include. And we have embellished some newspaper articles to clarify issues or add interesting details. Our additions appear in italics.

If we have missed Mount Hope Cemetery events that you believe are important, we would welcome your thoughts.

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1836, December 20: A resolution was approved by the Rochester Common Council to purchase 53.86 acres from Silas Andrus at $100 per acre for a City of Rochester burying ground. Payment will be completed by May 1, 1838, with interest paid on payments after January 1, 1837. The land was originally owned by Elijah Northrup, who sold it to Eli Stillson for $367. Stillson sold it to John Mastick on 7/12/1821 for $262, who then sold it to Silus Andrus on 1/1/1832 for $287. Andrus sold it to the City of Rochester for $5,386 for a profit of more than $5,000. The date of the deed is January 22, 1837.

1836, December 27: Due to lack of funds, the Rochester Common Council passed an ordinance that bonds be created payable in ten years from January 1837 with interest at 7 per cent per annum, payable semi-annually at Merchants Bank or at another place as the mayor and the Common Council shall designate payable to Abraham M. Schermerhorn.

1837, January 10: John McConnell was directed to devise a plan for laying out the ground of the new cemetery. On June 22, 1836, Elias Pond, Joseph Strong, Mayor Isaac F. Mack, Elisha Johnson, and Silas Cornell, the City surveyor, had been appointed to submit plans for the newly purchased grounds. Those plans were presented on July 3, 1837 and were adopted.

1838, August 18: William Carter (1773-1838) became the first person to be buried in Mount Hope, more than six weeks before the cemetery was officially opened. He is buried in Section A, Lot 4.

1838, October 3: Mount Hope Cemetery was dedicated. Consecration services were read by the Reverend Dr. S. Whitehouse, pastor of St. Luke’s Church and by the Reverend Pharcellus Church of the First Baptist Church. In his remarks, Church said, “At few points on the surface of the globe has nature been more liberal in its provisions. Rural scenery, undulating surface, deeply shaded valleys, natural arbors, towering heights—all of which conspire to make Mount Hope one of the most inviting cemeteries in the world.”

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**TIME LINE**

**MOUNT HOPE CEMETERY’S FIRST 134 Years**

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vault in which to store bodies over the winter months. It was also agreed to obtain an estimate to construct a house for the cemetery gatekeeper. Further, a wood-cut illustration was made of Section G to be used in conjunction with selling lot deeds in that section. The “Rochester Daily Democrat” reported that the greater part of this section has already been contracted for.

1841, July 16: A committee was appointed to determine a suitable burial spot for Revolutionary War patriots from Major General John Sullivan’s army. In 1779, General George Washington ordered that an army under the command of General Sullivan be sent to the Genesee Valley to destroy the Seneca Indian nation that was siding with the British in the Revolutionary War.

1841, August 19: Revolutionary War patriots of Sullivan’s Campaign were interred with a ceremony and service by the Reverend Dr. S. Whitehouse and others, including Governor William Seward. Bells were tolled and cannon fired.

1843, August 5: The Firemen’s monument was erected in Section F. It is located above the tombs of two firemen, George B. Benjamin, Jr. and John Eaton, who lost their lives in a fire on August 26, 1840.

1843, August 26: The dedication of the Firemen’s monument was held in Section F. An estimated 2,000 people attended. Captain Adam’s Brass Band performed, and opening remarks were delivered by the Reverend Shaw.

1844, June 13: One of the largest crowds to gather in Mount Hope Cemetery when more than 6,000 people were present at the top of Section G, for the dedication of the stone obelisk memorializing Myron Holley (1779-1841). Jenny Marsh Parker, the esteemed author, wrote: “We have had great men among our citizens, but none greater than Myron Holley—statesman, politician in the highest sense of the word, humanitarian, and true gentleman.” He had many great accomplishments, but none greater than being the builder of the Erie Canal.

1844: In the fall of 1844, a visitor to Mount Hope Cemetery described “The Tunnel” as “a place which surpasses all the rest; it has been termed the Tunnel. You descend to it by walking round and round a path until you arrive at the bottom, which is a plane and has been highly cultivated. A lovelier spot I never visited.” The visitor is likely describing the large kettle in Section G, which still shows a circular path around the rim, but the descending round path is lost through time, vegetation, and erosion.

1844, November 12: Western Cemetery on Buffalo Street has become a pasture for cattle. The sexton takes no care of the land. This 3½-acre graveyard on what is now called West Main Street was where Colonel Nathaniel Rochester, founder of our city, and other early pioneers were buried until 1859 when their bodies were transferred to Section R of Mount Hope Cemetery.

1845, May 16: Sections of the cemetery will be definitively marked with substantial posts each with section letters. The highest summit is to be laid out in the form of an ellipse, 80’ by 140’ with a 20-foot-wide roadway to be guarded by railings.

1845, June 24: In an editorial, the “Rochester Daily Democrat” wrote: “Old oaks are being sacrificed. Native landscape is being transformed with artificial and ephemeral embankments. The cemetery should be improved not for a day but for all times. Surface of ground should be changed as little as possible. Artificial banks will crumble, presenting a neglected and forlorn appearance.”

1845, July 4: People who drive hearses and wagons into Mount Hope Cemetery without city approval challenged the ordinance forbidding this practice and asked for its repeal. The ordinance states: “No person shall drive any hearse or other vehicle containing a dead body for burial into or upon Mount Hope Cemetery without the consent or under the direction of the City Sexton. Any person violating this provision of this ordinance shall pay ten dollars for each offence.” After discussion at a Common Council meeting, the challenge was disallowed. Also voted on and approved was an addition to the City ordinance changing the requirement that lot purchasers had 20 days in which to pay to confirm that no burials were to take place until the lot was paid for in full. Under the old requirements, burials could take place within the 20-day period, and if no payment was made by that time, the body was removed and re-interred in public grounds.

1845, August 1: Effective 8/1/1845, the City required payment for interments before the interment takes place. Up until now, interments were taking place with no payment, and payments often were never received.

1845, September 8: An editorial in the “Rochester Daily Democrat” stated: “Improvements needed in Mount Hope Cemetery include widening and improving roadways, improving and beautifying ponds, raising and graveling the entrance, putting in a strong fence.
around the cemetery. The City doesn’t provide the means to do these things. No plan has ever been put in place to handle future problems. Many places charge a toll for carriages visiting the cemetery, with burials exempted. What authority and responsibilities does the cemetery manager have?"

1846, September 7: Rochester Common Council appointed a Board of Commissioners to manage the operations of Mount Hope Cemetery. No improvements can be made by the City unless recommended by the board.

