

The image shows the front cover of an antique book. The cover is bound in dark blue, textured leather. A prominent feature is a large, multi-layered diamond-shaped frame in the center, outlined in gold. The text "GENESEE CLASS OF 1859." is printed in gold, serif, all-caps font within this diamond. The corners of the cover are decorated with intricate, gold-tooled floral and scrollwork designs. A thin gold border follows the perimeter of the cover. The spine of the book is visible on the left, showing several raised bands and some gold-tooled text that is partially obscured and difficult to read. The overall appearance is that of a well-used, historical volume.

GENESEE CLASS OF 1859.



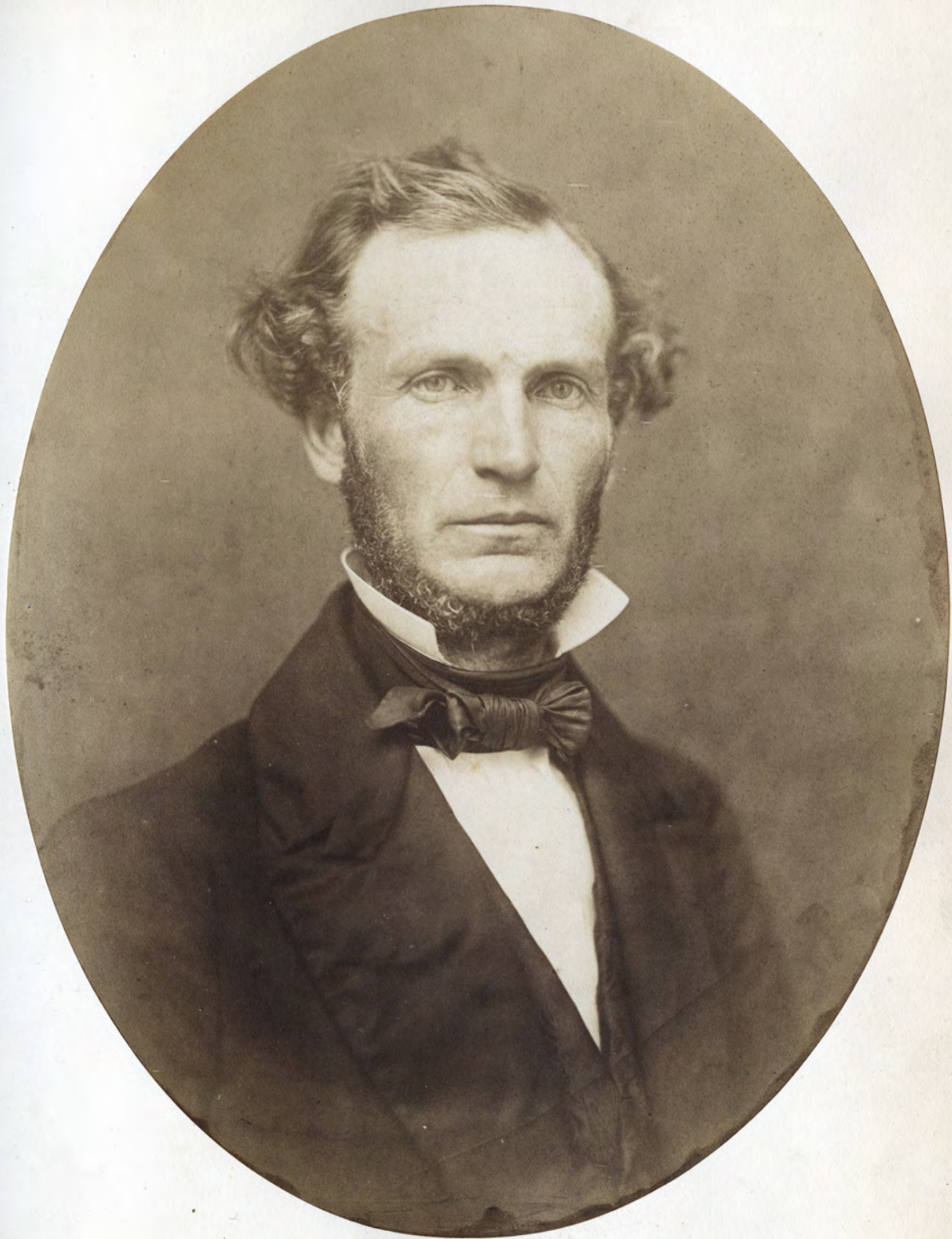
Our Worthy Ex-President
Rev Joseph Cummings. D. D.



