


CENTENNIAL
OF
GENESEE WESLEYAN



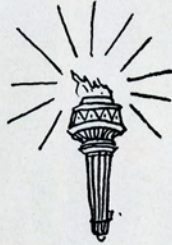


Cartoon in Rochester Democrat & Chronicle

1832

1932

Genesee Wesleyan Centennial



LIMA, NEW YORK

1832

Centennial Year

1932

GENESEE WESLEYAN
LIMA, NEW YORK

REV. A. T. SCHULMAIER, M. A., S. T. B.
PRESIDENT



COLLEGE HALL

Anniversary Service
Sunday morning, May 1, 1932

METHODIST EPISCOPAL CHURCH

REV. G. E. MANNING, Pastor
REV. E. D. SHEPARD, D. D., District Superintendent

Centennial Preacher

REV. FRANKLIN J. KENNEDY, D. D.
Stone M. E. Church, Meadville, Pa.; Genesee Wesleyan 1904

Miss Ellouise Kerrick, Organist

Miss Nellie Humphrey, Soprano

Miss M. Caroline Budd, Director of Music



Genesee Wesleyan Centennial



Preparations for the centennial of Genesee Wesleyan were begun early. At a meeting of the Board of Trustees held in April, 1931, among the suggestions made by the Centennial and Program Committee were the following:

"That a scholastic standard be maintained that shall be higher, if possible, than even that of the best high school of the state.

"That the foremost objective must always be—by every possible means—to maintain the Christian atmosphere and promote the religious life of the school according to student needs.

"That a department be added which will give courses to prepare students for religious work.

"That a two years' course of post-graduate work, equivalent to the first two years of college, be given, and that these college courses be established as rapidly as possible, with regard to balance and financial propriety. It is hoped that these will be of such content and will be so well grounded as to merit the attempt to secure the approval of the several accrediting agencies for the year ending June, 1933."

Suggestions were also made concerning a movement for raising an adequate endowment for the proposed advanced program.

Centennial Banquet at Rochester

On March 22, 1932, nearly two hundred members of the alumni of Genesee Wesleyan assembled at 6:30 o'clock at the Monroe Avenue M. E. Church for a centennial banquet and evening program. The toastmaster was John Cameron, '20; music was furnished by Sidney Carlson, '17, and by Miss Vivian Davis, a member of the 1932 advanced department at Genesee Wesleyan. The songs and cheering were led by "Dave" Harvard. The chief address of the evening was by Robert Tew, '14. Other speakers were Honorable Judge William F. Lynn, '91; A. T. Stewart, President of the Alumni Association, and Rev. A. T. Schulmaier, President of the school. At the banquet it was proposed that a Trust Fund be established to raise the endowment for a junior college at Lima.

Centennial Anniversary

The guest speaker for the anniversary church service on Sunday, May first, was Rev. Franklin J. Kennedy, D. D., pastor of the Stone Methodist Episcopal Church, Meadville, Pennsylvania. Dr. Kennedy was graduated from Genesee Wesleyan in 1904, attended Wesleyan and Rochester Universities, served as pastor of the Methodist Episcopal Church of South Byron; the Methodist Episcopal Church of Middleport; the Corn Hill Church, Rochester; First Church, Pittsfield, Massachusetts; First Church, New Haven, Connecticut, and became pastor at Meadville in 1931.

The following is an outline of the sermon delivered by Dr. Kennedy:

Sermon by Rev. Franklin J. Kennedy, D. D.

"That apart from us they should not be made perfect."—Heb. 11:40.

We stand always at the end of centuries, each generation on the shoulders of the generation before and each scanning the horizon for the meaning of the endless sacrifices that hold aloft the story of every pleasure we enjoy, for the story of sacrificial living is culminated in us.

We touch hands today with that long succession of devoted teachers who established and maintained at Lima; men and women who invested their lives in unfolding youth, such utter devotion that they can not be perfected apart from us; whose share in this world is the vicarious portion of those who live in and through others.

Dr. Shepard and Professor Edgett, in whom that tradition has continued down, belong to a later day than mine, but who would not in this hour remove the shoes from off his feet whose heart had ever been searched by the burning eyes of Joseph Llewelyn Davies; or who had ever seen in the gray depths of those of Adam Clark Works the passion of the potter who would lay his hand upon your shoulder to form a man from your heedless unobserving clay? Who would not uncover his soul who remembers here the mystic nobility of Lafayette Congdon or the understanding smile of Minnie Martha Hall, that genius who evoked the unformed truth from the heart of youth; who made you utter and live it as your own, and who led you to the overwhelming discovery of your own being? With humble gratitude I lay down my achievements on the altar of their memory. We touch hands with them today facing forward.

We are mindful, too, of those pioneers of our faith who opened the school on the hill one hundred years ago today. They laid aside the axe and the plow to found a place of learning, that the wilderness might the better be subdued by truth and knowledge. They were led by mud bespattered circuit riders who gave one-third of their meager incomes that the first building might be erected, whose deep poverty abounded unto the riches of their liberality. We acknowledge today the validity of their conviction that God is ill served by ignorance, however passionate is feeling.

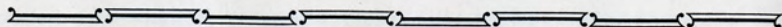
We stand today, faced to the future like relay runners with hands outstretched behind us to receive from them the sacred cylinder of learning, our bodies tense to race with it to new discoveries which will again release creative passions. We run to accomplish the perfecting of those who ran before us.

This is yet the morning of the first day of the new century since these things began to be. We turn our backs toward that century the better to revere its spirit by facing as they faced, forward.

These pioneer builders of Genesee Wesleyan faced their world as a builder faces his pile of unorganized building materials, which under his hand will become an edifice he has seen in picture. Theirs was an outlook of immortal youth. To youth, the world is never old; to youth, the world is never completed; to youth, the world is building material to be used in making something different. It does not weep over departed grandeur; it remembers the grandeur to be made. The men who built this school looked out upon a half-civilized wilderness without a public high school, without paved streets, without a highway which did not smother one in dust or mire him in mud; but they saw only a land of destiny, a saviour nation for the world. The wilderness was building material and we need nothing so much from this departed century as the spirit of youth with which to face our own; the undiscouraged zeal to take its broken things and make a new world.

We face, as they did, and we also see what they saw, a wilderness to be made a world. Only ours is a wilderness of fallen temples, a disheartened tangle of splendid things that have collapsed, a ruins where once was a castle. And across these ruins sounds the lugubrious voice of the prophets of doom like Oswald Spangler, saying, "They shall not rise again."

Before all this we stand like discouraged old men with the zest and adventure of youth departed. We see the ruins of things we once trusted in more as if they marked the end of the world and not the beginning of a golden opportunity to build it new and better. The disaster which has befallen us is not the collapse of the predatory economic order or the loss of our business, or the pound sterling, but the spirit of senility that has come upon us. We are too experienced, too wise, too disillusioned, too grown-up to try again. The mantle of the Eastern fatalism has fallen upon our shoulders, just as the East has awakened. The world about us is young—dangerously, exuberantly young. The dream of creating saviour nations and the sense of manifest destiny has passed to the East, replacing the philosophy of Nirvana and the fatalistic will of Allah. This young world is taking up the very corner stone which we are rejecting. We need nothing so much as the spirit of youth to take our world as it is and go on with the task of building the Kingdom of God. We stand today inheritors of the past, looking down the future and asking ourselves if we dare to be young again.



Genesee Wesleyan

Centennial Celebration

Lima, New York



MONDAY, MAY 2, 1932

In the Chapel

ADDRESS—William Seaver Woods, LL.D., Editor of the Literary Digest (Genesee Wesleyan 1890)

BRIEF HISTORY OF GENESEE WESLEYAN—Miss Dorothy Keating (Genesee Wesleyan 1932)

PRESENTATION OF TABLET—In memory of Frances E. Willard, by the New York State Woman's Christian Temperance Union

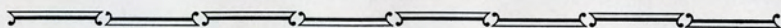
ADDRESS—Mrs. Leigh Colvin, President New York State Woman's Christian Temperance Union

STATE CONFERENCE—Woman's Christian Temperance Union

RECEPTION—To Amphictyon and Browning Alumni in their respective halls

AMPHICTYON CELEBRATION—Address, President A. T. Schulmaier

BANQUET—By Amphictyon and Browning Societies (8 p. m. in the Lima Town Hall)



Evening Vesper

The evening vesper service was held at seven o'clock in College Hall. Rev. A. T. Schulmaier, President of Genesee Wesleyan, spoke briefly, basing his thoughts upon an anecdote from the life of Mr. Glezen Fillmore, President of the first Board of Trustees of Genesee Wesleyan, and one of the founders of the school. It has been said of Mr. Fillmore that when he learned that his cousin, Millard, had been elected President of the United States, his only comment was, "He might better have been a Methodist preacher." President Schulmaier exhorted the students and faculty to that type of spiritual ideal.

CENTENNIAL DAY

The activities on Monday, May second, began with a meeting in the chapel at eleven o'clock in the morning. The meeting was opened by invocation by Rev. S. J. Clarkson, D. D., Chairman of the Board of Trustees of Genesee Wesleyan. The principal address of the morning was delivered by William Seaver Woods, LL.D., Editor of the Literary Digest. Dr. Woods was graduated from Genesee Wesleyan in 1890, received his A. B. from Wesleyan University in 1895, L. H. D. 1905, served as editor of the Wesleyan Literary Monthly, Middletown Citizen, Springfield Republican, became a member of the Literary Digest staff in 1897, became editor in 1905.

Address by William Seaver Woods, LL.D.

"One Hundred Years of Genesee Wesleyan"

It is an enormous honor for me to be here on this historical occasion; the campus, the seminary, the classrooms, the chapel—all bring up a thousand memories that fill my heart with pleasure and tears—pleasure for the old faces that I see here again, tears for those who are gone.

I was graduated here in 1890, forty-two years ago, so that my own recollections carry well back into the century of Genesee Wesleyan's existence. My father was here in the days just after the Civil War and when I was here I knew Zenas Hurd, who was principal seventy years ago, so that my day has reached back to within thirty years of the founding of the institution. I studied my science under Professor Adam Clarke Works, who in a sense is the patron saint of Genesee Wesleyan. He was a man of rare scientific and spiritual ability.

Twenty-five years ago at a celebration of our seventy-fifth anniversary, Miss Margaret Ferguson, Professor of botany at Wellesley College, recalled a saying of Professor Works. It was: "There is no

such thing as secular work and holy work, all work is holy work because it is God's work. Live and work each day, each hour, gladly, earnestly, as for Him, and life can never disappoint you." At the conclusion of the exercises of that celebration Professor Works offered the prayer with such eloquence that it lifted the audience to the very gates of heaven, and after the exercises were over, President Stanley Hall of Clark University said: "Where can that be paralleled? A man who has taught biology as Professor Ferguson says he has taught it and who prays as he prayed tonight!"

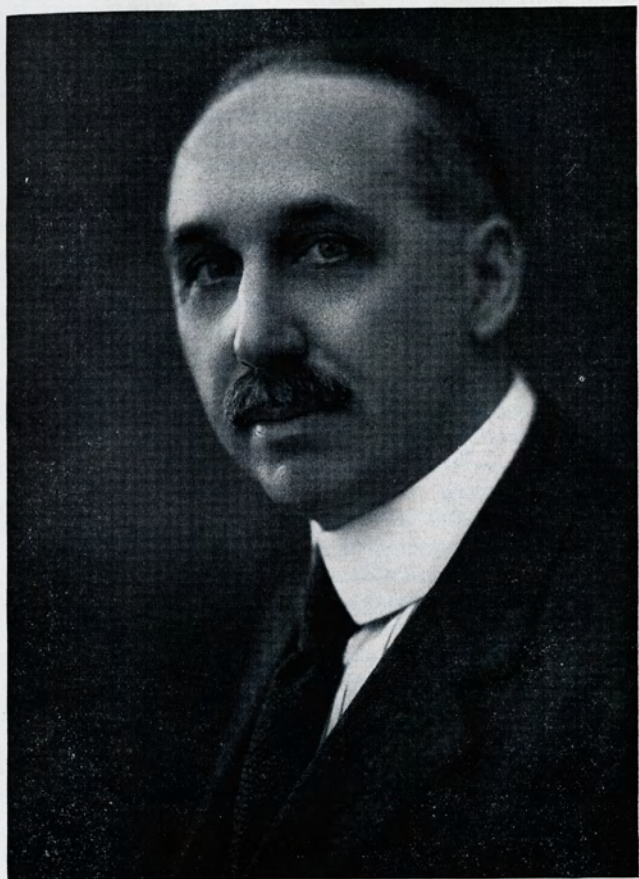
Many outstanding citizens have been graduated here during the years in which this institution has taken its place as one of the oldest schools of the country in continuous service.

Among the notable alumni of Genesee Wesleyan in the early days was Bishop Fowler, many years a leading figure in Methodism in the United States; Belva Lockwood, the first woman to attain a degree at Law, the first to try a case in the U. S. Supreme Court, and the only woman ever to be nominated as President of the United States; Mrs. J. Ellen Foster, noted lecturer and many years chairman of the National Child Welfare Committee, the first woman to be appointed to such a federal commission; Orange Judd, great western editor, who, when a student here, was so poor that he lived on potatoes and salt and (as he said), for variety, salt and potatoes, at a cost of twenty-five cents per week, but who later built and gave Science Hall to Wesleyan University at a cost of one hundred thousand dollars! And Professor J. Dorman Steele, popular author of a brilliant series of science text books. Among those trained here for statesmanship were U. S. Congressmen Cameron, VanVoorhis, Williams and Baker; Honorable Elbert E. Farnam, Judge of the International Court of Egypt; Honorable Edgar E. Clark, who was, until his death last year, chairman of the Interstate Commerce Commission. Among college presidents educated here were Dr. Bugbee, of Alleghany, and Dr. Malory, of Springfield.

It was a great privilege for me to study science under such a man, and I also had the privilege of studying Latin, Greek and Mathematics under three teachers who afterward went to college positions; so that the instruction we had here was fully up to the collegiate standards, and the same thing holds true today.

Those were great days. We settled all the burning questions of the nation in our speeches at Commencement on this platform. For some reason they are still discussing these same questions even though we settled them conclusively forty years ago. We also had in the gymnasium a collection of old Civil War rifles and we formed a company and trained under Professor Davies and I wish to call your attention to the fact that no foreign foe dared to threaten us while that company was in existence.

I appreciate deeply the tremendous honor of addressing you on this historic occasion. When I was asked to do so I felt overwhelmed. I knew that I could not rise to such an occasion. In fact, it is too much



William Seaver Woods, LL.D.

for anyone. No human language can express all the thoughts and feelings, all the labors, all the heroism that has gone into the one hundred years of Genesee Wesleyan. But that very fact gave me courage. If it was too high a task for me, it was also too high for anyone else, and the thought also came to my mind: If I can not rise to the heights of this centennial celebration, what can the speaker do at one hundred years or five hundred years from now? So I decided to just come and give the best I have and let you make up the rest.

I have no private information about what goes on in the spiritual world, but I wonder if it is not possible that the spirits of the founders of this school are with us today in this celebration. They were real men and women. We all remember how this school was founded; how the agents of this institution canvassed the people of this part of the state and sold scholarships for one hundred dollars each, good for four years' tuition and for ten years for the children of Methodist Episcopal clergymen. Think of those ministers receiving only an average of three hundred dollars a year who gave one hundred dollars of that to help found Genesee Wesleyan. There were five hundred of these subscriptions of one hundred dollars each, which raised fifty thousand dollars and nine hundred of the subscriptions for smaller amounts.

The original building, like the Seminary as you see it today, cost only seventeen thousand dollars and the two architects designed it so well that it fulfills its purpose perfectly in 1932. Each architect received fifteen dollars as his fee. The principal received seven hundred dollars a year. His name, at least, was Luckey. The teachers received from five hundred dollars down to one hundred twenty dollars a year and board. The tuition ranged from three to five dollars per quarter and board cost one dollar and fifty cents per week. Orange Judd, one of the most famous editors of the West, spoke at the semi-centennial, worked for his board when a student here and said that his other expenses averaged twenty-five cents a week. I tell you, my friends, that you can't beat people like that.

In 1842 the building burned and the suspicion was that it was set on fire by a lecturer who did not like the way he was treated. I merely mention this to hint that your speakers should be treated with special consideration. The present Seminary building was completed in eight months after the fire, and the College Hall was built six or seven years later. In the era immediately following, the attendance rose to over one thousand students.

Those were heroic days—the days of heroic men and women. That was the kind of people that made America a great nation. Why did they do this? Nobody made a million out of it. In fact, nobody made anything. They did it to carry out their ideals. They did live in the days of idealism. We call them old-fashioned; we call them mid-Victorian. We live in the machine age; the age of miracles and marvels. I have nothing against the machine. I favor machines—bigger, better, faster machines. But we have made a god of the machine and man becomes like what he worships.

Our civilization is growing materialistic. Look at our books, our plays, our magazines, our movies. They are devoted mainly to just two subjects—sex and crime. Take the machine that I know best, the printing press. It is a miracle; even when I stand and look at it, it does not seem possible. It seems like something from the world of magic. And what is the result of this magic, this miracle? To get your answer you merely have to look at any news stand. I need not tell you what you see there. You are only too familiar with it all. I think its apex was reached in a book I saw the other day as I was passing through Rochester. It occupied the most prominent place on the news stand and its title was "Complete and Unabridged Omnibus of Crime."

Glance over the titles of the novels on murder—"Murder in the Cellar," "Murder on the Stairway," "Murder in the Attic," "Murder on the Roof," the green, yellow, purple or scarlet murder, murder on Tuesday, Wednesday, Thursday, and so on. You may say they are merely fiction and that I am a pessimist, that I am painting a dark picture. All right, pick up your morning paper and see the glaring headlines of crime and sin on every page. Then draw your own picture for yourself.

There is nothing surprising in all this. It is the logical and inevitable result of the materialism of the day's philosophy. We are descending from the moral law to the law of the jungle. America faces a crisis. What have we got to meet it? We have the Christian church, the Christian home, the Christian school. In fact, we have right here a living, dynamic force for idealism that has been sending out splendid men and women for one hundred years. Who can calculate their influence for good? The spirits of the founders may be here, or may not, who knows? You say they are spectral, that they are uncertain, that they are phantoms. But the spirits of the generations that are to come—they are real; they are just over the horizon. They are as certain as tomorrow. They hold in their hands the future of our beloved America and in their names and for their sakes let us pledge our hearts and our hands that the beacon light of this grand old institution shall flame brighter and higher down through the centuries until the end of time.

Miss Dorothy Keating, Valedictorian of Class of 1932

A Century of Service

A century is a long time to have lived and served humanity. Genesee Wesleyan is now celebrating one hundred years of such service, as one of the oldest, and, for many years, one of the very few schools for higher education in the country, the chief resource of pioneer young people aspiring to more than a district school education.

In 1830, when the town of Lima had scarcely emerged from the stern realities of pioneer life, there came an influence destined to make it one of the early educational centers of the state. Nearly eleven thousand dollars (a large sum for that time) was raised in Lima and a site was offered to the Genesee Conference for its proposed school. Several other towns made offers but the most attractive was this, which was accepted.