1846, November 17: A traveling correspondent commented on Mount Hope Cemetery, “…There is surely something noble in the idea of a piece of land being set apart as a place for the burial of the dead of all denominations and sections. Burial there is for all with the exception of Friends and Catholics.” Actually, there are many Society of Friends (Quakers) and Catholics buried in Mount Hope Cemetery, although the grounds are not specifically consecrated by the Roman Catholics. Susan B. Anthony was a Quaker.

1847, March 2: C. B. Stuart, City surveyor, published a lithograph map of Mount Hope Cemetery with all lots, proposed improvements, drawing of entrance gate, etc.

1850: The second gatehouse to be built at the north entrance to Mount Hope was erected with an unsuitable foundation. It rested on quicksand. It became unsightly, though not dangerous. The cost to rebuild is estimated at $5,000 to $8,000.

1851, July 30: A report revealed that the Buffalo Street burying ground was in a total state of dilapidation.

1855, June 1: The “Rochester Daily Union” reported that the South Sophia Street Cemetery dating from 1823 was owned in 1855 by M. F. Reynolds. Workmen found under the barn on Mr. Reynolds’ property several burials all of which were tossed into a pile of stones and dirt. Remains were not those of men who figured prominently in the village 40 years ago.

1856, June 3: An editorial in the “Rochester Daily Union” commented on a proposal to restrict visitors on Sunday to funeral processions or requiring visitors to obtain an admission ticket. “Mount Hope has become a place of boisterous mirth where the idle, the thoughtless, and even the vicious gather.” The newspaper suggested that policemen bring order to Sundays in Mount Hope.

1859, October 26: The “Rochester Union Advertiser” reported that burial remains from the Buffalo Street Cemetery have been moved to Mount Hope Cemetery. The vacated area will be the new home of City Hospital. The site in Mount Hope for the removals was Section R, a high point in the cemetery overlooking the Genesee River and downtown Rochester, providing an excellent view of the city that those pioneers built. The founder of our city, Colonel Nathaniel Rochester and the city’s first mayor, Jonathan Child, were among the reburials.

1860: A design for the old chapel and vault at the north entrance to Mount Hope was submitted to the Rochester Common Council for approval. When completed in 1862, the structure cost $10,487.98. The architects of the chapel were the father-and-son team of Henry Searle and Henry Robinson Searle, who traveled the U.S. to study such structures and decided on a Gothic Revival chapel for Mount Hope. The architects reported that “we are to have something at Mt. Hope which will excel, in everything but outlay of money, anything of the kind in the United States.”

1861, June 6: The “Rochester Union Advertiser” reported that children were found begging at the entrance gate to Mount Hope Cemetery.

1861, June 18: A contract for the construction of a chapel and underground vault at the north entrance to Mount Hope was awarded to R. Gorsline & Son for mason work and to J. B. and G. W. Aldridge for joiner work. Plans and specifications were prepared by H. Searle & Son. Estimated cost is $9,000. It will be constructed of Lockport stone and will be 25’ by 40’.

1862, January 31: Choice lots are being made available for construction of family mausoleums. This idea was inspired by Mount Hope Cemetery commissioners taking a trip to Green-Wood Cemetery in Brooklyn, New York.
1862, September 1: Contractor Tom Broech will break ground for a Mount Hope Avenue railway. He plans to have it completed and operating in one month. Rides will cost 5 cents. Once the street railway is completed, the dedication of the newly constructed chapel at the north cemetery entrance will be held.

1862, November 11: Rochester’s mayor and Common Council examined the newly constructed chapel and receiving tomb. Others, including aldermen and city officials, visited on November 12. The stone chapel has wood trim of black walnut. It is designed in “third point Gothic” style. The chapel contains a stove. The vault is lighted by a shaft in the roof. It can contain 100 to 150 coffins. The vault is double-walled. Stonework for the project was cut by Peter Pitkin. Light is admitted through a dome that is crowned with a patent glass plate. The stained-glass windows are from C. J. Thurston of Buffalo, New York. A reading desk is located at the north end. The final project cost was $10,500. During construction of the chapel and vault, the frog pond was filled with earth from the vault excavation. The frog pond is the flat lawn area just southeast of the chapel, which is now the scattering garden.

1863, January 1: President Abraham Lincoln issued the Emancipation Proclamation, which proclaimed four million slaves in Confederate states free and announced that black recruits would be accepted into the U.S. armed forces.

1864, March 30: A newspaper editorial read: “The press and the pulpit protest the ever increasing desecration of Mount Hope Cemetery. It has become worse since the opening of the railway. City Council has done nothing. The cemetery should be properly fenced and regulations made as to visitors. Those who do not own lots should be admitted only with a pass. Drunken men and prostitutes should be excluded. Improvements are possible if funds had not been ‘stolen’ by City Council.”

1864, May 30: A “Rochester Union Advertiser” editorial read: “The clergy joins the press in insisting on reforms to decrease vandalism and desecration. Three years of pointing this out has brought no results. The cemetery should not be a place for pleasure. A cemetery should be properly fenced. Entry should not be given to strangers, drunks, and prostitutes. Recent unwisely spent funds could have been used to build a wall.”

1864, May 26: Newspaper comment: “Graves are despoiled of flowers. The public would no doubt support a complete change in the management of Mount Hope Cemetery.”

1864, June 8: “Union Advertiser” editorial stated: “Permission has been asked to purchase 13 acres for the cemetery. Discussion is that 100 more lots are needed than what is available. This was met by surprise as there appears much unused cemetery land. It is believed choice lots are being held for favorites. Other individuals, when purchasing a lot, are only given a choice of 10 or 12 lots when many more seem to be available. Many are charged double the price on the deed. Money is on hand to purchase 13 acres. Profits should be used to fence the grounds to prevent desecration.”

1864, July 2: An ordinance for protection of Mount Hope Cemetery goes into effect on July 3, 1864. A person at the gate will give a pass to the worthy. Permanent passes will be given to lot owners. Those found without a pass may be arrested and fined.

1864, December 6: An editorial read: “Certain areas of the cemetery should be left natural. There is a need to see that not too much of nature be substituted with artificial. A visitor, not having been in Mount Hope for 24 years, hardly recognized it. If care is not taken, 24 years hence one will see avenues graded to level and paved with Medina sandstone, flags, walks, and street railways, less foliage.”