The President and Faculty
Genesee College



John Morrison Field



Jas. L. Alverson,



William Hopkins



E. E. E. Bragdon.



William Wells

The Geneva Class

1859



E. A. Warner



Cordially Yours
J. A. Gorrie

Biographical Sketch
of
John Norton Corrie

Geneva Falls July 11th 1859

I arrived in town at 4 P.M. on the 23rd day of January 1835. My father Samuel Corrie and mother Clarissa were living upon a beautiful farm in the town of Port, County of Livingston State of New York. My youthful days were joyfully spent upon this farm, - until in my fourteenth year my parents removed to Grayville two miles distant, where I spent six years in the various pursuits of farming - Blacksmithing - hostelry, deputy post master and pleading at the bar (my father being then proprietor of a Temperance Hotel). During these six years I had attended district school during the winter months and had spent some three or four terms at Geneva Wesleyan Seminary at Lima. During the winter of '52 and '3 I united with the M.E. Church. In the fall of 1854 my parents removed to Lima - my mother aged 46 - my father 54 and a brother aged 13 years. I spent one year in G.W. Seminary and in the fall of '55 entered Geneva College, where I passed most pleasantly the four following years, save an absence of two winters during which I was employed in teaching. On the 23rd day of June 1859, in common with seven Class-mates, whose memories will now retain freshness in my soul, I graduated from the above named institution, receiving the degree of "Bachelor of Arts".

Life and Principle

Life presents an ever varying scene of activity. It is a grand panorama of dissolving views, a restless, resistless wave rushing on to its final destination, the great ocean of eternity. To an ordinary observer of this tide naught appears save its dashing, its roar, the tumultuous bounding of its billows, its rising spray and the incessant activity of its current. To the unlearned gaze upon the storm-tossed ocean and knows nothing of its sources, nothing of the attractive forces employing distant planets to keep it in equilibrium, - so he whose life-lesson is neglected looks out with an idiotic stare upon this current of human destiny and discerns not its rolling fountains, nor the restraining influences by which its course is guided. Yet life hath its fountains and this wave its proper bounds, dashing against which, its force is not lost, but returns upon itself and bears onward a strong, or current towards its final good. Life hath its appropriate channel and these uprisings, these turbulent surges are not the result of some sudden impulse, but where day after day clouds have gathered, where from the summit of Ambition have trickled down the rivulets of Corruption, from the heights of Passion have flowed the summing tributaries of Vice, where has been heard the jagged of envious streams dashing down the gorges of the mountains of Sin, and through the plains of the Past has come the deepening war of swelling tides, poisoned by the many memories of Crime, there it is this tide knows no bounds, its natural barriers vainly resist its might and a deluge of destruction sweeps over humanity, blasting forever the hopes of millions. There it is this truth is plain, that no earthly power can issue a mandate of peace and nothing less than immortal agency can restrain and guide aught this incessant flow. But there is a guide of life which may rise above its turbulence and conduct this tide into its heaven-destined channel. It is the guidance of immortal principle and it constitutes the richer, purer, inner-life. Truth is the only genuine source of life and correct Principle its only guide; Principle is based upon Truth, - it is truth placed in the attitude of service - truth appropriated to the practicalities of life and truth is destined to conquer the world; Principle is an electric, vitalizing power; Life is the conductor and whenever it becomes insulated, it is always charged positively with good to the race. But a man having connection with base metal is never insulated and it is an insult to Heaven that he should receive the title of Manhood. There is not a loyal member of the human family but hath longings to benefit the race.

No one hath such aspirations who hath not the inspiration of Principle, and he who lacks it is therefore not a man though for a time he may wear the human form. Principle is the light of Life — the life of the Soul and so long as the soul continues in the body, the life must be estimated in proportion as it subverts the power of Principle. To this subversion all things are tending and the tendency of Principle is to bring all things into intimate and harmonious relations to Truth. Its tendency is to make the life a season of profit, — though it may be called through severe discipline, tribulation and anguish, it will fit it to triumph. How frail life though it be, —

"But a vision brief
The sunshine or a quivering leaf
A fountain's spray, a passing wave
A breath, a step and then the grave," —

yet when inspired with Principle, it is not —

—, as idle ore

But worn dug from central gloom
And heated hot with burning fears
And dissolved in baths of hissing tears
And battered by the shocks of doom
To shape and use," —

And Principle thus working through the life is destined not only to elevate the individual, but to perfect the human family, for —

—, "This above all,

To thine own self be true
And it must follow, as the night the day
Thou canst not then be false to any man."