One hundred years ago today the doors of Genesee Wesleyan Seminary were opened for students. Later the Genesee College was incorporated and this imposing model of Ionic architecture, our own College Hall, was built. In June, 1851, the noble work of the College began and for nearly twenty years college professors and students walked these halls in solemn dignity (or otherwise) and "Genesee College" flourished here with the Seminary, until that sad day when Syracuse beckoned and the college was removed, in 1870, to become Syracuse University.

From this institution have gone forth thousands of students to serve humanity and to exercise their power and influence for good. Scattered over the earth they have filled high positions in every profession and vocation, and the name of Genesee Wesleyan has become known and honored in every civilized land. What stories of heroic endeavor and of splendid achievement the walls of these fine old buildings could tell if called upon to speak on this Centennial day!

It is the great personalities that have ministered here that have made the Seminary what it is. An institution venerable with age before any one of us was born, its walls were reared and have been upheld by an army of great men and women who gave their lives in service to it. Their names are often recalled as of outstanding characters—who taught not subjects alone, but life itself. Such was Frances Willard, an international figure in temperance reform, who, when preceptress in 1866, wrote in her journal: "The pastoral peace of this historic village (Lima) is welcome to my spirit as dew on the new-mown grass, but—Regents examinations are going forward to the disgust of the students. It is the perfection of a system." And she added, "The girls are ten times as quick as the boys."

Outstanding leaders of long and loving service here were Dr. Hoyt, Professor Works and Miss Hall, and here properly belongs, too, the name of the present Dean of our faculty, Professor Edgett. A great army of lives in the past and of the present would acknowledge with us the indebtedness they and we owe to these untiring helpers. From them, legions of students have learned how to use their minds, how to

think, and have learned, too, the great principle of service—to do for the “other fellow.”

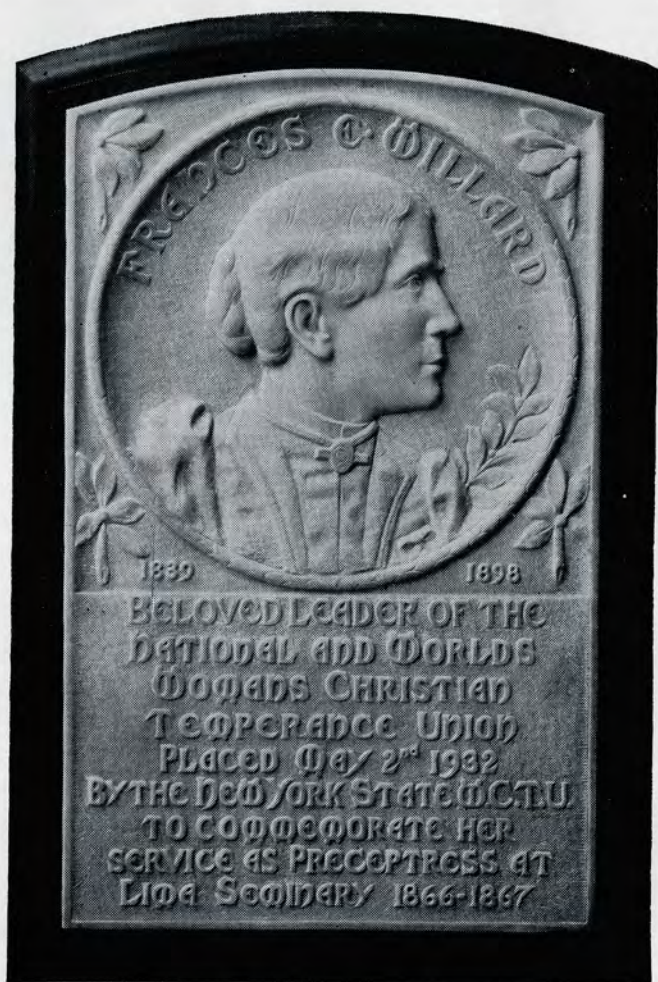
Genesee Wesleyan has not sent out selfish men and women but rather those who have given themselves to the service of their fellow-men. This centennial year seems a fitting time to let our thoughts revert to the events which have transpired here and to some of the notables who have peopled these buildings. By consulting the records and “folk-lore” we find much of interest concerning this time-honored institution.

To the few early graduates still living, a century may not seem a long time. Yet it is long enough to stagger us today with the contrast of the years! The first students were jolted here on horseback or were jostled here in wagons over rough roads; those of today come rolling on cushioned luxury over smooth pavements or on wings of the air. Many in that day came by stagecoach, with trunks strapped on the top, and with a driver who blew his horn on entering the towns. After reaching the Seminary, the students filled their woodboxes and kindled their fires—each having his own little wood stove! At night, each must also have in his room a pail of water, as a precaution against fire. For a drink, he went to the historic old well, still usable; for a bath, there was a washbowl and pitcher; for light by which to study, there were candles, and later oil lamps which must be kept filled and cleaned. Yet complainers still live in our day of steam heat, water systems, electric lights, and even of radios and moving pictures at the Seminary!

Among present day notables are Dean Stacey Stevens of the University of Maine; Honorable Arthur E. Sutherland, former Supreme Court Justice; Dr. William S. Woods, editor-in-chief of the *Literary Digest*; Jessie Rittenhouse Scollard, lecturer, author and poet; Margaret Ferguson, professor at Wellesley College; Dr. Frederick D. Losey, Shakespearean reader and lecturer; Ed. Whitney, of radio fame; Dr. Andrew W. Gillies, eminent writer and minister; Dr. Woodmancy, of Grace Church, New York City; Honorable Stephen J. Warren, ex-District Attorney of Monroe County; the Lynn brothers, judges; and most of the best lawyers of Western New York, with legions of other notables!

An important feature of service connected with the long life of Genesee Wesleyan is that of the societies: Amphictyon, founded in 1832; Genesee Lyceum, in 1843; Ingelow, in 1846, and Browning in 1870. In these societies students have had training in public speaking and in parliamentary practice; in them, too, friendship has flourished and a greater attachment for the Seminary has grown.

This historic College Hall has held many distinguished gatherings (before the present one) when have appeared here such eminent orators as Wendell Phillips, Horace Greeley, Dr. Beecher and Bishop Vincent; such entertainers as Will Carlton, Leland T. Powers, Thomas Dixon, and Strickland Gillilan, not to mention the recent visits of William J. Bryan and of Governor Franklin D. Roosevelt.



Marble Tablet Presented to Genesee Wesleyan by
W. C. T. U. of New York State

With such history and tradition as a background, could the setting be finer or the reward of the century past be greater, than that our loved Alma Mater might live on, in her second century, with the added dignity of a junior college? Thus would she crown the century in a significant and inspiring manner after the signal service she has rendered to the cause of education during the century of her existence. On the priceless foundation already laid, by the sacrifice of those long gone and the accomplished history and achievement of a century past, we of the new century must build. This generation must not be without its laurels. To us remains a mighty responsibility to maintain the high idealism of the past and to advance to greater opportunities and services in the future. We students of the present day feel, strongly, that this year's suspension of the junior college work, while perhaps necessary, must be only temporary. We look forward, with high hope, to its continuance and enlargement in the near future.

We of the class of 1932 congratulate ourselves upon the rare privilege we have enjoyed in being permitted to take our course of study at Genesee Wesleyan, in such uplifting surroundings, under noble traditions and with the guidance of superior, devoted instructors. We realize this is a challenge to us to make the best of ourselves and to do our utmost in honorable service in the world.

We see here "old" boys and girls who, from everywhere, have come back to our beautiful campus to renew friendships and to live over again in memory their happy life here; there are also thousands of former students who, kept from us in body, are here in spirit at this Centennial time. Truly a multitude crying, "All Hail!" and "Long live our Genesee Wesleyan!"

Dedication of Tablet to Frances E. Willard

Following the history of the school, Mrs. D. Leigh Colvin, president of the New York State Woman's Christian Temperance Union, unveiled a cream-colored marble tablet in memory of Miss Frances E. Willard who was preceptress at the Seminary during the year 1866-1867, and who later became national president of the W. C. T. U. The tablet was presented by the New York State Woman's Christian Temperance Union to the Seminary and was the work of Mr. Robert Baillie, of Closter, New Jersey.

Mrs. Colvin spoke, paying tribute to Miss Willard's life and work as president of the W. C. T. U. Her speech in outline was as follows:

Address by Mrs. D. Leigh Colvin

I have just been reading a book by Frances E. Willard, entitled, "Glimpses of Fifty Years." Here is one chapter devoted to her experiences while preceptress at Lima Seminary during the year 1866-67. She came by stage and the driver blew his horn when they entered the town. Her father came with her and she was installed in the building at our right. With her came her intimate friend, Miss Kate Jackson, who also came to teach, at Miss Willard's suggestion.

The first night a large key was handed to Miss Willard and she was told that it was part of her duty as preceptress to lock the front door at ten o'clock and unlock the door at five o'clock in the morning. She protested against doing this but she was told that this was the job of the preceptresses who were before her. She replied that this was the janitor's job and he would do it. She began right away to exercise her own ideas. I find that she made several changes in the school.

Her diary tells of many interesting events during her year at Lima. Horace Greeley spoke here in the campaign that fall. The first national observance of Thanksgiving was that November. The New England states had celebrated the day in previous years, but in 1866 was the first national celebration.

There was a young ladies' literary society in the Seminary. She renamed the society Ingelow—the name which it bears to this day. The girls in this society gathered together one hundred dollars and intrusted it to Miss Willard, who went to New York to buy decorations for their hall.

After her year at Lima Seminary, Miss Kate Jackson invited Miss Willard to take a trip around the world with her and they spent over two years abroad.

Miss Willard is not unknown to many of you. I should dislike to think that there were any boys and girls here who do not know who Miss Willard was. It is a mark of good breeding, of culture, to know the great people of the world. Frances Willard was one of the great personalities of history. First, she is the only woman whose statue stands in Statuary Hall, in the Capitol at Washington, D. C. One of the Congresses asked that each state present statues of the two most noted people of that state whom they would like to honor, the statues to be placed in Statuary Hall. The State of Illinois chose Frances Willard. There is also a bust of Miss Willard in the Hall of Fame at New York University. She was one of the first women to have her bust placed there.

Edward Everett Hale said that there were two addresses which he always read each year, one the message of the President of the United States to the Congress, the other the annual address of Frances Willard to the national convention of the Woman's Christian Temperance Union.

Because this is a Methodist seminary and because most of you who are here are Methodists I want you to know that she was honored by



Mrs. D. Leigh Colvin

the Methodist Episcopal Church. That was many years ago when she was an officer in a women's auxiliary called the American Methodist Episcopal Centenary Association. That group raised the money and founded Kent Hall, a dormitory at Garret Biblical Institute. She was one of the very first women to be elected as delegate to the general conference of the Methodist Church. However, she was not allowed to be seated because she was a woman. The Methodist Church could well have honored itself in having Miss Willard seated as a delegate. Today a good share of the delegates to the general conference are women.

Miss Willard was a great educator. She was born in the State of New York. We in New York are very proud of that fact. She was graduated from the Northwestern Female College in Illinois. At one time she was president of the Ladies' College which was two years later incorporated into Northwestern University. Miss Willard was then made Dean of Women and Professor of Ethics at Northwestern. Frances Willard inculcated ideas of honor and self government in the university.

The influence she had over her pupils was such that they responded to something in her that caused them to strive to live their very best. She had a personality which is found in a born teacher and a born leader.

Frances Willard had heard much of the great movement, the woman's temperance crusade, which had begun in New York, and spread first into Ohio and then into other states. The women of this country had gone into the saloons to pray, something unusual at that time. It was unusual because women were not accustomed to public work in those days; they were not public speakers. Here was this cultured, refined group of women, the daughter of a former governor of Ohio, the wife of President McKinley, the mother of a United States Senator, who led the crusade.

Frances Willard became very much interested while in Pittsburgh, and joined her friends in their crusade. There was slush and sleet on the sidewalk. It was the first time she had ever seen the inside of a saloon. She began to talk to the men, to ask them to give up their business, to save the boys and girls of that community. Frances Willard led in prayer. There are two prayers in her life that she said she could always remember, one when she found Jesus Christ as her Saviour, the other when she knelt in the saloon in Pittsburgh.

The call came to Miss Willard to lead this group of crusading women. While in Maine, Miss Willard received a letter from the president of a very high class college for women in New York City. She was offered twenty-four hundred dollars salary to be lady principal of this school. On the same day she also had a letter from Mrs. Louise S. Rounds asking her to become president of the W. C. T. U. in Chicago. She accepted the latter call. For a time she refused to take a salary and she would walk five or six miles to keep an appointment because she did not have the nickel to spend for car fare. She went without food many times because of lack of money.

A call went out in 1874 for the national organization of these women. Frances Willard was asked to take the presidency of the new organization. This she declined but was subsequently elected in 1879.

Frances Willard was a great temperance leader. She realized that prohibition to be permanent must be grounded in the organic law of the land and that this must be done by means of a constitutional amendment and that enforcement could be secured only by the election of officers who would enforce. There is nothing more astonishing in American history than the neglect or refusal of officers charged with the enforcement of law and the protection of the people to enforce the laws. The lax enforcement of law today is due to the public officials who fail to enforce the law. Gangsters and criminals and liquor violators exist because of connivance of public officials.

When I was in Washington, D. C., recently, I was asked to speak for a few minutes before the sub-committee of the Judiciary Committee of the United States Senate. I can best summarize the present prohibition situation by giving you what I presented to the committee:

"I have the honor to represent a group of women every one of whom has signed a total abstinence pledge and regularly pays annual dues into the treasury of her local organization. These women come with clean hands to ask for the maintenance and enforcement of the Eighteenth Amendment, in which they believe and which they observe in spirit as well as in letter. We are opposed to the repeal or weakening of the Eighteenth Amendment or enforcement legislation, for anything less than prohibition permits the relegalization of the liquor traffic.

"Prohibition has not failed. It has been a decided success. But politicians have failed, wealthy men who have made money in the manufacture of liquor or those who expect to turn industrial alcohol plants into the manufacture of beverage alcohol by repeal of prohibition, these have failed. Government officials who wink at violation of law and share in the profits of illegal sale, these have failed. People who put appetite above loyalty to law, the ones who finance bootleggers and criminals, these have failed. Men who preach violation of laws they do not approve, these have failed. The city administrations which protect law violators and the politicians who become immensely wealthy through connivance with the underworld—these have failed.

"State governments which have repealed laws against bootleggers and criminals and prohibited their state courts from punishing violators of the Constitution—these have failed.

"Society women masquerading in the name of temperance but working for repeal, which means the relegalization of the liquor power in America—these have failed. Women wets who claim to deplore speakeasies, but who publicly at a legislative hearing refuse to assist in doing anything to get rid of them—these have failed.

"Prohibition is a success. Even according to wet figures it has succeeded in reducing the consumption of liquor, whereas so-called Government control in Canada has increased it enormously. The leading

statistician of the wets claims that prohibition has only decreased the consumption thirty-five per cent. We do not accept these figures, but even these show that prohibition is decidedly superior to Government control in reducing the consumption of alcohol.

"Prohibition has outlawed a crime-producing business. It has prevented our Government from deriving revenue from the legally protected debauching of its citizens.

"It has closed the 177,000 saloons.

"It has convinced even the wets that the saloon is an undesirable institution, and should not be allowed to return.

"It has deprived the liquor traffic of all property rights, and subjected illegal liquor to confiscation.

"It has deprived the liquor traffic of access to the courts to collect debts.

"It has prohibited liquor advertisements. It has made liquor selling a crime.

"Prohibition, even poorly enforced, is far better than any other system of control. Anything less than prohibition is permission.

"Mr. President:

"In behalf of the Woman's Christian Temperance Union of the State of New York I present to Lima Seminary this beautiful marble tablet in commemoration of Frances E. Willard, the great temperance leader of America, who served in her early womanhood as preceptress of this institution. May her face, carved so beautifully in this marble, be an inspiration to all who daily gaze upon it to emulate her life, to catch a vision of service to humanity and to help right the wrongs of the world."

In the afternoon of May the second, the state conference of the Woman's Christian Temperance Union was held.

At 4:30 P. M. the literary societies held informal receptions in their respective halls for those old members who should come to visit their old society rooms.

AMPHICTYON CENTENNIAL

At 5:00 P. M. occurred the centennial celebration of the Amphietyon Literary Society, that society having been founded on May 12, 1832. The program was under the direction of John A. Clark, president of the class of '32. Mr. Edward Freed and Miss Nellie Humphrey, members of the faculty, rendered voice selections. Guest organists were Kenneth Terboss, Gowanda, New York, a student of 1930-31, and Everett Beach, Phelps, New York, a friend of the school. The principal speaker was President A. T. Schulmaier, who spoke of the potential value of the societies during the second century of the school's existence.

Address by President Schulmaier

The Value of the Literary Societies in Genesee Wesleyan During Its Second Century

I want, at the outset of this speech, to take time to express my appreciation for and gratitude to the literary societies at Genesee Wesleyan. My experience here has been brief but I have learned already to lean heavily upon our societies and their officers. Almost without exception the officers and societies have given full consideration to and cooperation with the suggestions of the administration.

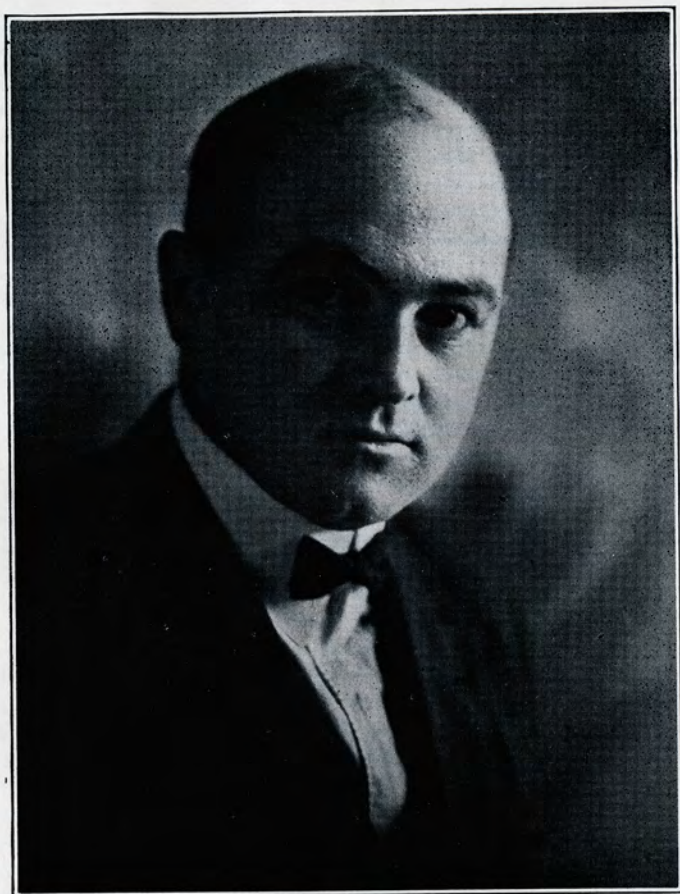
I feel very highly honored that I have been invited to make this speech. I desire especially to express my congratulations and felicitations to Amphietyon upon this, its centennial, and also to Browning, its sister society, which shares these honors.