1865, April 9: The Civil War ended with the surrender of General Robert E. Lee’s Confederate States army to Union Army General Ulysses S. Grant’s forces at Appomattox Court House, Virginia.
1865, August 24: A committee chose, submitted, and approved between a half and three-quarter of an acre in the area known as the Grove for burial of soldiers. Also, a repair fund not to exceed $50,000 to be set up and used forever for the repair of the cemetery. Discussed and sent to Charter Amendment Committee.

1866, February 14: The Mount Hope Cemetery charter was amended to add three persons to the Board of Commissioners. Also discussed was the need to set up a repair fund not to exceed $50,000. The matters were referred to the Charter Amendment Committee.

1866, November 16: A second street railway track was approved from Clarissa Street to Mount Hope Cemetery. This is the first use in the city of double tracks. The “Rochester Union Advertiser” commented that the Rochester Common Council has yet to perceive the public’s support for this type of transportation.

1869, June 29: An effort is made to introduce a water system in Mount Hope Cemetery. The springs in the hillside west of the cemetery have been opened and water gathered in a reservoir. Water was elevated 80 feet by a hydraulic ram to the reservoir near Indian Trail in the rear of the chapel. The water then runs by pipes to the entrance gate area where there is a fountain and a drinking-water dispenser. The water supply cannot be expanded further at this time.

1870: Water pipes have been installed so that cold spring water is carried to all parts of the cemetery.

1870: The wooden observation tower on the pinnacle of the Section I has been removed.

1870, March 25: Mount Hope Cemetery Board of Commissioners announced that there have been 19,692 burials in the cemetery since the opening in 1838. In addition, 500 burial transfers were made from the Buffalo Street burying ground. The number of lot owners total 4,637. Also, 4,000 burials were made without cost.

1870, April 13: The “Rochester Union Advertiser” reported: “Contrary to belief, Mount Hope Cemetery is not owned by the City as no tax payers contribute a cent. The City, by law, has a guardianship. They name commissioners who report to Rochester Common Council. The commissioners have entire control.”

1870, Memorial Day: A throng estimated at 15,000, the largest number ever to gather in Mount Hope Cemetery, were present for Rochester’s official celebration of Memorial Day, involving a huge procession to Mount Hope, where University of Rochester President Martin Brewer Anderson addressed the multitude.

1871, April 21: Saturday is Ladies Day for the purpose of attending graves. It is suggested that gravestones should have the name of deceased with dates of birth and death. Anything more is considered in bad taste. Terms of endearment show mawikish taste. Tawdry ornaments should be avoided.

1872: The Moorish-style gazebo was built at the north entrance to Mount Hope Cemetery.

1872, February 10: Approval has been obtained to purchase the Hamilton property, which is 19 acres costing $16,200. The property has a house and outbuildings. The purchase is effective April 3, 1872. The house has been adapted and additions added, making it into the current Mount Hope Cemetery office.

1872, June 21: Desecration continues on the Mount Hope Cemetery grounds. Lot owners have been observed stealing ornaments from other lots. The use of police should be requested.

1873, July 21: Burials in the Old Monroe Street Cemetery, known as Potters Field, have been exhumed and moved to Mount Hope Cemetery. Many of these individuals were victims of cholera.

1874, March 25: The record books of Mount Hope Cemetery were found by the sheriff in St. Catherine, Ontario, Canada. These records were appropriated by John B. Robertson, cashier of the Eagle Bank and a commissioner of Mount Hope Cemetery, as well as treasurer of Mount Hope funds. The records were taken at the time of the fire at the Eagle Bank. The bank caught fire when the fire at the Masonic Hall spread to the bank. Arson was suspected. Robertson had taken funds from the cemetery bank deposits. He could not be convicted as he said he believed the records were burned in the fire. He was later acquitted of attempting to poison his wife. Two firemen died as a result of this fire: Patrick Heavy and William Clater were killed by a falling wall. John B. Robertson moved to St. Catherine after the public uproar over these events and lived the rest of his life with those stolen funds.
1874, April 3: A meeting was held to address the dilapidated and unsafe conditions of the cut-stone building at the north entrance of Mount Hope Cemetery. The work on this building had been shabbily performed. Plans for a new building, designed by Andrew J. Warner, would cost $35,000. Warner’s building was designed in High Victorian Gothic style. (See photo on cover.) Also at the meeting, it was noted that the cemetery was still not securely or completely fenced, and current finances allowed only $20,000 for the new gatehouse. A committee was appointed to find solutions.

1875, April 20: Dr. Hartwell Carver, father of the transcontinental railroad, was buried in Range 2, Lot 104. Union Pacific Railroad thanked him for his efforts by erecting a 50-foot-high memorial, the second highest in the cemetery.

1875: The cast-iron Florentine fountain was installed near the chapel in the north entrance area.

1875, September 28: The “Rochester Evening Express” stated that there was a need for a fence along the west and south sections of the cemetery. The paper also reported that stones from the old entrance building, which was the second gatehouse at the cemetery, were being moved to the area where the observation tower had stood, with hopes of building a new stone observation tower.

1878, February 1: The Rochester Fire Department purchased a 100-square-foot lot in Section BB for burial of Rochester firemen.

1881, December 21: Lewis Henry Morgan, father of the science of anthropology and renowned intellectual, was buried in his High Victorian Gothic sandstone mausoleum sunk into the hillside of Ravine Avenue in Section F.

1888, July 14: Hiram Sibley, founder of Western Union Telegraph Company and the person who persuaded Czar Alexander to sell Alaska to the U.S., was buried in Section D, Lot 143. Sibley was the richest man that Rochester produced until George Eastman surpassed him.

1888, August 22: Seth Green, Father of Fish Culture in America and inventor of the fish hatchery, was buried in Section S, Lot 54.

1891, November 16: The press was invited to view the new retaining wall along Mount Hope Avenue, which was built at a cost of $7,300 to the City and an additional $7,300 to the cemetery. The wall is 830 feet long, 4 feet thick and 2 feet high. An iron picket fence was added to the top of the retaining wall, making the total length of perimeter fencing of the cemetery 3,000 feet long. The fence was built by Van Dorn Iron Works, Cleveland, Ohio.
1892, April 9: The “Rochester Union Advertiser” reported: “All Mount Hope Cemetery lots sold going forward will be entered in a plot book listing size of lot and location of each grave. A new section will be made for single graves. Some restrictions will apply. No more fences or enclosures will be allowed. Height and size of corner markers will be limited. The state legislature allows commissioners to receive back any lot from the original purchaser by trust deed in which instrument it may specify what persons may be interred thereon and lot shall be thereafter inalienable. This is due to family requests prohibiting forever the removal of their remains by their heirs at law for mercenary purposes.”

