The beginning of secret fraternal benefit societies can be traced back 7,000 years when ancient Egyptian mystery cults worshipped the moon and performed fertility rites. Later, during Greek and Roman times, Eleusinian mysteries held ceremonies to worship Demeter, goddess of the fruitful soil and her daughter, Persephone, who was the wife of Hades. Popular Eleusinian ceremonies attracted such notables as Homer, Socrates, and Plato. Craft guilds of the Middle Ages led to the birth of "friendly societies" in 18th-century England. These friendly societies are credited with the invention of group health insurance.

By 1776, friendly societies, started by the Social and Benevolent Order of Freemasonry, emerged in America. After the arrival of the freemasons, development of different societies was rapid and around 1850, 2,000 fraternal societies existed in North America. As the 1900s approached, the popularity of these fraternal societies continued to grow. And in the 1920s, half the population of the United States belonged to at least one fraternal organization.

The day-to-day benefit of these societies was a sense of fellowship. The protection benefits they provided, however, accounted for the rapid increase of members. Each fraternal society offered a variety of benefits, ranging from death benefits, insurance against sickness, disabilities caused by accidents, and incapacity from old age. Some even offered a burial benefit.

Though these benefits were attractive to members, the concept of "at cost" life insurance tried by fraternal orders was not without its problems. In fact, it was the downfall of many of the smaller benevolent societies started in the 1800s. Being an experimental program, there was no precedent and there were no common standards for payment of benefits. Often, societies had inconsistent systems for assessing benefits and ended up collecting inadequate premiums. Few societies realized the need to keep reserves. Consequently, many societies shut down because of a lack of funds. Of the societies that did survive, insurance commissioners barred many of them because they had inadequate systems.
for meeting liabilities. For members, the most devastating result was that, while they thought they were making plans to take care of their families after death, they instead faced having nothing left of their policy.

Not all benevolent societies met with such a harsh end. The larger societies like the Masons, the Ancient Order of United Workmen, and the Knights of the Maccabees flourished. By setting standards for assessments, graded according to the age of the member at the time of joining, and by realizing the need for reserves, these societies and others like them became very successful.

One of the more successful fraternal orders was the Modern Woodmen of America, a predecessor of Woodmen of the World. Joseph Cullen Root founded the Modern Woodmen of America in 1883. Root was a member of several prominent fraternal societies including the Freemasons, the Knights of Pythias, the Odd Fellows, and the Ancient Order of United Workmen. He was also the chief rector of the Vera Amicitia Sempiterna est, or V.A.S., a small fraternal benefit society limited to the state of Iowa. Root’s previous affiliation with these groups gave him knowledge of the inner workings of these societies, and he was accustomed to the sense of belonging associated with being a member. But he was eager to start his own society.

As he sat listening to a Sunday church sermon, Root began to put together ideas for his fraternal society. The minister, concerned with resolving the financial problems of the community, compared the need for working together to the pioneer woodsmen coming together and clearing forests to provide for their families. Root envisioned a society that cleared away the financial burdens that weighed heavily on the families of deceased members. In an effort to distinguish his secret society from the many others established in the late 1800s, Root carried the woodcutter theme over to the society’s name and symbols.

Thus, on January 5, 1883, the first “camp” or lodge of the Modern Woodmen of America was established in Lyons, Iowa, and among its symbols were an ax, a wedge, and a beech, signifying industry, power, and progress.

The Modern Woodmen of America saw rapid expansion and by 1890, it had approximately 50,000 members. Developments included moving the head camp to Fulton, Illinois in 1884 after the society was chartered in that state and in 1888, the formation of the Royal Neighbors of America, a women’s auxiliary of the Modern Woodmen of America.

In an effort to keep premiums low, Joseph Root’s fraternal benefit life insurance society wanted only the healthiest members from its midwestern territory consisting of Illinois, Minnesota, Iowa, Nebraska, Wisconsin, Michigan, Kansas, North Dakota, South Dakota, Missouri, Indiana, and Ohio. Therefore, rigorous limitations were placed on prospective members. They had to be white males between the ages of 18 and 45. They were also required to be in good health, have exemplary habits, and high morals. These regulations were so strict that a man just one day over the age of 45 was not admitted as a member.

Residents of large cities such as Chicago, Detroit, Milwaukee, St. Louis, and Cincinnati were also excluded from membership. According to the organization, living in a large city was too hazardous, and residents of large cities did not have the wholesome qualities that apparently were part of living in small towns.