It seems to me any school is much richer which has societies, clubs and class organizations. The societies at Genesee Wesleyan are the strongest student activity with the possible exception of the athletic program. Due to the unusually large proportion of upper classmen at Genesee Wesleyan, the Freshmen and Sophomores have no class organization. This fact has made the literary societies much more prominent and important in the eyes of the Freshmen and new students. The comparative strength and influence of the societies at Genesee Wesleyan has, therefore, been unique.

That our societies were established upon high ideals of scholarship and spiritual living is certain. I believe I can truthfully say that these ideals have not been diminished as they have been handed down from person to person and from year to year.

The societies here stress two forms of activity, the literary and the social. They have their "Publics," or literary and dramatic presentations, and their "Banquets" or social functions.

Of what value may these societies be to Genesee Wesleyan during her second century? They may continue to be of much value to the school collectively and they may continue to be of value to the student



Rev. A. Talmage Schulmaier, A.M., S.T.B.

individually. The societies through their activities may: (1) acquaint the students with Genesee Wesleyan's traditions and standards; (2) build up a finer loyalty to the school by cooperation with the trustees and administration, and by inculcating a great respect for these fine old buildings and the school's modern equipment; (3) raise the standard of scholarship; (4) increase the sense of honor among society members; and (5) deepen the spiritual life of the students.

These societies can be of value to Genesee Wesleyan during the second century by helping her students to see why their school was founded and upon what principles she was founded. The only reasons or excuses for a church school are that it leads young people through its doors and into its halls to excell in character and scholarship. The societies can, and will, have a large part in leading the "new" students to acquire those ideals and a sincerity of purpose which augurs for success.

I believe there is still another field for activity of the literary societies. That is the activity of building up a loyalty to the school. One is impressed with the devoted and almost reverential loyalty of our alumni. It is so easy in our society loyalty to forget that if there were no Genesee Wesleyan, we should not have our society. I hope that during this coming century so high a degree of loyalty to the school will be developed that no impatient or careless word will ever escape the lips of anyone of her "loyal sons and daughters" concerning their alma mater. The society can develop and foster this spirit of loyalty.

The literary societies at Genesee Wesleyan can manifest their loyalty to the school in assisting the trustees and administration. Because of these societies, those in charge of the school should be sure of an immediate response to their requests and suggestions. We feel confident to take future steps only after we have discovered the students' activities. No more beautiful example of cooperation, frankness and understanding could be discovered than the relation of our alumni to the trustees. During the last two months, these two groups have worked unsparingly to make secure the future of this school we love.

Again, a stranger is thrilled by the respect the alumni of Genesee Wesleyan have for its buildings, grounds and halls. We have heard many of them say, "I love every brick and stone on this campus." Let us see to it that this fine appreciation of our adequate buildings and equipment is never decreased in the years to come.

Still another sphere in which the society can be of value during the coming years is that of scholarship. During the last two years the rivalry of these societies as regards quarterly and semester grades has worked as a giant lever to raise scholastic standings. At the threshold of Genesee Wesleyan's second century I believe we stand also at the entrance to a new method in the education process. With the method of classroom procedure changing to where the teacher answers the question instead of the "little red schoolhouse" method where the student recites, education will need an external influence to

overcome human inertia in order to keep the general standards of scholarship high. The new purpose of education will be concerned not only with teaching the content of subject matter but also to a greater degree than formerly, with the developing of right attitudes, right habits, proper appreciations and right ideals. The literary societies at Lima will maintain their scholastic pride and do much to help the careless, slow or backward student to overcome himself.

Along with the heightening of the loyalty of the school we raise the standard of scholarship. We shall all join in increasing the "Lima spirit" by deepening our sense of honor. I believe our societies at Genesee Wesleyan are taking a very positive stand against any tendency toward careless handling of funds and records entrusted to us by the school organizations. In this day of freedom and frankness strangely our sense of "what is mine" and "what is thine" has become hazy.

Educational authorities everywhere during the last two decades have experimented, and usually unsuccessfully, with the "honor system" in recitations and examinations. I have never learned of any such experience here at Genesee Wesleyan but I believe that system will be in general use long before the end of our next century. Our present system, which requires so great an outlay of money to provide supervisors and proctors, will perish at Genesee Wesleyan when our literary societies take their stand upon this ideal. Genesee Wesleyan will be in the vanguard in this education reform because of her societies.

Lastly, I believe the literary societies will be of value to Genesee Wesleyan during the future in establishing a high spiritual school atmosphere. The days have been when this school maintained a noonday prayer meeting every day and when the student prayer meetings in the evenings took on a real power and were well attended. May that day return to Lima. Our societies are now teaching the fine arts of forbearance, forgiveness and kindness. They are talking of fraternity and fellowship. These are traits which blossom into beauty of character. May this noble work continue till Genesee Wesleyan is known world over for its spiritual tone.

What have the literary societies done for the students and what will they do for them in the future? It seems to me that the literary society teaches the student to be socially or group-minded by taking hold of the student before he has gotten a grip upon himself, figuratively speaking. The literary society has been and will continue to be, one of the great values of this school. The student comes into a new environment with thoughts all tied up in self and home. His plans are all for self but suddenly, though gently, he is whisked away to a social or he is invited to "meet the fellows" and the society has filled a void. This new student is no longer isolated and alone. He is one of the group. He learns that he may enjoy the companionship of others but that he **must** share their responsibilities. He **must** consider others. He **must** yield to the will of the majority. He **must** contribute his

share. He **must** do his stunt. He may share the glory but he **must** share the burdens. Before he knows it he has become socially minded. The society has done what the faculty could not do.

Another task of the society during the coming years will be the instilling in the minds of members the necessity of adhering to society pledges and to society ideals. These societies make in increasingly difficult for the fickle minded to change standards, betray friendships or forsake loyalties. While the spirit of adventure and the desire to see things done often develops a wholesome impatience in youth, they likewise dull the vision to the need of being steadfast and unmovable. The society will help the student to realize his personal need, both present and future, of further scholarship. Society pride will demand of all that they do their best.

Your societies have made a unique contribution to the student's equipment for life by making him resourceful. The necessity of an attractive program at the society meeting or at the "Public," with no available funds which may be used for properties or stage settings, has brought into being some strange devices. These ingenious makeshifts have sometimes required much imagination, both on the part of the actor and of the audience, to produce adequately the desired impression. However, resourcefulness was being developed. A good workman never quarrels with his tools nor does he complain continually about them. Neither does an Amphictyon. You have created west winds with electric fans and east winds with cardboard signs. You have made microphones from football posters and window screens, and no one knows how many have fainted at the groans of the vacuum sweeper. The extemporaneous speeches and the impromptu roll calls have had a large place in changing the diffident, the awkward or the shy society member into a person of witty and keen expression.

A few decades ago, debates and declamations were frequent and dramatic presentations were few. Now dramatics have the field and many a school has no debating society. Here the literary societies of Genesee Wesleyan will contribute to the student in their peculiar way. Of course, all the issues of this day and all debatable questions were exhausted and settled twenty or even fifty years ago. Nevertheless, your generation has re-opened those questions and the next generations will review and revise your decisions. In this day when debate and oratory are discounted, your societies will make a distinct contribution to the student's equipment if your word critics are sincere and not bent upon "wise cracking" and joking only. Much will be learned about the fine shades of meanings of words. "A word fitly spoken" still "is as apples of gold in pictures of silver."

Only recently a lawyer in Rochester said he could count twenty-three members of the bar association at Rochester who had been at Genesee Wesleyan. At one time over fifty per cent of the ordained members of the Genesee Methodist Episcopal Conference had been at Lima and at present approximately one-third of that Conference has had a portion of its training in Genesee Wesleyan. Did not these so-

cieties help train those orators? "Speak on! Go on! Fight on! Till the last ditch is gained for justice, till the last stronghold is taken for right, till justice shall run down as waters and righteousness shall pour forth as a mighty stream."

The societies will be just what you are as individuals, for the societies make the individual and then the individual makes the societies. They become what you **are**. May I exhort you to moral rectitude, to intensity and singleness of purpose, to spiritual conformity and humility and to righteous piety?

I am not a litterateur. Many speakers would have been more literary or furnished you more entertainment this afternoon. I know only one book and not all I aspire to of that, but it is literature, the greatest, the best and most lasting volume. From its sacred pages I take my concluding sentences:

"And thou, Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off forever. Take heed now; for the Lord hath chosen thee to build—be strong, and do it."

COMMENCEMENT

The centennial commencement program began Friday, June twenty-fourth. The annual meeting of the Board of Trustees was held at 10:00 A. M. In the evening was the Lowe Oratorical Contest, six honor students of the Senior class being participants. Miss Dorothy L. Keating, Valedictorian of the class, received first prize and Francis Thomas, Salutatorian of the class, received the second prize.

Saturday, June twenty-fifth, was alumni day. The alumni banquet was held at six o'clock with Colonel Clayton J. Herman as speaker.

ALUMNI DAY—COMMUNICATIONS

Mrs. Mary S. Denslow

Mrs. Mary S. Denslow of 1248 Lyell Avenue, Rochester, the oldest living member of the alumni association, was born in 1834. She was unable to attend the Centennial activities. Her daughter, Miss Evangeline M. Denslow, writes:

"Mother some years ago told me of a prank the students at Lima played on Professor Crow. One night the young men students got a young calf up the stairs some way and tied its rope to the door of Prof. Crow's room and pinned up a note "Crows must live." (From Mother's diary, kept at Lima, N. Y., in 1852.)

"Elder Savage was the minister at the Baptist Church in Lima. Mother's father bought a scholarship at Lima Seminary. He paid two or three hundred dollars for the scholarship, which enabled him to send all his children there. Several other farmers in Ogden, N. Y., did likewise, she tells me.

"Some teachers there in 1852 were Professor Alverson, Professor Crow, Professor DePuy, her teacher in Algebra; Professor Whitlock, teacher of botany; Professor Wells, teacher of German. The names of many pupils are given in the diary of 1852.

"Mother is not able to write letters to anyone now."

Mrs. Martha Hollister Barnard

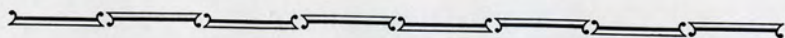
Mrs. Martha Hollister Barnard, who was ninety-four years old on July eleventh, 1932, wrote the following letter:

Lima, N. Y., June 20th, 1932.

President Schulmaier, Genesee Wesleyan:

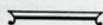
According to your request for a letter of reminiscence, I am glad to write of early days at the Seminary.

This, the Centennial year of the Seminary, is the Diamond Jubilee



CENTENNIAL
COMMENCEMENT PROGRAM

June 24 to June 27, 1932



Friday, June 24th—

Annual meeting of the Board of Trustees	10:00 A. M.
Lowé Oratorical Contest	8:00 A. M.

Saturday, June 25th—Alumni Day:

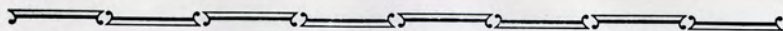
Class Day Exercises	9:30 A. M.
Alumni Association Meeting	10:30 A. M.
Luncheon	1:00 to 2:00 P. M.
Baseball Game, Alumni vs. Seminary	3:00 P. M.
Literary Societies' "At Home"	5:00 P. M.
Alumni Banquet at Seminary	8:00 P. M.

Sunday, June 26th—Baccalaureate Sermon

By Rev. Ray Allen, D.D., Kenmore, N. Y.	10:30 A. M.
Anniversary of Literary Societies	7:45 P. M.

Monday, June 27th—Graduating Exercises

Address by Rev. Samuel J. Clarkson, D. D., Grace M. E. Church, Rochester, N. Y.	10:00 A. M.
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of my graduation in the class of '57. When I first came to school, Rochester was the nearest railroad station.

My father took me there from Batavia, put me "aboard" the stage, with three seats, and three on a seat. Our trunks were strapped on the back and top. It was quite a journey at that time from Rochester to Lima by stage coach, through the toll gate, over the old "plank road." Many miles distant we caught the first glimpse of the shining cupola on the hill. The Main Building and College Hall looked then quite as now. The first story of the Seminary was built of stone, from the first Seminary that burned.

Our chapel exercises were in the west wing of the Main Building at 7:45 A. M. The college men had their chapel exercises at 4 P. M. in College Hall, when Seminary girls were allowed to attend.

In those days wood fire was the popular way of keeping warm in winter, and most always "John" was going up or down stairs with "a half-cord" of wood in his leather apron strapped around his neck, its length holding the load to be deposited in a big wood box, in the corner of each hall, to which each girl went for wood for her little box stove. If there was fear of shortage before John came again, the girl took extra sticks and hid them under her bed.

Two long tables extended the length of the dining hall, girls sitting one side, and boys opposite with some of the faculty at intervals. Our food and dishes were brought from the kitchen into the dining room, in a little car, run on a track between the tables. Our menu—always good—had a memorable dessert of dried apple pie, with currants to give flavor.

Charles Fowler (later the Bishop) sat near me at the table in the dining hall. One Christmas morning he was a bit late, and hurrying to his place in the embarrassing silence before "grace," smiling he said, "I wish you all a Merry Christmas!"

One anniversary later, a Methodist clergyman told of being one of the boys to help an old white horse up to the fourth floor, where it was fastened to the Seminary bell rope, so every time it reached for hay, it pulled and rang the Seminary bell.

During 1854 and 1855 Rev. Seager, D. D., was principal, and Miss Lapham, preceptress.

Our class of '57 numbered fourteen. In our picture are seen Angie Brown, Lima; Matty Van Marter, Lima; Mettie Hollister, Batavia; Cynthia Copeland, Clarendon; Mary Markham, Avon; Lottie Proseus, Sodus; Miss Parker, Pultney; Carrie Allen, salutatorian, Halls; Louise Bannister, valedictorian, Phelps; Molley Jenks, Tioga. Also, there were Emma Van Voorhis, Mendon; Sarah Magee, Groveland; Mary Kimball, Lima; Ruth Merwin, Le Roy. Our class motto, "In Deo Confidemus," was given by President Cummings, who later became President of Evanston University.

President and Mrs. Cummings, once a month, entertained Seminary Senior girls with College Seniors at their home, west, across the gully (later the McMahon home). For refreshments they served "blanc mange," which the boys called "pudd'n and milk."

Tuesday, June 23, 1857, was graduation day, the exercises being held in College Hall. Each girl in pretty white muslin gown, long enough not for the world to show her stockings, only her slippers, appeared singly on the platform to read her essay; afterward they circled on the platform for the valedictory and to receive their "sheepskins". No wonder College Hall was crowded to capacity for such a memorable occasion with friends of the thousand students here from different states, even from Louisiana until the Civil War.

A distinguished classmate of '57 was Mrs. Belva A. Lockwood, the only woman ever to be nominated for U. S. President.

J. Dorman Steele, a popular author of science text books, graduated from Genesee College the same week as Seminary girls of '57. To that date, no men had graduated from the Seminary; but went to some eastern college to graduate.

That memorable year of '57 the large new Methodist Church was dedicated by Rev. Allen Steele and the commencement of Genesee College was held there, the building being larger than College Hall.

Another classmate, William Markham of "Elm Place," Avon, was honored by President Grant in being sent to Australia to buy for the government fine wool "merino sheep."

May Genesee Wesleyan continue in her second century to send out as distinguished alumni as she did in the "good old days."

Sincerely,

(Mrs.) Martha Hollister Barnard.
(nonagenarian)

Mrs. Laura Brainard McFee

Mrs. Laura Brainard McFee, the third oldest member of the alumni, wrote:

Greetings to my Alma Mater:

I regret exceedingly that I am unable to be present at the celebration of the one hundredth anniversary of Genesee Wesleyan Seminary.

My memory holds very dear the old College and Seminary, before Genesee College became Syracuse University.

I remember distinctly the beautiful hills and trees, even down to Spring Bridge.

Professor William Wells was the Principal of the Seminary, also teacher of French and German, and Miss Elizabeth Lapham was the Preceptress. I recited in Botany to Dr. Lattimore, a very kind teacher, who remembered me many years after when he was chemist at the University of Rochester.

I was born in the Town of Gates, Monroe County, September 28th, 1841, knew when I was six years of age where I was to finish my education, as my father had bought a scholarship at Lima. The first teacher I can recall was Miss Annette Sperry. She had a little melodian which she used to play for us. The piece that impressed me most was the "Spider and the Fly." I can recall many beautiful pictures to my mind by just closing my eyes.



Reverend Glezen Fillmore

I was graduated in June, 1862, one of a class of eighteen, comprised of the following girls: Zerlina Sutherland, Hattie A. Farnsworth, Emma P. Miller, Ettie A. Rounsville, Emma C. Hubbard, Nell J. Streety, Augusta D. Higgins, Emma E. Blinn, Esther Butler, Mate E. Miller, Emma Waite, Emma Perkins, Helen S. Fillmore, Sue A. George, Julia C. Wheeler, Maggie Haigh, Eugenia Rulifson and myself. I am the only living member of that class.

I graduated by correspondence from Chautauqua 25 years after I graduated from Lima. I had the pleasure at Chautauqua of hearing the famous Edison, one hour a day, for three weeks, when he was only seventeen and one-half years old, and I only have to close my eyes to see the wonderful castle he threw into the air.

I taught school thirty years, was a farmer for twenty-two years.

My hearing is fairly good but I am unable to see well enough to read a word. I live on the radio. Want to know what is going on in the world just as much as I ever did, and hope I shall be able to vote this coming fall.

In the Literary Digest vote, Manhattan, Kansas, the home town of our valedictorian (Esther Butler) voted dry and she told me she had coached so many scholars there, I am wondering if some credit is not due her there.

I have all the Rochester and vicinity deaths read to me so I can keep in touch with those who are living, as I want to keep abreast of the times.

My father attended school at Lima in 1833. My youngest sister, Emma C. Brainard, graduated from there in 1868, standing highest in her class.

I am sorry that I cannot help you financially and wishing you every success, I am

Sincerely,

Laura A. Brainard McFee.

In a previous letter from Mrs. McFee, she says:

"I want the young to lay up now many ways for knowing how to keep abreast with the times, so if they live to be ninety, they will have something to fall back on. They must read good solid reading—ancient history, current events, even down to Mother Goose, so they will be able to answer in their minds all they hear over the radio. They must lay up all the standard poems, so if one were able to answer back, one could help some radio entertainers finish sentences. They should not neglect God's word, which should be first."