1893, October: West Brighton Rural Cemetery burial remains were all moved to Mount Hope. West Brighton was ½ acre and contained 200 burials. It was laid out by Jacob Miller on land owned by Hugh Hamilton. Among the remains were those of Ebenezer Eaton, a Revolutionary War soldier who fought at Bunker Hill.

1894, May 27: The GAR Civil War lot was dedicated. Charles S. Baker spoke, saying “…no more will the Potter’s Field contain these heroes of the War, but each and every survivor of that great contest will receive a soldier’s burial, even those unfortunate enough to pass their last days in the Alms House.”

1895, February 26, Frederick Douglass, founder of the civil rights movement in America and preeminent abolitionist, was buried in Section T, Lot 26.

1901, November 24, The “Rochester Democrat & Chronicle” reported that at the convention of the Association of American Cemetery Superintendents, a decision was made to discourage Sunday burials and to charge extra for those that were necessary. After considerable discussion later by Mount Hope Cemetery commissioners, it was decided not to ban Sunday funerals and burials or make an extra charge.

1906, March 15, Susan B. Anthony, one of our country’s greatest suffragettes and creator of the 19th Amendment to the U.S. Constitution, was buried in Section C, Lot 93.

1906, April 25, George Ellwanger, founder, with Patrick Barry, of America’s largest horticultural nursery, was buried in Section V, Lot 25. His large monument, a marble sculpture of Saint John the Apostle, was carved by the famous Italian artist, Nicola Cantalamessa-Papotti.

1907, May 31: The dedication of the Revolutionary War boulder monument in memory of those who died in the 1779 Sullivan Campaign (the Groveland Ambuscade) was held in Section BB, Lot 123.

1908, June 16: Captain Henry Lomb, partner of John Jacob Bausch in the famous Bausch & Lomb Optical Company and founder of the Mechanics Institute that became the Rochester Institute of Technology, was buried in Section D, Lot 161.

1908, September 26: The Civil War monument, created by sculptor Sally James Farnham, student of Frederic Remington, was dedicated in Section BB.

1911, January 12: Expenses exceeded receipts for the first time in many years due to high costs of the new mortuary chapel and receiving vault; the total cost of which was $63,257. The chapel is a Gothic Revival structure designed by the prominent Rochester architect, J. Foster Warner. It is located in Range 10 at the south entrance to Mount Hope Cemetery.
1911, January 12: The cemetery reported that total interments through June 19, 1910, was 72,828.

1911, January 12: The “Rochester Herald” stated that Mount Hope Cemetery is the only municipal operation for which there are no direct appropriations made from tax levies.

1912: The construction of the Gothic Revival Chapel at the south cemetery entrance is completed and open for funeral services. Installed in the chapel is a pipe organ by the famous Austin Organ Company of Hartford, Connecticut. The organ is the company’s Opus 309, made specially for this chapel in 1910. The chapel also contains a unique elevator to raise and lower coffins from the basement level to the sanctuary, eliminating the need for pallbearers to carry coffins up and down entrance stairs.

1912, January 21: The “Rochester Daily Democrat” reported that plans and specifications were approved for a crematory attached to the 1862 chapel at the north cemetery entrance. The chapel will later be torn down (not true) and a columbarium will be constructed. Both chapel and crematory were made of Jamestown limestone. The chimney will be 75 feet tall.

1912, January 22: A decision was made to build a crematory adjoining the old chapel, which will later be torn down (again not true) and replaced with a columbarium. Work is to begin in April. The cost will be approximately $25,000. Bodies are currently sent to Buffalo for incineration.

1913, February 27: The “Rochester Democrat & Chronicle” reported that the crematory at the north entrance is ready to begin operation. Each of two retorts are 12 feet by 14 feet and 6 feet high. They are fueled by kerosene. They heat up to 2,200-2,500 degrees. Fourteen to 25 gallons of fuel are used per cremation, which takes from 1.5 to 2.5 hours. The first cremation will take place on Saturday, March 1, 1913.

1914, October 10: Adelaide Crapsey, famous imagist poet, is buried in Range 2, Lot 334. One of her poems became her epitaph: “Wouldst thou find my ashes? Look / In the pages of my book: / And, as these thy hand doth turn, / Know here is my funereal urn.”

1915: The large monument for James Douglas Reid (1819-1901), the late superintendent of railway telegraph in the United States, was unveiled. This coincided with the 34th annual convention of the Association of Railway Telegraph Superintendents (ARTS) being held in Rochester. Reid was the first telegraph superintendent in the U.S. and Europe, the founder and editor of the first telegraph journal, and the author of the first history of the telegraph in America. He built and operated several early telegraph lines. Samuel F. B. Morse, inventor of the electric telegraph, said that James Reid was “a pioneer whose unwearied labors early contributed so effectively to the establishment of telegraph lines.” His monument in Range 2, Lot 50 was erected by ARTS and Reid’s friend, Andrew Carnegie.

1917, January 1: Mount Hope Cemetery announced that automobile funerals would soon be allowed for the first time. Rochester inventor George B. Selden built his first internal-combustion engine automobile in 1878, and Henry Ford introduced the mass-produced Model T four-passenger car in 1908.

1917, April 6: The United States enters the Great War, now called World War I, which had commenced in 1914.

1917, May 18: A survey of expanded roadways needed in the south end of the...
cemetery in order to accommodate motor vehicles is nearly complete, and the cemetery will soon be advertising for bids to construct the new roadways. This will allow automobiles at cemetery burial services.

1917, September 5: Rules for the commencement of automobile traffic in Mount Hope Cemetery on September 15 have been published. The maximum speed will be 8 mph. Automobiles may not pass a funeral going in the same direction. When attending a funeral, automobiles must be behind horse-drawn vehicles. Automobiles must proceed and park only on the right side of roadways.

1925: Mount Hope Cemetery was placed under the direction of the city’s Department of Public Works.

1926, February 16: John Jacob Bausch, founder, with Henry Lomb, of the notable Bausch & Lomb Optical Company, was buried in Section D, Lot 161.

1929, October: The U.S. Stock Market crashed, which marked the beginning of the 10-year Great Depression.

1931, March 2: The old bell at the office building (north gatehouse) that was used to call individuals on the grounds to the office will no longer be used for that purpose. The bell rang a specified number of strokes to summon a particular person. Until 1917, the bell was also rung at 5:00 p.m. to signal the end of a workday.

1931, May 11: The Elmwood Avenue gate installation was completed. The gate was obtained through the action and gift of the 19th Ward Business Men’s Association.

