

The Graveminders and Their Undertakers



Elizabeth Anne And Joseph

Elizabeth Anne (called "Bitty") and Joseph (1908 - 1953)

Although Charlie tells Rebekkah that Bitty "stuck a hat pin in a man's eye once," she was impeccably ladylike outside of her job. Her husband doted on her and eventually their children. The personality that Charlie saw was the one she reserved for her work, and perhaps because of her time in the Land of the Dead, she appeared to be the social ideal in her day-to-day life in Claysville.

Ruth (1880 - 1908)

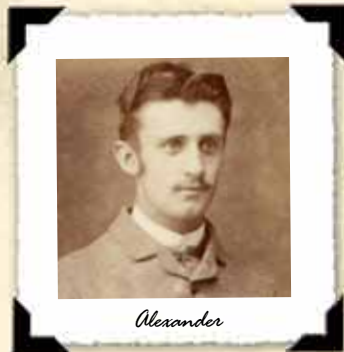
Ruth was a distant relative of Alicia's when she became the Graveminder, and her unwillingness to be the Graveminder may have been as much a result of the unexpectedness of her calling as her constant frustration with Charlie—who tried to overcompensate with Ruth to make up for his conflict with Alicia. Ruth spent the bare minimum possible with the dead and never seemed to demonstrate any particular affection for them. She did not marry her Undertaker, nor did she have a child.



Ruth

Alexander (1880 - 1908)

Alexander was an outspoken opponent to the new practice of "embalming the dead" that had gained popularity during his father's lifetime. He was soundly mocked in public discourse for his stance as he could never articulate any logical reason for his oftentimes violent objections to the preservation of the dead. The ban on embalming within Claysville town limits is a direct result of Alexander's tenure as Undertaker.



Alexander

Alicia Barrow (Pictured as she looks now in the Land of the Dead) (1872 - 1880)

Alicia is unique among the Graveminders because of her manner of death and because of her choices after her death.



Alicia Barrow

Gonner (1872 - 1880)

Gonner married his childhood sweetheart, Alicia, in 1870. They had one child, a son, who died in 1880. Both Alicia and Gonner died shortly thereafter.



Gonner



Maria Barrow And Alicia

Maria Barrow and Her Daughter, Alicia (left) (1859 - 1872)

Maria married Hugh Barrow. Together they had seven children, all but one of whom lived long lives.

Hugh (right) (1859 - 1872)



Hugh

Clara & Timothy (1826 - 1859)

From letters and journal entries, it is apparent that the young couple lived with extended family for the duration of their married life. They had one child, Maria, who learned her father's trade until she met a man who would assume the responsibilities of tooth puller, bell-toller, and layer-out of the dead. There are unsettling questions as to the nature of Timothy's death.



Clara And Timothy



Grace

Grace began the collection that now passes from Graveminder to Graveminder. Her notes seem to be primarily a log of activity and theories rather than any personal information about her, save for this image stuck between two pages. Whether it is her or even related to the Graveminders is unknown. No annotations on it are available. -M.B.

Mason (1803 - 1826)

No information available. This file was begun by Grace Barrow, but she did not record any details about her Undertaker.

Jakob and Eleanor (1779 - 1803)

One Jakob Barrow placed advertisements for his services as "Upholsterer and Undertaker." He cites skills in furniture and coffin-making. His wife, Eleanor, is likewise listed as providing services washing and mending linens and laces. A further addendum indicates her fine stitches in sewing Shrouds.

Drusilla (1750-1779)

Little information available. Drusilla, a carpenter and cabinet maker's wife, was noted to be a goodly woman. One painting, presumed to be her, is housed in the Claysville Court-house. In it, she holds a bell in one hand and, partially hidden by her skirt, a child's skull. Such memento mori were not uncommon in Colonial America, however, so this is not necessarily indicative that the woman in the painting was the Graveminder.

Abigail and William (1712-1750)

No information available beyond the small details revealed to Rebekkah Barrow by Charles.

Nathaniel (1750 - 1779)

Little information available. Nathaniel is referenced in connection to a series of letters in discussion of the laws prohibiting the "Extraordinary Expense at Funerals." Nathaniel conceded that there had been ample evidence of an excess of funeral gloves, mourning rings, and other memorial items; however, he was vehement in his assertion that, for the good of all society, the dead must be remembered. Unusually, he argued that paupers' funerals should receive the same consideration as those paid for by the family.

graveminder
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