The Baccalaureate sermon on Sunday, June twenty-sixth, was delivered by Rev. Ray Allen, D. D., Kenmore, New York. His sermon follows:

Address by Rev. Ray Allen

Your Opportunity

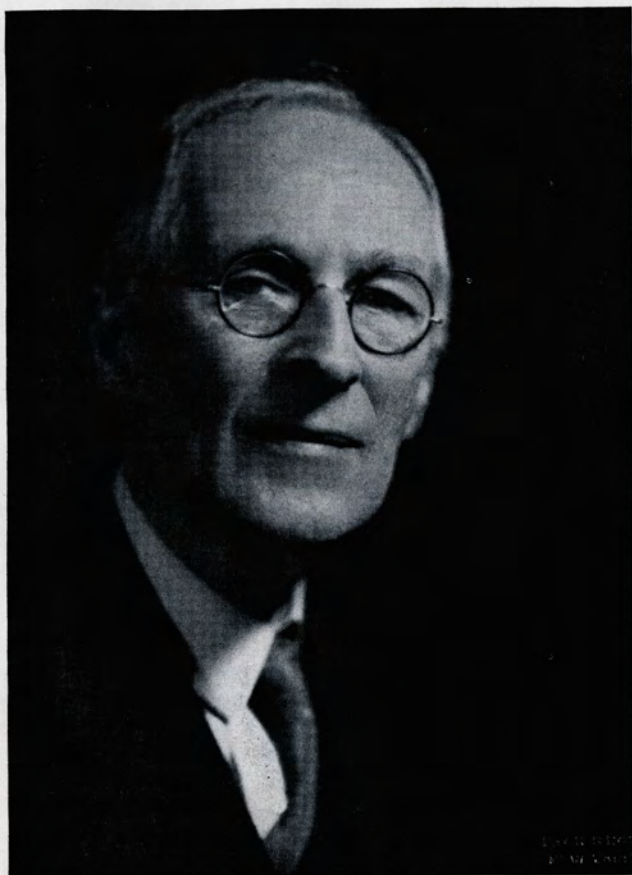
I have accepted an invitation to speak on this historic occasion. I wish to address particularly the young people who are here. I believe in our young people sincerely. Naturally they are not faultless, but the young generation is the best the world has ever seen, and their children will be yet better.

The subject chosen without search, is "Your Opportunity." That opportunity is very great and is yours only. Anything said about it is of no value, unless you grasp what is said, and both hear and heed. This sermon has no text; but is definitely based on the command to love both God and man.

The subject has five divisions, each expressed in one sentence of three words. The first word of each sentence are Study, Abolish, Unite, Consider and Examine. These words are verbs and for easier remembrance note that the initial letters spell "sauce." The middle word in each sentence is "Our" because we have such close relationship. The final words are nouns, and what they are will shortly appear.

1. **Study Our Schools**—In the long ago schooling consisted chiefly in memorizing almost unbelievable amounts of writings considered important. Through the succeeding ages great modifications have taken place. Only recently a liberal education consisted in learning something about a liberal number of almost useless subjects. More recently schooling has taken a more practical turn, which means it has given greater attention to subjects which promised financial returns, assuming that getting worldly wealth was the chief end of man. But the time has now come when the whole educational system is undergoing such an examination as it has never before had. Its methods are being considered, and especially its purposes. Perhaps appreciation will be found to be a more important subject than Algebra. To you is given the opportunity to study our schools, and arrive at conclusions of far-reaching significance.

2. **Abolish Our Wars**—For ages we have had frequent wars. Although the price paid has been exorbitant beyond computation, we have learned little. Even today many blind people assume that we must always have wars, and must always prepare for them. But war is useless. Right can not be won by force. And war is horrible. No wild barbarians ever waged wars as horrible as those conducted by modern people called civilized. War is the sum of all villainies. It combines deceit, arson, lying, stealing, rapine and murder. It is fearfully destructive of men, money and morals. It is futile. Nobody is victor. Everybody is vanquished. Yet we have only reached a point where, under certain conditions, we are ready to talk about agreeing to reduce our guns from ten millions to maybe nine million, cast cannon balls that will not shoot quite as many miles, and agree to kill men, women and children by blowing them to bits, but not by gas. The



Reverend Ray Allen, D. D.

young generation can seize the opportunity, and abolish war from the face of the earth, or they can become cannon fodder if they choose.

3. **Unite Our Churches**—We have such a multiplicity of professedly religious denominations that only a government census can number them. Of Methodists we have Methodist Episcopal and Methodist Episcopal South, Protestant and Wesleyan, Primitive, Free, African and African Zion. Of Presbyterians we have Presbyterians in the United States and Presbyterians in the United States of America, Cumberland, Calvinistic, and a fragment called United. Of Baptists we have Northern and Southern, Seventh Day, Six Principle and Two Seed in the Spirit. We have churches Congregational, Lutheran, Protestant Episcopal, Adventists, Mennonite, Sweden-borgian, House of David, and—Bahai!

This division with its resultant discord, competition, rivalry and stressing of minor differences, is tragic. Nothing can be said in its favor, except that it might make the devil kill himself laughing. All churches which do not think of themselves more highly than they ought to think or are not too queer for sensible people to understand, should be united without unnecessary delay. You are the ones to bring it about. It is a great opportunity to advance the kingdom of God.

4. **Consider Our Appetites**—Normal appetites crave sustenance for the body. They are natural, and do good. Abnormal appetites crave that which is not sustenance. They are unnatural, generally become tyrannical, and do much evil. Such abnormal cravings may be aroused in varying degrees by opium, morphine, tobacco, hasheesh and alcohol. Since history began man has been practically forced to give some attention to curbing these dangers, and the need was never as acute as in this tense modern age. The destruction wrought by opium is appalling, and most nations have prohibited its use, with varying degrees of success. But alcohol has become a greater curse than opium ever was—in our own country far greater. You are too young to know the horror wrought by alcohol not many years ago, even under the attempted restrictions of those days, but you will be obliged to deal with the conditions of tomorrow. May you do it with judgment and courage, uninfluenced by clamor! You have a great opportunity to help your fellow-man.

5. **Examine Our Economics**—In our country it has been almost taken for granted that the present economic system was right, and so nearly sacred that whoever criticized it was considered dangerous. We have been profusely told that this was the land of the free, and much has been made of individual initiative. But conditions now are so depressing that it is clearly evident something is wrong. Frantic efforts are being made to lay the blame on this thing and on that, with never a hint that the capitalistic system itself is at fault. But our economic system is based on selfishness and therefore can never be right. Every man for himself can never be wise. There is need for brotherhood. The great opportunity is yours to examine the facts, and work out something based on love for God and man.

Life is before you. Do not lose it in an effort to win wealth. Your opportunities are greater, and are not confined to the five here presented. But any one of these five is great enough to engage the maturest thought of as mighty a mind as the age can produce. Meet your opportunities. God will help.

The speaker at evening vesper on June twenty-sixth was Rev. E. H. Scott of Beaver Falls, New York. Rev. Scott's address was primarily for the young people.

Address by Rev. E. H. Scott

My dear young people: I appreciate this opportunity and am not unmindful of its responsibility.

I believe that the youth of this age are desirous of making the very best of their lives, and of achieving something worth while. The danger of our day is mediocrity. To graduate from college is no longer a distinction. There are so many with degrees after their names. To be rich is no more a distinction. In fact every community has its men of wealth. Labor unions count all workers equal and their wages the same. Ambition is discouraged and "individuality" is well nigh a lost word and a lost art.

This ought not to be. No two leaves in the forest are alike. No man can be worth while until he is worth much. Self-culture is the business of every life, and yet we are chary of that word. We are not quite sure of its meaning. We are afraid of the thing, whatever it is. In our minds it is associated with the people who take on airs with the broad "I" in "eyether" and "neyther." It is a sort of veneer and affectation, a nicy-niceness even to fastidiousness.

If we stick to everyday speech we will not go astray. When we speak of culture in field and garden and talk of rose culture and apple culture we know just what is meant. We see in a flash the gardener with his hoe cutting down the weeds, stirring the soil, enriching it with fertilizer, giving water, now shade, now tying fast, now pruning, and at last we see the process by which the wild rose of the moorland has blossomed into the American Beauty, the wild rice into golden wheat, the wild crab into the luscious Northern Spy. Culture did it. Culture means growth, progress, improvement, enrichment. We all believe in culture by the husbandman. We all believe in animal culture. It is the way we have come from the animal not much larger or faster than the sheep to the modern thoroughbred with its marvelous beauty and speed. It is the way we have come from the wolf to the great St. Bernard, from the wild cattle of the plains to the splendid Durham or the Jersey. Culture is the watchword of the herdsman.

Every realm of nature teaches the same lesson. Metal is no longer left in coarse and useless ore; it has gone to school. The pick, the shovel, the hammer, the furnace, the cunning hand has mined, heated, hammered and shaped it into the sword, the candle stick, the watch

spring, and by culture it has become exceedingly precious. Culture means liberty, refinement, transfiguration. It brings forth hidden and unsuspecting qualities in everything. The organ or violin is not a block of wood, painted and veneered or rubbed with pumice stone. It is a block of wood awakened from slumber and quickened until every fiber cries out. It has become a new, a nobler, a diviner thing. It has been given a soul. Surely we all believe in culture like that.

The same thing is meant when we speak of culture in regard to people. It is the liberation and deepening of the soul. Culture is not the extension of ourselves from without; it is the enlargement of ourselves from within. It is not paint; it is the grain. It is not fine manners; it is a deep and noble mood. It is not a gaudy coat; it is a beautiful spirit. Culture is soul richness, it is what Jesus meant when he said, "The Kingdom of God is within you."

By next Sunday the class circle will be broken and the school halls will be lonesome. This breaking up of the mystic ties of school life is a solemn thing, for it is a wonderful thing. In the days to come you will realize it more and more. When the shadows begin to lengthen in your pathway of life you will sit in the gloaming and ponder over these days and your hearts will be gladdened sometimes and saddened sometimes as you meditate upon them. Remember this, dear young people, whatever your task, whatever your surroundings, however sordid, however mean, however much drudgery, let it be shot through and through with the spirit of beauty and truth, and the charm of nobility of character. Then men will forget the homely task and remember only the glory and light and beauty of the setting. It is the culture of the man that gives wealth and worth to the material surroundings.

I wish you culture in your intellectual life. Culture in the physical means worth; culture in the intellectual means strength and service. Happiness comes to all living things only when it is at its best. The worm is content to crawl because its nature is to crawl. but not so with the wild deer. He must bound through the forest. The eagle must fly through the air. So you will be happy only as you attain to the heights of what is best and noblest in character.

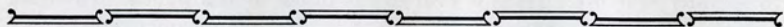
As soon as we begin to talk of character as a fine art we begin to think about it as something to be achieved. That is the teaching of the Bible. If you have been studying some of the fine arts—building, painting, music—you remember how your teacher talked to you always about the great masters. There never came a time, however skillful you became, when you did not stand before the great masters and study the great models. That is why, when building character, you are to take the great text book, the Bible, and there stand before the great characters of all the ages and learn of them. Then, at last when you stand before the Supreme Character of all time, the Man of Galilee, you will see in Him the Perfect Character after whom you are to pattern your life. Jesus is ever in the midst of His pupils. To stand before Him is our measurement, and it is also our encouragement, for

THE 100TH ANNUAL COMMENCEMENT
OF GENESEE WESLEYAN

College Hall, Lima
Monday, June 27th, 1932
10:00 A. M.



Invocation	Rev. George E. Manning
Voice—"Good Morning, Brother Sunshine".....	Liza Lehmann
"Magical June".....	Hilton-Turvey
	Miss Nellie Humphrey
Address.....	Rev. Samuel J. Clarkson, D. D. Grace M. E. Church, Rochester
Glee Club—(Song of the Marching Men).....	Henry Hadley
Presentation of Diplomas	
Charge to Class of '32.....	President A. T. Schulmaier
Awarding of Prizes	
Song, "Alma Mater"	
Benediction	



He comes not to condemn, but to inspire; not to criticize, but to inspire; not to punish, but to help. Sitting at His feet, the feet of the Master of true culture, we may say,

“O Lord and Master of us all,
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.”

CENTENNIAL GRADUATION DAY

The graduation exercises were held at 10:00 A. M., June twenty-seventh. Twenty-three students received diplomas. The Rev. Samuel J. Clarkson, D. D., pastor of Grace Methodist Church, Rochester, and Chairman of the Board of Trustees of Genesee Wesleyan, gave the commencement address. Dr. Clarkson outlined the forces which are battling to destroy American ideals and stated that the greatest crisis of the world would need to be met during the next ten years. He challenged the young people to give their services and to actively engage in world affairs in an endeavor to further the progress of mankind.

(Dr. Clarkson passed away before the book was complete.)

Address by President A. T. Schulmaier

The Centennial Education Sermon

“Where there is no vision the people perish.”—Proverbs 29:18.

May I present that text as Hebrew scholars say it should be rendered? Hebrew is a picture language, therefore if we are true to the original picture we must say, “Where there is no binding cord the sheaves are scattered.”

Today, as usual, mature people are decrying youth. One writer has said that it seems to be the prerogative and right of maturity to misunderstand youth. It doubtless is true that modern youth is a problem. Youth is a problem not only to maturity but to itself as well. What ails youth?

Did you know that the most ancient manuscript now extant contains the question: “What shall we do with youth?” That question and the problem of youth are perennial. They are as truly ancient as modern; eternal as perennial.

I am one of those persons, blind or hyper-optimistic, who is not despairing of youth. This generation is not so bad if I remember the little devils of my own youth with not too much color and glamor. In fact, I believe that about the worst we can say of the upcoming generation is, that it is confused. Confusion is a stage, not a state.

Young people lack knowledge or vision. When Israel was disintegrating and its people seemed disinterested in their plight, the leaders called upon the young prophet Hosea for advice and information. The passionate cry of that young prophet is still potent and poignant, "My people perish for lack of knowledge." The true prophet of today can only say the same thing. Young people need education, which increases knowledge, which gives vision or direction. Vision confounds confusion.

I. The Statement of the Text Is True in Several Realms

1. Historically.

It is a fact that those nations have perpetuated themselves which have had a vision of their moral obligations and a sense of their responsibility to the day in which they lived.

Israel will serve as an illustration of the fact. Israel, that nation between the hammer of Assyria and the anvil of Egypt; Israel, near the crossroads of ancient civilization, though politically inferior to its neighbors, upholds our contention. Israel's decalogue is the basis of all codes of ethics. Israel's "clean and unclean" foods regulations suggested modern pure food laws. Israel's son became the world's Savior, so that the heart throb of every believer in Christendom is touched by the pulse beat of the idealism in Israel. It was that envisioned Israel that perpetuated itself.

Neighbor nations recognized Israel's excellence. It was of that glorified Israel that one spoke in personification saying, "Then ten men out of all nations shall take hold of the skirts of him that is a Jew, saying, 'We will go with you for we have heard that (God is with thee) Jehovah is thy God.'" (Zech. 8:23) (Parts of both versions). That Israel is still with us.

Those proud and boastful nations with no sense of their responsibilities are but memories now. We think of Assyria in terms of golden lions and ruined temples. While we think of Egypt as desert waste where once stood the statue to Ozymandias and where now

"Round the decay
Of that colossal wreck, boundless and bare,
The lone and level sands stretch far away."

Those nations have lived long and prolonged their influence which had a vision of service.

2. Spiritually and morally.

It is in this realm that the text is most evident and true.

It is said that if a tourist from America to India has within his breast heart of flesh and not of stone that his heart will be torn asunder as he sees the religious devotees of that country. They are as sheep without a shepherd. There are millions of modern Jobs in that land crying, "Oh, that I knew where I might find him." (Job 23:3).

Ignorance and superstition cause untold suffering and evil there. It is only ignorance and superstition, that is, lack of knowledge and

vision, that causes the zealot to arise, fall, arise and fall, measuring the distance of one hundred miles to arrive at the shrine of his favorite deity. It is only mistaken direction that causes the worshipper to hang, head downward, suspended from the limb of a tree over a roaring fire, hoping to chase the devils out. It is nothing but confusion of the way that demands of a worshipper that he run over red hot stones to scorch or burn the devil out of him.

Aye, where there is no religious vision, there is spiritual lethargy or moral depravity. There life is cheap and people perish by the millions. This statement is as true in America as in Asia; as true in Boston as in Bombay.

II. What Causes Lack of Vision?

First, lack of opportunity to receive training which increases knowledge, which in turn, creates vision.

Second, lack of opportunity due to poor leadership at centers of learning so that visions are thwarted.

1. We all have believed in the traditional pedagogical triad. There probably is not one among us who does not believe in the three r's—readin', 'ritin', 'rithmetic. I submit this question, How can we have "four-square," "fully-orbed" lives without a four-square foundation? It seems to me that it is about time to be sure that we lay a four-sided foundation in education. Let us say then, "'readin', 'ritin', 'rithmetic and religion." Of course, I mean Christian religious education. I hear some say, "We have seen many buildings with foundations on only three sides." So have I, but I have observed that the side without the foundation sags first.

However, the lack of opportunity to receive that training which will give a spiritual vision is for the most part only apparent and not real.

In 1924, Dean Walter Athearn asserted that there were twenty-seven million people under the age of twenty-five in America who had no religious instruction. In 1929 or 1930, Rev. William Sunday asserted that there were between 37 and 39 million unchurched people in America, while in February, 1933, a preacher in Rochester, N. Y., asserted that "Fifty millions in America have made no answer to religion in any form." (Dr. John G. Lawrence.) The lack of opportunity to receive religious instruction is for these millions only apparent and not real.

The Literary Digest some time ago (Jan. 29, 1925) carried a statement from Judge Fawcett of the Chicago juvenile criminal court. It went substantially as follows, I have had thousands of boys before me in the twenty-five years of my experience but I have had only three before me who were Sunday School attendants. One of them was arrested for carrying a revolver after being threatened by a crowd of rowdies because he had been visiting a certain young lady; the second drew a pocket penknife upon his antagonist in an altercation concerning a certain young lady; while the third was arrested for the more grievous crime of having stolen a white silk shirt wherewith to make a fine appearance before the young lady.

That is the extent of crime by Sunday School boys in the experience of that great judge. This statement speaks well for religious education when given a chance but it points out that the lack of opportunity to receive that training which will give religious stability and spiritual vision is only apparent and not real. Every boy in that long procession who had been before Judge Fawcett had passed by the synogogue, catechizing school or the religious education department! Each had had an opportunity to invest himself against the time of temptation.

The church school gives a vision of ideals, morals, and conventionalities. It teaches of the love and fatherhood of God; of the saviorship and elder brotherhood of Jesus of Nazareth. If a man believe or care little for religion, he can ill-afford to remain away from church today, where the pastor is a highly-educated and spiritual man and where Sunday School teachers are more than consecrated bigots. Some of the most refined and genteel people I have ever known got all their training and vision in the church and the church religious education department. Such people struggled against untold difficulties.

What has been said concerning the local church and Sunday School may also be said of our church educational institutions. The lack of opportunity through them is mostly apparent and not real. I bid you, young friends, look for the openings or opportunities, then plunge through. I remember very well my football days. Sometimes there was but one opening and that was not unguarded. We hit hard, went as far as we could, then took a new signal or play. Men have made touchdowns through what seemed an impossible chance. When we were tackled or lost the ball on downs we did not lie down in remorse and weep. We kept on fighting. Here is a complete analogy to the getting of an education. Fear not, the road will be rugged, steep, hard, and continuous but the lions are all chained in the way. Make the best of the circumstances in which you find yourself.

