THE HOLLISTER FAMILY
by Cory Carpenter

Looking at the Hollister family tree, one observes a number of truly outstanding men and women. The Rochester area owes a great deal to the businessmen, politicians, and educators of this illustrious family. Their monuments are located in Section G, Lot 119 of Mount Hope Cemetery. This beautiful ground, sheltered by trees, is a proper resting place for the men and women who saw love and loss, felt such joy and sorrow in their lifetimes. In death, they remain a family, close in proximity, and their relationships detailed by the words they left behind.

The Hollister Family Plot.

The idea presented by the family plot is a type of denial, not a denial of death itself, but the idea that death is truly the end. The Hollisters intended to live on through their descendants, their memorial, and the words and works that they have left behind. There is an obvious belief in eternal life, whether it be through remembrances here on earth, or with God in Heaven. The plot itself consists of seventeen individual gravestones facing inward toward the family monument, a simple obelisk. An obelisk, according to author Richard Reisem, is "an upright four-sided pillar, gradually tapering as it rises and cut off at the top in the form of a pyramid." It is "a symbol for the Egyptian god, Re, who held the power to recreate." The structure itself is made of granite, and stands approximately fifteen feet tall. It is set on a simple marble base, which on each of three sides lists the heads of segments of the family tree: James A. Husband, George A. Hollister, and Emmett H. Hollister. These names are printed in raised, capital letters in a framed section of the one-and-a-half-foot tall base of the monument. On the corresponding sides of the obelisk, the names of the deceased in the immediate family are listed with dates of birth and death, and sometimes, biblical passages.

In the year 1640, the first Hollister to settle on American soil arrived from his overseas journey from England. John Hollister took up residence in the town of Glastonbury, CT; 186 years later his descendant George A. Hollister moved with his family to Rochester, NY. George was a businessman, and began the successful Hollister Lumber Company, which eventually was passed down to his son, Emmett H. Hollister, and the next generation. George died of consumption in 1854, and today is buried next to his wife, Sarah Hollister, and his young son Henry Martin Hollister.

Sarah Hollister was the wife of George A. and the mother of Emmett H., Millicent, and Henry Martin Hollister. She passed away due to heart disease on June 1, 1869 at the age of 65 years. Sarah, too, is remembered on the western side of the obelisk directly below the words pertaining to her husband. Her inscription reads, "Sarah. Wife of George A. Hollister. Died June 1, 1869. Age 65 years & 29 days. Precious in the sight of the Lord is the death of his saints." This biblical passage is taken from Psalms 116:15. I imagine that it may have been a favorite of Sarah's, and a testament to her own 'sainthood.' Her headstone, like George's bears a single word: "Mother." The fact that her roles as wife and mother are emphasized is a testament to the time but also to her loving devotion to her family.

Henry Martin Hollister is the last member of George A.'s immediate family memorialized on the obelisk. He died of scarlet fever on November 15, 1840 at the young
age of four years and five months. On the obelisk, the inscription for the boy reads, "Henry Martin. Son of George A. & Sarah Hollister. Died November 15, 1840. Aged 4 years, 5 months & 8 days." His headstone reads simply, "Henry." This use of a first name, or even nickname, is common for children in Mount Hope. Parents grieving at the loss of a child might like to remember their playful spirit forever. The enumeration of each day lived by the boy is noteworthy and may suggest that each day was so very precious and full of life that it will be cherished. Henry will forever be remembered as the son of loving and devoted parents. The placement of their names next to each other on the obelisk reflects a hope that they will be together forever in death and eternity.

George A. Hollister's older son, Emmett H., was another prominent Rochester citizen. He inherited his father's lumber business and ran it successfully until his death. His contribution as president of the local YMCA is especially noted in the historical records of the city. His wife, Sarah E. Granger Hollister, was also a figure worthy of recognition. She was one of the original directors of the Needlework Guild, making clothes for the local poor. Emmett lived to the age of 41, dutifully performing his roles as businessman, father of Emmett Jr., George Cooper, and Granger Hollister, and husband of Sarah E. Granger Hollister. Emmett H. died of typhoid fever in 1871. Sarah lived to the age of 64 years, at which time she passed away of uremia in 1894. According to Mt. Hope's records, the first son of this family, Emmett Jr., died at the tender age of three months and thirteen days of lung disease.

Emmett H. Hollister's household, consisting of himself, Sarah E. Granger, and Emmett, Jr., is memorialized on the eastern face of the family monument. Their names, along with dates of birth and death are listed on both the obelisk and headstones. The headstones are plain white marble, and are in the common rounded form, possibly suggesting a portal or gateway into eternity. Also, this shape could be thought similar to the headboard of a bed, suggesting eternal rest and sleep. One of the most striking, yet simple stones in the entire plot is that of the baby Emmett. It simply reads, "Little Emmett." The sense of grief that accompanied the passing of the young boy is apparent in these loving, plain words.

