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A HISTORY OF THE ONEIDA STATE ACADEMY

by

Floyd W. Peterson

A thesis submitted in partial fulfillment
of the requirements for the degree

of

MASTER OF SCIENCE

in

Education

UTAH STATE AGRICULTURAL COLLEGE
Logan, Utah

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Floyd W. Peterson

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INTRODUCTION

The problem

The purpose of this study is to present a history of the Oneida Stake Academy, in existence from 1888 to 1922.

Delimitations

The study is limited to the events leading to the founding of the Academy, building and improvements, administration, finance, student activities, relationship to community, enrollment and curriculum.

Procedure

Material for the study was obtained from interviews with persons who had been associated with the Academy, published and unpublished materials in the Utah State Agricultural College Library, published and unpublished materials in the Historians Library of the Church of Jesus Christ of Latter Day Saints, and other sources. The Historians Library of the Latter Day Saints Church will provide the bulk of the material for the study.

The data are presented in both topical and chronological pattern since some of the data lend themselves better to the topical method of presentation and other data demand a chronological arrangement.

Events leading to the founding of the Academy

Whenever American communities were organized schools were among the first institutions provided. This was the case among the members of the Church of Jesus Christ of Latter Day Saints.

Organized on April 6, 1830, the Mormon Church was only about one year

old when steps to establish schools were taken by Joseph Smith.¹

The early history of the Church was clouded with persecution. Mobbings and drivings were frequent and many times the Mormons were driven from their homes by lawless mobs. Yet, whenever a sufficient number of people had settled in one place long enough to justify formal education, the most suitable person to teach was chosen and a school was started.²

In January 1833, a school for the elders was started in the Kirtland Temple. This seminary of learning became known as "The School of the Prophets." A course, secondary in nature, was also taught in Kirtland, Ohio.³

In 1840 the University of the City of Nauvoo became the head of the Mormon school system. Six years later the people of Nauvoo were forced by mob violence to flee to other states.

A company of pioneers was sent west to the Rocky Mountain region to find a home for the people where they could live, prosper, and build communities free from the fear of mob violence and persecution.⁴ The Mormons arrived in Salt Lake Valley in mid-summer 1847, and schools were established during that first season. Mormon theology permeated all of these first schools.

One of the first educational acts consummated in Utah was the establishment of the University of Deseret in 1850. Its purpose was two-fold: to administer and supervise education throughout the colonies, and to

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1. Barbara F. Jacobsen. "A History of Latter Day Saint Church Academies." M. S. Thesis, Utah State Agricultural College, 1954. p. 2.
 2. Loc. cit.
 3. John C. Moffitt. The History of Public Education in Utah. Salt Lake City, Utah: Deseret News Press, 1946. p. 12.
 4. Jacobsen, loc. cit.

provide an institution in which the higher branches, including the training of teachers, could be taught. Because the people of Utah were unable to operate such a school at that time the teaching-learning function of the University soon terminated. The supervisory function continued.⁵

As long as the Mormons lived in comparative isolation they were free to make religion the core of their educational program. With the influx of the gentiles into Utah, beginning about 1860, legislation was demanded which prohibited sectarian instruction in the public schools.⁶ Feeling that their struggle for the control of the territorial government was progressing unsatisfactorily, the gentile faction in Utah carried their cause to the Congress of the United States. Using the Mormon doctrine of polygamous marriage as a moral issue to disguise their real intentions (that of gaining control of the territorial government), the gentiles gained favorable results when Congress in 1862 made into law the Edmunds Antipolygamy Act, and in 1887, the Edmunds-Tucker Act. The Edmunds-Tucker Act was an elaboration of the Edmunds Antipolygamy Act of 1862 and placed Utah in the position of a conquered province. In its more important clauses the Edmunds-Tucker Act abolished female suffrage. It abolished the Church of Jesus Christ of Latter Day Saints as a corporation and directed the Supreme Court of the territory to escheat all Church property except houses of worship. The escheated property was to be used in the interest of the public school system.⁷ Other churches, as early as 1867,

5. Moffitt, *op. cit.*, p. 41.

6. *Ibid.*, p. 10.

7. Nels Anderson. *Deseret Saints*, Chicago, Illinois: The University Press, 1942. p. 319.

began a crusade through free and well-taught mission schools to reclaim young Mormons from the faith of their parents. These factors furnished an urgent stimulus to the Saints to establish academies in as many settlements as their finances would permit.

When the Brigham Young Academy--the first Latter Day Saint academy--was founded at Provo, Utah in 1875, it was expressly stated that the beneficiaries of the institution should be members in good standing in the Church of Jesus Christ of Latter Day Saints or children of such members. It was also stated that the Old and New Testaments and the standard works of the Church should be included among the regular text books of the school, and that nothing should be inculcated which in any way was antagonistic to the principles of the Gospel.⁸

From their inception the academies were designed to be Latter Day Saint schools conducted by teachers in the Church upon principles of the Church, and for the benefit of the children of the Church. Under these regulations the academies grew and flourished, while their influence could be felt throughout the whole Church.

By the close of the year 1887 religious training was practically excluded from the district schools. The Edmunds-Tucker Act was pending legal review by the Supreme Court. Therefore, the First Presidency of the Church saw the necessity of organizing Church schools. In the spring of 1888, at a conference held in Salt Lake City, a General Board of Education was organized. The board consisted of eight members. They carefully considered the cause of education and reported the same to the presidencies of the various stakes throughout the Church. The following

8. Moffitt, loc. cit.

circular dated June 3, 1888, from Wilford Woodruff, Chairman of the Church Board of Education, was received in the Oneida Stake of Zion:

A meeting of the General Board of Education was held today, and the subject of educational interests of the Latter Day Saints was taken in consideration and discussed at some length. It was decided that a board of education, consisting of not less than five and not to exceed eight members, should be selected in each stake to take charge of and promote the interests of education in the stake. In the decision reached by our board it was made the duty of these boards to take into consideration the formation of Church schools, and the best way of accomplishing this, and upon arriving at proper conclusions to report them to the General Board.

We found that the time has arrived when the proper education of our children should be taken in hand by us as a people. Religious training is practically excluded from the district schools. Our children, if left to the training they receive in these schools, will grow up entirely ignorant of these principles of salvation for which the Latter Day Saints have made so many sacrifices. . . . We should have schools where the Bible, the Book of Mormon, and the Doctrine and Covenants can be used as text books. . . . to effect this it will be necessary that funds be collected. The Church will doubtlessly do its share, but it cannot carry the entire burden. The Saints must be appealed to.

After you have made a proper selection for the board, the names of the brethren composing it should be represented regularly at your stake conferences, as other authorities are, so that the people can vote for them.⁹

As a result of this proclamation a Board of Education, composed of George C. Parkinson, Stake President, Solomon H. Hale and Matthias F. Cowley, first and second counselors respectively and five other brethren was organized in and for the Oneida Stake. The same pattern was followed by many other stakes throughout the Church which subsequently led to the establishment of many Latter Day Saint academies.¹⁰

9. "History or Record of the Oneida Stake Academy." Church Historians Library, Church of Jesus Christ of Latter Day Saints, Salt Lake City, Utah. p. 10.

10. "History or Record of the Oneida Stake Academy." p. 11.

LOCATION, HOUSING AND FACILITIES

Locating the Academy

In the spring of 1860 five companies of Mormon pioneers from Utah settled in the north end of Cache Valley near a stream that is now known as Cub River. The pioneers named their settlement Franklin in honor of Franklin D. Richards, a well known leader of the Mormon Church at that time. On June 1, 1884, the Oneida Stake, composed of various Idaho wards, was organized with headquarters in Franklin.¹

One of the first tasks facing the new Stake Board of Education was finding a favorable location for the Academy. Having no suitable building in which to conduct the school they procured two rooms on the ground floor of the Thomas Lowe dance hall in Franklin, Idaho. On October 1, 1888, the school began active operation.