Remember the plane of vision is best gained by the climb of training. Was it not Edison that said genius is 10% inspiration and 90% perspiration? It is even so. Too many people allow clouds to settle and these shut off far and beautiful landscapes, when only a short climb (over some stubborn promontory of language or science) would afford celestial vistas.

Let us remember that sometimes the lack of opportunity is real.

Some people are confined to very narrow limits. Their paths are to be defined as straight and narrow. They will lack opportunity to better themselves. We do not disregard nor discount such people. To them we pay most humble tribute and praise, realizing that the world's load is carried forward on the bended backs and rounded shoulders of an army of over-plodding, hard-working souls. It is true that often from this group come the wisest, most humane and truest leaders. Then, too, homes have failed to afford the opportunities which it is every free-born babe's right to have. When there is no vision in the home babies' rights and privileges vanish and the whole people perish!

2. There is a lack of opportunity to receive vision, due to poor

leadership. Sometimes men call this poor leadership "Spiritual wickedness in high places." (Eph. 6.12.)

The prevalent philosophies of this age do much harm. We have had a deluge of fatalistic and materialistic philosophy in our college chairs, and in the legal and commercial world. I refer to that metaphysical philosophy which says that we are but blind automatons flying through space and when by chance they unite just so, man results. This is as darkening and damning as any oriental fatalism. I refer to that moral philosophy which says, "We are but creatures of inheritance and we should not be held responsible for our conduct. Our ancestors are to be blamed." Here it is, monkey or mud. Take your choice. Do not fail to bear in mind that when you shift responsibility you surrender free will. Not many of us want to do that. I refer to that philosophy of business which says, "Be sure to get the better end of every deal." I refer to that national philosophy which says, "America first, right or wrong." I refer to that race philosophy which says, "White supremacy; down with the black man and the yellow man."

Too many of our young people come up to the place where visions should be caught only to be poisoned by some instructor who loves more to spin speculative cobwebs than he does to unfold truth to developing young minds. Often these teachers have failed to ask wisdom of God who "giveth to all men liberally and upbraideth not." (James 1:5.) The youth has then turned back to the world to be still further confused. Such leaders have a form of wisdom but lack the substance thereof.

Morals taught without a religious basis and without acknowledging the supreme worth of a person is a fallacy and a farce. "Try the spirits to see if they be of God." (I John 1:11.) "Forsake the evil and cleave to that which is good." (Rom. 12:9.)

A few years since I read a very interesting article in the Boston Herald. I was especially interested because it was told of the village next to my home town down in Maine. It went something like this: We left the beach and rode along over a floor-like pavement. Slowly the azure blue of the ocean appeared behind us as we sped over four and a half miles, revealing an ever increasing beauty of vista. Suddenly we came upon a cross roads. There sat an old farmer in a democrat wagon drawn by a hayfed, overstuffed horse. The farmer was smoking his pipe of clay. "Is this a good road to follow?" we asked. "Wal yes, it's kind a rough ahead a little. We had bad rains in the Spring and the town hain't gut 'round to fix the roads yet."

Why was the old farmer there? We decided he was there because, plowing was done, planting was finished, cultivating was completed, haying was over; it was not yet time for harvest nor to draw wood. The old farmer was at the cross roads because he was nowhere else. Some self-styled leaders are in today's religious educational and commercial life simply because they are nowhere else. Now I am not taking a broadside at teaching, for I recognize the sanctity of the

pulpit and the sacred privilege of the teacher. I only berate those who are unworthy of these callings.

The only safe leadership is that which is Christian. The only safe guide is Christ. His is the only sure way. That way may seem a little longer to the end you desire but I repeat it is the surest, safest, soundest and most beautiful.

III.—How Can We Remedy This Lack of Vision?

First, we may get our young people where visions are caught.

Second, we may see to it that they are given a vision when they arrive.

My plea is not that everyone go to college. Most colleges are full already. Some colleges are too full of too poor material as students. If you apply for a salesman's position it will be assumed that you are a college graduate and you will be asked, "Which was your college?" Nevertheless, I do not plead that everyone go to college. I am more interested to get the right young person to the right place at the right time. That is a vastly more important matter.

Let us see to it that when young people are choosing their education that they shall act only after they have complete information. Let us suggest schools and colleges where religion, the Bible, Christian ethics and morals are taught. Let us help them to select courses where eternal as well as material values are taught.

Dean Walter B. Athearn tells of his college training which he believes is typical. He states that when he finished college he could have lived among the planets or in an airplane because he had a thorough knowledge of astronomy. He could live in the bowels of the earth because he had studied chemistry. He knew all about the elements: those that would sustain life, those that create heat and so on. He could equally as well have dwelt in caves and among the rocks because he understood strata since he had a full course in geology. However, he might as well have lived in a botanical garden because he knew all about stamens and pistils; he knew the poisonous plants and those from which he could distill honey and nectar. Notwithstanding all this, he could best have lived in a zoological garden for he knew his enemies, friends and relatives. Also he recognized those which would furnish him food—but, he had **not had a single course that would teach him how to live in the sight of heaven and among men!**

But religion must be caught as well as taught. I suppose I had as fine a teacher of secondary school English literature as there is in this country. At least, he was then and still is an examiner at the headquarters of the College Entrance Examination Board. I learned much Shakespeare. I still know some of it that I committed to memory. But I never knew Shakespeare until I sat under Dr. Ebenezer Charlton Black, that editor of the Hudson series on Shakespeare. There we hated with Shakespeare's characters. We loved with them. We grew ambitious with them. We became cold and indifferent with them. We lived with them. We suffered with them. We breathed with them.

Now, if that is true concerning catching the spirit of Shakespeare, it is a million celestial times as true concerning the possibility of catching the spirit of Jesus Christ from consecrated teachers.

Conclusion

I have just about come to the conclusion that magnitude of character and breadth of understanding and service are in direct proportion to the training and consequent vision one has received. You can not expect the man who can not read his newspaper and who has to sign his ballot with an (X) to have a world vision. He won't have it. On the other hand, from the lad who has had a Christian college and school training and who has a spirit of consecration to service you may expect most anything and you will usually get more than you expect.

Vision directs the power received from training and education. Power is safe and useful when tempered by a vision of the love of God and of the need of the world.

Lack of vision means lack of motives and ideals; it means disorder and destruction—the sheaves are scattered.

Where there is no binding cord, the sheaves are scattered. This emotional life of mine, which makes me to love my own wife and no one else; which makes me to hate that which tears down, destroys and makes for a lie; these feelings of mine which color my very being—sheaves of my life will all be scattered if there be no binding cord of vision correctly to evaluate and correlate these experiences.

This intellectual life of mine is but some more of the sheaves. This mind which makes me to remember the past, anticipate the future, associate ideas and to think more or less logically and consistently, may be scattered into insanity if there be no "vision splendid" to act as a binding cord.

This physical life of mine is a bunch of sheaves which may also be scattered. This physical life which sustains my emotional life and my mental processes may be prostituted and wasted away if there be no vision acting as a binding cord to keep me from falling. Where there is no binding cord, verily the sheaves are scattered.

The greatest theologian of the Old Testament had visions. Isaiah, who led the thinking but stayed the arm of Israel, said—in the year King Uzziah died—"I saw." A vision made him the great preacher, poet, philosopher, politician of the Old Testament.

When called to defend his actions and when he was in danger of death the greatest Christian since Christ himself did not defend his actions except to say, "I was not disobedient to the heavenly vision."

I desire to tell you about two boys in my Sunday School class down in Maine. (Four preachers came out of that class of eight.) A was the second son in a family of seven or eight children. While in that Sunday School class he decided he wanted to be a great lawyer. Diagonally across the corner from the church was one of the greatest criminal lawyers in the State of Maine of that day. A wanted to be a lawyer.

He wanted to go to college. Manifestly there isn't much wherewithal for the son of a family of seven children to go to college. But he went! God seems to provide a way to train his servants. While in that Christian college, he went to a small nearby Methodist Church where a revival was going on. There, at the invitation, he consecrated himself to Christian service. Soon he was in the school of theology, and shortly he and his bride were packing to go to Africa as missionaries.

If there is anything at all in the statement that Africa is a darkened continent spiritually, then there is also much in the statement that my good friend Roger Guptill has had something to do with making that darkened continent a little more light.

B was the second son in a family of two boys. He was born with a silver or gold spoon in his mouth. I can best define him by reciting an anecdote told of Phillips Brooks. It is said that it was Bishop Brooks' habit to walk down to "pie alley" in Boston occasionally. Whenever he came to "pie alley" the sun shone regardless of the weather. One day as he walked across the Garden (Public Garden in Boston) a person who recognized him noted that he stopped before every statue along the path, looked at it, shook his head and walked on. As he started to cross Charles Street into the Common, the acquaintance stepped up to him and addressed him. As they reached the Common, they approached another statue. Whereupon, Bishop Brooks stopped, looked at it, pointed, shook his head smilingly and said, "Just another man standing around doing nothing." That defines B of my illustration. Doubtless B is leaning against the post office in my home town today, and the building would stand up if he did not lean against it.

You can be either one, my friend.

Remember this, Where there is no vision, people perish!

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- 1842—Schuyler Seager, T. Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, Denton G. Shuart, S. Dusinger, Samuel Spencer, S. Luckey, John B. Alverson, J. Copeland, John D. Brown.
- 1843—Schuyler Seager, T. Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, Denton G. Shuart, S. Dusinger, Samuel Spencer, S. Luckey, John B. Alverson, John Copeland, John D. Brown.
- 1844—Schuyler Seager, T. Carlton, Asa Abell, John Parker, Gideon Draper, Allen Steele, Denton G. Shuart, S. Dusinger, Daniel B. Lindsley, S. Luckey, John B. Alverson, J. Copeland, John D. Brown.
- 1845—Schuyler Seager, T. Carlton, Asa Abell, Glezen Fillmore, William Buell, Melancthon W. Brown, Denton G. Shuart, S. Dusinger, Daniel B. Lindsley, S. Luckey, John B. Alverson, J. Copeland, John D. Brown.

- 1846—Schuyler Seager, T. Carlton, Asa Abell, Glezen Fillmore, Harvey Francis, Melancthon W. Brown, Denton G. Shuart, S. Dusinger, Daniel B. Lindsley, S. Luckey, John B. Alverson, J. Copeland, Samuel Richardson.
- 1847—Schuyler Seager, T. Carlton, Asa Abell, Socrates Smith, Harvey Francis, D. C. Houghton, Denton G. Shuart, A. N. Fillmore, S. C. Church, William Wood, John B. Alverson, J. Copeland, Samuel Richardson.
- 1848—Schuyler Seager, T. Carlton, Asa Abell, Socrates Smith, Harvey Francis, D. C. Houghton, Denton Shuart, A. N. Fillmore, S. C. Church, William Wood, John B. Alverson, J. Copeland, Samuel Richardson.
- 1849—Schuyler Seager, T. Carlton, Asa Abell, Socrates Smith, John Dennis, D. C. Houghton, Denton G. Shuart, A. N. Fillmore, S. C. Church, William Wood, John B. Alverson, J. Copeland, Samuel Richardson.
- 1850—Schuyler Seager, T. Carlton, Asa Abell, John Parker, John Dennis, D. C. Houghton, E. Thomas, J. Mandeville, R. L. Waite, N. Fellows, John G. Gulick, J. Copeland, P. E. Brown.
- 1851—Hon. James Brooks, T. Carlton, Asa Abell, John Parker, John Dennis, D. C. Houghton, E. Thomas, J. Mandeville, R. L. Waite, N. Fellows, John G. Gulick, S. S. Wood, P. E. Brown.
- 1852—Hon. James Brooks, T. Carlton, Asa Abell, John Parker, John Dennis, David Ferris, E. Thomas, J. Mandeville, R. L. Waite, N. Fellows, John G. Gulick, S. S. Wood, P. E. Brown.
- 1853—Hon. James Brooks, T. Carlton, Asa Abell, A. P. Ripley, John Dennis, David Ferris, E. Thomas, J. Mandeville, R. L. Waite, N. Fellows, A. D. Platt, S. S. Wood, S. K. J. Chesbrough.
- 1854—S. C. Smith, J. K. Tuttle, J. L. Ham, M. D., A. P. Ripley, E. E. Chambers, David Ferris, I. H. Kellogg, J. Mandeville, L. Grant, R. L. Waite, D. Nutten, N. Fellows, R. Grisewood, A. D. Platt, C. S. Baker, Z. Hurd, S. K. J. Chesbrough, H. G. More.
- 1855—S. C. Smith, J. K. Tuttle, J. L. Ham, M. D., A. P. Ripley, J. I. Nix, E. E. Chambers, E. H. Mix, M. D., I. H. Kellogg, J. Mandeville, L. Grant, R. L. Waite, D. Nutten, A. C. George, R. Grisewood, C. S. Baker, Z. Hurd, S. K. J. Chesbrough, H. G. More.
- 1856—S. C. Smith, J. K. Tuttle, J. L. Ham, M. D., A. Abell, A. P. Ripley, J. I. Nix, E. E. Chambers, E. H. Mix, M. D., I. H. Kellogg, J. Mandeville, R. L. Waite, D. Nutten, A. C. George, R. Grisewood, C. S. Baker, J. W. Stebbins, T. B. Hudson, H. G. More.
- 1857—S. C. Smith, J. K. Tuttle, L. Wilcox, A. Abell, A. P. Ripley, J. I. Nix, E. E. Chambers, E. H. Mix, M. D., I. H. Kellogg, J. Mandeville, P. M. Vosburg, R. I. Waite, D. Nutten, A. C. George, R. Grisewood, C. S. Baker, J. W. Stebbins, T. B. Hudson.
- 1858—S. C. Smith, J. K. Tuttle, T. Carlton, L. Wilcox, A. Abell, A. P. Ripley, F. H. Root, E. E. Chambers, D. Decker, I. H. Kellogg, J. Mandeville, E. C. Dibble, R. L. Waite, D. Nutten, R. Grisewood, Sol. Hubbard, J. W. Stebbins, T. B. Hudson.
- 1859—S. C. Smith, T. Carlton, I. Wilcox, C. P. Vary, A. P. Ripley, F. H. Root, E. E. Chambers, D. Decker, J. B. Wentworth, J. Mandeville, E. C. Dibble, R. L. Waite, D. Nutten, J. A. Wood, R. Grisewood, Sol. Hubbard, D. A. Ogden, T. B. Hudson.
- 1860—John Dennis, T. Carlton, L. Wilcox, C. P. Vary, A. P. Ripley, F. H. Root, E. E. Chambers, D. Decker, J. B. Wentworth, J. Mandeville, E. C. Dibble, R. I. Waite, J. A. Wood, R. Grisewood, Sol. Hubbard, D. A. Ogden, T. B. Hudson, Z. Hurd.
- 1861—R. L. Waite, M. Tooker, E. E. Chambers, J. A. Wood, J. B. Wentworth, D. A. Ogden, J. Dennis, T. B. Hudson, L. Wilcox, A. P. Ripley, Z. Hurd, N. A. Graves, J. Mandeville, S. Hubbard, D. Decker, T. Carlton, F. H. Root, R. Grisewood.

- 1862—R. L. Waite, J. Ashworth, E. E. Chambers, Ezra Jones, J. B. Wentworth, D. A. Ogden, J. Dennis, T. B. Hudson, L. Wilcox, A. P. Ripley, Z. Hurd, N. A. Graves, J. Mandeville, S. Hubbard, D. Decker, T. Carlton, F. H. Root, R. Grisewood.
- 1863—R. L. Waite, J. Ashworth, E. E. Chambers, Ezra Jones, J. B. Wentworth, D. A. Ogden, I. H. Kellogg, T. B. Hudson, A. P. Ripley, Z. Hurd, W. S. Tuttle, B. Shipman, S. Hubbard, D. Decker, T. Carlton, F. H. Root, R. Grisewood.
- 1864—R. L. Waite, J. Ashworth, E. E. Chambers, Ezra Jones, J. B. Wentworth, D. A. Ogden, I. H. Kellogg, T. B. Hudson, L. Wilcox, A. P. Ripley, Z. Hurd, W. S. Tuttle, B. Shipman, S. Hubbard, D. Decker, W. H. DePuy, F. H. Root, R. Grisewood.
- 1865—R. L. Waite, J. Hermans, E. E. Chambers, Ezra Jones, J. B. Wentworth, D. A. Ogden, S. S. Ayres, T. B. Hudson, L. Wilcox, A. P. Ripley, Z. Hurd, W. S. Tuttle, J. S. Thurston, S. Hubbard, D. Decker, W. H. DePuy, F. H. Root, R. Grisewood.
- 1866—R. L. Waite, J. Hermans, E. E. Chambers, Ezra Jones, J. B. Wentworth, D. A. Ogden, S. S. Ayres, H. Foster, M. D., L. Wilcox, A. P. Ripley, Z. Hurd, W. S. Tuttle, J. S. Thurston, S. Hubbard, D. Decker, W. H. DePuy, F. H. Root, R. Grisewood.
- 1867—R. L. Waite, J. Hermans, E. E. Chambers, Ezra Jones, J. B. Wentworth, D. A. Ogden, J. M. Pierson, H. Foster, L. Wilcox, A. P. Ripley, Z. Hurd, W. S. Tuttle, J. S. Thurston, S. Hubbard, K. P. Jervis, J. E. Bills, F. H. Root, A. Sutherland.
- 1868—R. L. Waite, J. Hermans, E. E. Chambers, Ezra Jones, J. B. Wentworth, W. Bradley, J. M. Pierson, H. Foster, L. Wilcox, A. P. Ripley, Z. Hurd, W. S. Tuttle, J. S. Thurston, S. Hubbard, K. P. Jervis, J. E. Bills, F. H. Root, A. Sutherland.
- 1869—R. L. Waite, J. Hermans, E. E. Chambers, Ezra Jones, J. B. Wentworth, W. Bradley, J. M. Pierson, H. Foster, L. Wilcox, A. P. Ripley, Z. Hurd, W. S. Tuttle, F. G. Hibbard, S. Hubbard, K. P. Jervis, J. E. Bills, F. H. Root, A. Sutherland.
- 1870—R. L. Waite, C. Z. Case, E. E. Chambers, Ezra Jones, J. B. Wentworth, W. Bradley, J. M. Pierson, H. Foster, L. Wilcox, A. P. Ripley, Z. Hurd, W. S. Tuttle, F. G. Hibbard, S. Hubbard, K. P. Jervis, J. E. Bills, R. H. Miller, A. Sutherland.
- 1871—R. L. Waite, C. Z. Case, E. E. Chambers, Ezra Jones, J. B. Wentworth, W. Bradley, J. Dennis, S. G. Ellis, A. F. Morey, A. P. Ripley, Z. Hurd, W. S. Tuttle, F. G. Hibbard, S. Hubbard, K. P. Jervis, J. E. Bills, R. H. Miller, A. Sutherland.
- 1872—R. L. Waite, E. S. Whalen, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, S. G. Ellis, A. F. Morey, A. P. Ripley, Z. Hurd, W. S. Tuttle, F. G. Hibbard, S. Hubbard, K. P. Jervis, J. E. Bills, W. W. Clark, E. A. Rice.
- 1873—R. L. Waite, E. S. Whalen, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, S. G. Ellis, A. F. Morey, A. P. Ripley, Z. Hurd, W. S. Tuttle, J. T. Brownell, S. Hubbard, K. P. Jervis, J. E. Bills, W. W. Clark, E. A. Rice.
- 1874—R. L. Waite, E. E. Chambers, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, S. G. Ellis, A. F. Morey, A. P. Ripley, Z. Hurd, J. T. Brownell, S. Hubbard, K. P. Jervis, J. E. Bills, N. L. Button, E. A. Rice.
- 1875—R. L. Waite, E. E. Chambers, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, L. F. Congdon, A. F. Morey, A. P. Ripley, Z. Hurd, J. W. Morgan, J. T. Brownell, E. Ocumpaugh, M. C. Dean, J. E. Bills, N. L. Button, E. T. Green.
- 1876—R. L. Waite, E. E. Chambers, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, L. F. Congdon, A. F. Morey, A. P. Ripley, Z. Hurd, J. W. Morgan, I. T. Brownell, E. Ocumpaugh, M. C. Dean, J. E. Bills, N. L. Button, E. T. Green.