1932, March 15: George Eastman, founder of Eastman Kodak Company, was cremated at the 1912 crematory, Mount Hope Cemetery. His ashes were buried at the Lake Avenue entrance to Kodak Park, the company’s major manufacturing facility.

1930s: The water tower in the big kettle in Section G was removed, because it was no longer needed with the switch to electric pumps.

1938: The 100th anniversary of Mount Hope Cemetery was celebrated. Total burials over the last century number approximately 120,000.

1941, December 7: Japan attacked the U.S. naval base at Pearl Harbor, Hawaii, which led to the United States’ entry into World War II.

1957, December 5: Frank Ernest Gannett, founder of the Gannett newspaper chain, was buried in Section MM, Lot 247. His prominent monument was designed by the noted landscape architect Fletcher Steele, who fashioned a huge granite endless knot in a field of obsidian (volcanic glass).

1959, July 18: Margaret Woodbury Strong, the incessant collector of Victoriana who became the largest holder of Eastman Kodak Company stock, was buried in the Woodbury mausoleum, Section C, Lot 109. Her fortune created the Margaret Woodbury Strong Museum, now the Strong National Museum of Play.

1970: Crematory was added to the south cemetery office, replacing the crematory attached to the old chapel at the north entrance area. The 1912 crematory no longer met Federal clean-air standards.
Religion is a prominent influence in the lives of people throughout the world. When the accepted belief of tradition is questioned, the one seeking another view is often considered a pariah and is ostracized. Rochester’s Algernon Sidney Crapsey, faced both criticism and support because of his denial of the virgin birth of Jesus and found himself labeled “Rochester’s Heretic.”

On June 28, 1847, Algernon Crapsey was born to Jacob and Rachel Crapsey in Fairmount, Ohio. Crapsey’s grandfather, Thomas Morris, started a trend of going against the grain, which Crapsey followed later in life. After leaving the state of Virginia due to his hatred of slavery, Morris settled in Ohio. There, he was part of the Constitutional Convention and an early legislator of the state. He became a justice of the Supreme Court of Ohio. In 1836, Morris made a speech in the Senate in response to a statement by Henry Clay regarding freedom and slavery. Because of the stance he took on the issue, Morris was excommunicated by the Methodist Church, expelled from the Senate and Democratic Party. After this, he dedicated his life to the abolitionist movement.

Growing up, Crapsey’s family had ample resources and never found themselves hungry. Crapsey’s father would leave their farm early in the morning to work in his Fairmount law office and return late at night to tend to the cattle. His mother worked around the house doing various tasks, while the older children assisted taking care of younger ones. Algernon’s parents never referred to each other as “Mr. Crapsey” and “Mrs. Crapsey”. Growing up, Algernon had this same kind of formal relationship with his father. Although his mother would refer to him as “Al”, his father called him “Algernon”. When Algernon was eight, the Crapsey family moved from Fairmount to College Hill, where they stayed four years, then moving to Cincinnati.

As a boy, Algernon was not fond of school. He had no interest in what he was learning. When his father hit a low point and began earning less money, Algernon saw this as an opportunity to search for a job. At the age of eleven, he began to work as a cash boy at the Cole and Hopkins store. About two years later, his father’s law practice began bringing in more money again. Algernon’s mother was not fond of the idea of Algernon working, so when their income began to increase, she insisted that Algernon attend school again. He was now 14. Because of his sabbatical, he had to start where he left off, making him the oldest in the class. Because of this situation, Algernon, once again left school after Christmas.

Algernon continued his work experience at his cousin’s factory, but he did not have much to do there. In mid-August 1862, Algernon was scolded for being lazy. He left and took a train north to Camp Dennison, enlisting as a soldier in Company B, the 79th Ohio Volunteer Infantry. Because Algernon was so young and small, he became a bugle boy and signed up to serve for three years. Like most soldiers, as the war dragged on he became more worn out and tired. Near the end of his military career, Algernon became sick from a combination of cold and exhaustion; he was taken to the hospital tent where he stayed for three weeks. After some recovery, he was declared unfit for duty and was sent to the General Hospital at
Nashville and “…was duly discharged from the Army of the United States”.

He was still ill when he returned home, so his mother arranged for him to be seen by the family physician, and he was nursed back to health. Like before, Algernon would not accept the thought of doing nothing, so his father hired him to run the office while he worked with his client on a case. This unpaid job was not exciting either. Algernon was left in the office with nothing much to do. But it was here that Algernon discovered his passion for reading. There was a library near his father’s office and Algernon took full advantage of it. Algernon wrote, “I only wish to say that my education is the education of a reader rather than a student”. All the reading, however, gave him the foundation for his future in public speaking. This is when he discovered the Bible. Although Algernon was exposed to the Bible while growing up, he never actually paid much attention to it, or studied it.

One night during the winter, he was walking on Fourth Street in Cincinnati and found himself taking shelter from the cold in Christ Episcopal Church. This was his first time in an Episcopal church and he “…became at once deeply engaged in what was going on”. The way the priest delivered that week’s Bible reading captivated Algernon and transformed the Bible. Here was Algernon’s first exposure to the Episcopal Church.

From July 1863 to January 1864, he was the storekeeper in the salt yards of Watson and Watson on the Kanawha River. At first Mr. Watson did not want to employ him because he saw 16-year-old Algernon as just a boy. But after learning his work history and checking his references, Watson was persuaded to hire him. Algernon was paid 25 dollars a month with food and lodging, while at Cole and Hopkins he was only paid one dollar per week. But Crapsey didn’t stay long at the salt works. He returned home on January 1, 1864.

There, he began looking for a job again. Algernon believed that “…the dictum of St. Paul, ‘If a man will not work, neither shall he eat,’ had the virtue of necessity”. After looking around, he found an ad saying “Wanted, a young man to take charge of the office and keep the books in a printing-concern”. After providing his work history, C.N. Blank hired Algernon to work for $15 a week. Algernon did not think he knew enough to do his job sufficiently. Because of this, he “entered on a course of study in a commercial academy in the evenings and soon acquired sufficient knowledge to do [his] office work rapidly and easily”. One night instead of going to class he attended the play, “The Flying Dutchman” at Vine Street Theater. Although he was told that the theater was a “House of Sin,” he ignored that admonition and on another occasion while passing the Opera House on Fourth Street, he saw a sign for “Hamlet”. After an internal struggle of whether or not he should go, he did and there he found his love for Shakespeare. “From that moment the theater ceased to be for me a ‘House of Sin’! It became the temple of truth, and Shakespeare, together with Isaiah and Jesus, became the master of my soul.”