For two years the school continued at Franklin during which time it made creditable advancement and its influence was being felt in every ward of the stake. The Academy, however, was not destined to continue at its birthplace for in 1889 the headquarters of the Oneida Stake were moved to Preston, Idaho, which from the time of its settlement in 1866 had developed into the commercial center of Franklin County.² The question of a proper place for the permanent location of the Academy was strongly agitated. The people of Franklin were strongly in favor of retaining the

1. Daughters of Pioneers, The Trail Blazer, History of the Development of Southeastern Idaho. 1930, p. 85.

2. Ibid., p. 17.

Academy at its birthplace, while on the other hand, the citizens of Preston put forth the claim that the Academy should be located in Preston, in proximity to the newly located headquarters of the stake.⁴

In coming to a favorable conclusion concerning the site for the Academy the president of the stake, George S. Parkinson, met with the duly elected representatives of the Saints but the division of sentiment was so nearly equal that it was agreed by them to refer the matter to the First Presidency of the Church. For this purpose President Lorenzo Snow was appointed to visit the towns or wards in the stake considered most suitable for the institution and recommend a desirable location. As a result of this investigation it was decided that the Academy would be located at Preston. Subsequently the Academy was moved to Preston in 1890.⁵

The first sessions of the school in its new location were held in two rooms of the furniture store owned by J. A. Head, located north on State Street.⁶

The new building

The necessity for a new building to house the facilities of the Academy was soon recognized by those concerned and steps were taken by the Stake Presidency to fulfill this necessity.

Committees from the various wards in the stake were appointed by their respective bishops to direct the fund-raising activities within their ward. The success met by the fund-raising committees is best expressed in the following account which appeared in the Deseret News, July 2, 1891:

4. Oneida Stake Academy Catalog, 1904-1905.

5. Oneida Stake Academy Catalog, 1901-1902.

6. Daughters of Pioneers, 2d. ed., p. 85.

A generous feeling prevails in the hearts of the Saints toward the Academy, all feeling that such an institution is needed very much in which to educate the youth of the Stake in the principles of the Gospel and every branch of knowledge.⁷

The plans of the Academy building were drawn by Church Architect Don Carlos Young and approved by the Church General Board of Education and the Stake Board respectively.⁸ The plans specified that the building would be of cut stone, three stories high, with dimensions of 48 by 64 feet, a capacity of 300 pupils, and a cost of approximately \$40,000.00. Solomon H. Hale of the Oneida Stake Presidency was employed to superintend the works.⁹

On July 2, 1891, members of the Stake Board of Education and numerous other Church officials, participated in the laying and dedication of the corner stone. President George C. Parkinson of the Oneida Stake offered the dedicatory prayer. The base upon which the stone was laid and the southeast corner stone were placed in position by the masons under the direction of Brother Nicholas Summers who was employed as master of the mason work.¹⁰

Male members of the stake were called on missions to quarry the rock, others to haul the rock from the John Nuffer Homestead on the divide between Cub River and Worm Creek northeast of Preston.¹¹ By October 31, 1891, construction had progressed to the point that school could be held in the basement. The building was completed in 1894 and dedicated by Apostle Moses Thatcher on July 28, 1895.¹²

7. Andrew Jenson, "Oneida Stake History." L.D.S. Church Historians Library, Salt Lake City, Utah. July 2, 1891.

8. Loc. cit.

9. Loc. cit.

10. Loc. cit.

11. Daughters of Pioneers, op. cit., p. 85.

12. Jenson, op. cit.

Later improvements and additions

After the completion of the main building and up to 1907 the main effort of the Academy administration was expended in the improvement of the existing facilities. The grounds, covering a ten-acre block, were leveled and long lines of shade trees soon adorned the paths leading to and from the campus. The administration eagerly awaited the day when Preston, Idaho would have a system of water works so that the Academy grounds might be further beautified by the sowing of lawn.

In 1904 another classroom, furnished with new single desks, was created. Also included in the improvements of 1904 was the renovation of the old floor with a hardwood floor suitable for dancing. The carpentry department was furnished with work benches, tools, and other necessary equipment. The old wood and coal stoves were replaced with a new steam heating system. For those students whose distance from school necessitated their riding, a stable for mounts was constructed.¹³

The desire of the administration for running water was fulfilled in 1905, when a system of water works for the people of Preston was completed and piped into the Academy building.¹⁴ Prior to this time water for the school purposes was drawn from a well located on the grounds. The need for additional room for the ever increasing enrollment was plainly visible at this time.

In a special priesthood meeting held in June 1906, the Stake Board of Education, the Stake High Council, the bishops of the wards of the stake

13. Idaho Stake Academy Catalog, 1905-1906.

and their counselors decided to construct a mechanical arts building to cost approximately \$10,000.00. Owing to the energy displayed by the board and the unfaltering effort of the bishops and Saints of the Oneida Stake, coupled with a liberal contribution from the Church General Board, the building, of brick construction and consisting of four classrooms, was completed and in use by January, 1907.¹⁵ The new building housed the carpentry, domestic science and music departments. For a few years a girls' dormitory was maintained on the top floor.¹⁶

In December 1910, Mr. Trye of Ephraim, Utah, was employed to wire the Academy buildings. The Stake Board agreed to pay Mr. Trye two dollars per day plus expenses for travel and board.¹⁷

The recreational facilities were greatly aided by the construction of two excellent lawn tennis courts in 1910. In 1913 there was 11½ acres of land, located one-half block south of the main building, purchased and added to the campus in honor of former Oneida Stake President George C. Parkinson. The new addition provided ample space for baseball, track and other field activities.¹⁸

One of the most important additions to the school plant was the Nielson Gymnasium, including a central heating plant, completed in 1914 at a cost of \$40,000.00.¹⁹ The construction of the gymnasium expressed the

15. Oneida Stake Academy Catalog, 1908-1909.

16. Personal interview with Mr. Neff Booth, Preston, Idaho. August 9, 1956.

17. "Minutes of the Oneida Stake Presidency," December 17, 1910. Latter Day Saints Historians Library, Salt Lake City, Utah.

18. Oneida Stake Academy Catalog, 1913-1914.

19. Oneida Stake Academy Catalog, 1916-1917.

highest type of cooperative effort on the part of the people of the Preston area. A committee, composed of A. C. Smith, Chairman, Dr. A. R. Cutler, Louis Ballif, Lorenzo Hanson and the Academy principal was appointed by the Stake Presidency to direct the fund raising and building activities. Each ward of the stake was assigned a certain amount of money to raise. The First Ward of Preston, under the able direction of O. L. Packer, was the first ward to meet its assigned quota.²⁰

The First National Bank and the Idaho State Bank of Preston assisted indirectly by loaning various wards the amount of money they needed to pay their assessments.²¹

To give impetus to the fund raising drive the committee agreed to honor the first individual who contributed \$5,000 to the cause, by having the building named for him. Hyrum Nielson of Preston, Idaho, won the honor, and the following inscription appears above the main entrance to the gymnasium.²²

NIELSON GYMNASIUM
Built by the people of Oneida Stake
Hyrum Nielson Highest Donor
A. D. 1914

The gymnasium was equipped with a swimming pool, shower and locker room for men and women, a running track, a gallery, and a main floor 80 feet long and 50 feet wide. The equipment of the gymnasium included a spring-board, steel lockers, piano and other pieces of equipment which were donated by the merchants of Preston.

20. Interview with Dr. Geddes.

21. Oneida Stake Academy Catalog, 1916-1917.

22. Interview with Dr. Geddes.

The new central steam heating system, constructed as a part of the gymnasium, was adequate to provide for any future expansion which might be deemed necessary. It also provided for a separate boiler for the shower baths, thus eliminating the necessity of heating the other boilers during warm weather when hot water was required for the showers.²³

The building of the gymnasium concluded the expansion of the school plant; however, improvements of the existing facilities were made up to the time of the cessation of the Academy in 1922. Plans for landscaping the Academy grounds were drawn in 1915 and, through the combined efforts of students and parents, a sprinkling system was installed followed by the sowing of grass. Within the year the Academy grounds were the show spot of the city of Preston, and subsequently became the favorite setting for family reunions, picnics and similar outings. The coal stoves in the Home Economics Department were replaced in 1915, by electric stoves purchased by the Academy. One of the new stoves was donated by an electric company of Salt Lake City, Utah.²⁴

In 1921 an up-to-date ventilating system was installed in the main building under the direction of B. T. Higgs, Superintendent of Buildings at the Brigham Young University, Provo, Utah.²⁵

The library

The growth of the library of the Oneida Academy may be attributed largely to the donations of the students, teachers and citizens of the

23. Oneida Stake Academy Catalog, 1916-1917.

24. Interview with Dr. Geddes.

25. "Journal History of the Church of Jesus Christ of Latter Day Saints." L.D.S. Church Historians Library, Salt Lake City, Utah. August 12, 1901.