- 1877—R. L. Waite, E. E. Chambers, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, L. F. Congdon, A. F. Morey, A. P. Ripley, Z. Hurd, Eli Taylor, J. T. Brownell, E. Ocumpaugh, M. C. Dean, J. E. Bills, N. L. Button, E. T. Green.
- 1878—R. L. Waite, E. E. Chambers, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, L. F. Congdon, A. F. Morey, A. P. Ripley, Z. Hurd, Eli Taylor, J. T. Brownell, E. Ocumpaugh, M. C. Dean, J. E. Bills, N. L. Button, E. T. Green.
- 1879—R. L. Waite, E. E. Chambers, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, L. F. Congdon, A. F. Morey, A. P. Ripley, Z. Hurd, Eli Taylor, J. T. Brownell, E. Ocumpaugh, M. C. Dean, J. E. Bills, N. L. Button, E. T. Green.
- 1880—R. L. Waite, E. E. Chambers, S. Hunt, William McNair, R. D. Munger, W. Bradley, J. Dennis, L. F. Congdon, A. F. Morey, A. P. Ripley, Z. Hurd, Eli Taylor, J. T. Brownell, E. Ocumpaugh, M. C. Dean, J. E. Bills, N. L. Button, E. T. Green.
- 1881—R. L. Waite, E. E. Chambers, E. T. Green, Wm. Bradley, N. L. Button, W. R. McNair, A. P. Ripley, Z. Hurd, A. F. Morey, R. D. Munger, M. C. Dean, O. S. Chamberlayne, J. Dennis, L. T. Foote, S. Hunt, J. E. Bills, C. Ocumpaugh, Eli Taylor.
- 1882—A. P. Ripley, Z. Hurd, A. F. Morey, M. C. Dean, O. S. Chamberlayne, Alfred Wright, J. Dennis, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, Eli Taylor, R. L. Waite, E. E. Chambers, E. T. Green, Wm. Bradley, N. L. Button, W. R. McNair.
- 1883—E. Ocumpaugh, N. L. Button, W. R. McNair, M. C. Dean, Z. Hurd, W. Bradley, A. F. Morey, J. E. Bills, E. Taylor, R. L. Waite, J. Dennis, E. E. Chambers, C. W. Winchester, L. T. Foote, A. Wright, S. Hunt, O. S. Chamberlayne, E. T. Green.
- 1884—J. Dennis, J. E. Bills, E. Ocumpaugh, R. L. Waite, L. T. Foote, A. Wright, L. D. Watson, Z. Hurd, M. C. Dean, W. F. McNair, A. F. Morey, C. W. Winchester, E. E. Chambers, C. S. Chamberlayne, S. Hunt, W. Bradley.
- 1885—J. Dennis, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, Eli Taylor, A. N. Fisher, T. J. Bissell, G. H. Dryer, C. E. Millspaugh, A. J. Lorish, H. C. Gilbert, C. W. Winchester, E. H. Latimer, L. A. Stevens, M. C. Dean, O. S. Chamberlayne, Alfred Wright.
- 1886—J. Dennis, J. E. Bills, E. Ocumpaugh, S. Hunt, M. C. Dean, A. N. Fisher, O. S. Chamberlayne, C. E. Millspaugh, A. Wright, Eli Taylor, L. A. Stevens, G. H. Dryer, E. H. Latimer, C. W. Winchester, A. J. Lorish, L. T. Foote, T. J. Bissell.
- 1887—A. N. Fisher, T. J. Bissell, G. H. Dryer, C. E. Millspaugh, A. J. Lorish, H. C. Gilbert, C. W. Winchester, E. H. Latimer, L. A. Stevens, M. C. Dean, O. S. Chamberlayne, A. Wright, J. Dennis, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, Eli Taylor.
- 1888—J. Dennis, M. C. Dean, E. H. Latimer, E. Ocumpaugh, O. S. Chamberlayne, G. H. Dryer, C. W. Winchester, L. A. Stevens, T. J. Bissell, L. T. Foote, S. Hunt, J. E. Bills, A. M. Holden, A. N. Fisher, J. H. Crouse, E. Taylor, A. C. Lorish, H. C. Gilbert.
- 1889—Wm. Van Zandt, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, E. Taylor, A. N. Fisher, T. J. Bissell, G. H. Dryer, S. A. Morse, J. H. Crouse, A. M. Holden, John H. Vincent, C. W. Winchester, E. H. Latimer, L. A. Stevens, O. S. Chamberlayne, A. Wright.
- 1890—T. J. Bissell, G. H. Dryer, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline, John H. Vincent, C. W. Winchester, E. H. Latimer, L. A. Stevens, O. S. Chamberlayne, A. Wright, A. B. Lamberton, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, E. Taylor.
- 1891—John H. Vincent, C. W. Winchester, E. H. Latimer, L. A. Stevens, O. S. Chamberlayne, A. Wright, A. B. Lamberton, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, E. Taylor, T. J. Bissell, G. H. Dryer, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline.

- 1892—Geo. L. Thorne, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, E. Taylor, T. J. Bissell, G. H. Dryer, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline, N. P. Pond, B. F. Hazelton, N. L. Button, E. H. Latimer, C. W. Winchester, A. Wright.
- 1893—T. J. Bissell, G. H. Dryer, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline, N. P. Pond, B. F. Hazelton, N. L. Button, E. H. Latimer, C. W. Winchester, Geo. L. Thorne, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, E. Taylor.
- 1894—N. P. Pond, B. F. Hazelton, N. L. Button, E. H. Latimer, C. W. Winchester, A. Wright, Geo. L. Thorne, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, E. Taylor, T. J. Bissell, G. H. Dryer, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline.
- 1895—Geo. L. Thorne, L. T. Foote, S. Hunt, J. E. Bills, E. Ocumpaugh, E. Taylor, T. J. Bissell, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline, M. R. Webster, N. P. Pond, Alfred Wright, J. M. Duncan, E. H. Latimer, C. W. Winchester, L. F. Congdon, F. Tarbox, John N. Beckley, John D. Lynn.
- 1896—T. J. Bissell, S. A. Morse, J. H. Crouse, A. M. Holden, John Cline, M. R. Webster, N. P. Pond, A. Wright, J. M. Duncan, E. H. Latimer, C. W. Winchester, L. F. Congdon, Alvah Carpenter, Henry Tarbox, M. E. Graham, Charles H. Brown, S. Hunt, J. E. Bills, John N. Beckley, John D. Lynn, Anna E. Rice.
- 1897—N. P. Pond, A. Wright, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, A. Carpenter, H. F. Tarbox, M. E. Graham, Chas. J. Brown, J. E. Bills, A. W. Hayes, A. M. Holden, Jefferson Robinson, Frank E. Wright, T. J. Bissell, M. C. Dean, M. R. Webster, John N. Beckley, John D. Lynn, Anna E. Rice.
- 1898—A. Carpenter, H. F. Tarbox, M. E. Graham, G. M. W. Bills, E. Ocumpaugh, A. W. Hayes, A. M. Holden, J. W. Robinson, F. E. Wright, T. J. Bissell, M. C. Dean, M. R. Webster, N. P. Pond, J. D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. P. Winchester, Anna E. Rice, Elizabeth B. Green, James B. Adams.
- 1899—A. M. Holden, J. W. Robinson, F. E. Wright, T. J. Bissell, M. C. Dean, M. R. Webster, N. P. Pond, J. D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, Alvah Carpenter, E. Hubbell, J. W. Sanborn, G. M. W. Bills, E. Ocumpaugh, A. W. Hayes, Geo. W. Atwell, Elizabeth B. Greene, Lottie G. Ford.
- 1900—J. D. Lynn, J. M. Duncan, F. F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, A. Carpenter, E. P. Hubbell, J. W. Sanborn, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, A. M. Holden, Thos. Tindle, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, Lottie G. Ford, Geo. W. Atwell, Elizabeth B. Greene.
- 1901—A. Carpenter, E. P. Hubbell, J. W. Sanborn, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, A. M. Holden, Thos. Tindle, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, John D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, Geo. W. Atwell, Elizabeth B. Greene.
- 1902—A. M. Holden, Thos. Tindle, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, J. D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, A. Carpenter, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, Elizabeth B. Greene, F. W. Coman, Geo. W. Atwell.
- 1903—J. D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, A. Carpenter, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, A. M. Holden, Joseph H. Brown, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, F. H. Coman, G. W. Atwell, Elizabeth B. Greene.

- 1904—Burdette A. Rich, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, P. S. Merrill, A. M. Holden, Joseph H. Brown, F. E. Wright, T. J. Bissell, I. N. Dalby, M. R. Webster, J. D. Lynn, J. M. Duncan, L. F. Congdon, E. H. Latimer, C. W. Winchester, E. L. Yeomans, Geo. W. Atwell, Elizabeth B. Greene, Arthur E. Sutherland.
- 1905—O. C. Poland, A. M. Holden, J. H. Brown, F. E. Wright, M. R. Webster, F. H. Coman, J. D. Lynn, E. H. Latimer, C. W. Winchester, E. L. Yeomans, E. J. Mockford, Frank S. Rowland, Joseph F. Berry, B. A. Rich, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, Elizabeth B. Greene, G. W. Atwell, Smith Parish.
- 1906—J. D. Lynn, E. H. Latimer, C. W. Winchester, E. L. Yeomans, E. J. Mockford, F. S. Rowland, Joseph F. Berry, B. A. Rich, E. P. Hubbell, A. W. Litchard, G. M. W. Bills, E. Ocumpaugh, A. M. Holden, O. C. Poland, W. I. Lewis, F. E. Wright, M. R. Webster, F. H. Coman, Geo. W. Atwell, Smith Parrish, Eugene H. Howard.
- 1907—Joseph F. Berry, B. A. Rich, E. P. Hubbell, G. C. Rosa, G. M. W. Bills, E. Ocumpaugh, A. M. Holden, O. C. Poland, W. I. Lewis, F. E. Wright, M. R. Webster, F. H. Coman, J. D. Lynn, E. H. Latimer, Ward B. Pickard, E. L. Yeomans, E. J. Mockford, Smith Parish, E. H. Howard, Geo. W. Atwell.
- 1908—O. C. Poland, Alexander M. Holden, W. I. Lewis, F. E. Wright, Melville R. Webster, Frederick H. Coman, John D. Lynn, E. Herman Latimer, Ward Beecher Pickard, E. L. Yeomans, F. S. Rowland, E. J. Mockford, Bishop J. F. Berry, Burdette A. Rich, Edgar P. Hubbell, Hector W. Blake, George M. W. Bills, Edmund Ocumpaugh, Eugene H. Howard, George W. Atwell, Smith Parish.
- 1909—John D. Lynn, E. Herman Latimer, Ward Beecher Pickard, Elon L. Yeomans, F. S. Yeomans, F. S. Rowland, E. J. Mockford, Bishop J. F. Berry, Burdette A. Rich, Edgar P. Hubbell, Hector W. Blake, George M. H. Bills, Edmund Ocumpaugh, O. C. Poland, Alexander M. Holden, W. I. Lewis, Frank E. Wright, Melville R. Webster, Frederic H. Coman, George W. Atwell, Smith Parish, Eugene H. Howard.
- 1910—Bishop J. F. Berry, Burdette A. Rich, Edgar P. Hubbell, Hector W. Blake, George M. W. Bills, Edmund Ocumpaugh, O. C. Poland, Alexander M. Holden, W. I. Lewis, Frank E. Wright, M. R. Webster, Frederic H. Coman, John D. Lynn, E. Herman Latimer, Josephus L. Sooy, Elon L. Yeomans, F. S. Rowland, E. J. Mockford, Smith Parish, Eugene H. Howard, George W. Atwell.
- 1911—Alexander M. Holden, W. I. Lewis, Frank E. Wright, Melville R. Webster, Frederic H. Coman, Wm. L. Sykes, John D. Lynn, E. Herman Latimer, Josephus L. Sooy, Elon L. Yeomans, E. D. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Eugene H. Howard, George W. Atwell, Arthur O. Sykes.
- 1912—John D. Lynn, E. Herman Latimer, Josephus L. Sooy, E. L. Yeomans, E. D. Shepard, E. J. Mockford, Bishop J. F. Berry, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Alexander M. Holden, W. I. Lewis, E. E. Tait, Melville R. Webster, Frederic H. Coman, Wm. L. Sykes, Geo. W. Atwell, Arthur O. Sykes, Eugene H. Howard.
- 1913—Alexander M. Holden, W. I. Lewis, Bishop Wm. Burt, Melville R. Webster, Frederic H. Coman, Wm. L. Sykes, John D. Lynn, E. Herman Latimer, Josephus L. Sooy, E. L. Yeomans, E. D. Shepard, E. J. Mockford, J. F. Berry, Burdette A. Rich, E. P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Eugene Howard, George W. Atwell, Arthur O. Sykes.

- 1914—Alexander M. Holden, W. I. Lewis, Bishop Wm. Burt, Melville R. Webster, Frederic H. Coman, William Notman, John D. Lynn, E. Herman Latimer, Josephus L. Sooy, E. L. Yeomans, E. D. Shepard, E. J. Mockford, Mark Kelley, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Eugene H. Howard, George W. Atwell, Arthur O. Sykes.
- 1915—John D. Lynn, E. Herman Latimer, Josephus L. Sooy, E. L. Yeomans, LaFayette Congdon, E. J. Mockford, Mark Kelley, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Alexander M. Holden, Charles A. Green, Bishop Wm. Burt, Melville R. Webster, Frederic H. Coman, Wm. Notman, George W. Atwell, Arthur O. Sykes, Eugene H. Howard.
- 1916—Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Alexander M. Holden, Charles A. Green, Bishop Wm. Burt, Melville R. Webster, Frederic H. Coman, William Notman, John D. Lynn, E. Herman Latimer, Ray Allen, Elon L. Yeomans, LaFayette Congdon, E. J. Mockford, Arthur O. Sykes, Eugene H. Howard, George Atwell.
- 1917—Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Alexander M. Holden, Charles A. Green, Bishop Wm. Burt, Melville R. Webster, Frederic H. Coman, William Notman, John D. Lynn, E. Herman Latimer, Ray Allen, Elon L. Yeomans, LaFayette Congdon, E. J. Mockford, Arthur O. Sykes, Eugene H. Howard, George W. Atwell.
- 1918—Alexander M. Holden, Charles A. Green, Bishop Wm. Burt, Melville R. Webster, Frederic H. Coman, William Notman, John D. Lynn, E. Herman Latimer, Ray Allen, Elon L. Yeomans, LaFayette Congdon, E. J. Mockford, R. E. Brown, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Eugene H. Howard, George W. Atwell, Arthur O. Sykes.
- 1919—John D. Lynn, E. Herman Latimer, Ray Allen, Elon L. Yeomans, LaFayette Congdon, E. J. Mockford, Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Alexander M. Holden, L. M. Potter, Bishop Wm. Burt, Melville R. Webster, Frederic H. Coman, William N. Notman, Geo. W. Atwell, Arthur O. Sykes, Eugene H. Howard.
- 1920—Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Alexander M. Holden, Louis M. Potter, Bishop Wm. Burt, Melville R. Webster, F. H. Coman, William N. Notman, John D. Lynn, Charles X. Hutchinson, Ray Allen, Elon L. Yeomans, LaFayette Congdon, E. J. Mockford, Arthur O. Sykes, Eugene H. Howard, Geo. W. Atwell.
- 1921—Alexander M. Holden, Louis M. Potter, Bishop Wm. Burt, Frederic H. Coman, William N. Notman, J. D. Lynn, Charles X. Hutchinson, Ray Allen, E. L. Yeomans, LaFayette Congdon, E. J. Mockford, Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, Geo. M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Eugene H. Howard, George W. Atwell, Arthur O. Sykes.
- 1922—John D. Lynn, Charles X. Hutchinson, Ray Allen, E. L. Yeomans, LaFayette Congdon, E. J. Mockford, Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, George M. W. Bills, Edmund Ocumpaugh, D. D. Cottrell, Alexander M. Holden, Louis M. Potter, G. W. Atwell, Arthur O. Sykes, Eugene H. Howard, E. Herman Latimer.
- 1923—Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, Edmund Ocumpaugh, D. D. Cottrell, Horace I. Kendall, Louis M. Potter, Bishop Wm. Burt, Frederic H. Coman, Alton M. Blake, E. Judson Rosengrant, John D. Lynn, Charles X. Hutchinson, Ray Allen,