Related to Sarah E. Granger Hollister in the plot are her parents, Rhoda and Austin Granger. Their stones have been broken and reset, and are very worn by the elements, making them difficult to read. They are plain tablet stones, probably made of marble. Austin Granger died of old age on March 5, 1863. He was 71 years old. Supporting the theme of denying death's power to break bonds is Austin's obituary in the Rochester Democrat & Chronicle. His life's work is emphasized, as well as his dutifully performed role as Christian and father. His loving children surrounded him at the time of his death, and he accepted the event without fear.

Rhoda Granger's stone is similar to her husband's. From what is still legible, it lists her name, role as wife of Austin, and date of death. The Granger's burial near their daughter suggests a close relationship, not changed by her entry into another family by marriage.

Emmet H. and Sarah E. Granger Hollister's sons Granger A. and George C. inherited the thriving Hollister Lumber Company, and became successful businessmen and community leaders themselves. George C. is memorialized along with his family in the plot. He was a very important man locally, earning his degree at the University of Rochester in 1877. There, he was a member of the Psi Upsilon fraternity, and in 1890, he was made a trustee of the university. George C. was the president of Hollister Brothers Lumber Company (the name was changed upon the inheritance), as well as the head of the successful Hollister Real Estate and Building Company. He served as treasurer of the Edison Electric Illuminating Company, which later merged and became Rochester Gas and Electric, of which he was secretary. On February 3, 1886, he married Emily Weed Barnes of Albany, New York, who became a figure in the community herself. She was president of the Needlework Guild in 1894 when her mother-in-law, Sarah E. Granger Hollister died.

Emily was from a prominent American family. Her grandfather, Thurlow Weed, the distinguished newspaper publisher, was ambassador to England during the Civil War, and a personal friend to Abraham Lincoln. George and Emily were survived by three daughters: twins Elizabeth Hollister Frost Blair and Harriet Weed Hollister Spencer, and Isabelle Hollister Emerson Tuttle. Both Elizabeth and Harriet are buried alongside their parents. George C. Hollister died of coronary thrombosis on July 4, 1932, almost one month prior to his wife Emily's death. He was 75-years-old. Emily also died of coronary thrombosis. The headstones marking the graves of Emily and George C. are simple, yet very beautiful. Made of pink granite, they bear a plain border and one cross above the name. There are no inscriptions except the dates of birth and death on each. The shape of the tablet and the material used is the same as their children's stones, again emphasizing family unity, even in death.

The twin girls Elizabeth Hollister Frost Blair and Harriet Weed Hollister Spencer are buried in the family plot with their husbands. Their stones are the same pink granite pointed tablets that mark the graves of their parents, Emily Weed Hollister and George C. Hollister.

These stones, however, add the aspect of a border in the form of an unbroken knot, symbolizing an eternal bond that cannot be broken by death. At the point of each stone is a cross, the symbol of the resurrection.
Harriet Weed Hollister Spencer’s grave, and that of her husband, not only list the relationship to the spouse, but also to the parents. For all of eternity, they will be remembered as both devoted to each other, and to their parents and families. Harriet and Thomas had two children, Thomas D. Spencer and George Hollister Spencer. Harriet died at age 75 years of malnutrition. She was a respected and admired member of the Rochester community, a “civic leader, rosarian, herbalist, horticulturist, and garden historian.” Also, she served on the nursing school board at Genesee Valley Hospital for a number of years. Thomas Gager Spencer died of cardiac arrest at Strong Hospital in 1978. He had lived to the age of 94, and saw the birth of seven grandchildren and seven great-grandchildren.

Harriet’s twin sister Elizabeth’s gravesite is one in the plot that draws particular attention because of its beautiful inscription. Elizabeth was a poet and novelist, and two stanzas from Emily Bronte’s poem “Last Lines” are inscribed on her stone, “No coward soul is mine, No trembler in the world’s storm-troubled sphere; I see Heaven’s glories shine, And faith shines equal, arming me from fear. There is not room for Death, Nor atom that his might could render void. Thou art Being and Breath, And what Thou art may never be destroyed.” This is a particularly fascinating choice, because it is the first epitaph in the plot not to be drawn from a biblical source. However, it has much the same message suggested by the other stones and inscriptions. The passage denies the finality of death and declares a strength and freedom from the fear of oblivion. This passage may have been a personal favorite of a well-read woman author, as it is not one commonly found in epitaphs. Elizabeth died in 1958 of arteriosclerosis. At the age of 71, she was a mother to Granger H. Frost, and grandmother to Eric and George Frost.