In addition to physical attributes and place of residence, people with certain occupations were excluded from membership because their jobs were considered too hazardous. Restricted occupations included railway brakeman, railway engineer, fireman, switchman, miner, mine inspector, pit boss, professional rider or driver in races, employee of a gunpowder factory, wholesaler or manufacturer of liquor, saloon keeper, saloon bartender, aviator (pilot of a balloon), sailor on lakes or seas, plow polisher, brass finisher, professional baseball or football player, submarine operator, and any type of soldier. Once a member, anyone found partaking in any of these dangerous occupations immediately forfeited his contract and his insurance...
certificate became void.

The one characteristic not discriminated against was a person's religious affiliation. The society welcomed Jews and Gentiles, Catholics and Protestants, agnostics and atheists. Aside from the strict regulations, which probably played a major role in the success of the organization, the Modern Woodmen of America was much like other societies of its day. Root liked writing rituals and they became a large part of all the Woodmen ceremonies. Root established rituals that involved forest lore and ancient Roman court procedures for both the Modern Woodmen and its auxiliary, the Royal Neighbors of America.

In 1890, a conflict arose between Joseph Root and the head physician of the organization, Dr. P. L. McKinnie. Arguments ensued and both men threatened each other with lawsuits. To avoid further scandal, the head camp resolved the situation by throwing both men out of the society. McKinnie and Root went their separate ways, and each man attempted to start new fraternal orders. The only one to succeed was Root, who emerged in Omaha, Nebraska with a new order called the Woodmen of the World. Also a life insurance and benefit society, it was very similar to his original organization, Modern Woodmen of America. They kept the original woodcutter's theme, evident by the new society's name and the same symbols as the Modern Woodmen of America: the ax, wedge, and beetle. They also adopted a new symbol, the sawed-off tree trunk. Like Root's first society, a women's auxiliary to the Woodmen of the World soon emerged, which called itself the Woodmen Circle.

There were a few differences between the Modern Woodmen of America and Root's new society. Now, members aged 16 to 52 could get insurance. Unlike the Modern Woodmen, which dispersed with much of the fraternal rituals and ceremonies after Root's departure, the Woodmen of the World took extra steps to maintain the secrecy and mystery associated with its ceremonies. Root established more degrees or ranks that members could attain. Though only the initiation ceremony, the protection degree, was mandatory, three other degrees - the morning, noon, and night degrees - were offered to camps seeking more elaborate works.

In addition to death and disability benefits, the Woodmen of the World also included a burial benefit. For an additional fee, usually $100, the Woodmen would erect a monument at the grave of the member. Though different styles of markers were erected, Woodmen markers can be distinguished from other markers by the Woodmen of the World emblem located on the marker. The emblem varied slightly in design but it usually followed a standard format: a sawed-off tree trunk in the center sometimes with an ax, a wedge, and a beetle. Around the outside of the tree trunk there was usually an inscription such as "Erected by the Woodmen of the World" or "Member of the Woodmen of the World" along with the society's motto, "Dum, Tacet Clamat ("Though silent, he speaks")." Woodmen Circle members had a separate emblem. It usually included one or more of the symbols (ax, wedge, beetle) placed in front of a shield of stars and stripes. The emblem for both societies was either engraved in the stone or made of metal and attached to the stone.

Membership in the Woodmen of the World fraternal benefit insurance society grew quickly, in part because the organization emerged in territory not yet covered by

The Woodmen of the World erected this monument in Range 3 for James Stothers (1854-1905). Photo by Frank A. Gillespie.

The first Rochester, New York camp arrived in 1906 and was located at 16 State Street. Other camps appeared on Hudson Avenue, Clinton Avenue, North Street, St. Paul Street, and South Avenue. Two years later, in 1908, the Woodmen Circle established the first "Grove" at 32 St. Paul Street. The number of camps and groves continued to grow until the 1930s when they started to diminish, perhaps as a result of the Depression. Both groups had disappeared from Rochester by 1965.