- LaFayette Congdon, William A. Notman, Thomas W. Larkin, Arthur O. Sykes, Eugene H. Howard, Stephen J. Warren.
- 1924—Louis M. Potter, Bishop Wm. Burt, Frederic H. Coman, Alton M. Blake, E. Judson Rosengrant, L. J. Broughton, John D. Lynn, Charles X. Hutchinson, Ray Allen, William Notman, Thomas W. Larkin, Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, J. F. Connor, D. D. Cottrell, Horace I. Kendall, Stephen J. Warren, Arthur O. Sykes, E. Herman Latimer.
- 1925—John D. Lynn, Charles X. Hutchinson, Ray Allen, William A. Notman, Thomas W. Larkin, Ernest A. Matthews, Robert E. Brown, Burdette A. Rich, Edgar P. Hubbell, John F. Connor, D. D. Cottrell, Horace I. Kendall, Louis M. Potter, Bishop Wm. Burt, Frederic H. Coman, A. M. Blake, E. Judson Rosengrant, J. L. Broughton, Stephen J. Warren, Arthur O. Sykes, Andrew Gillies.
- 1926—Robert E. Brown, Burdette A. Rich, John F. Connor, D. D. Cottrell, Horace I. Kendall, Samuel J. Clarkson, Louis M. Potter, Bishop Wm. Burt, Frederic H. Coman, Alton M. Blake, E. Judson Rosengrant, J. L. Broughton, Charles X. Hutchinson, Ray Allen, William A. Notman, Thomas W. Larkin, Ernest A. Matthews, Arthur Staples, Arthur O. Sykes, Andrew Gillies, Stephen J. Warren.
- 1927—Louis M. Potter, Bishop A. W. Leonard, Frederic H. Coman, Alton M. Blake, E. Judson Rosengrant, J. L. Broughton, Charles X. Hutchinson, Ray Allen, William A. Notman, Thomas W. Larkin, Ernest A. Matthews, Arthur Staples, Robert E. Brown, E. P. Wilson, John F. Connor, Horace I. Kendall, Samuel J. Clarkson, Andrew Gillies, Stephen J. Warren, Arthur O. Sykes, Bishop Wm. Burt.
- 1928—Charles X. Hutchinson, Ray Allen, Wm. A. Notman, Thomas W. Larkin, Ernest A. Matthews, G. R. Williamson, John Stody, E. P. Wilson, John F. Connor, D. D. Cottrell, Horace I. Kendall, Samuel J. Clarkson, Louis M. Potter, Bishop A. W. Leonard, Alton M. Blake, E. Judson Rosengrant, J. C. Collins, Bishop Wm. Burt, Stephen J. Warren, Arthur O. Sykes, Andrew Gillies.
- 1929—A. P. Coman, Ray Allen, William A. Notman, Thomas W. Larkin, J. H. Olmstead, G. R. Williamson, John Stody, E. P. Wilson, J. F. Connor, D. D. Cottrell, Horace I. Kendall, Samuel J. Clarkson, Louis M. Potter, Bishop A. W. Leonard, Alton M. Blake, E. Judson Rosengrant, J. C. Collins, Bishop Wm. Burt, E. P. Hubbell, Frank MacDaniel, Stephen J. Warren, J. W. Searles, J. Hagen.
- 1930—A. P. Coman, Ray Allen, William A. Notman, Thomas W. Larkin, J. H. Olmstead, G. R. Williamson, John Stody, E. P. Wilson, J. F. Connor, D. D. Cottrell, Horace I. Kendall, Samuel J. Clarkson, Louis M. Potter, Bishop A. W. Leonard, Alton M. Blake, E. Judson Rosengrant, Arthur O. Sykes, Bishop Wm. Burt, E. P. Hubbell, Stephen J. Warren, J. W. Searles, Seth J. T. Bush.
- 1931—A. P. Coman, Ray Allen, William A. Notman, Thomas W. Larkin, J. H. Olmstead, G. R. Williamson, John Stody, E. P. Wilson, John F. Connor, D. D. Cottrell, Horace I. Kendall, Samuel J. Clarkson, Louis M. Potter, Bishop A. W. Leonard, Alton M. Blake, E. Judson Rosengrant, Arthur O. Sykes, Bishop Wm. Burt, E. P. Hubbell, Frank MacDaniel, Stephen J. Warren, J. W. Searles, Seth J. T. Bush.
- 1932—J. H. Stody, S. J. Clarkson, J. F. Connor, D. D. Cottrell, H. I. Kendall, E. P. Wilson, Bishop A. W. Leonard, A. O. Sykes, E. J. Rosengrant, A. M. Blake, A. A. Houck, L. M. Potter, Ray Allen, T. W. Larkin, J. H. Olmstead, S. A. Keen, C. C. Shedd, M. S. Short, Bishop William Burt, E. P. Hubbell, A. Talmage Schulmaier, J. W. Searles, Seth J. T. Bush, S. J. Warren.

Treasurers

1831-1834	A. A. Bennett	1860-1863	John Dennis
1835-1837	Micah Seager	1864-	Benjamin Shipman
1838-	O. C. Bartlett	1865-1875	A. D. Wilber
1839-	John Parker	1876-1879	Sanford Hunt
1840-1842	Thomas Carlton	1880-1883	Edwin T. Green
1843-1849	John Copeland	1884-1897	James E. Bills
1850-	T. Carlton	1897-1921	Alexander M. Holden
1851-1854	John Dennis	1922-1926	Ray Allen
1855-1857	Benjamin Shipman	1926-	Horace I. Kendall
1858-1859	Lockwood Hoyt		

Stewards

1832-1833	Rev. Loring Grant	1867-1870	Rev. O. Trowbridge
1833-1835	William Pengra	1870-1871	A. L. Backus
1835-1840	Hiram Welch	1871-1884	Rev. J. O. Willsea
1840-1842	David Clark	1885-1897	J. H. Bettinger
1842-1847	Hiram Welch	1897-1904	Franklin Cribb
1847-1848	Isaac Hammond	1904-1917	Rev. John McGuidwin
1848-1855	David Hale	1918-1921	William John Sharpe
1855-1860	L. S. Bannister	1922-1927	Raymond P. Webb
1860-1867	David Hale		

Number of Students in Attendance

Years	Students	Years	Students	Years	Students
1833	341	1866	649	1899	239
1834	376	1867	602	1900	222
1835	308	1868	498	1901	236
1836	401	1869	451	1902	212
1837	315	1870	427	1903	219
1838	341	1871	540	1904	224
1839	475	1872	407	1905	242
1840	503	1873	437	1906	233
1841	458	1874	278	1907	237
1842	441	1875	345	1908	232
1843	487	1876	315	1909	
1844	533	1877	278	1910	230
1845	486	1878	328	1911	202
1846	509	1879	328	1912	190
1847	447	1880	338	1913	200
1848	490	1881	320	1914	206
1849	444	1882	308	1915	232
1850	660	1883	332	1916	223
1851	1029	1884	340	1917	206
1852	1032	1885	323	1918	187
1853	1058	1886	300	1919	166
1854	830	1887	366	1920	198
1855	751	1888	380	1921	195
1856	784	1889	400	1922	191
1857	727	1890	360	1923	192
1858	617	1891	338	1924	212
1859	622	1892	320	1925	160
1860	627	1893	335	1926	166
1861	635	1894	340	1927	164
1862	501	1895	220	1928	132
1863	589	1896	220	1929	138
1864	614	1897	215	1930	139
1865	638	1898	220	1931	149

The following is a List of the Teachers, the Departments which they filled, and the length of their terms of service

Year	Principal and Professor of Mental and Moral Philosophy	Preceptress	Ancient Languages	Modern Languages
1832	Samuel Luckey	Eliza S. Rogers	John Hutton	John Hutton
1833	Samuel Luckey	Eliza S. Rogers	Lockwood Hoyt	Lockwood Hoyt
1834	Samuel Luckey	Eliza S. Rogers	Lockwood Hoyt	Lockwood Hoyt
1835	Samuel Luckey	Eliza S. Rogers	Lockwood Hoyt	Lockwood Hoyt
1836	Lockwood Hoyt, acting principal	Eliza S. Rogers	Lockwood Hoyt	Lockwood Hoyt
1837	L. Hoyt, acting	Triphena Holmes	Lockwood Hoyt	Lockwood Hoyt
1838	Schuyler Seager	Maria Hyde	Lockwood Hoyt	Lockwood Hoyt
1839	Schuyler Seager	Maria Hyde	Lockwood Hoyt	Lockwood Hoyt
1840	Schuyler Seager	Mrs. Eliza Seager	Lockwood Hoyt	Lockwood Hoyt
1841	Schuyler Seager	Mrs. Eliza Seager	Lockwood Hoyt	Lockwood Hoyt
1842	Schuyler Seager	Mrs. Eliza Seager	Lockwood Hoyt	Lockwood Hoyt
1843	Schuyler Seager	Mrs. Eliza Seager	Lockwood Hoyt	Lockwood Hoyt
1844	Schuyler Seager	Mrs. Eliza Seager	Lockwood Hoyt	Lockwood Hoyt
1845	George Loomis	Abigail C. Rogers	Lockwood Hoyt	Lockwood Hoyt
1846	George Loomis	Abigail C. Rogers	Lockwood Hoyt	Lockwood Hoyt
1847	George Loomis	Abigail C. Rogers	Lockwood Hoyt	Lockwood Hoyt
1848	James L. Alverson	Maria H. Hibbard	Lockwood Hoyt	Lockwood Hoyt
1849	James L. Alverson	Maria H. Hibbard	Lockwood Hoyt	Lockwood Hoyt
1850	James L. Alverson	Maria H. Hibbard	Lockwood Hoyt	Lockwood Hoyt
1851	Moses Crow	Maria H. Hibbard	Lockwood Hoyt	John Towler
1852	Moses Crow	Maria J. A. Kelley	Lockwood Hoyt	William Wells
1853	Moses Crow	Maria J. A. Kelley	Lockwood Hoyt	William Wells
1854	Schuyler Seager	Elizabeth Lapham	Lockwood Hoyt	William Wells
1855	Schuyler Seager	Elizabeth Lapham	Lockwood Hoyt	William Wells
1856	C. W. Bennett	Elizabeth Lapham	Lockwood Hoyt	William Wells
1857	C. W. Bennett	Elizabeth Lapham	Lockwood Hoyt	William Wells
1858	C. W. Bennett	Elizabeth Lapham	Lockwood Hoyt	William Wells
1859	C. R. Pomeroy	Elizabeth Lapham	Lockwood Hoyt	William Wells
1860	Z. Hurd	Elizabeth Lapham	Lockwood Hoyt	William Wells
1861	Z. Hurd	Elizabeth Lapham	C. Z. Case	William Wells
1862	William Wells	Hannah Case	C. Z. Case	William Wells
1863	William Wells	Hannah Case	C. G. Hudson	William Wells
1864	C. W. Bennett	Hannah Case	C. G. Hudson	William Wells
1865	C. W. Bennett	Hannah Case	C. G. Hudson	Gideon Draper
1866	Spencer R. Fuller	Frances E. Willard	C. G. Hudson	W. P. Coddington
1867	Spencer R. Fuller	Mrs. W. C. Scylla	L. L. Rogers	W. P. Coddington
1868	Herbert F. Fisk	Emma L. Waite	Charles G. Hudson	W. P. Coddington
1869	Herbert F. Fisk	Emma L. Waite	Charles G. Hudson	Mary E. Clark
1870	Herbert F. Fisk	Emma L. Waite	Charles G. Hudson	Mary E. Clark
1871	Herbert F. Fisk	Mrs. Mary E. Stone	Charles G. Hudson	
1872	Herbert F. Fisk	Elizabeth Button	Charles G. Hudson	Marsena E. Pierce
1873	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	Marsena E. Pierce
1874	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	E. C. Terry, asst.
1875	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	Emma C. Terry
1876	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	Emma C. Terry
1877	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	Emma C. Terry
1878	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	Emma C. Terry
1879	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	Emma C. Terry
1880	Geo. H. Bridgman	Elizabeth Button	Wm. E. Thompson	Emma C. Terry

List of Teachers—Continued

Principal	Preceptress	Ancient Languages	Modern Languages
1881 Geo. H. Bridgman	Anna E. Rice	Wm. E. Thompson	Anna Rice, French
1882 Geo. H. Bridgman	Anna E. Rice	Wm. E. Thompson	and
1883 W. G. Williams	Anna E. Rice	Wm. E. Thompson	W. E. Thompson,
1884 W. G. Willilams	Anna E. Rice	Wm. E. Thompson	German
1885 James D. Phelps	Anna E. Rice	Wm. E. Thompson	Same
1886 James D. Phelps	Anna E. Rice	Wm. E. Thompson	Same
1887 James D. Phelps	Anna E. Rice	Wm. E. Thompson	Same
1888 James D. Phelps	A. Grace Wirt	Wm. E. Thompson	A. Grace Wirt
1889 W. R. Benham	A. Grace Wirt	Edgar H. Evens	A. Grace Wirt
1890 W. R. Benham	A. Grace Wirt	Edgar H. Evens	A. Grace Wirt
1891 W. R. Benham	Alice E. Gifford	F. A. Hillary	Alice Gifford
1892 W. R. Benham	Genevieve Basom	Albert H. Wilcox	F. A. Hillary
1893 William H. Reese	Genevieve Basom	Albert H. Wilcox	A. Grace Wirt
1894 William H. Reese	Genevieve Basom	Edwin M. Pickop	A. Grace Wirt
1895 John P. Ashley	Charl'te Chubbuck	Walter M. Pierce	A. Grace Wirt
1896 John P. Ashley	Charl'te Chubbuck	Walter M. Pierce	Charl'te Chubbuck
1897 John P. Ashley	Charl'te Chubbuck	Walter Y. Durand	Charl'te Chubbuck
1898 B. W. Hutchinson	Charl'te Chubbuck	Walter Y. Durand	Charl'te Chubbuck
1899 B. W. Hutchinson	Phoebe VanBen-	Hugh S. Lowther	P. VanBenschoten
1900 B. W. Hutchinson	schoten	Hugh S. Lowther	P. VanBenschoten
1901 B. W. Hutchinson	P. VanBenschoten	Arthur M. Gates	P. VanBenschoten
1902 B. W. Hutchinson	P. VanBenschoten	Arthur M. Gates	P. VanBenschoten
1903 J. L. Davies, acting	P. VanBenschoten	Arthur M. Gates	P. VanBenschoten
L. F. Congdon			
1904 L. F. Congdon	P. VanBenschoten	Arthur R. Horton	P. VanBenschoten
1905 L. F. Congdon	P. VanBenschoten	Arthur R. Horton	P. VanBenschoten
1906 L. F. Congdon	Myrtle L. Johnston	Arthur R. Horton	Eda M. Arthur
1907 L. F. Congdon	Myrtle L. Johnston	Henry H. Rowland	Eda M. Arthur
1908 L. F. Congdon	Myrtle L. Johnston	Arthur R. Horton	George A. Ramaker
1909 L. F. Congdon	Myrtle L. Johnston	Arthur R. Horton	Anne M. Masch
1910 L. F. Congdon	Myrtle L. Johnston	Arthur R. Horton	Anne M. Masch
1911 L. F. Congdon	Mabel L. Bernhard	Alvah Talbott Otis	Oscar Bockstahler
1912 L. F. Congdon	Mabel L. Bernhard	Alvah Talbott Otis	Oscar Bockstahler
1913 Earl D. Shepard	Mabel L. Bernhard	Alvah Talbott Otis	Joseph L. Wiley
*L. F. Congdon	president emeritus		
1914 Earl D. Shepard*	Mabel L. Bernhard	Robt. E. Bodurtha	Roy E. Mosher
1915 Earl D. Shepard*	Mabel L. Bernhard	Robt. E. Bodurtha	Roy E. Mosher
1916 Earl D. Shepard*	Mabel L. Bernhard	Robt. E. Bodurtha	Roy E. Mosher
1917 Earl D. Shepard*	Frances W. Given	Wm. H. Terrill	Samuel Greenwood
1918 Earl D. Shepard*	Frances W. Given	Wm. H. Terrill	Samuel Greenwood
1919 Earl D. Shepard*	Leila M. Eysaman	Wm. H. Terrill	Samuel Greenwood
1920 Earl D. Shepard*	Leila M. Eysaman	John L. Garfin	Jacob E. Boethius
1921 Earl D. Shepard*	Leila M. Eysaman	John L. Garfin	Jacob E. Boethius
1922 Earl D. Shepard*	Leila M. Eysaman	Earl L. Crum	Jacob E. Boethius
1923 Frank MacDaniel*	Anna L. Flint	Clarence Benjamin	Wm. Cook Zellars
1924 Frank MacDaniel*	Jeanette A. Morton	Clarence Benjamin	Arthur W. L. Basy
1925 Frank MacDaniel*	Jeanette A. Morton	Clarence Benjamin	Arthur W. L. Basy
1926 Frank MacDaniel*	Jeanette A. Morton	Clarence Benjamin	D. M. Thomas
1927 Frank MacDaniel*	Jeanette A. Morton	Carol A. Mider	D. M. Thomas
1928 Frank MacDaniel	Puera B. Robinson	Andrew J. Smith	D. M. Thomas
1929 Frank MacDaniel	Margu'rite Sanford	Edna L. Beck	Edna L. Beck
1930 Frank MacDaniel	Margu'rite Sanford	Edna L. Beck	Edna L. Beck
1931 A. T. Schulmaier	Florence C. Allen	Louise B. Collins	A. Christeen Miller
1932 A. T. Schulmaier	Florence C. Allen	Florence C. Allen	A. Christeen Miller

List of Teachers—Continued

Natural Science	Mathematics	Commercial	Music
1832 Thomas J. Roger	Thomas J. Roger		Caroline E. Weber
1833 Thomas J. Roger	Thomas J. Roger		Caroline E. Weber
1834 Thomas J. Roger	Thomas J. Roger		Elizabeth Hunter
1835 John Barker	John Barker		Elizabeth Hunter
1836 John Barker	John Barker		Triphena Holmes
1837 John Barker	John Barker		
1838 John Barker	John Barker		
1839 Geo. C. Whitlock	Geo. C. Whitlock		Emily E. Colby
1840 Geo. C. Whitlock	Geo. C. Whitlock		Emily E. Colby
1841 Geo. C. Whitlock	Geo. C. Whitlock		Emily E. Colby
1842 Daniel J. Pinckney, George Loomis	Geo. C. Whitlock		Emily E. Colby
1843 George Loomis	Geo. C. Whitlock		Emily E. Colby
1844 George Loomis	Geo. C. Whitlock		Elvina P. Smith
1845 James L. Alverson	Geo. C. Whitlock		Elvina P. Smith
1846 James L. Alverson	Geo. C. Whitlock		Elvina P. Smith
1847 James L. Alverson	Geo. C. Whitlock		Anna E. Ross
1848 Geo. C. Whitlock	Geo. C. Whitlock		Anna E. Ross
1849 Geo. C. Whitlock	Geo. C. Whitlock		Anna E. Ross
1850 Geo. C. Whitlock	Geo. C. Whitlock		Caroline Towler
1851		L. H. Bugbee	Hanna F. Plaisted,
1852			Helen F. Palmer
1853	W. H. DePuy	T. P. Herrick	Helen F. Palmer, Helen M. Walter
1854 C. W. Bennett, Fran's D. Hodgson	W. W. Clark	H. B. Ensworth	Ada Brown, Sarah L. Smith
1855 C. W. Bennett	W. W. Clark	H. B. Ensworth	Sarah L. Smith, Louise Clark
1856	W. W. Clark	W. H. Perrin	Mary Dow, Sarah B. Almy
1857	W. W. Clark	Fred D. Horton	Same
1858	W. W. Clark	Fred D. Horton	Caroline Mortimer Sarah B. Almy
1859	Z. Hurd	Fred D. Horton	Same
1860		G. U. Gleason	Same
1861	W. W. Clark	G. U. Gleason	G. W. Chamberlain
1862 S. A. Lattimore	W. W. Clark	John H. Williams	Leopold Haak
1863 S. A. Lattimore	James H. Hoose	C. G. Thompson	Leopold Haak
1864 S. A. Lattimore	James H. Hoose	C. G. Thompson	Chas. L. and An- thony D. Simon
1865 S. A. Lattimore	James H. Hoose	Henry L. Harter	Marianna Bates, Emily Osborne
1866 S. A. Lattimore	D. C. Scoville	Henry L. Harter	Oren E. Locke, Merrill D. Law- rence, Kate L. Locke, Abbie M. Colburn
1867 L. D. Williams	T. B. Stowell	Henry L. Harter	Oren E. Locke, Merrill D. Law- rence, Kate L. Locke, Mrs. C. C. Wilbor