Elizabeth wrote a number of novels and books of poetry, dedicating three – “The Closed Gentian,” “The Lost Lyrist,” and “Hovering Shadow,” – to her deceased husband Eliott Frost. Also in keeping with the family connection, a number of books were illustrated by her brother-in-law, Henry Emerson Tuttle. As Douglas Davies discusses, language is a key method for humans to deal with grief and death. The emotions of

![Elizabeth Hollister and Eliott Frost pose for their wedding photograph, surrounded by members of the Hollister and Frost families. Photo courtesy of Granger Frost.](image)

sadness and loss are expressed, and there is also a sense of immortality in the words. Elizabeth wrote the following poem, “Frost,” about her husband in “The Closed Gentian”: “Four years the frost upon the pane has proudly drawn pictures of a cool austere dimension, One thousand nights the clock has ticked me loudly into a tenuous and white suspension: Now with the frost I go, nor look behind me, picking my path along the incredulous pane; O you may look but you will never find me, spring melts my footsteps, I’ll not come again.” The author cleverly plays upon Eliott Frost’s name, and

the sadness with which she writes is apparent. A piece of her was melted with the frost, and she will never regain that part of her soul. He is gone with the changing of the seasons, and only memories are left.

Eliott Frost died on September 3, 1926 of acute septicaemia. He was traveling in Nantucket, Massachusetts and was only 42 years and 7 months old. His stone too bears a beautiful poem as an inscription. This passage is taken from Robert Browning’s poem, “Asolando”: “One who never turned his back marched breast forward, Never doubted clouds would break, Never dreamed, thought right were worsted, wrong would triumph. Held we fall to rise, are baffled to fight better, sleep to wake.” Again, this epitaph declares a sense of fortitude against the forces of death and oblivion. It also depicts a man who was sure in his convictions and a powerful worker for the good in this world. He had faith even when life was grim, and in the end, he will be lifted up out of the sleep of death into eternal life.

The last group buried in the Hollister family plot is the family of Millicent Hollister Husband. It is believed that Millicent is the daughter of George A. Hollister and sister to Emmett H. Hollister. From the records available, it can be deduced that some time after her marriage to James A. Husband, Millicent relocated to San Francisco, California. On March 26, 1866, her husband James died of heart disease. He was only 34 years old, and Millicent was left to raise their son, Hollister Husband. He, too, met an unfortunate early death. He was only twenty-years-old when he died of diphtheria on November 1, 1879. On December 20, 1880, the bodies of both father and son were reburied in Mount Hope Cemetery in Rochester, NY. Apparently,
after the death of her son, Millicent came back to her childhood home to live with relatives. She brought the bodies of her husband and son with her to be buried in the family plot. The name James A. Husband marks the southern face of the family monument. The headstones for the family are marked with initials for James and Millicent, and with the nickname “Hollie” for their son.

On the obelisk itself, Millicent’s inscription is the only one that includes a passage. The biblical inscription is from John 13:7, which describes Jesus washing the feet of his disciples at the Last Supper. Peter asks him why he is doing such a thing, and Jesus responds, “What I do thou knowest not now, but thou shalt know hereafter.” Millicent awaits the knowledge of God and Christ that will come to her in an eternity in Heaven. This treasure of eternal life and knowledge is something to look forward to after a life of sorrow.

In the Hollister family plot, there is in general a “compelling and universal inner quest for symbolic relationships to what has gone before and what will continue after our finite and individual lives.” The need for this type of connection to immortality leads to children carrying on the family name, and to the symbolic gravestones and epitaphs themselves. The names of the members of the Hollister family fit very well with this idea of continuity and immortality. The children often keep their mother’s maiden name, and the girls also retain their maiden name in some form after marriage. Another common occurrence is naming of young boys by their mother or grandmother’s maiden name, hence Hollister Husband and Granger Hollister. They are asserting a connection with their families, and maintaining the idea that the family lines and family names will never be obliterated.

(Note: Cory Carpenter is a student at the University of Rochester and prepared this essay as a requirement for Prof. Emil Homerin’s course, Speaking Stones, Religion 167. The essay was edited for publication in the Epitaph by Dawn Short.)

SIDNEY HALL, EXPERT BOILERMAKER, KILLED IN BARTHOLOMAY BREWERY BOILER EXPLOSION

by Richard O. Reisem

In 1901, electricity was in its infancy and not yet commonly available as a power source to run American factories. Industry still depended on steam power, and it was produced by big coal-fired furnaces that heated water in large boilers producing steam that was distributed under intense pressure through a labyrinthine system of iron pipes to the steam-powered engines that ran industrial machinery.