Algernon did not like his boss much. One day after harsh words were exchanged, Algernon was paid his wages, and was again looking for a job. At home, he found his Uncle Franklin with his mother. Uncle Franklin offered him, his job in the dead letter office in Washington D.C. while his uncle finished “writing the life of [Algernon’s] grandfather [Senator Morris]”. Algernon jumped at the chance and took the job, which entailed reading undeliverable letters to determine whether or not the rightful owners could be identified. He arrived in D.C. and stayed in his uncle’s room in the boarding house that summer. Algernon spent his $100-per-month salary seeing “the great English comedies” and attended them two to four times per week. “I went to school to these masters of speaking and acting and what I learned from them is at the base of all my knowledge”.

At the end of his stay in D.C., Algernon ran into his uncle Isaac N. Morris, who was in the city on legal business. Isaac Morris represented his district in the U.S. Congress and was a leading lawyer in Illinois. Morris was visiting D.C., because he had a case pending in the Supreme Court. During their meeting, Morris asked Algernon what he was going to do next. He said he was going to go back to Cincinnati, but Morris urged him to move forward and go to New York City. Algernon knew only one person in New York City, Giles, the son of the Rev. Chauncey Giles, a Swedishborgian minister, who decided to help find a boarding house for Algernon with the hope that he would find work before he ran out of the $80 he had left. Algernon found a room on 28th Street near Madison Square for seven dollars per week. To find work, he applied to every job posted in the Herald. When he was down to his last seven dollars, he received a call from the printing office of Sackett and Mackay. Algernon was given the job of bookkeeper and cashier. Of the two owners, Algernon became close to Mr. Sackett, who acted like a father figure to him. “He would watch
over me and if I ran short of money in the middle of the week the safe was opened and five dollars was in my hand.”

During this time, Algernon met a woman named Mary in the boarding house; she was 12 years older and a music teacher. Because she was of a higher social class than Algernon, he never imagined that their two lives would join, but his landlady introduced them and they clicked from the start. Algernon began attending church with Mary. She belonged to the Christ Episcopal Church on Fifth Avenue and 35th Street. The rector of this church was Ferdinand Cartwright Ewer. Algernon was absolutely captivated by Doctor Ewer’s preaching. Because of this, he “felt the call to preach the Gospel that Ewer preached”. Soon, Algernon was baptized by him, then confirmed when the Bishop came.

Algernon decided to follow the path of ministry. Upon telling Dr. Ewer, he was instructed to attend St. Stephen’s College at Annandale-on-the-Hudson, which was a school for more mature people entering the ministry. He received a scholarship of $300 to the school, which paid for his tuition and board. Coming into school he was looked upon lowly because of his minimal formal education. However, after a short period he was able to prove himself. When it came time for his class to graduate, he was not alongside them because he was still considered only a prep. Although he did not graduate, he made a contribution by “[laying] the foundation for a professional society called Kappa Gamma Chi”.

Algernon’s next stop was a mining town in Pennsylvania. Here, he taught at a parish school for the summer. “The rector of the parish was Mr. Washburn whose son, Louis Washburn, was for many years rector of St. Paul’s Church, Rochester.” At the end of the summer, he returned to New York City to study sacred theology in the General Theological Seminary of the Protestant Episcopal Church in the United States of America.

While attending the seminary, he did not face the ridicule he faced earlier. Here, he was seen to be an adult and an honorable man and was treated as such. He gained more experience by serving the Zion Church in Rome, New York for two summers. For his final examination from the seminary, he would have to deliver a recitation of a chapter from the Bible and then explain it. With a tip from a professor the night before, Crapsey prepared Daniel VIII, a most difficult chapter, and upon his examination, performed brilliantly. After completing the seminary, Crapsey needed to take the ordination vows. These state that he will “Take all [his] opinions at second hand; that [he] would never think for [himself]…For failure to keep the vows the bravest of men have been burned at the stake. …”

Around the same time, when a friend, Phillip A. H. Brown, took a job at Cooperstown, New York, Crapsey was called to fill his place at St. Paul’s Chapel, which was a diaconate of the Trinity Parish. He began his new position on September 1, 1872. He began as a deacon, the idea behind starting as a deacon is to be trained to first service, then preach. He became an ordained priest by Bishop Potter in Saint Chrysostom Chapel, Trinity Parish. He was presented for ordination by his immediate superior in St. Paul’s Chapel, Dr. Benjamin I. Haight, who was like a father to Crapsey in the Church. At St. Paul’s he had both duties as a deacon and priest, officiating through the summer and fall of 1873. He “was virtually in charge of St. Paul’s Chapel”. By following the example of his rector, on June 2, 1875, he was married to Adelaide Trowbridge.

When Crapsey was 32 years old, his friend from the seminary, George William Douglas, who lived in Rochester, New York, organized a new parish when he split from Saint Clement’s Church.
The new church was called St. Andrews, and Crapsey was asked to take rectorship. Crapsey came to Rochester because he believed that the Church had a responsibility to serve the poor. Author Blake McKelvey wrote, “He had made his parish at St. Andrews Episcopal Church a haven for the oppressed.” Upon taking his new position, Crapsey resigned his position as junior assistant minister of Trinity Parish. He decided this after accepting that his only advancement would come when the senior assistant died or retired, which would take about twenty years.

The Reverend Algernon Crapsey began his ministry on the first of June 1879 with a chapel half full. The living conditions that were provided were less than favorable, with “no bath, nor proper sanitary provisions”. His new position came with a salary that was significantly less than what he was earning at Trinity Parish. Over time, the congregation of St. Andrews began to grow, and the original St. Andrew’s chapel could not accommodate the growing masses. As a result, Douglas headed the completion of the church in the spring and summer of 1880, and at its completion it was consecrated by the bishop. With its new renovations, “the corner of Ashland Street and Averill Avenue became one of the liveliest corners in the city”. Their original parish house on Hickory Street became a schoolhouse, and a new parish house on Hickory Street became a mutual benefit society, called St. Andrew’s Brotherhood. This was similar to a society Crapsey established at St. Paul’s chapel. The membership was not limited to St. Andrews and was not based on religious beliefs. The only requirement was that the men “should have a brotherly heart”. There was a mutual benefit principle where “… everyman was to pay into the treasury ten cents a week and out of that treasury he was to receive, in case of sickness, five dollars a week; in case of his death, his widow was to receive fifty dollars, and in the case of the death of his wife, the member was to receive twenty-five dollars”.