Preston area. In March of 1891 the books in the library consisted of a set of "Faith Promoting Series" which was donated by the students of the Academy. Other volumes were added during subsequent years.

With the completion of the main building in 1895, a separate room for the library was made available for the first time. It provided for a fair sized reading room with sufficient shelves for existing volumes and future expansion.

Fifty volumes, including books on literature, history and geography were donated to the library in 1896.²⁶ In 1899 and 1901 the faculty donated a 15-volume "Home Study Circle Library" at a cost of \$37.00.²⁷ By 1904 the shelves of the library had accumulated 1800 volumes.²⁸

The necessity for order and uniformity became apparent when the number of volumes in the library increased and in 1907 the following set of regulations governing the use of the library was drawn up and published by the faculty.²⁹

- (1) Applications for books must be made in writing to the librarian.
- (2) Students using books obtained from the library will be held responsible for the same and must pay damages when any injury occurs.
- (3) Students removing books from the library without permission will be refused admittance to the reading room.
- (4) Students who misuse the books or leave them in place not appointed by the librarian will forfeit the privilege of using the books at all.
- (5) The general order and cleanliness of the library must be maintained.

26. "History or record of the Oneida Stake Academy." p. 13.

27. "Minutes of the Faculty," April 22, 1901. Latter Day Saints Historicals Library, Salt Lake City, Utah.

28. Oneida Stake Academy Catalog, 1904-1905.

29. Oneida Stake Academy Catalog, 1907-1908.

- (6) Boisterous conduct or loud talking are strictly forbidden in the reading room.
- (7) Books taken from the library for home reading must be covered while being read.
- (8) Library hours: 8:00 A.M. to 4:00 P.M.

A full-time, professionally trained librarian was employed in 1914 which greatly increased the efficiency and management of the library facilities. Prior to this time the library was under the direction of a teacher appointed by the principal. At this time the library contained 2,500 volumes.³⁰

In 1915 the large assembly room in the main building was remodeled and the library stacks were placed along the north side of the assembly hall. This division did not interfere with the original purpose of the hall.³¹

Board and room

Many of the students attending the Academy were from out of town and faced the problem of finding proper board and room. It was the desire of the Academy officials to locate these students in a considerate and wholesome atmosphere.

In 1893 the principal, because of the lack of suitable boarding places, encouraged the people of Preston to open their homes to the students from out of town.³² Evidently the situation improved and in 1905 the principal reported "that accommodations for students are easily obtained in the best families and that quiet and healthful homes for the young people

30. Oneida Stake Academy Catalog, 1914-1915.

31. Oneida Stake Academy Catalog, 1916-1917.

32. "Minutes of the Faculty," October 13, 1893.

are secured."³³

The cost of board and room ranged from \$2.50 per week during the first two decades of the school's existence to \$3.50 per week in the remaining years.³⁴

33. Oneida Stake Academy Catalog, 1905-1906.

34. Oneida Stake Academy Catalog, 1916-1917.

ADMINISTRATION

The character of the administration of the Oneida Stake Academy might be explained by two factors: the desire of the Church leaders to achieve uniformity in objectives, policies and practices throughout the academy system; and their desire to keep operating expenses at a minimum.

The administrative organization of the Latter Day Saints academy system, including the Oneida Academy, was so designed that it could be greatly influenced by the central administration in Salt Lake City.

Before presenting the discussion of the administration of the Oneida Stake Academy, the writer, in order to give a clearer insight into the administrative problems of the Academy, will discuss briefly the responsibilities and duties of the Church General Board of Education, the General Superintendent of the Church Schools, and the Oneida Stake Board of Education as organized during the existence of the Academy.

The General Board of Education

The overall responsibility for maintaining and operating the Latter Day Saints school system rested with the General Board of Education, created in 1838 for the purpose of coordinating the work of the four academies already established and to form similar institutions in other Mormon communities.

The men constituting the Board were nominated by the President of the Church and sustained by the vote of the people in conference assemblies. Term of office for this position was life unless called by the President of the Church to other duties. The General Board provided chiefly for the maintenance of all Church schools and made all the general regulations concerning

their function and operation.¹

The General Superintendent

The General Superintendent of the Church school system was appointed by the General Board of Education and acted as agent of the Board. Matters of policy were determined largely by the General Board. The superintendent visited schools and did the clerical work of his office. His duties were mostly supervisory in nature as is evidenced by some of the more important ones below:²

- (1) He should visit each school annually and examine all its departments, hold a meeting with the faculty and with the local board and find out the needs and conditions of the school.
- (2) He should see that all the regulations and instructions of the General Board are carried out.
- (3) He should audit the accounts of the local boards.
- (4) He is to appoint the principals of the various schools and fix their salary with the consent and cooperation of the Local Board of Education.

The first superintendent of the Latter Day Saint schools was Karl G. Maeser, appointed on June 8, 1885, and later succeeded by Horace Cummings.³

The Stake Board of Education

The Oneida Stake Board of Education was organized in 1888 at the direction of the Church General Board of Education. The Board was composed of eight members, including the Stake Presidency.

The responsibilities and duties of the local board, being outlined by the General Board of Education, were similar to those of the other stake

1. Jacobsen, op. cit., p. 3.

2. Circular of Instructions of the General Board of Education, Salt Lake City, Utah: Church of Jesus Christ of Latter Day Saints, 1915. p. 7.

3. Loc. cit.

boards in the Church school system. Some of the important duties of the Stake Board of Education as listed in the Circular of Instructions of the General Board of Education were:

- (1) Hold regular meetings at least once each quarter.
- (2) Receive and disburse all school funds whether from the General Board or from local sources.
- (3) When new buildings are to be erected they should first get the consent of the General Board of Education.
- (4) Under the regulations of the General Board, and with the approval of the General Superintendent, they fix the time of opening and closing of school and the rules and regulations of the Academy.
- (5) They have a general supervision over the school at all times and should visit it regularly.⁴

The principalship

The Academy was under the direct administration of the principal, who was assisted by two counselors. The two counselors were teachers appointed by the principal to assist him in the administration of the Academy. One of the counselors was nominated by the principal to act as secretary for the Academy and was responsible for the proper maintenance of the records kept by the Academy including the minutes of the faculty, the General Statistical Report, and each student's individual achievement record. Other than the duties of administration, the principal and his counselors shared in the teaching load.⁵

Beginning with its founding in 1888 until its closing in 1922, the Oneida Academy was administered by 12 principals. The data in Table 1 show the principals of the Oneida Academy and their terms of office.

4. Circular of Instructions of the General Board of Education, 1915. p. 11.

5. Personal Interview with Dr. Geddes.

Table 1. Principals of the Oneida State Academy and their terms of office, 1888-1922.⁶

PRINCIPAL	YEAR
Samuel Cornwell	1888-1889
James S. Rawlins	1889-1890
Joseph G. Nelson	1890-1893
John E. Dailey	1893-1896
Josiah E. Hickman	1896-1899
Allen R. Cutler	1899-1900
Edwin Cutler	1900-1902
Peter P. Peterson	1902-1903
John Johnson	1903-1912
J. Robert Robinson	1912-1914
Joseph A. Geddes	1914-1919
Thomas A. Romney	1919-1922

The qualifications of the principal as outlined by the General Board of Education were (1) that he should be a member of the Church in good standing, and (2) that he be duly authorized by certificate to teach in Church schools.⁷ Several of the principals of the Academy were desirous of bettering their professional status and attended institutions of higher

6. Jacobsen, *op. cit.*, p. 67.

7. Circular of Instructions of the General Board of Education, 1915. p. 11.

learning where some were successful in earning their degrees. Typical of those who expressed this desire was Principal Joseph A. Geddes who began his teaching duties at the Oneida Academy in 1910, which position he held two years. He attended Columbia University for further studies and received his Masters Degree from that institution in 1913. He returned to the Academy and resumed his teaching duties and in 1914 was appointed principal. In 1924 Dr. Geddes earned the degree of Doctor of Philosophy from Columbia University. He became associated with the Utah State Agricultural College in 1926, as Associate Professor of Economics and Sociology. At the time of his retirement in 1955 he was head of the Graduate Division of Social Work at the Utah State Agricultural College.⁸

The principal was ex-officio a member of the Stake Board of Education. He was required to read and preserve for future reference all instructions and circulars from the General Board of Education.