The tendency of Principle is to take the world from its midway position between goodness and depravity and place it upon the high, broad level of Right — putting in its hand the sword of Truth and commissioning humanity to lead the way up to the bright battlements of Heaven. Principle cannot be truly estimated on earth, nor its influence fully realized. True can humanity appreciate its worth till it has laid aside its garments of alloy, donned its robe of light and stands clad in purity in the full glare of Omnipotence. Yet even in the estimation of even of mortality Principle holds the highest possible position. Let anyone turn his attention within and scan closely his emotions, he will find his greatest pleasure arises from a consciousness of his actions being based upon correct Principle. So also he passed judgment upon his fellows upon the same basis. If we reflect:

upon the scenes of history, we must believe much more than has ever been written. We know that many a man has fought as bravely, suffered as intensely, and struggled as heroically as did the justly lauded "Father of his Country," whose name has never dwelt upon the historian's lip, whose deeds have never flowed from a recorder's pen and whose memories are never summoned by the people of later times. And we cannot attribute this omission to a want of time, or a lack of power, for did we need more history others historians would arise and wield the pen as mightily as do now our accredited authors, but it is occasioned by that prevalent sentiment of humanity, that actions are characterized by their underlying principles. Principle is the only reliable basis upon which mankind must erect the fabric of a noble character. It is the mark of distinction between man and brute, and in the progress of the human race, Principle must assert its sway, continually more and more. That man has capacities for conscientious action, that he has capacities for this influx of the Divine, is proof positive of his high destiny and these very capacities being enlarged and expanded by continued reception of truth are the measures of his divinity, the condition of his inner life and determining causes of its perpetuity. Let humanity imbibe, cherish and cultivate principles, as it prizes its eternal advancement. Principles are the bright emanations of the God-Word — that they might descend upon humanity like the dew upon the flower, not merely to glisten in the morning sun light, but to renew its strength, to invigorate its beauty and give it such an impetus, that its accelerated movement shall continue to advance the human mind toward the divine centre of radiation.



D. Buell.

Biographical Sketch

of
David Bull.

Geneva Falls July 9th 1859

I was born in the quiet village of Honeye Falls, Monroe Co N.Y. on the 3rd of May 1836. I am the youngest of five brothers, the eldest of whom is a minister, the next a farmer, one a lawyer and one a "universal genius". My father was one of the pioneers of Methodist itinerancy and my mother one of the best of women. To her pious teachings and maternal counsels I am indebted for those early impressions which directed my wayward footsteps in the paths of knowledge; may she live to see her fondest hopes realized.

As to my own intentions or anticipations I can at present say but little. I intend teaching for a year or two and shall then consult my own interests and inclinations in reference to a life work; meanwhile I shall engage in the study of Law hoping to find it interesting and perhaps eventually profitable. I am not over-ambitious and seldom indulge in day dreams of future glory; thrown upon my own resources at the age of eighteen, experience has already taught me that life is a reality: I intend to make it "sober and earnest" — to be useful if I can — honorable if I may — and famous if I must. With the best wishes for the prosperity of each and every member of my class, I submit this hasty sketch which may serve as —

"A leaf on the tide of life
To tell of the shore it hath seen."

The Scholar's Duty

The primary object of a liberal education is to develop mental power and the only criterion by which to judge of its excellence is utility in future life. This mental power is pre-eminently a gift of trust and society are entitled to all the essential benefits accruing therefrom, while its possession can only claim the accidental benefits arising from its proper and legitimate use.

A well-developed mind is a priceless treasure valued not merely for its beauty, symmetry, or perfection, but for its utility and intrinsic worth; not as a resplendent jewel sparkling upon the brow of vanity, but as a mighty engine in which are concentrated the multiplied energies of an unseen but irresistible power, restless with the consciousness of its own unmeasured strength. The original thinker by virtue of this transforming power may exert an influence which will tell upon the interests of succeeding generations. Says a foreign author "Show me what one or two great men, with minds full which must be disburdened, are thinking in this age and I will tell you what will be the theme of the orator, the study of the philosopher, the staple of the press and the guide of the statesman in the next". The love that can turn aside the world is the love of a great mind. Not every mind however well developed is competent to such a task, yet each may fill his appropriate niche in the great temple of life.