Later in his career, Crapsey gave a sermon at Third Presbyterian Church in Rochester. This was a breek of church discipline and significant of the fact that he was no longer a high-churchman, holding that the Episcopal Church was the only church. The bishop forbade Crapsey to preach there but he told the bishop that “the Third Presbyterian Church was within the confines of [his] parish and if these, [his] parishioners, were in the darkness of error it was [his] duty to dispel that darkness by the light of truth”.

Although the bishop was not convinced, Crapsey preached anyway despite the bishop’s commands. With more thought and reading, Crapsey began to find more and more that he disagreed with the Roman Church. “These people are taught from their earliest years that their salvation depends upon their strict observance of the ritual of the church.” Crapsey began publishing on the subject of Christian unity, and because of this, he was expelled from the High Church party in the Episcopal Church. His lectures starting in 1904 discussed the relationship of the Church with the state through the ages. His twelfth lecture on February 19, 1905 attacked churchmen on their failure to interpret the scriptures by taking scientific knowledge into account. He tied his lectures together by suggesting the incredibility of the Immaculate Conception. Dr. Crapsey pressed the point home by suggesting the incredibility of the virgin birth.

Crapsey wrote, “In the light of scientific research, the Founder of Christianity, Jesus the son of Joseph, no longer stands apart from the common destiny of man in life and death, but He is in all things physical like as we are, born as we are born, dying as we die, and both in life and death in the keeping of that same Divine Power, that heavenly Fatherhood, which delivers us from the womb and carries us down to the grave. When we come to know Jesus in His historical relations, we see that miracle is not a help, it is a hindrance, to an intelligent comprehension of his person, His character and His mission. We are not alarmed, we are relieved when scientific history proves to us that the fact of His miraculous birth was unknown to Himself, unknown to His mother, and unknown to the whole Christian community of the first generation.”
While writing this, Crapsey assumed that other people were considering the same opinion on this matter, but at the supper after this lecture, he began to realize that this might not be the case when Judge Sutherland of the Rochester Supreme Court made a comment stating that if trouble comes from this lecture, he and many others will stand behind him in support. At the time, applying higher criticism to the sacred texts of the Old Testament was acceptable, but because none had been applied to the Gospels, being a pioneer of this, Crapsey was going to face consequences in return. The following day, the Rochester Democrat and Chronicle published his lecture in full, and other publications followed suit. It was sent overseas to England and reproduced in journals in Great Britain. The distance Crapsey's lecture traveled showed the true power of the spoken word. In the following days, papers included columns of various ministers giving comments on his lecture. The most severe was by the Rev. Andrew J. Graham of Christ Church. Following this, the bishop demanded that Crapsey either deny what had been published in the papers, or make a formal retraction. Crapsey naturally refused, and as a result, a group of clergy accused Crapsey of teaching false doctrines, and a committee was assigned by the bishop to investigate whether there was any cause for action of the authorities of the diocese. The committee invited Crapsey to meet with them to discuss the situation, but because he declined their offer, they went to his home instead. While there, they questioned Crapsey about the Holy Scriptures being the Word of God and if the Apostles’ Creed was the true Creed of the Church. Crapsey provided a satisfactory response, and the members of the committee left the matter alone. Crapsey was invited to assist in preparing a paper that was to be submitted to the bishop and which would make it impossible for him to be tried for heresy if done correctly. It was not, however, done correctly, and instead the committee claimed that Crapsey did not know what he was talking about when delivering his lecture, so in turn, he should not be responsible for what he said. For the time, this put an end to any legal action that could potentially be held against Crapsey, and it also enabled him to remain a minister and stay in good standing with the Church. Crapsey did, however, continue to receive criticism from other clergy.

Later, the Pacific Churchman declared that it was impossible to believe the creeds in their original logic because they were formulated in the pre-scientific age. Because of this, they concluded that Crapsey was correct in his argument and there was no reason to put him on trial. That summer, Crapsey published his lectures in full in a book entitled Religion and Politics. The book was soon after put on the banned books Index by the Protestant and Catholic Churches, and the book was withdrawn from the market. Although there continued to be a demand for the book, Crapsey could no longer find a publisher who was willing to support and print his book.

On Wednesday April 18, 1906, Crapsey along with his daughter Adelaide, the Honorable James Breck Perkins, and his senior counsel, Edward M. Shepard, left for St. James' Church in Batavia where Crapsey would face trial for the crime of heresy. Although the Special Committee did not submit the charge, the Standing Committee of the Diocese indicted Crapsey. In the past, heresy trials were big events drawing lots of attention. In the 17th and 18th centuries, heresy was a crime against the state and the heretic faced death. For Crapsey, this was not the case. Heresy was no longer a crime.

St. Andrews Church, Rochester, NY
against the state, and no physical punishment was inflicted upon those found guilty; the only result was exclusion from communion. Upon arriving, Crapsey was met with a quiet town and a small room downstairs in a parish hall. There were no crowds that would have been seen in earlier centuries.

The Episcopal Church has its own judicial system. The court of each diocese consists of five clergymen, and for Crapsey’s case, the court consisted of Walter C. Roberts, Charles H. Boynton, Francis H. Dunham, G. Sherman Burrows, and John M. Gilbert. Edward M. Shepard, requested an adjournment, because he had had no time to prepare a case, which was denied. James B. Perkins said he would take his client, Crapsey, out of the court and they adjourned, meeting a week later in the county courthouse. At the new session, people came from all over to see the case that would hold great importance in the history of religion for years to come.

The prosecution opened with an argument stating that “…every clergyman of the Church was bound to teach the Creed in the same sense that had been placed upon it by the Church from the beginning; in other words, every clergyman must live in the three-compartment universe; he must believe in the heaven, the earth, and the hell of the primitive age.” Perkins argued eloquently for the principle of interpretation, showing that it was utterly impossible for the modern mind to express its religious belief in the concepts of the fourth century. Crapsey made a statement of his own position, explaining that he, “…maintained the principle of interpretation… [it was] utterly impossible for any sane intelligence to hold the creeds literally at the present time and under present conditions of thought.” This comment was published in the Democrat and Chronicle the following morning, and Crapsey forwarded a copy of it and the argument of Shepard to Andrew D. White, at Cornell University.

White replied, “My dear Doctor Crapsey, I gave last evening until midnight to Mr. Shepard’s argument and the accompanying documents, especially your own statement before the church court, and I have rarely been as much moved by any reading whatever. The whole statement of facts, the argument, and your own statement have put the whole question on a higher plane than any upon which it has been present...hitherto. It is all most nobly done, and it has aroused my enthusiastic admiration. I cannot believe it possible that it will not end the whole matter favorably to yourself and to the large body of men whose thoughts take the same direction as your own. To disregard the considerations presented by yourself, by Mr. Shepard, and by Professor Nash, would be almost a crime against humanity. It would certainly inflict a blow upon the Protestant Episcopal Church in the United States from which it would, probably, never recover.”