Although the Woodmen lodges have come and gone, many Woodmen monuments are scattered throughout Mount Hope Cemetery. One marker especially worth a visit is that of James Stothers (1854-1905), a local blacksmith who emigrated from Canada with his wife and three sons in 1892. Located in Range 3, this graceful monument in the shape of a sawed-off tree trunk stands approximately 8 feet high. Hanging from one of the sawed-off limbs is a stone scroll engraved with typical tombstone information: the birth and death dates of James Stothers and his wife, Miranda. Two life-size axes positioned above the scroll are so detailed that it appears that the blades embedded in the tree are the only things keeping the axes from tumbling to the ground. Not all tree-trunk monuments indicate Woodmen members; it is the Woodmen of the World emblem on the side of the marker that identifies it as a Woodmen monument. In the case of the magnificent Stothers tombstone, it is doubtful that it was one of the $100 burial benefit selections.

Another site in Mount Hope to visit is that of John (1869-1916) and Eunice (1871-1951) Gamrod located in Range 6. Both John and Eunice were Woodmen Society members. John made several career changes going from pianomaker to plumber to porter. Fortunately, none of these was considered too hazardous to bar his membership. Eunice was a Guardian for the Popular Grove of the Woodmen Circle located at 668 South Avenue. Her marker has the stars-and-stripes emblem of the Woodmen Circle.

Today, more than 100 years after its founding, the Woodmen of the World still work together to clear away society's problems. Woodmen lodges can be found in all 50 states, with members totaling 856,000. The Woodmen of the World and the Woodmen Circle merged in 1965. They also expanded to include the Woodmen Rangers, a youth organization for boys and girls aged 8 to 15. The organization no longer erects grave markers for deceased members. They have, however, kept alive the society's original goals: to provide fraternalism, protection, and service by continuing to furnish life insurance, establish programs for members, and serve the community.

They offer youth and senior camp programs that allow members of all ages to gather, have fun, and meet new friends. Other Woodmen programs are the Patriotic Program and the Nebraska Peregrine Falcon Project. Members of the Patriotic Program promote patriotism by presenting American flags, patriot handbooks, and history awards to community organizations, schools, libraries, and newly naturalized citizens. As part of the Nebraska Peregrine Falcon Project, Woodmen join other public and private organizations to play a crucial role in preventing the peregrine falcon from becoming extinct.

Descendants of our city's founder, Col. Nathaniel Rochester (1752-1831), held a family reunion here, which included a visit on August 8 to the grave of their famous ancestor in Mount Hope Cemetery. More than 70 relatives came from as far away as California and Florida for the three-day celebration. Here, a family member places a carnation and a note at the headstone of Col. Rochester. The Latin inscription at the bottom of the monument, "Si monumentum requiris circumspicie," translates, "If you would seek his monument, look about you." Most of the attendees followed the suggestion and, from one of the highest elevations in the city, turned to view the impressive skyline of downtown Rochester. Photo by Frank A. Gillespie.
HOW THE KILLICK FAMILY FACED CHOLERA

by Paul Maleczewski

(Editor's Note: Cholera is a disease of the gastrointestinal tract caused primarily by drinking or washing food with infected water. Major epidemics in Rochester and many other American cities in the years 1832, 1848, and 1852 killed more than 70 percent of those who contracted the disease.)

Throughout much of the 19th century, Rochester experienced several cholera epidemics. Each summer, citizens braced themselves for the onset of this terrible pestilence. The epidemic of 1832, which killed 119 Rochester citizens, spurred the creation of Mount Hope Cemetery. Burying cholera victims filled existing burial grounds, which were situated downtown where wells that provided drinking water were also located. Major epidemics followed in 1848, claiming 161 lives, and 1852, when nearly 700 died.

In 1854, during a minor cholera outbreak, the editors of the *Rochester Daily Union* grew tired of the widespread fear brought on by the disease, and decided to educate the public on its prevention. Citizens were told to “avoid crowded assemblies, crowded sleeping apartments, and, as much as possible, shun the presence of filthy persons.” Daily health reports were also printed urging those with symptoms of the disease to seek medical attention immediately. A reporter was also sent to audit a meeting of the local Board of Health, from which he was expelled, because of the “private” nature of the session, and with the feeling on the part of the board that publishing their findings might alarm the citizenry.

One of the goals of the *Rochester Daily Union* was to prove that ignorance, rather than social standing, caused a person to contract cholera. This tactic becomes evident in reports on the death of the family of Wickens Killick, a flour merchant, whose entire family died of the disease during a ten-day period in September of 1854. What follows is their story as published by the *Rochester Daily Union*.