An education should never be pursued as an end, but as the means to an end, for it is not a self-propelling power, but only an instrument in the hands of the artisan. A mere intellectual curiosity, so far valued only for the number and variety of its collections is comparatively worthless, for facts and rules and principles are useful only as applied. The questions when brought to the standard of utility is not how much a man has learned, but how much can he perform? Not how long he has inhaled the tainted thought-breathings of dead philosophers, but how much of mental power has he acquired? What matters it though a man converse in Hebrew or dream in Greek, if he have not a heart that can feel and a head that can think?

The cost of a liberal education should have an important bearing upon the purpose to which it is applied. Institutions of learning are originated and sustained by public beneficence, — are made acces-

able to all earnest seekers after Knowledge, and the public have a right to expect that those who avail themselves of the privilege proffered will make good use of the benefits received and prove themselves worthy of their high calling. Again, the time and expense of the individual is a matter of no small moment, the latter of which is often won from the hard hand of poverty by unremitting diligence, privation and self-denial. Full many a scanty purse is filled with the price of a father's toil and many a failing wardrobe replenished with the fruits of a mother's industry; if there be any in whose case the voice of duty thunders ceaseless as the ocean's roar it is he who has thus been the object of a thousand endeavors, the recipient of a thousand benefits, the subject of a thousand prayers and the center of the fondest hopes; if he prove unworthy of his noble trust and sacrifice his character all upon the altar of an ignoble ease or an inglorious ambition, he is recreant to his trust—recreant to the inward promptings of filial duty—recreant to the first teachings of his guardian wisdom and is guilty of the basest ingratitude. In view of the time and expense devoted to the acquirement of an education—in view of the dangerous power of a well developed mind—in view of the mighty responsibilities arising therefrom and of the moral guilt incurred by neglecting those responsibilities; in view of all these, is it right, just or honorable for a man of high mental training to deliberately shift the responsibilities of life and devote his entire energies to the acquisition of wealth, the pursuit of literary amusement, or the allowing pleasures of luxury and ease? Wealth is desirable, and the gaining of a livelihood a legitimate application of mental capital but the accumulation of wealth merely for its own sake is beneath the dignity of an educated mind. Still less praiseworthy is a life of scholastic seclusion devoted to visionary speculations and to vague reveries of the imagination. The deluded monk who counts his beads and mutters prayers from youth to hoary age and loses his soul at last, is not more foolish, nor his efforts futile, than the literary recluse who constantly muses in solitude over his superfluous annotations. Such as these are only

"Dim lights of life that burn a term of years

Useless, unseen, little lamps in sepulchres."

Not less censurable are those who shun active service and at the first opportunity flee the toils and turmoils of busy life and retire to some beautiful cottage among the lovely trees to sip leisurely the honeyed cup of a

blissful existence amid "moonlight, music, love and flowers" The man who after having passed through a course of mental training designed to prepare him for future usefulness, can thus make mere pleasure the end and object of his life is a disgrace to the profession of letters and a traitor to the cause of truth and of humanity and if he have a single spark of lofty ambition in a generous breast how soon must it be dimmed and go out in the very rapidness of his own existence? And educated mind, if it be educated, is a power in society which if applied must be felt. There are but comparatively few who have this advantage and upon these few rest a responsibility which cannot be ignored and be it remembered that the wheels of progress are massive, that upon their rusty, creaking axles rest the dead weight of enormous political evils and the crushing burdens of a thousand social follies and to these it belongs to lift these enormous burdens which are crushing out the dearest interests of humanity.



Isaac Gibbard





Sam. C. Miller,



C. H. Fowler.



Harrison Chamberlain
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Salutatory Address.

Another year has rolled around and has again brought us together. It has called into being a scene of deep interest and joy, gladdening this hour, which marks a new era in our literary labors. For the time has indeed arrived and our annual festival is at hand. It has called from all parts, from their carnal avocations and homes up to these halls of instruction the friends and patrons of learning, the co-workers in the field of literature and the smiling and well remembered countenances, which have cheered us in the past. To all we extend a few and cordial welcome.

And first to you, Honorable Sir, the head of our board of Trustees, and to your honored associates, we bear the cheering sentiments of this hour and offer our sincere salutations in behalf of this institution of learning, whose interests you have so faithfully watched and advanced.

And to you, the worthy and much renowned President of this College, whose kindness and watchful care have been thrown around us, we tender, with deep respect, our warm greetings, — and to you also, the learned and much respected professors, who have been our instructors in the field of the mind and have guided us in the pathway of truth. Your year's labor is ended, and may the happy results, which shall hereafter spring from it, bring to you a cheering reward for your toil!