Such was the situation at Bartholomay Brewing Company, which was the largest brewer in Rochester until Prohibition was enacted in 1919. The plant overlooked High Falls and included a number of buildings. A large grain elevator stored malt and barley. There were pitching sheds, a wash house, a malt house, the brewery itself, beer storage vaults, ice houses, freight depot, stables, and an office building. Bartholomay had 150 employees who produced more than a third of a million barrels of beer a year. They kept 75 large handsome draft horses to haul kegs and bottles of beer to homes and establishments around the city.

In the power plant where steam was generated at Bartholomay, there were six boilers, three Heine and three Woodbury tubular boilers sitting side by side. They fed steam into a 16-inch-diameter heavy wrought-iron pipe that ran behind the six boilers for a length of 18 feet. Joints with this 16-inch pipe occurred where feeder pipes from the six boilers met the header. These T-joints had been leaking steam for years and frequently required caulking with lead and copper. The steam pressure generated in this header pipe was between 75 and 90 pounds per square inch, so they could burst explosively if the joints weakened sufficiently. Martin B. Singer, one of the Bartholomay engineers, said he had noticed that the header pipe vibrated under heavy steam pressure.

Sidney Hall was an expert boilermaker who died on February 19, 1901 in a violent explosion at the Bartholomay Brewing Company in Rochester.

Sidney Hall was a master boilermaker. He operated a shop on Mill Street in Brown’s Race. He employed several highly skilled boilermakers and boiler repairmen, but Hall was considered the preeminent boilermaker in Rochester, and his services were enlisted by establishments throughout the city. He was born in Lundridge, Kent, England in 1835. In 1854 at age 19 years, he married Sarah Pasfield, who was 15 years old. They were both considered of “full age,” and their marriage occurred at the parish church of Kennington in the County of Surrey. At the time of his marriage, Sidney Hall was a butcher in his father’s butcher shop in Kennington Cross.
With marriage, Hall’s life changed dramatically. The couple moved to America and raised a family of three daughters and one son. And Hall became an expert boilermaker. On September 25, 1867, he purchased for future need Lot 234 in Section M of Mount Hope Cemetery. The lot was 200 square feet in size and would hold six burials.

On February 19, 1901, one month before his 66th birthday, Sidney Hall was called to the Bartholomay Brewing Company to replace two brass plugs on one of the boilers that had been out of commission for two weeks. It was a frigid winter day, but the temperature in the Bartholomay boiler room was hot from furnace heat, as well as from steam escaping the leaking joints. He arrived in the boiler room at 10:30 a.m. and found one of the Bartholomay engineers, William Krueger, on a ladder, caulking a leak on the underside of one of the header pipe joints while steam was flowing through it at full pressure. It was a practice that Hall knew was dangerous, but caulking the joint was not Hall’s responsibility that morning. He set up to start working on a cold boiler, the No. 3 Heine, just to the east of Krueger’s work site.

Suddenly, almost immediately after Hall’s arrival on the scene, and with explosive force, the pipe that Krueger was caulking burst, emitting a blast of scalding steam under intense pressure directly on Hall and Krueger. The steam pressure separated the pipes by more than a foot and shot the boiling-hot steam with incredible force at the two men.

Philip J. Hartel, the superintendent of machinery and chief engineer of the three Bartholomay breweries (the Bartholomay, the Genesee, and the Rochester brewing companies) was in another part of the building when he heard the explosion and rushed to the boiler room to turn off the steam and then to assist engineer Martin B. Singer in drawing the fires in the operating furnaces. The room quickly filled with steam, so that Hartel and Singer had to evacuate. But Hall and Krueger did not escape.

There was a trap door above the boilers that could be reached from outside the building, and Hartel and Singer opened it allowing steam to escape before proceeding down into the room. They found Sidney Hall dead and William Krueger, the 38-year-old engineer with three years experience at Bartholomay, in critical condition. He died at Homeopathic Hospital (now Highland Hospital) at 3:00 o’clock that afternoon. Hall’s body was delivered to the City Morgue on Cascade Drive and later returned to his family at their home at 110 Champlain Street in the 19th Ward. He was buried in Section M, Lot 234, Mount Hope Cemetery on Thursday, February 21, 1901.

In 1920, the Bartholomay Brewing Company, faced with Prohibition, converted its vast brewery at the Upper Falls to milk production.