July 7, 1854: FALSE RUMORS. We are informed that reports are circulated in the country towns that cholera prevails in Rochester. This is a ridiculous rumor and has no foundation. We have heard nothing resembling the disease either among resident citizens or strangers sojourning here. Interested parties circulate such reports to prevent farmers from coming to the city to trade.

July 17, 1854: HEALTH OF THE CITY. After ample inquiry, we state, for the information of our country friends and others at a distance, that the city continues unusually healthy for the season. There were a couple of cases of ordinary cholera morbus on Saturday, caused by eating cherries to excess, and they gave rise to a rumor that there was cholera in town. The truth is, however, as stated above.

July 27, 1854: HEALTH OF THE CITY. We hear of but one death by cholera since our last report — that of a wretchedly intemperate woman named Hickey in the western part of the city.

September 5, 1854: HEALTH OF THE CITY. We are pleased to be able to report a still further abatement of the sickness. We hear of only three fatal cases of cholera since our report of yesterday, and these were all in the family of Mr. Killick, Chestnut Street. There are two or three cases reported, but none that are likely to prove fatal.

The family of Mr. Killick has suffered severely. About a week since, Mr. Watkins, father of Mrs. Killick, died. Yesterday, two sons, one 7, the other 11, were attacked by cholera, and both died last night. Mrs. Watkins, mother of Mrs. Killick, died this morning, and we regret to learn that Mr. and Mrs. Killick are both ill. We hear that the children who died had eaten freely of grapes and other fruit, which doubtless induced the attack.

September 6, 1854: UNPARALLELED
MORTALITY IN A SINGLE FAMILY.
The death of Wickens Killick and brother today added to the mortality in the same family, which we have already been compelled to chronicle, makes up a terrible record of death's doings, such as probably has no parallel. Last week, Mr. Watkins, Mrs. Killick's father, died of cholera. On Monday, two fine boys, their only children, were swept away by the same disease. On Thursday, Mrs. Watkins followed. And today, Mr. Killick himself and his brother are numbered among the victims of this dire scourge. Here are six deaths in one house, all members of one family, in the course of a few days. The brother who died today lost his wife some three weeks ago at Camden, New Jersey, though not of cholera.

We have known the Killick family from boyhood. And they were industrious men and in all respects good citizens. The father, Thomas Killick, is an Englishman, and most of his children, we believe, were born abroad, but they were reared from early childhood in this vicinity. Mr. Wickens Killick was a well known flour merchant and bore the reputation of an upright businessman. His afflicted widow is surrounded by a field of desolation such as few human beings ever contemplated. May consolation, such as Earth cannot afford, be hers.

September 9, 1854: HEALTH OF THE CITY. Since yesterday's report, we hear of the following deaths by cholera: Dr. Sargent, Monroe Street, reported ill yesterday; a German near Western Depot, name unknown; Mrs. Killick and a servant girl, Chestnut Street; and Alfred Burwell, Scio Street. We have heard of no well authenticated new cases though the state of the weather forbids the hope that there should be an absolute cessation of cholera just now.

THE KILICK FAMILY ALL DEAD. Mrs. Wickens Killick died of cholera a little before 8 o'clock this morning. And we are informed by the attending physician that her servant girl, about 20 years old and of English birth, could probably not live till we go to press. There are none left.

Let us recapitulate: Last week Mr. Watkins, Mrs. Killick's father, died of cholera. On Monday, Mr. Killick's two boys, his only children, died. On Tuesday, Mrs. Watkins, Mrs. Killick's mother, followed. On Wednesday, Mr. Killick and his brother died. And today, Mrs. Killick and her servant girl are swept away, leaving not a single individual of a family of eight. There is probably not a parallel to this mortality in all the annals of cholera.

Only last Sunday night, Mr. Killick, his wife, and two boys all attended church in good health. Mr. and Mrs. Watkins belonged in New York and were here on a visit.

The house and all the premises are perfectly neat and clean — not perhaps more so in the city. And there is no clue to the terrible mortality. The locality, too, is high and apparently salubrious.

September 12, 1854: THE KILICK FAMILY. We have referred to the destruction of this entire family by cholera before and recur to the painful subject again, chiefly in consequence of the Democrat's remarks this morning.

The Democrat expatiates upon the danger of leaving home during the sickly season and points to Mrs. Killick's father's and mother's cases to prove its proposition. The fact is they came here in May last before cholera had broken out in New York or in this city.

The Democrat speaks of the old couple as Mr. and Mrs. Wickham. Their name was Watkins and not Wickham.