In order to keep the central administration well informed on school matters, the principal was required to submit several reports. Within the first two weeks of school he sent a list of school personnel and the general conditions and prospects of the school to the General Superintendent's office. Not later than July 15 of each year a written report, signed by himself and the president of the local board, was submitted to the Superintendent's office stating all the important changes and happenings of the year.⁹

8. Interview with Dr. Geddes.

9. Circular of Instructions of the General Board of Education, 1915.
p. 12.

The faculty

Teachers of the Oneida Academy were employed by the Stake Board with the approval of the principal. Teachers were required to have the same qualifications as the principal: members of the Church in good standing, and duly authorized by certificate to teach in the Church schools. It was, however, the desire of the administration that all teachers have at least a high school education or its equivalent. It was also the desire of the administration that each teacher of the Academy further his studies and obtain a college degree. To add incentive to this desire, a one-year leave of absence, without pay, was granted to any teacher who desired to obtain an advanced degree. The teacher was insured of his position upon his return to the Academy. The result was that the Oneida Stake Academy became the first school in the Church system in which all members of the faculty had a degree.¹⁰

In addition to their regular teaching load, all teachers were expected to attend the weekly meetings of the faculty, be present at the daily teachers' prayer meeting, be actively engaged in one line of Church work but not more without the consent of the principal. They were also assigned to serve as advisors to the various student activities and organizations.

The normal teaching load was between 15 and 25 hours per week, depending on the subject taught and the size of the classes. Two hours in the laboratory were weighted as one in the classroom.¹¹

The personal actions of teachers, in and out of school, were quite closely regulated. They were expected to pay a full tithing and all personal

10. Interview with Dr. Geddes.

11. Circular of Instructions of the General Board of Education, 1915. p. 12.

debts. They could not teach any doctrine in conflict with the principles of the Church of Jesus Christ of Latter Day Saints. Abstinence from the use of tobacco, coffee and alcoholic beverages was also required of the teachers of the Academy.¹²

When the Academy doors opened for the first time in 1838, the students were greeted by Miss Mary Thomas, other than Principal Cornwell, the only faculty member. Along with an increased enrollment the faculty showed a gradual increase and in 1922 numbered 17, the largest number to have served at one time (See Appendix for a list of faculty members).

The average tenure for the approximately 92 teachers who served at the Academy during its existence was three years. Turnover was greater among the female teachers with an average tenure of two years, compared to an average tenure of four years for the male teachers. Of the 92 teachers mentioned above, 39 were females and 53 were males.

Janitorial service

From the Academy's beginning in 1838 until 1901, the responsibility for performing the janitorial chores rested with the teachers and students. Principal Nelson in 1892 instructed the teachers to call for volunteers to do the sweeping and other necessary chores around the classrooms.¹³ On November 25, 1892, a student was appointed to fire the stoves in return for his schooling.¹⁴

Activity days were set aside each year for a general cleaning of the school buildings and grounds. The usual procedure was for the girls to

12. Ibid.

13. "Minutes of the Faculty," October 5, 1892.

14. Ibid., November 25, 1892.

bring a lunch from home and clean the rooms while the young men would busy themselves with the more difficult labors of leveling the grounds, cutting wood and storing it in the shed.¹⁵

With the expanding of the school plant the need for a full-time janitor was recognized and in 1901 Thomas Stevenson was hired to fill that position.¹⁶ He was succeeded in 1908, by George A. Wilcox who was employed at a salary of \$50.00 per month.¹⁷ George Bench became the third janitor of the Academy in 1919 and served as such until 1922.¹⁸

School discipline

The discipline of the school was placed as much as possible in the hands of the students with a view of developing in them the principles of self control. All students of the Academy belonged to the Domestic Organization, whose purpose it was to bring the teachers and students into close association. Preston was divided into four domestic wards, each of which was presided over by a president and two counselors, who observed closely the home life of each student. Where a number of students were living together a senior was appointed to lead in all the domestic affairs of the boarding place and to report at each meeting of the organization the moral condition of the students in that home.¹⁹

In the Oneida Academy Catalog of 1902-1903, the following rules for governing the students, in and out of school, were presented:

15. Ibid., October 13, 1893.
16. Oneida Stake Academy Catalog, 1907-1908.
17. "Minutes of the Oneida Stake Presidency," July 31, 1908.
18. Interview with Thomas C. Romney, Latter Day Saint Church Historians Office and Library, Salt Lake City, Utah. July 11, 1956.
19. Oneida Stake Academy Catalog, 1905-1906.

- (1) All students are amenable to the faculty for their conduct in or out of school. . . .
- (2) The use of tobacco or strong drinks is forbidden.
- (3) The use of profane language will not be allowed.
- (4) All students are expected to be economical and studious. . . .
- (5) Suitable amusement will be provided by a committee appointed for that purpose, and students are requested to attend no others except by permission of the principal.
- (6) The choice of a boarding place is subject to the approval of the principal.
- (7) Students who are irregular in their habits, keep late hours, have improper associates, or visit any place of bad or questionable repute are liable to be placed under special restrictions and regulations.
- (8) All students are expected to attend religious services on Sunday.

It can be safely concluded, by viewing the afore mentioned rules, that the behavior and actions of the students while attending the Academy were closely regulated.

During one of his many visits to the Academy, Karl G. Maeser, General Superintendent of the Church schools, advised the faculty as to the proper procedure in the handling of disciplinary cases:

Students must not be reprimanded publicly, but called to a private account. If the offense is repeated the student is to be taken before the faculty for a hearing and warning, and a note sent to the parent. If the offense is again repeated the case is to be brought before the Academic Council, composed of members of the Stake Board and faculty for a hearing. The student is then either expelled or forgiven. . . .²⁰

The above procedure for the handling of disciplinary cases was given a test when one of the students was charged with chewing tobacco, keeping

20. "Minutes of the Faculty," April 28, 1893.

late hours, carousing and drinking, disobedience, disrespect of teachers, neglect of studies and willful deception. He appeared before the faculty on these charges and was found guilty but on a solemn promise to repent he was reinstated. Shortly thereafter the student allegedly repeated all the violations of the rules and was brought before the Academic Council for trial. The following is an account of the trial as recorded in the minutes of the faculty, April 23, 1897:

Charges made and the accused Brother was asked to plead. He admitted being guilty to each charge made. Each of the council members expressed himself. All agreed that if he broke the rules again he would be expelled, but he would be allowed to remain in school if he apologized to his father, each member of the council and then the students. He then solemnly promised to keep the rules and was forgiven by each member of the board.

It is worthy to note that the student in case carried out the above requirements in order to remain in school, but shortly thereafter he returned home with his father never to re-enter the Academy.

A new feature of the Domestic Organization was the establishment in 1907 of a students' court. The organization and purpose of the court was stated in the 1907-1908 issue of the Oneida Academy catalog:

The court is composed of a number of representative students of both sexes. Refractory students should be brought before this court and handled for any conduct prejudicial to the character and good name of the school. The powers of expulsion are not delegated to the court, but such an extreme measure may be recommended to the faculty.

FINANCES

The major sources of income for the building, maintenance and operation of the Academy were the voluntary contributions of the Saints of the Oneida Stake, tuition and fees and allotments from the General Board of Education.