(Note: The author wishes to thank Joanne Fiaretti of Orange Park, Florida for providing detailed information about her great great grandfather, Sidney Hall.)
KODAKERS SPRUCE UP MOUNT HOPE ON “DAY OF CARING”

by Richard O. Reisem

With the help of a back hoe and operator from Kodak, Dick Miller (left) and Bob Alvet upright a fallen stone on Day of Caring in Mount Hope Cemetery. Photo by Frank A. Gillespie.

More than 140 Kodak employees spent Wednesday, April 25, 2001 at Mount Hope Cemetery raking leaves, pruning trees and shrubbery, preparing a garden for planting, scraping rust from a cannon, and uprighting fallen monuments. In one single day, large sections of the cemetery acquired a more manicured look after the long winter. Jeff Simmons, Mount Hope Cemetery operations supervisor, planned and coordinated the multifaceted activities. He worked with Kodak volunteers in advance of the “Day of Caring” to organize specific projects and the number of volunteers required for each one.

One Kodak crew arrived with a back hoe and the expertise to use it effectively to raise and precisely position large fallen monuments. Seventeen large obelisks and other heavy monuments were restored. A couple of Kodak employees brought chain saws that they used to clear brush from overgrown hillsides. At noon, there were grilled hot dogs, potato chips, and soda around the Florentine fountain at the north entrance. While the hungry workers ate, Friends trustee Warren Kling presented a brief introduction to the many interesting features and history of Mount Hope Cemetery. Marilyn Nolte, a Friends trustee and Kodak employee as well, organized a crew to prepare the ground for a garden in the Civil War section and others to wire-brush the Spanish-American War cannon in preparation for its repainting.

It was a beautiful spring day; the Kodakers were enthusiastic and energetic, and the results of their efforts were spectacular. Our thanks to all of them for making Mount Hope look so very good this season.
IF YOU LIKE MOUNT HOPE CEMETERY, JOIN US.

Mount Hope Cemetery is one of Rochester's most significant cultural resources. It is a place of endless fascination that people visit again and again. It changes dramatically with each season. The monuments, a veritable outdoor sculpture museum, are interesting to study, and there are enough of them memorializing 375,000 permanent residents that you can spend many years exploring the 196 acres of the cemetery, always finding something new to contemplate. Birdwatchers come here to spot a remarkable collection of feathered vertebrates. Plant lovers find exotic wildflowers, herbs, and magnificent trees, many of them born hundreds of years ago. Joggers and hikers love the hills and valleys, the eskers and kettles.

If any of these wonders interest you, you should join our organization. We can make your experiences in the cemetery much more meaningful. We give historic tours on Sunday afternoons in spring, summer, and fall. In these six warm months, we also give special theme tours, one a month, that are free to members. This year, they cover such varied subjects as horticulture, millionaires and entrepreneurs, society and scandal in 19th-century Rochester, architecture and architects, the Civil War, and fall tree colors. They are free to you as a member, costing $3 each for nonmember individuals and $5 for nonmember families. Four times a year you receive this interesting newsletter containing many more possibilities for you to explore in Mount Hope.

When you join, you help us to keep Mount Hope Cemetery looking great for every visit you make. We have grown substantially since we were formed in 1980 to restore, preserve, and encourage public use and enjoyment of Mount Hope. Our accomplishments are manifold, but there is much more to do. Besides helping with your dollars, you can assist in such projects as our Adopt-a-Plot Program. Currently, more than 75 historic plots are being maintained by individual members and organizations. We also need gatehouse tour receptionists, tour guides, researchers, event coordinators, exhibit planners, gardeners, and just plain bull work in uprighting fallen stones. That, in itself, can be a lot more fun and rewarding than spinning in a gym.

MEMBERSHIP APPLICATION

Complete and return this form or a facsimile with your check to:

Friends of Mount Hope Cemetery
791 Mount Hope Avenue
Rochester, New York 14620-2752

Name______________________________

Street______________________________

City____________________ State____ Zip_____

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Membership Categories:

____ Basic $ 20
____ Contributing $ 35
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____ Patron $ 75
____ Sponsor $ 150
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I would like to help with ____________________________

Questions: Call (716) 461-3494
INTERNATIONAL CONFERENCE ON HISTORIC CEMETRIES MEETS IN ROCHESTER

On June 7-9, 75 cemetery representatives and preservationists from across the U.S. and Canada gathered in Rochester for a three-day Historic Cemeteries Summit that was sponsored by the City of Rochester with assistance from the Friends of Mount Hope Cemetery. Attendees exchanged ideas for maintaining and growing these historic cultural resources. On Friday morning, June 8, forty of the attendees posed for this photograph by the Florentine fountain in Mount Hope before taking a walking tour of the cemetery. Photo by Frank A. Gillespie.

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