The Democrat represents "Mrs. Wickham," meaning Watkins, as in a feeble state of health. The fact is she was quite healthy and as strong as persons of her age usually are.

The Democrat states that "Mrs. Wickham" at first took herb tea. The fact is that Mrs. Watkins at first took laudanum and brandy, administered by her daughter.

These facts are stated on the authority of a gentleman who was an intimate friend of the family and who was unremitting in his attentions in each and all of its members until death closed the sad and constantly changing scene.

The Democrat is doubtless correct in stating that Mr. and Mrs. Killick were very sensitive on the subject of the cholera, and it informs the public that Mr. Killick actually discontinued a newspaper to avoid reading articles on that subject. Everybody here will understand that allusion to a newspaper means the Daily Union, and the Democrat furnishes a long-wished-for occasion to say a word on this very case.

Of all our subscribers, Mr. Killick alone discontinued in consequence of our daily health reports. But we should inform the Democrat that when he discontinued, though a Whig, he volunteered the statement that he preferred ours to any other city paper, the reason for stopping being that Mrs. Killick, not he, was excited by reading and hearing of the cholera. Only a short period elapsed before Mr. Killick came in and subscribed anew. And meanwhile, their next-door neighbor informs us that Mrs. Killick borrowed his paper every day. So much for discontinuing a newspaper.

It is a singular fact that, notwithstanding their apprehensions were such as to get excited by simply reading health reports, they allowed their children to eat freely of green grapes and other unripe fruit.

Had they paid attention to the repeated cautions, which the Daily Union had contained, it is certainly possible that their children might have escaped. Humanly speaking, it is altogether probable, but opinions on such points should be expressed with great diffidence.

Another fact: There have been some 10,000 copies of a letter distributed from this office calling particular attention to diarrhea as incipient cholera. On reading that, Mr. Watkins remarked that it described his case exactly. But he neglected it and died.

Mr. Killick was so impressed with the belief that he should soon follow his children to the grave that he made his will, told his physician that it was of no use to take medicine, and gave directions as to the relative positions of himself and wife in their burial lot. Mrs. Killick readily gave her assent, and those directions have been followed strictly. The remains of Mrs. Killick now repose in the spot mutually designated. Mrs. Killick, constituted by her husband as the sole heir to his property (a considerable amount) also made her will with perfect calmness and prepared to fulfill her part of the tragic programme, as if conscious that it was pre-ordained. From this recital, it will be seen that the mind may readily ascend from effects to causes, which, in the opinion of professional men, are adequate to the production of the terrible results that followed. But while we draw such conclusions and avoid the errors of conduct on which we have remarked, let us all bear in mind that man's judgment is fallible and that it is appointed unto men once to die.
JOHN V. (JACK) MC KINNEY (1921-1998)
• A PERSONAL REMEMBRANCE •

by Richard O. Reisem

Jack McKinney, a founder and trustee of the Friends of Mount Hope Cemetery, died early in the morning of Monday, September 7, 1998 at his Rochester home. He was 77 years old and suffered from congestive heart failure.

Jack was awakened that night by the storm. Natural events like this always fascinated him. He watched, intensely attracted to the furore of lightning and thunder and the fierce, 89-mile-per-hour winds that whipped giant trees around him. After the storm, which lasted less than 20 minutes, he went back to sleep, never to reawaken. His wife, Letitia, could not arouse him in the morning. But she said, "He still had a smile on his face from the pleasure of witnessing the storm." He also, of course, never realized the devastation that the storm caused, especially to his favorite place, Mount Hope Cemetery.

Jack was one of my closest friends. When I retired from Eastman Kodak Company and began writing books, I asked him to assist by proofreading my manuscripts, correcting grammar and punctuation, identifying problems with syntax, and even suggesting content. My first book, published in 1994, was about Mount Hope Cemetery, and because of his vast knowledge about the cemetery, Jack was the ideal collaborator. In the Acknowledgments, I wrote: "Several trustees (of the Friends of Mount Hope Cemetery) assisted us (the photographer and myself) directly in the preparation of this book's content. Jack McKinney, especially, made extraordinary contributions that were invaluable and varied. With his incredible knowledge of the cemetery, he contributed generously to the text and photographic content. He provided constant encouragement to both of us and also proved to be an enormously useful researcher, grammarian, and proofreader."