There can be no doubt that the burden of financially supporting the school in its early years rested with the Saints of the stake. This fact was brought out in the following conversation between President George C. Parkinson of Oneida Stake and President Lorenzo Snow of the Church General Board of Education on March 14, 1900:

. . . President Parkinson set forth the needs of the Academy and the necessity of closing its doors unless help were forthcoming. The Academy was \$2,000.00 in debt and the burden was too great for the people of the stake to carry. The Academy received no help from the Church last year. Brother Parkinson also told President Snow that if the Church was unable to help them it was his best judgment that rather than continue the burden upon the people, its doors should be closed and the building turned over to the public school system. President Snow, however, told Brother Parkinson not to close the school but to wait and see what could be done to alleviate the situation.¹

Two weeks after the above conversation, \$2,500.00 was appropriated in favor of the Academy, followed by an additional appropriation of \$300.00 in November of 1900.²

From 1900 on, the financial conditions improved and by 1915 the major part of the cost of maintaining the Academy was met by appropriations from

1. "Journal History of the Church of Jesus Christ of Latter Day Saints," March 14, 1900.
2. Ibid., November 7, 1900.

the Church general fund as evidenced by the following statement issued by the General Board of Education in 1915:

The amount that the trustee-in-trust has been able to devote to the Church schools has increased from year to year, through the faithfulness of the Saints in paying their tithes, until now a very large part of the cost of maintaining the schools is met by the Church appropriations, which are equitably distributed by a special appropriation committee.³

The voluntary contributions, tuition and appropriations from the Church general fund were not the only means of financial support for the school. Proceeds from the bookstore and from student activities such as parties and dances were used to purchase books, laboratory facilities, and in some instances, teacher salaries. The teachers frequently came forth with financial assistance as is shown by the following decision passed by the faculty January 22, 1896:

Six dozen music books were ordered and the teachers agreed to be responsible for their purchase.⁴

Voluntary contributions played an important part in the growth and support of the Academy. Without the generosity and united support of the Saints of the Oneida Stake, the building of the Academy would have been impossible. Much of the furnishings and later improvements were donated by the people of the Preston area.

The responsibility for receiving and disbursing all school funds, whether received from the Church General Board or from local sources, rested with the Stake Board. The stake clerk was responsible for the proper handling of the financial accounts. The local board was forbidden to make

3. Circular of Instructions of the General Board of Education, 1915.
p. 5.

4. "Minutes of the Faculty," January 22, 1896.

a deficit and was responsible to see that the disbursements did not exceed the income of the Academy.⁵

Typical of the administrative efforts to improve the general operation of the Academy was the improved budgetary system of keeping books and accounting for expenditures introduced by Principal Geddes in 1917. The following account of this new system was given in "The Oneida," the Academy paper:

The budget system agreed upon and introduced in the Academy last fall by Principal Geddes is proving very satisfactory to the teachers, principal, and the board.

Under the old method of keeping books and accounting for expenditures, the Board allowed a certain sum to each department and though the individual teacher was expected not to exceed that amount in running his department for the year, nothing was said as to how and for what that money was to be used. The Board would then have to go over all the bills each month and pass on each separate item. . . . weighing the accounts as a whole they could clearly see that now and then an article had been purchased for one department with doubtless value to that department was not needed nearly so badly as some article in another department which had to be omitted because of insufficient funds.

The new system provides that teachers shall send in not only the amount of money needed for their departments, but shall state just what is to be purchased with that money. Then the suggestive budget is looked over by the principal, changed if he thinks it necessary, and sent to the Board for acceptance or revision. . . .⁶

The advantages of the system were two-fold: first, it gave the Board a chance to say just how the funds of the school would be spent, at the same time allowing the teachers to suggest what they needed most for their departments; and second, it saved time, for once the budget was passed the bills were simply referred to the Board and checked.⁷

5. Circular of Instructions of the General Board of Education, 1915.

8. 9.

6. The Oneida, February 1918. (Bi-weekly publication of the Oneida Academy).

7. The Oneida, February 1918.

Tuition and fees

It was the policy of the Church General Board that all monies collected from tuition and other fees be retained by the Academy to help defray the expenses of operation and maintenance.⁸

From 1888 to 1901 the cost of tuition was five dollars per year regardless of the course of study in which a student enrolled. In several cases free tuition was granted to children of needy families upon special request by the bishop of a ward and after investigation by the faculty members.⁹

Scholarships were often awarded to deserving students. For the school year 1897-1898, 27 scholarships, one from each ward in Oneida Stake, were awarded to individuals from the respective wards. It was the understanding that the individual who received the scholarship must stay in school the entire year and comply with the rules and regulations of the school; otherwise the student would have to pay his own tuition.¹⁰

Beginning in 1901 the cost of tuition varied, depending on the course of study in which a student enrolled. The data in Table 2 show the cost of tuition per year for each course of study for the years 1901 through 1913.

8. Circular of Instructions of the General Board of Education, 1915.

p. 29.

9. "Minutes of the Faculty," January 4, 1901.

10. Loc. Cit.

Table 2. Cost of tuition per year for each course of study from 1901 to 1913.¹¹

Course	Tuition
Preparatory	\$10.00
High School General	10.00
High School Normal	10.00
Special Winter	5.00
Missionary	5.00
Domestic Science	10.00
Carpentry	10.00
Domestic Arts	10.00

From 1913 to 1922 the four-year high school general course and the missionary course were the only courses of studies offered at the Academy. The cost of tuition for the high school general course was \$15.00 per year, a five dollar increase over the preceding decade. The missionary course for the same period was free.¹²

There were, other than the regular tuition fees, various smaller fees which usually never exceeded three dollars. The typewriting fee was three dollars and the laboratory and certificate of membership fee were one dollar. The certificate of membership fee was required of every student and gave that student priority to a seat in the Academy.¹³

A student activity ticket was introduced in 1913, costing the student two dollars and fifty cents. It entitled the bearer to attend five dances,

11. Oneida Stake Academy Catalogs, 1901 through 1913.

12. Oneida Stake Academy Catalogs, 1913-1914.

13. Ibid.

five basketball games and one concert. This system enabled the Academy to reduce the cost of the student's amusement approximately 50 per cent.¹⁴

The cost of the activity ticket was increased to three dollars in 1916.¹⁵

Salaries

Information concerning salaries of the faculty is very limited. There was no defined salary schedule. It was the Stake Board of Education's responsibility to fix the salary of the faculty members prior to each school year. The salary was determined more or less on the financial condition of the Church at the time.¹⁶

The principal was paid a yearly salary and the teachers, because of the lack of stable funds, were paid monthly salaries. During the early years of the Academy the teachers, in several instances, taught school as missionaries or without pay.¹⁷ In other instances proceeds from student activities were used to pay teachers' salaries as evidenced by the following account in the minutes of the faculty:

. . . that a party, for the students be held every other Friday evening. The proceeds of these will go to pay Professor L. D. Edwards for teaching vocal music.¹⁸

In 1900, Miss Nellie Greaves of Logan was hired to teach at a salary of \$45.00 a month, or approximately \$400.00 for the school year.¹⁹ In 1908 the Stake Board was paying salaries ranging from \$600.00 to \$800.00.

14. Oneida Stake Academy Catalog, 1916-1917.

15. Oneida Stake Academy Catalog, 1916-1917.

16. "Minutes of the Oneida Stake Presidency," February 15, 1908.

17. Oneida Stake Academy Catalog, 1904-1905.

18. "Minutes of the Faculty," February 15, 1895.

19. Ibid., November 12, 1900.

The principal was receiving \$1,550.00.²⁰ The beginning salary for teachers from 1914 to 1919 was approximately \$850.00 per year and \$1,600.00 per year for the principal. An annual increment of 50 to 75 dollars was usually granted.²¹ From 1919 to 1922 the teachers were receiving a yearly salary of approximately \$1,800.00. The principal's salary for the same period was approximately \$2,500.00.²²

20. "Historical Record of Oneida Stake," April 2, 1908.