And you, my Classmates, I welcome on this occasion. Together have we toiled long and earnestly and have striven in the field of literature and learning. Hand in hand we have manured our own fields and should in one another's burdens. Today I congratulate you, and hail this the hour of your triumphs. And we greet you also, Students, who have been our companions in the pleasing tasks of mental culture, and have felt its elevated pleasures.

And finally we hail you all, kind Friends, who have left your homes to cheer us with your presence and smiles. The object, which brought us here, the most of us a few years ago, is accomplished: our course of studies is here finished, but only to be resumed elsewhere. We have in fact but prepared ourselves for life and life's duties, and to-day as we stand before you, we are candidates for a stormy sea of action, about to go forth into the arena of the world's busy strife, to meet its demands, its temptations and difficulties, and to assist as far as we may be able the Cause of Man and its ultimate triumphs. For it shall be our task to aid our fellow-creatures, and as we go forth from these halls we shall bear with us the motto of our worthy institution — "For God and Humanity" And to-day, as co-laborers with us in this high undertaking, we hail you all

Salutationes

Altius annus circumvoluit et iterum nos contulit. Id elicit spectaculum profundae gratiae et oblectationis, ex hilarans hanc horam, quae notat novam aetatem in nostris literariis laboribus. Nam tempus vero advenit et nostrum festum annum adest. Id undique, ex assidujs officijs domibus eorumque, usque ad haec atria praeseptionis evocavit amicos eruditionis patronosque, operum in arcam literarum socios, et hilares bene memoratasque facies, quae nos tempore praeterito laetaverunt. Omnibus damus libram atque suam gratulationem.

Et primum tibi, Honoratissime domine, Principi nostro consuevis Curatorum, — et vestris reverendis socijs, ferimus laetantem sensus hujus occasionis. Et offerimus nostras sinceras salutationes propter hanc institutionem eruditionis, cujus commoda sic fideliter servastis et promovistis.

Et tibi, digno ac reverentissimo Praesidi hujus Collegii, cujus benignitas provisa curaque circum nos jaetante, profundae observantia, offerimus ardentes salutationes; — et vobis tam, eruditiss et respectissimis professoribus, qui nostri praeseptores in arcam mentis fuerunt et nos in via veritatis duxerunt. Vestis labor annuus finitus; et vobis felices ritus, qui deinde ex eo orientur, laetans praemium operae vestrae ferant!

Et vos, Comites meae classis, inde gratulato. In commune longe attentique laboravimus et in orbe literarum eruditionisque vixi cumus. Lunctis manibus ambulavimus inter suos agros fertiles et multum vobis particepsavimus. Hodie vos congratulato et hanc salute, nostri triumphus horam.

Etiam vos salutamus, doctrinae Studiosos, qui nostri socii in laeto opere cultus mentis fuerunt, et suas delectationes elevatas experti sunt.

Et demum salutamus vos omnes, benignos Amicos, qui vestros domus reliquerunt, vestra praesentia et bonis votis nos laetare. Res, quae hic nos attulit, majorem nostrum partem paucis ante annis, ad finem adducitur; nostram

series studiorum hic perficitur, sed modo alibi prosecuta esse.
In re modo in vitam et vitæ officia præparavimus; - ac hodie, ut
ante vos stamus, candidati sub severiorum actionis scholam sumus, ex-
ituri in arnam acris mundi, ejus petitionibus et illecebris diffi-
cultatibusque obviare et juvare causam hominis et ejus ultim-
um triumphum. Sed nobis vult alios homines levare, et quam
ex his atris imus, cum nobis firmus dictum hujus nobilis in-
stitutionis, — "Pro et Humanitati." Atque, ut operum socios in
hoc inepto atto cum nobis, salutamus vos omnes.

Education— A Progressive Force.