Jack's unassailable taste and judgment in matters of language added significantly to the appropriateness and clarity of the text of my next five books. I was looking forward to working with him on two books that I am currently writing: Erie Canal Legacy and Classic Buffalo • A Heritage of Distinguished Architecture. They will be fine books, but they would have been finer with Jack's input.

He was also assistant editor of this newsletter, suggesting suitable topics for articles and carefully proofreading them before publication. We would often meet in the late afternoon at the north gatehouse, I would greet him and ask, "How are you today?" More often than not, he would reply, "Fit as a fiddle and twice as twangy." And to me, that's how he appeared to be right up to when I last saw him.

Jack McKinney (1921-1998), photographed by Frank Gillepie at the culmination of a five-year survey of vulnerable sculpture in Mount Hope Cemetery last summer, which was just a couple of days before he died.

It was Jack McKinney who taught me the difference between "comprise" and "constitute," and "convinced" and "persuade." He would often read an article and say, "Too many 'the's." He was a stickler for both grammatical and language correctness, and one day we discovered that each one of us had years ago memorized "The Elements of Style" by William Strunk and E. B. White. So in our discussions, the question would often be posed: "Well, what would Strunk and White say about this?"

Jack was born on March 8, 1921 in Ithaca, New York where his father was a chemistry instructor at Cornell University. When Jack was six, the family moved to Clinton, New York, because his father accepted a position in the chemistry department at Hamilton College. At age 16 in his sophomore year in high school, Jack acquired tuberculosis, which rendered him bedridden for 10 years. Although the tuberculosis of his lungs was treated and cured, the disease spread to his spine. During these years, he managed to continue his education from his sanatorium bed. His extensive reading and study of English resulted, on one occasion, in a score of 93 on an English exam.

Finally, he was able to attend Hamilton College, after which he started work as a journalist writing a column for the Clinton Courier. After two years of near starvation in the newspaper business, he accepted a position with the New York State Department of Transportation, which provided considerably more perks.

While working in Utica in 1953, he met his future wife, Letitia, on a blind date with another couple, which involved attending a hockey game. On May 8, 1954, they were married. Even though he called Tish, "the Boss," he was devoted to her and praised her many fine qualities. It was readily apparent to me how close a couple they were during their 44 years of married life.

In 1976, Jack retired from DOT and made Mount Hope Cemetery his chief interest. He was one of the founders of the Friends of Mount Hope Cemetery in 1980. He inspired and led the growth of the organization with his dedicated interest and immense knowledge of Mount Hope. Over the years, his guided tours of the cemetery were wonderfully interesting and entertaining. These tours were so popular that they were videotaped and televised, and his enormous knowledge resulted in interviews for many television, newspaper, and other media presentations that always helped to promote the efforts of our Friends organization.

Jack was always available to assist people researching their ancestors. He provided carefully investigated information from cemetery records and located gravestones for literally thousands of people. His specialty was providing detailed answers to esoteric questions about Mount Hope. Since the founding of the Friends, Jack provided intelligent perspective on every activity of our group and also diligently handled the daily administrative activities of the organization. We will deeply miss him. To our group, he is irreplaceable, simply irreplaceable.

Ed Olinger, a Friends trustee and treasurer of the organization, told me about a visit that Jack made to his home at which Ed, knowing Jack's interest in humor and poetry, showed him a book of limericks. "Jack was ecstatic," Ed said, "with each limerick he read, his laughter grew louder. I never saw anyone enjoy something so thoroughly."

Knowing his interest in limericks and in the epitaphs to be found on monuments all over Mount Hope Cemetery, I decided to compose an epitaph for Jack, using the limerick form he enjoyed so much, but in the style of 19th-century cemetery epitaphs he loved:

Here lies a fine fellow named Jack.
We want him so much to come back
For his wit and his laughter,
But he's in the hereafter,
So we're left with just memories of Jack.

I have a feeling his response would be:
"Strunk and White would never approve."
This summer marked two women's rights conventions in western New York 150 years ago. The first was held July 19 and 20, 1848 in Seneca Falls and the second, two weeks later, in Rochester. Here, a group of women visit the gravesite of Frederick Douglass, who was the only male to speak at that first convention and who was the founder of the civil rights movement in America. Shirley Stephens, a Friends of Mount Hope Cemetery tour guide in 19th-century dress, explained Douglass' powerful role in the women's rights movement in America. Photograph by Frank A. Gillespie.