21. Interview with Dr. Geddes

22. Interview with Mr. Romney

STUDENT ACTIVITIES

The Academy was fully cognizant of the fact that the young people must have amusement and recreation. An expressed aim of the Academy was "to provide for the social development and ethical training of the students."¹ The student body organization had general supervision over the student activities as a whole.

Students who did not maintain an average of 70 per cent or who failed in any subject were not permitted to act as representatives of the school in athletics, debating and other student activities.²

Athletics

The first sport of importance at the Academy was basketball, introduced in 1908, with Joseph Nelson as the first coach. By 1911 basketball was recognized as the chief winter sport of the school. Each class organized a team and competed with each other in an intramural program. The Academy team was chosen from the class teams.³

The Academy gained much prestige and honor when in 1911 the Academy team, under the direction of Coach Joseph A. Geddes, was proclaimed champions of the Idaho Basketball League, composed of teams from Ricks Academy, Pocatello High School, Fielding Academy and Albion Normal. Members of this championship team were Ayron Nuffer, right guard; George Crockett, left guard; Charles Cutler, center; Nathan Harlow, center; Merlin Neely,

1. Inside Stake Academy Catalog, 1905-1906.
2. Inside Stake Academy Catalog, 1916-1917.
3. Inside Stake Academy Catalog, 1911-1912.

right forward; and Clyde Packer, left guard.

Further laurels were added to the Academy's athletic record when in 1916 the basketball team, under Coach Clyde Packer (championship team of 1911), won the All Church High School Tournament held in the Brigham Young College gymnasium at Logan, Utah.⁴

In 1919, because of the distance of the Oneida Academy from the other Idaho schools, the administration decided to withdraw from the Idaho league and join with the Northern Utah League, composed of teams from Logan High School, North Cache High School and South Cache High School.⁵

The introduction of football into the athletic program at the Academy came much later than basketball. The account of its introduction appears in the Journal History of the Church, October 26, 1919:

Oneida has football for the first time. Coach Wilford Romney of the Oneida Academy has a husky bunch of lads out every night putting them through the first rudiments of the great American College game. . . . Although school began only two weeks ago, most of the boys are in fair physical condition owing to the fact that most of them are fresh from the threshing machines, the best fields and plows.⁶

Because of the late introduction of football into the athletic program of the Academy, the school had little opportunity to develop outstanding teams before the Academy was discontinued in 1922.

Students who made the "A" team either in basketball or football received sweaters bearing the Academy monogram.⁷

Wrestling, tennis and track were also a part of the athletic program of the Academy, but only as intramural sports.

4. Personal Interview with Dr. Geddes.

5. "Journal history of the Church of Jesus Christ of Latter Day Saints," October 26, 1919.

6. Loc. Cit.

7. Oneida Stake Academy Catalog, 1910-1911.

Care was exercised in choosing boys to represent the school on the various teams. Skill as a player was not the only requisite. Among other requirements were character qualifications and academic ability.⁸

Special events days

Certain days of the year when parents and other guests were made welcome to the Academy were set aside by the administration. Among these were Exhibit Day, Founders Day and Arbor Day.

The special features of Exhibit Day were presentations of the results of the labors and accomplishments by the departments of Manual Training and Music.⁹

The Founders Day celebration was usually held during the month of November and proved to be one of the high lights on the school calendar. The purpose of this day was to commemorate the founding of the Academy and promote continued interest on the part of students and citizens in behalf of the Academy. The following account of Founders Day, 1904, was given in the Improvement Era:

. . . on Friday, November 11, 1904, the 17th anniversary of Founders Day was celebrated. About 700 persons were in attendance, including a number of the leading instructors of other Church schools. The exercises were held in the large assembly room of the Academy and were mostly given by the students.¹⁰

The Arbor Day program consisted of speeches by students, teachers, officials of the Academy and prominent citizens of the Preston area. Trees were then planted in honor of the various classes of the Academy. The following poem was written by Miss Nora Bodily, a student at the

8. Oneida Stake Academy Catalog, 1911-1912.

9. Oneida Stake Academy Catalog, 1905-1906.

10. Improvement Era, 8 (1905), 234.

Academy, in memory of Arbor Day as spent at the Academy May 7, 1897:

A memorable day has just gone past
 Enjoyed by young and old.
 One half the pleasures of that day
 By us cannot be told.
 In memory of each honored class,
 A tree we did implant,
 That children yet to come might see
 How Arbor Day was spent.
 The motto of each student's life
 And each honored teacher's name
 Was placed beneath the mouldering sod
 In silence to remain.
 And e'en the tiny little tots
 Sang praises on that day,
 By them it will not be forgotten
 Till time shall pass away.
 Oh! may the Lord of Heaven and earth
 Give life to every tree,
 That they may beautify this land,
 And a memorial be.
 And may His guarding care be o'er
 Each one who did embrace
 The pleasures offered him
 To beautify the place.
 The day to us a happy one
 May ne'er forgotten be,
 In future years we hope again
 To see each stately tree,
 With branches towering up toward heaven
 And roots spread 'neath the sod,
 The emblems of 1897
 Show forth the glory of God.¹¹

The traditional day set aside each year for the students to devote their time and energy to the general improvement of the Academy grounds was "O" Day. A typical "O" Day was described in the student publication "The Oneida," January 7, 1917:

The morning was still and cold when the Academy bell rang out on the frosty air to remind the students of their duty towards making the school surroundings beautiful. Students could be seen here and there bearing a shovel or some implement with which to do their share. At 12 o'clock the bell rang and each member marched down to the kitchen for lunch, after which they continued on with their work.¹²

11. "Minutes of the Faculty," May 14, 1897.

12. The Oneida, January 7, 1917.

In 1919 the male students of the Academy spent most of "O" Day constructing a large "O" on the hillside east of Preston.

Student societies

In 1894 the Literary Society, composed of students interested in gaining an understanding and appreciation of the finer literary arts, was organized.¹³ To fulfill its aim the society invited prominent guest lecturers from surrounding schools and colleges, purchased books and paintings, sponsored class debates, and presented musical programs.

To finance their program the Literary Society sponsored several dances and parties throughout the year.

To encourage a greater interest in class debating and subsequent research in historical, literary and scientific subjects, the Literary Society (in 1911) purchased a beautiful trophy cup. The class winning the greatest number of debates had its name engraved on the cup.

The Literary Society was responsible for the initial publication (in 1911) of "The Oneida," the student newspaper.

The Dramatic Association, organized in 1908, supplemented the department of Reading and Elocution, and had as its chief aim the presentation of at least one classical production a year.¹⁴

Student publications

The first student publication of importance at the Academy was "The Oneida," which had its first publication in 1911 under the direction of the Literary Society. The subscription price was 50 cents for nine issues. "The Oneida" was initially a monthly magazine, but in 1916 the form of the

13. Oneida Stake Academy Catalog, 1914-1915.

14. Oneida Stake Academy Catalog, 1911-1912.

paper was changed to that of a newspaper and published bi-weekly.¹⁵

The initial success and growth of the paper was contributed largely to the loyalty and generosity of the business and professional men of Preston.¹⁶

The next publication to appear at the Academy was "The Quiver," the Academy annual or yearbook, which had its initial publication in 1917. The contents of the yearbook depicted memorable events and achievements of the past year, along with the names and later the photographs of the student body and faculty.¹⁷

Farewell and graduation

From 1888 to 1901 the closing exercise or farewell consisted of the principal's report, speeches by members of the local board, and a program by the students. The following account which appears in the History or Record of the Oneida Academy is given of the closing exercises of 1891:

There were present on the stand five members of the Board of Trustees and some prominent bishops. The room was crowded with parents and spectators. . . . selected numbers were presented by the Academy Choir. . . . President George C. Parkinson expressed his satisfaction with the progress made by the students. . . . notice was given that a party under the auspices of the Academy would be held in the evening.¹⁸

With the advent of the high school and normal courses in 1901, the closing exercises of the Academy were officially designated as "graduation." An official design was created for the certificate of graduation and prospective graduates were required to deposit with the faculty five dollars

15. Oneida Stake Academy Catalog, 1912-1913.

16. Oneida Stake Academy Catalog, 1916-1917.

17. The Quiver, Oneida Stake Academy Annual, 1917.

18. "History of the Oneida Stake Academy," 1891.

in payment for their diploma. In the spring of 1908 Principal Johnson handed diplomas to the first graduating class of the four-year high school.¹⁹

All girls graduating from the Academy were required to wear the uniform graduating dress. Motive for adopting this plan was threefold: to reduce the cost of dresses; to create a more democratic spirit among the students, and to add distinction to the graduation ceremonies.