The elements of Social Progress are morality and intelligence. And it is this which must underlie as the fundamental truth every purpose which contemplates the higher good of all. For no movement may be considered as truly fortunate in its character or results,— it may not come home to us and demand an unqualified approbation, if it sacrifice moral principle to intellectual power. The noble and intelligent would meet it with a merited indifference and contempt. The good and virtuous would raise their voices against it. The cause of Man everywhere and the hopes of its triumph would be imperiled,— the labors and efforts of centuries devoted to its service would be worse than thrown away, by any abandonment of moral culture, which would exalt the intellect above integrity, principle and virtue,— which would canonize talent and leave it eager and restless yet undirected to exert its baleful influence throughout all the relations of social and public life. To become truly progressive the two elements must be united together; one as the power, the other as the principle which alone can make that power subservient to the high interests of Man. They must work together in harmony: they must strengthen and develop in a consciousness of mutual dependence, each giving to the other its peculiar aid and inspiration. Such is the character of a Progressive Force and as such is Education. It develops the whole man; it cultivates the moral with the intellectual, and blends the mildness and beauty of the one with the strength and vigor of the other. It gives a new tendency to the energies, which have been perverted by the wild turbulence of passion— a new meaning to existence— an aetiv life to the slumbering powers of Man, and prepares him, as a bearer of light and truth, for a world which will make him a benefactor and a friend of his race. To each it is an awakener of that inward power which is wrapped up in his being— of that vital principle which however muffled by circumstances, however crushed by despotism, cannot be extinguished, but will ever prompt to something higher and nobler. To the impulses of this

principle it lends an effective aid. For without it the thousand doubts and difficulties which attend even intelligent action would under nature's that disposition in man's nature to the inert and compass which at most would be such and instinctive. Left dormant the faculties are of little value to the possessor or to his fellow-men. They are like seeds cast upon a dry and barren waste, which though they possess the elements of future maturity and the power of development, exist without end or purpose. They must be enriched by the treasures of the age;— they must be refreshed by the rains of heaven and invigorated by the light of truth. And it is in this that Education appears as a Progressive Force enriching and invigorating the powers, and like the deep and strong undercurrents of the Ocean, which bear on with them the richly laden vessels of commerce against the beating surf which would carry them back,— so, working silently beneath those influences which tend to deaden and corrupt, it bears onward and upward the powers and elevates the mind to a sphere where it breathes the bracing air of thought and freedom. It opens to man the great importance of a worthy life; it reveals to him something of his high destiny and sends him forth into his sphere of labor prepared to exert, by his example, by his thoughts and actions a commanding influence for the good of all,— to build up a spirit of which Nature might stand up and say "This was a Man".

But still more plainly is this seen in Society. It here appears under its various forms, influencing not one, but thousands, who are to form a part in the active force of the world. Its spirit unlike that in the history of the ancient Republics, which accrued only to a few, by improving their minds, a substantial share in the triumphs of Learning, Liberty and Religion, is broad and universal. Everywhere it has its interests; its schools are scattered broadly over the land, dotting every hill and valley and each numerous as they are, is a beacon casting forth its light— a centre of moral and intellectual power— a lever of which is constantly elevating mankind. Their influence how incalculable is it upon human destiny! If we look to those lands where they have hardly been welcomed, or but rudely con-

stituted, what a different picture of life and comfort is presented! Or take New England moving steadily forward in wealth and importance, although destitute of natural inland channels and with a soil sterile and a climate ungenial and thus compare her physically disabled with other portions of the country more highly favored by nature, when the light of instruction has handsomely shone, and we will perceive the true value and bearing of her Educational interests. Says Lamartine, The distinguished historian, the Cross and the Press have been the instruments of the two greatest movements ever made in behalf of human progress. To these may be added another, — the Educational system. If the Cross urged forward the race by its lofty and spiritual appeals, — if the Press awakened the slumbering energies of mankind, it was still left to Education to quicken and enlarge the powers of both. For comparatively of little effect are the appeals of Religion, or the intelligence of the Press, upon those who are ignorant or who, to the mechanical art of interpreting its symbols, have never added the habit of inquiry or the desire of truth. Before they can exert their appropriate influence the mind must be awakened and the desire after knowledge and truth must be the animating spirit of all. To this end have the energies of Education been directed. It has stretched forth the right hand of its power for the accomplishment of this purpose, and the hopes which it has cherished have not been barren and unfruitful. The comfort and contentment which surround the cottage home however humble, — the pure and intelligent converse which cheers its circle, — the noble spirits, which contend for truth and moral principle and boldly meet the unhalloved demands of Public sentiment, these are its results, and exist as the proudest encomium which could be pronounced upon its work. But with us it has an additional interest. The strong barriers which checked the aspirations of the masses in other centuries are removed and to-day we stand upon the ground of human equality to be pursued not only in our daily actions and affairs but pursued in the field of mental and moral culture. Our circumstances are of more than usual favor, for to us much has

Iron given and much will be required. We have been placed
in the advanced line for the Cause of Man: our mission is to el-
evate him to his native dignity and to show that in the great
interests of Society, he should be free, intelligent and virtuous.
Let this but be effected, and Society will have made an adv-
ance, ^{from} which nothing can free it to recede.