White then continued to provide his view of placing the Beatitudes before the creeds providing “…the option to congregations of choosing between the words of our Lord which reveal the highest ideals of Christianity and the words of creeds made no one knows when, where, or by whom.” Crapsey’s trial once again inspired White to explore this option, but he recognized that the majority of churchmen were not ready for it.

Crapsey’s court case was under consideration for a week, and even then, the decision was not final. Crapsey’s counsel decided to appeal from the Batavian court to the Court of Review, and it was filed with the president of that court, the Right Reverend John Scarborough, Bishop of New Jersey. On September 4th, the court assembled in the parish...
The Algernon Crapsey family monument, Range 2.

The Algernon Crapsey family monument, Range 2.

house of the diocese of New York. The court consisted of the president, Dr. William R. Huntington, Rector of Grace Church, New York; the Rev. Alfred B. Baker D.D., Rector of Trinity Church, Princeton, New Jersey; the Very Rev. John Robert Moses, M.A., Dean of the Cathedral of the Incarnation, Garden City, Long Island; the Honorable Charles Andrews, lately Chief Judge of the Court of Appeals of the State of New York; the Honorable Frederick Adams, Judge of the Circuit Court of New Jersey; and the Honorable James Parker of Perth Amboy, New Jersey. Shepard and O’Brien continued their arguments from the first trial. After Shepard’s argument, O’Brien followed by stating that clergymen do not have the right to have liberty in the interpretation of the creeds. They must take the creeds in the sense of the principles laid down by the Episcopal Church. Although people discussed and decided that, “creeds are opinions, and opinions change”, the court review made a decision that Crapsey was “suspended from the performance of the spiritual ministrations in [his] parish”.

On November 26, 1906, Crapsey sent a letter to the Bishop explaining in more detail his view of the virgin birth, and how it strengthened his belief in Jesus, but because this view was not allowed, he must leave the Church. His letter was sent to the Associated Press and the United Press that Saturday afternoon. As a result of the trial, Crapsey’s rectorship at St. Andrews was terminated by the bishop in December 1906 after his final sermon. His position was formally depose on the fifth of December by Bishop Walker in St. John’s Chapel, Buffalo; Crapsey was not present or aware of this ceremony.

The Church allowed the Crapsey family to remain in their home until they found another. They soon found a new house to rent near the University of Rochester, and settled there. Generally, when a priest is banished from the Church, they are left with almost nothing. The bishop wished for them to be left on the street with no roof to cover them. The Crapsey family, however, were lucky because of the kindness of William Rossiter Seward. At the time, the Crapsey family did not know Seward personally, nor was he a member of their church. Mr. Seward was drawn to Crapsey’s preaching at St. Andrew’s Church, and expressed his approval on one of Crapsey’s birthdays by sending him a check as “…a thank-offering for the fact of my birth”. When the Crapsey family was forced to move out of the rectory, Seward made a plan for a house to be built for them to live in. The house was completed in January 1908, and they moved in on the ninth.

Like William Seward, many Rochester citizens remained faithful to Crapsey. Fifty citizens signed a request for a series of lectures, and manager M. E. Wolff of the Lyceum Theater opened the theater to his use for four Sunday evenings in January. Although no longer affiliated with the Episcopal Church, Crapsey continued his work as a pastor and preacher, and his wife continued her part of the Brotherhood with her Sewing-Guild. Because he had so many supporters, they organized a New Brotherhood, which was non-sectarian, “to sponsor a series of Sunday evening services in the Theater and maintain a settlement in the slum area”. The Brotherhood meetings continued for seven years in Lyceum Theater. The discussions shifted from philosophy to social problems. This “…brought him to a point in 1912 where, as he confessed, he could preach nothing but the gospel of socialism”. The Brotherhood was later abandoned when Crapsey was appointed State Parole officer for the Western House of Correction at Industry in the fall of 1913.

Today, Crapsey can be found in his final resting place at Mt. Hope Cemetery in Rochester, New York. On December 31, 1927, at the age of eighty, Crapsey died from nephritis, or inflammation of the kidneys. Crapsey’s cremains were interred on January 3, 1928 in Range 2, Lot 334, alongside a simple stone of the cross bearing his family name on the base. Crapsey is buried alongside his wife Adelaide Trowbridge Crapsey, and their daughter, the poet, Adelaide Crapsey. Crapsey is one of many people that have had an influence in shaping the history of Rochester that can be found in Mt. Hope Cemetery.

(Note: The author, Emma Pollock, is a University of Rochester student who prepared this essay for the course: Religion 167: Speaking Stones.)

(Editors’ Comment: After excommunication from the Episcopal Church, the Rev. Algernon Crapsey founded the Brotherhood Church and successfully continued his progressive ministry. He was a delegate to the International Peace Conference in 1907. His daughter became the noted visionary poet, Adelaide Crapsey.)
On a gray Saturday, October 5 with rain showers a distinct possibility, a small spirited group of Rochesterians gathered at 1:30 p.m. to commemorate 175 years of America’s first municipal Victorian cemetery, Mount Hope. An assembly of white tents in the grassy area around the Florentine fountain offered shelter for six distinguished speakers, attendees, musician, refreshments consisting of vanilla and chocolate cupcakes to be washed down with bottled water, and cemetery memorabilia offered at attractive prices. Balloons imprinted with appropriate event identification added a festive touch. There were four TV cameras capturing the occasion for a broader audience and lots of still cameras for keepsake photographs. Here are some photos of the anniversary event taken by Friends of Mount Hope Cemetery board trustee, Don Hall. They tell the whole story. You only need to have the names of the distinguished speakers, who are, left to right, Dr. Joel Seligman, president of the University of Rochester; Jeffrey Simmons, manager of Mount Hope Cemetery; Patricia Larke, district director for Congresswoman Louise Slaughter, who was detained in Washington attempting to solve the government shutdown; Marilyn Nolte, president of the Friends of Mount Hope Cemetery; the Honorable Tom Richards, mayor of the City of Rochester; and Paul Holahan, commissioner of the City’s Department of Environmental Services and master of ceremonies for the event.

MOUNT HOPE CELEBRATES
175 YEARS (1838-2013)

Photos by Donald S. Hall
1862 chapel with 1912 crematory addition. General Jacob Gould mausoleum on the right. Aerial photograph by Michael Franklin, Sotheby’s International Realty.