In 1917 the faculty of the Academy amended the policy of the uniform dress and allowed the girls to wear dresses of their choosing so long as they did not exceed the cost of 15 dollars.²⁰

Commencement Day began with the Baccalaureate Sermon in the morning followed by the Commencement Exercises in the afternoon. On Commencement Day in 1919 the girls from the cooking class initiated a new project. They served lunch to the guests. This met with favor because some of the parents and other guests who lived quite a distance from the school could enjoy a good dinner and attend both of the exercises.²¹

19. Interview with Mr. Booth.

20. Oneida Stake Academy Catalog, 1916-1917.

21. The Quiver, 1919.

RELATIONSHIP WITH PEOPLE OF PRESTON AREA

That the good will of the people of the Preston area, more than any other factor, accounted for the initial and continued success of the Academy cannot be overemphasized. This is truly borne out in the liberal patronage and support given the Academy by the people of the Oneida Stake. It was through the efforts of the people of the stake that the Academy was able to survive the financial stress which plagued it through the early years of its existence and nearly compelled the closing of its doors.¹

The officials of the Academy were cognizant of the fact that the success of the Academy rested largely with the people of the Oneida Stake. This fact illustrated by the following statement which appeared in the Academy Catalog of 1902-1903 is:

In order to realize all that is hoped for in this institution, after the blessings of God, much depends upon the support it receives from the people; therefore we earnestly solicit the general patronage of all who have "true education" at heart.²

Public interest in the Academy was heightened by frequent teacher and student visits to the wards of the stake where they spoke of the work being done at the Academy and the advantages of such an institution to the people of the Oneida Stake. Programs, consisting of musicals, short skits and educational talks were also presented in the various wards of

1. Oneida Stake Academy Catalog, 1901-1902.

2. Oneida Stake Academy Catalog, 1902-1903.

the stake by the students and teachers.³

Because of its association with the headquarters of the Latter Day Saints Church in Salt Lake City, Utah, the Academy was often thought of as a Utah institution. To correct this misconception and at the same time foster closer ties between the Academy and the people of the Oneida Stake in particular and Idahoans in general, plans were formulated in 1901 by the Academy officials for correlating the work of the Academy with the University of Idaho.⁴

The various facilities of the Academy were made available for use by the people of the Oneida Stake. The large assembly hall of the Academy became a popular setting for the quarterly conferences of the Saints, as well as for various smaller Church meetings including Sunday School, Fast Meeting and Mutual Improvement Association gatherings.⁵

The public was invited to make use of the school library at no cost to the patrons. Invitations to special school functions and programs were also extended to the public. The weekly school dance was open to all with the exception of those of questionable repute. It was the desire of the officials of the Academy that these dances, as well as other school functions, be maintained at a high level.

Residents of the area were allowed the use of the gymnasium facilities, including the swimming pool, at a cost of five dollars for an individual per season.⁶

3. "Minutes of the Faculty," March 27, 1897.

4. Ibid., January 4, 1901.

5. Oneida Stake Academy Catalog, 1916-1917.

6. Interview with Dr. Geddes.

In 1906 an alumni organization was effected "to perpetuate the name of the school, and that the fire of love for their Alma Mater might continue to burn brightly." The society commenced its career with 30 members and continued to grow in members and influence.⁷

The Academy, because of its facilities and the policy of the administration, served as the educational, social and recreational center for the surrounding communities of which practically all residents were members of the Mormon Church.⁸

7. Andrew Jenson, "History of Oneida Stake," Church Historian Library, Salt Lake City, Utah.

8. Interview with Dr. Geddes.

CURRICULUM

At the Oneida Stake Academy, as at all of the Church schools, the study in the various departments was prescribed by the Church General Board of Education. The General Board also suggested text books adaptable for each subject. Only under certain conditions, such as insufficient enrollment, and with special permission from the General Board, could any deviation be made from the prescribed courses of study.¹

The curriculum was developed with the intention of giving development to the whole being. To endow the young people not only with the strength and capacity to solve the problems of life, but also a love for their religion was their purpose.²

Religious instruction was given to supplement and, in some cases, replace the secular classwork of the school with moral and religious training. In addition to the regular classwork in theology, devotional exercises were held each week. The devotional exercise gave each student a chance to participate on the program, thus giving them practice in public speaking. These exercises, which alternated with the testimony meetings, were composed of music, prayers, readings, lectures and recitations.³ Non-members of the Church were not required to pursue theological studies. However, such students who desired to be excused from the work in theology had to make formal application to the principal.⁴

1. Oneida Stake Academy Catalog, 1901-1902.
2. Oneida Stake Academy Catalog, 1916-1917.
3. Oneida Stake Academy Catalog, 1905-1906.
4. Oneida Stake Academy Catalog, 1905-1906.

Between 1888 and 1922 the curriculum of the Academy underwent three major transitional periods: 1888 to 1901, 1901 to 1913, and 1913 to 1922. Each of these periods will be discussed in turn:

The curriculum from 1888 to 1901

With the opening of its doors in 1888, the Academy offered work in the primary and intermediate departments. The subject content in each of these departments were similar, including: theology (Life of Christ, Bible History and Church History), reading, arithmetic, numerals, orthography, grammar, geography, penmanship, hygiene, physiology and music.

In 1895, after the completion of the main building, an Academic Department was added to the curriculum. The course of study of the Academic Department was primarily classical in nature, including theology, German, rhetoric, physical geography, U. S. History, algebra and geometry. However, some practical subjects were also offered, including stenography, bookkeeping, physiology and music.⁵ Entrance to the Academic Department required a certificate showing successful completion of the lower grades of work or by examination to determine the student's ability to comprehend the subject matter.⁶

Upon successful completion of the above courses of work a student was presented with a certificate showing the same.

The ever growing influence of the public schools in the lower grades prompted the Academy officials in 1901 to eliminate the primary and intermediate departments, and in turn direct their efforts in the higher grades of work.

5. "History or Record of the Onida Stake Academy," 1895.

6. "Minutes of the Faculty," December 17, 1896.

The curriculum from 1901 to 1913

The various courses offered during this period were high school in nature and varied in length of time from one to four years. The high school courses offered by the Academy included:

1. A four year general high school course designed to give practical training to boys and girls in all walks of life, was the central course of study. Although the program of studies varied from year to year, the following subjects were typical of the general high school course:

<u>First year</u>	<u>Second year</u>	<u>Third Year</u>	<u>Fourth year</u>
Life of Christ	Old Testament	New Testament	Book of Mormon
Algebra A	Plane Geometry	Solid Geometry	Physics
English	English	English	English
Physiology	U. S. History	German	French
Vocal Music	Drawing	Civil Govt.	Trigometry
Elocution	Vocal Music	English History	Geology
Physiography	Botany	Agriculture	Chemistry
Physical Trng.	Physical Trng.	Physical Trng.	Physical Trng.

Upon completion of all studies in either year's course, a certificate of credits was awarded to the successful student, which was recognized by other Church schools giving similar courses. To graduate a student was required to have 160 hours of credit. Five hours' credit represented a subject taught every day of the week.