List of Teachers—Continued

	Natural Science	Mathematics	Commercial	Music
1868	W. H. Phillips	J. N. Fradenburgh	Henry L. Harter	Geo. H. Bangs, Mrs. E. B. Bangs, Elizabeth Free, O. A. Houghton
1869	Rush Emery	George H. Stone	Wm. H. Holmes	Geo. H. Bangs, A. J. Warner, E. B. Bangs, Elizabeth Free
1870	Rush Emery	George H. Stone	Wm. H. Holmes	Geo. H. Bangs, A. J. Warner, Mrs. Bangs
1871	Rush Emery	George H. Stone	Wm. H. Holmes	Geo. H. Bangs, A. J. Warner, Louise Bigelow
1872	Adam C. Works	Adam C. Works	Henry J. Gray	Geo. H. Bangs, Mrs. E. B. Bangs, Louise Bigelow, Anna G. Sutherland
1873	Adam C. Works	Adam C. Works	A. C. Aldrich	Geo. H. Bangs,
1874	Adam C. Works	Adam C. Works	A. C. Aldrich	Mrs. E. B. Bangs
1875	Adam C. Works	Adam C. Works	A. C. Aldrich	Same
1876	Adam C. Works	Adam C. Works	A. C. Aldrich	Same
1877	Adam C. Works	Adam C. Works	A. C. Aldrich	Same
1878	Adam C. Works	Adam C. Works	A. C. Aldrich	Same
1879	Adam C. Works	Adam C. Works	A. C. Aldrich	S. C. Moore, Ida
1880	Adam C. Works	Adam C. Works	A. C. Aldrich	Yorks
1881	Adam C. Works	Adam C. Works	A. C. Aldrich	
1882	Adam C. Works	Adam C. Works	A. C. Aldrich	Same
1883	Adam C. Works	Adam C. Works	A. E. Colegrove	Frank C. Mallory
1884	Adam C. Works	Adam C. Works	A. E. Colegrove	Herve D. Wilkins, Nellie Lake
1885	Adam C. Works	F. S. Woods	A. E. Colegrove	Nellie M. Lake
1886	Adam C. Works	F. S. Woods	J. L. Davies, F. A. Bateman	Nellie M. Lake
1887	Adam C. Works	F. S. Woods	Same	Nellie M. Lake
1888	Adam C. Works	F. S. Woods	Same	Nellie M. Lake
1889	Adam C. Works	W. A. Bower	J. L. Davies, F. A. Bateman, Mabel Perkins	Nellie M. Lake, Emilie Pughe
1890	Adam C. Works	W. A. Bower	F. A. Bateman, Geo. Swayze	Emilie Pughe
1891	Adam C. Works	W. A. Bower	F. A. Bateman, Geo. Swayze, Mrs. F. Bateman	Emilie Pughe
1892	Adam C. Works	Chas. W. Tooke	G. Swayze, Mrs. Belle Rogers	Caroline Crawford
1893	Adam C. Works	Chas. W. Tooke	Same	Caroline Crawford
1894	Adam C. Works	Wm. H. Metzler	Same	Emilie Pughe
1895	Adam C. Works	Stewart Scott	D. McIver	Emilie Pughe
1896	Adam C. Works	Stewart Scott	C. E. Wetton	Emilie P. Strassenburg
1897	Adam C. Works	Norman E. Gilbert	C. E. Wetton	
1898	Adam C. Works	Joseph L. Davies	A. B. Furner	Winifred Rogers, Nina Weston
1899	Adam C. Works	Joseph L. Davies	F. G. Nichols	Same

List of Teachers—Continued

	Natural Science	Mathematics	Commercial	Music
1900	Adam C. Works	Joseph L. Davies	W. F. Osborne	Winifred Rogers, Laura Marshall
1901	Adam C. Works	Joseph L. Davies	H. J. Chapman	Same
1902	Adam C. Works	Joseph L. Davies	H. J. Chapman, Mildred R. Chap- man	Winifred Rogers, Laura Marshall
1903	Adam C. Works	Joseph L. Davies	Same	Winifred Rogers, J. Hart Kinsey
1904	Adam C. Works	Joseph L. Davies	J. L. Davies, Mrs. J. L. Davies, An- na Amesbury	J. Hart Kinsey, H. W. Lyman
1905	Adam C. Works	Perry A. Carpenter	J. L. Davies, A. E. Matthews, Mrs. J. L. Davies	J. Hart Kinsey, H. W. Lyman
1906	Adam C. Works	Perry A. Carpenter	Same	J. Hart Kinsey, Nellie L. Humph- rey
1907	Adam C. Works	Perry A. Carpenter	J. L. Davies, A. E. Matthews, Mrs. J. L. Davies, Mrs. A. E. Matthews	J. Hart Kinsey, Nellie L. Humph- rey
1908	Ralph C. Works	Perry A. Carpenter	J. L. Davies, A. E. Matthews, Mrs. J. L. Davies, Mrs. A. E. Matthews, Hel- ena A. Fulmer	Mary Havens Mills, Nellie L. Humph- rey
1909	Clinton C. Edgett	Perry A. Carpenter	Same	Mary Havens Mills, Marion C. Wil- liams, Edna Buck- ley, Etta S. Snyder
1910	Clinton C. Edgett	Perry A. Carpenter	A. E. Matthews, Ida C. Clark, Don Thorton Andrus	Mary H. Mills, Marion Williams Jolley, Etta S. Snyder
1911	Clinton C. Edgett	Perry A. Carpenter	A. E. Matthews, Ida C. Clark	Mary H. Mills, Lot- tie May Dewey, Etta S. Snyder
1912	Clinton C. Edgett	Perry A. Carpenter	A. E. Matthews, Grace I. Lumley	Etta S. Snyder, Mary L. Rider, Theodora P. Both- well
1913	Clinton C. Edgett	Lee W. Woodman	A. E. Matthews, Arthur P. Spiers	Same
1914	Clinton C. Edgett	Ernest B. Drake	Same	Etta S. Snyder, Theo. P. Bothwell Lillian R. Wiley
1915	Clinton C. Edgett	R. A. Rossiter	A. E. Matthews, Ada G. Rebscher	Etta S. Snyder, Theo. P. Bothwell Edythe J. King
1916	Clinton C. Edgett	R. A. Rossiter	W. E. Smith, Pearl VanVolkenburg	Etta S. Snyder, Theo. P. Bothwell Mabel A. Cronin
1917	Clinton C. Edgett	R. A. Rossiter	Same	Same
1918	Clinton C. Edgett	R. A. Rossiter	Same	Etta S. Snyder, Theo. P. Bothwell Alice G. Nourse

List of Teachers—Continued

Natural Science	Mathematics	Commercial	Same
1919 Clinton C. Edgett	Wm. E. Start	Ada Lillian Hall,	Isabel S. Kennedy, Geraldine Deintz, L. Marj. Perkins
1920 Clinton C. Edgett	Wm. E. Start	Ada Lillian Hall, Leonard B. Pierce	Mary E. Render, Barbara Deintz, L. Marjorie Perkins
1921 Clinton C. Edgett	Wm. E. Start	Ada Lillian Hall, Leonard B. Pierce	Same
1922 Clinton C. Edgett	Clarence A. Huck	Leonard B. Pierce Fay O. Allen	Mary E. Render, Mildred F. Mc- Kenzie, L. Mar- jorie Perkins
1923 Clinton C. Edgett	Karl Newhall	Leonard B. Pierce	Mary E. Render, L. Marjorie Perkins, Ruth S. Eaton
1924 Clinton C. Edgett	George E. Davies	George F. Waltz, Roger B. Smith	Mary E. Render, Margaret E. Alle- man, R. S. Eaton
1925 Clinton C. Edgett	H. Earl Spencer	George F. Waltz, Roger B. Smith	Mary E. Render, Margaret E. Alle- man, Verna Ort- loff
1926 Clinton C. Edgett	H. Earl Spencer	George F. Waltz, Roger B. Smith	Mary E. Render, Bertha P. Walker, Earl C. Palmatier
1927 Clinton C. Edgett	H. Earl Spencer	H. L. Spessard, Roger B. Smith	Mary E. Render, Lillian Pasche, El- loulise Kerrick
1928 Clinton C. Edgett	H. Earl Spencer	Puera B. Robinson, Roger B. Smith	Mary E. Render, Helen Crawford, Elloulise Kerrick
1929 Clinton C. Edgett	H. J. Baldwin	Theo. E. Ebberts, Roger B. Smith	Mary E. Render, Grace Schlieff, El- loulise Kerrick
1930 Clinton C. Edgett	H. J. Baldwin	George M. Lloyd, Ward Magoon	Same
1931 Clinton C. Edgett	H. J. Baldwin	George M. Lloyd, Harold F. Ellis	Mary E. Render, Janet M. Harring- ton, Ell'se Kerrick
1932 Clinton C. Edgett	Cecil B. Head	George M. Lloyd, Bertha B. Bennett	Elloulise Kerrick, Nellie Humphrey, M. Caroline Budd

List of Teachers—Continued

Painting and Drawing		English Dept.	Miscellaneous
1832		Elisha Hyde	D. B. Wakefield, Lord Sterling, Eliza Beecher
1833	Caroline E. Webber	Elisha Hyde	Wm. H. Goodwin, Eliza Beecher
1834	Caroline E. Webber		Wm. H. Goodwin, Eliza Beecher
1835	Esther Ashby	Jesse Vose	
1836		Jesse Vose	Triphena Holmes, Louise Smith, J. L. Alverson
1837		Jesse Vose	Henry McQuigg, Clarisa L. Pengra, George Loomis, Sarah A. Bennett
1838		Jesse Vose	George Loomis
1839		Jesse Vose	George Loomis, Wm. S. Curtis, Lucy S. Marsh
1840	Emily E. Colby	Jesse Vose	Henry McQuigg, Wm. S. Curtis, Lucy S. Marsh
1841	Emily E. Colby	Jesse Vose	Henry McQuigg, Wm. S. Curtis, Lucy S. Marsh
1842	Emily E. Colby	Jesse Vose	Henry McQuigg
1843	Emily E. Colby	Sidney Edgerton	
1844	Emily E. Colby	Sidney Edgerton	
1845	Emily E. Colby	George B. Spears	
1846	Emily E. Colby	George B. Spears	
1847	Jerusha Babcock	George B. Spears	
1848	Elizabeth S. Paine	George B. Spears	Morris W. Townsend
1849	Elizabeth S. Paine	George B. Spears	Angus Cameron, Mary L. Clark
1850	Ellen Green	W. H. DePuy	Alfred McFail, Jane Holbrook
1851	Ellen Green	W. H. DePuy	Martha Denham, Caroline Hall, Micajah Dean, Prin. Prep. School
1852	Eunice B. Churchill	W. H. DePuy	D. E. Clapp, Martha Denham, Catherine Hall
1853	Eunice B. Churchill	Edwin S. Gilbert	Elizabeth N. Lapham
1854	Rose Noble		Eliza E. Copeland
1855	Rose Noble	Louis Kilter	Eliza E. Copeland
1856	Mary C. A. Thompson	Louis Kilter	Mary Williams
1857	M. C. A. Thompson	Louis Kilter	Mary Williams
1858	M. C. A. Thompson		Mary Williams, Helen S. Brown
1859	M. C. A. Thompson		Helen S. Brown
1860	M. C. A. Thompson		Helen S. Brown
1861	M. C. A. Thompson		Joseph Jones
1862	M. C. A. Thompson		Carrie L. Ellis
1863	M. C. A. Thompson		Carrie L. Ellis
1864	M. C. A. Thompson		Emma L. Waite
1865	Louise Bannister		Emma L. Waite
1866	Louise Bannister		Emma L. Waite
1867	Louise Bannister		Emma L. Waite, Mrs. A. A. Rogers
1868	Louise Bannister		Elizabeth Button, Mrs. E. B. Bragdon
1869	Sarah F. Rumsey		J. E. Almy, Milton J. Griffin
1870	F. Melanie God'rd		Clara D. Hudson, Geo. H. Dryer
1871	F. Melanie God'rd		M. J. Griffin, Marsena A. Pierce, Hannah S. Backus
1872	Kate F. Spooner		Abby Barry, Grammar School
1873			Abby Barry, Grammar School
1874			Abby Barry, Grammar School
1875	Maria C. Wales		Abby Barry, Grammar School
1876	Maria C. Wales		Abby Barry, Grammar School
1877	Maria C. Wales		Abby Barry, Grammar School
1878	Maria C. Wales		Abby Barry, Grammar School

During these years the English Department has been filled by teachers from the right-hand column.

List of Teachers—Continued

Painting and Drawing	English Dept.	Miscellaneous	Elocution
1879 Maria C. Wales		Abby Barry, Gram-	
1880 Maria C. Wales		mar School	
1881 Maria C. Wales	Anna E. Rice, Em-	Same	W. A. Putnam
1882 Maria C. Wales	ma C. Terry	Same	W. A. Putnam
1883 Maria C. Wales	Anna E. Rice, Em-	Same	W. A. Putnam
1884 Mary A. Nash	ma C. Terry	J. L. Davies, Gram-	W. A. Putnam
1885 Mary A. Nash	Anna E. Rice, Em-	mar School	W. A. Putnam
1886 Mary A. Nash	ma C. Terry	Same	W. A. Putnam
1887 Stephenia Went'th	Same		W. A. Putnam
1888 Stephenia Went'th	Hester P. White		W. A. Putnam
1889 Carrie E. Lauctot	Hester P. White		W. A. Putnam
1890 Carrie E. Lauctot	Lillian Edwards		W. A. Putnam
1891 Carrie E. Lauctot	Lillian Edwards		W. A. Putnam
1892 Sarah M. Blair	Lillian Edwards		W. A. Putnam
1893 Sarah M. Blair	Lillian Edwards		W. A. Putnam
1894 Sarah M. Blair	Lillian Edwards		W. A. Putnam
1895 Sarah M. Blair	Mary D. Thrall		Belle Morgan
1896 Sarah M. Blair	Mary D. Thrall		Eley M. Lattimer
1897 Sarah M. Blair	Florence Foote	Eley Latimer, Eng-	Eley M. Lattimer
1898 Sarah M. Blair	Florence Foote	lish	Eley M. Lattimer
1899 Louise Slee	Winnifred L. Jones	Same	Eley M. Lattimer
1900 Louise Slee	Winnifred L. Jones	Same	Hugh M. Tilroe
1901 Louise Slee	Minnie E. Ryers	Minnie M. Hall,	Hugh M. Tilroe
1902 Gertrude Andross	Minnie E. Ryers	Eng. and Hist.	Hugh M. Tilroe
1903 Georgie A. Rose	Minnie M. Hall	Ella M. Hall, Math.	Hugh M. Tilroe
1904 Lillian E. Luit-	Minnie M. Hall	Ella M. Hall, Hist.	Hugh M. Tilroe
weller			
1905 Ida S. Mason	Minnie M. Hall	Elizabeth B. Dean,	Hugh M. Tilroe
1906 Ida S. Mason	Minnie M. Hall	Math. and History	Burdette L. Main
1907 Helen R. Banbridge	Minnie M. Hall	Ruth Weller Gib-	Burdette L. Main
		son, English	
1908 Helen R. Banbridge	Minnie M. Hall	Mrs. Minnie Bab-	Arthur T. Jolley
		cock Bristol	
1909 Amy M. Hodges	Minnie M. Hall	Grace Lumley	Arthur T. Jolley
1910 Amy M. Hodges	Minnie M. Hall	Grace Lumley	Arthur T. Jolley
1911 Amy M. Hodges	Minnie M. Hall	Grace Lumley	Carl Wachter
1912 Amy M. Hodges	Minnie M. Hall	Grace Lumley	Loring G. Craymer
1913 Amy M. Hodges	Minnie M. Hall	Edith O. Lewis	Marielle R. Wood
1914 Alpha C. Menzie	Minnie M. Hall	Edith O. Lewis	Marielle R. Wood
1915 Alpha C. Menzie	Minnie M. Hall	Edith O. Lewis	Marielle R. Wood
1916 Lydia A. Bancroft	Minnie M. Hall		Marielle R. Wood
1917 Lydia A. Bancroft	Minnie M. Hall		Marielle R. Wood
1918 Lydia A. Bancroft	Minnie M. Hall	Bessie Ida Briggs	Marielle R. Wood
1919 Helena C. Smith	Minnie M. Hall	Minnie Caraway	Marielle R. Wood
		Rand	
1920 Helena C. Smith	Minnie M. Hall	Leo Henry Smith	Marielle R. Wood
1921 Helena C. Smith	Minnie M. Hall	Leo Henry Smith	Marielle R. Wood
1922 Alice H. Fisher	Minnie M. Hall	Mary Lillian Dick-	Marielle R. Wood
1923 Alice H. Fisher	Minnie M. Hall	son	Marielle R. Wood
1924 Alice H. Fisher	Minnie M. Hall	Same	Marielle R. Wood
1925 Alice H. Fisher	Minnie M. Hall	Mary Kerr Jack-	Marielle R. Wood
		son	
1926 Alice H. Fisher	Minnie M. Hall	Barbara Cole	Marielle R. Wood
1927 Alice H. Fisher	Minnie M. Hall	Barbara Cole	Marielle R. Wood
1928 Alice H. Fisher	Minnie M. Hall		Marielle R. Wood
1929 Lucy C. Bailey	Louise B. Collins	Herbert C. Reif	Eunice J. MacKen-
1930 Lucy C. Bailey	Louise B. Collins	Herbert C. Reif	zie
1931 Lucy C. Bailey	Louise B. Collins	Herbert C. Reif	Edward E. Freed
1932 Lucy C. Bailey	C. Osborne Hutton	Herbert C. Reif	Edward E. Freed

List of Teachers—Continued

	Domestic Science	Agriculture	Bible	History
1908	Mrs. Mary E. Sanford	Fred E. Robertson		
1909	Ivy M. Chase	Fred E. Robertson		
1910	Ivy M. Chase	Fred E. Robertson		
1911	Ivy M. Chase			
1912	Fern Tinkham			
1913	Fern Tinkham	Chas. R. Criswell		
1914	Fern Tinkham			
1915	Fern Tinkham, Mildred E. Searles			
1916	Fern Tinkham, Anna R. Wellman	Harold R. Rodgers		
1917	Fern Tinkham	Harold R. Rodgers		
1918	Fern Tinkham			
1919	Fern Tinkham			
1920	Edna F. Weber			
1921	Edna F. Weber			
1922	Edna F. Weber			
1923	Frances A. Lathrop			
1924	Marjorie J. Schutt		Ernest E. Davis	
1925	Marjorie J. Schutt		T. Garland Smith	
1926	Louise D. Davis		T. Garland Smith	
1927	Marg'rite Sanford		T. Garland Smith	
1928	Marg'rite Sanford		Edwin J. Winans	Wilson M. Jenkins
1929	Marg'rite Sanford			Wm. D. Humphrey
1930	Marg'rite Sanford		A. T. Schulmaier	Wm. D. Humphrey
1931	Grace Dickinson			Loraine S. Summers
1932			Ellis E. Pierce	Loraine S. Summers