Entrance into the general high school required the successful completion of the preparatory course or a certificate of credits showing completion of the eighth grade in some public school.⁷

2. A high school normal course (four years) was arranged for those students who desired to qualify themselves for the work of teaching. It differed from the general high school course only in the pedagogical subjects offered, including science of education, art of teaching and

7. Oneida Stake Academy Catalog, 1904-1905.

psychology.⁸ The requirements for admission and graduation were the same as those required for the general high school. Because of the lack of sufficient enrollment, the normal course was discontinued at the Academy in 1910. However, normal subjects were offered as part of the general high school curriculum.⁹

3. A two-year missionary course was conducted for the students who were called to prepare themselves for missions for the Church of Jesus Christ of Latter Day Saints. The students, while attending this course, bore the same relationship to the principal of the Academy that elders of the Church bore to their mission president in the field. There were no entrance requirements made of the missionary students except faith to obey the call and a determination to work hard to prepare themselves for their mission. Between 1903 and 1905 the Academy sent 25 of the students enrolled in the course into the mission field.¹⁰

4. A two-year course in carpentry was offered from 1903 to 1910. From 1910 to 1913 the course offered four years of work.¹¹

Oswald Christensen was the first instructor in carpentry at the Academy and was credited by many of his students as being a very efficient teacher. During the summer months he took his class on building projects in the Preston area in which they constructed several schools, homes and other buildings. Much of the equipment used by the Academy, such as the work tables for the shop, sewing and cooking classes, was constructed by Mr. Christensen's students.¹²

8. Oneida Stake Academy Catalog, 1901-1902.

9. Oneida Stake Academy Catalog, 1910-1911.

10. Oneida Stake Academy Catalog, 1905-1906.

11. Oneida Stake Academy Catalog, 1911-1912.

12. Interview with Mr. Booth.

Along with basic and advanced work in carpentry the students received instruction in theology, mathematics, geometry, algebra, drawing, history, physiography, physics and English.

In the subjects of carpentry, students were taught the proper methods of sawing, planing, chiseling, rabbeting, splicing, mortising, dovetailing, framing and sharpening tools. A class was held each week for the purpose of explaining problems in the art of roofing and stair building.

5. A three-year domestic science course, designed primarily for future homemakers, was offered. Other than the basic subjects in English, mathematics, theology, physiology, physics and history, the course offered a study of food and food principles, practical cooking, home sanitation, food and dietetics.¹³

6. A three-year domestic arts course was also offered for future homemakers. Other than the basic subjects (same as domestic science), the girls were taught the correct procedures in sewing, cutting, making buttonholes, machine work and hemstitching. Also taught was the "perfection tailor system" or the making of simple dresses with self-made patterns.¹⁴ All students were required to make the following articles of clothing: first year, a white apron and a suit of underwear; second year, a street dress and a simple evening dress; third year, a street dress and an elaborate evening dress. Students were allowed to work as fast as they desired, making additional articles other than those required.¹⁵

13. Oneida Stake Academy Catalog, 1911-1912.

14. Oneida Stake Academy Catalog, 1904-1905.

15. Oneida Stake Academy Catalog, 1912-1913.

7. A special winter course of 14 weeks' duration was designed for those students who could attend school only during the winter months. An effort was made to present brief and practical courses in grammar, arithmetic, penmanship, reading, spelling, geography and history. Work in theology embraced the principles of the Gospel and Church ordinances. An enrollment of at least 20 students was required to justify the teaching of the course.¹⁶

8. A two-year preparatory course was designed primarily for students who had not completed the eighth grade of the public school and who were beyond the public school age. This course led to preparation for entrance upon the work outlined in the normal and high school departments respectively. Students were admitted to the preparatory department if they showed evidence of good moral character and presented credentials showing that they had completed sixth grade work in some district or Church school. Students over 16 or past the public school age were admitted without the above credentials.¹⁷

9. A course in music was organized as a separate course about 1906, offering one year of instruction. In 1911 the music course was extended to cover three years of work. It offered work in theology, English, German, history, domestic science, drawing, manual training and oral expression. On the music side it offered vocal music, piano and organ, violin, band and orchestra.¹⁸ The Academy placed great emphasis on the importance of music to the Academy's curriculum, which is apparent from the statement issued by the principal in 1901:

16. Oneida Stake Academy Catalog, 1902-1903.

17. Oneida Stake Academy Catalog, 1907-1908.

18. Oneida Stake Academy Catalog, 1910-1911.

To the Latter Day Saints whose missionary and religious meetings of all kinds depend so extensively upon singing, it is practically indispensable. The life it gives to home and all social affairs demands that it be given an important place in the curriculum.¹⁹

Vocal music was obligatory for every student and had to be studied for at least one year.²⁰

Every student on entering the high school was required to elect one of the courses offered. No deviation from the order of the studies, as arranged, could be made without the permission of the faculty. Students desiring changes were required to present to the faculty a petition stating valid reasons for the change.²¹

In 1909 the Academy was informed by General Superintendent Cummings that no department should be maintained with less than 20 pupils.²²

The curriculum from 1913 to 1922

There is little doubt that the individualism of the above courses created certain administrative problems. For instance each course, excluding the preparatory and winter courses, led to graduation and the successful candidate was presented with a certificate of graduation upon completion of that particular course. The administration recognized this problem and in 1913 the principal issued the following statement:

From now on no student will be given a special certificate for completion of work given in the domestic science, carpentry or music departments. In other words, there will be but one class or grade of graduates and that will be those who complete the four years of regular high school work.²³

19. Oneida Stake Academy Catalog, 1901-1902

20. Oneida Stake Academy Catalog, 1908-1909.

21. Oneida Stake Academy Catalog, 1905-1906.

22. "Minutes of the Oneida Stake Presidency," March 6, 1909.

23. Oneida Stake Academy Catalog, 1913-1914.

The integration of the various courses into the regular high school did much to raise the tone and dignity of the Academy. Students were allowed considerable discretion in electing the studies they desired to pursue. Teachers were responsible to see that students choose those subjects that would do them most good and which, taken together, would form a well balanced course. The maximum load a student could carry was four and a half units, with four units advisable.²⁴

The preparatory course was eliminated from the curriculum; however, the special winter and missionary courses were continued when sufficient enrollment necessitated their inclusion in the curriculum.

The curriculum of the high school was designed for those who were desirous of gaining preparation for college work and for students who wished training in the practical fields to prepare themselves for attaining self-sufficiency upon the completion of high school work.

Admission to the Academy required a certificate of credits showing successful completion of the eighth grade in some Church or public school. To qualify for graduation from the high school a student must have earned 16 units of credit in approved work. One unit of credit represented one 50 minute class period taught each day of the week of the entire year. This system of evaluating credits, called the Carnegie System, was introduced into the Academy in approximately 1913.²⁵

The following courses of study were typical of the four year high school: first year, Book of Mormon, English, algebra A, science, drawing, German, agriculture, sewing, carpentry, music and physical training;

24. Oneida Stake Academy Catalog, 1916-1917.

25. Oneida Stake Academy Catalog, 1916-1917.

second year, Old Testament, English, plane geometry, botany, ancient history, sewing, carpentry, music, physiology, German, domestic science, agriculture, oral expression and physical training; third year, New Testament, debating, algebra A, solid geometry, zoology, agriculture and physical training; fourth year, Church (Mormon) history, history of English literature, American history, civics, chemistry, economics, music, hygiene, domestic science, physiology and pedagogy.²⁶

With the exception of the religious classes, the curriculum of the high school was similar to that found in the secular high schools of that time. A comparison of the Latter Day Saint Academy course of study with that of public high schools of Utah was made in 1914. Comparison showed that there was little difference between the courses of study in the two systems of schools. All the electives included in the State course were also offered by the Church schools with the exception of Greek, which was given in only one high school. Practically the only difference of note between the two courses of study was that in Church schools theology was required of all Latter Day Saint pupils.²⁷

26. Oneida Stake Academy Catalog, 1916-1917.

27. M. Lynn Bennion, Mormonism and Education, Salt Lake City, Utah: Department of Education of the Church of Jesus Christ of Latter Day Saints, 1939. p. 166.

ENROLLMENT

The enrollment at the Oneida Academy, from 1888 to 1922, was characterized by periods of noticeable fluctuation. The data in Figure 1 show the general trend of enrollment at the Oneida Academy from 1888 to 1922. Because the actual enrollment figures were not available for each school year, Figure 1 is intended to show only the general trend and not a particular enrollment figure for any one year.

By observing Figure 1, it can be noted that the enrollment showed a healthy increase from 72 in 1888 to 230 in 1896-97, followed by a definite decline to 140 in 1900-01.¹ During this period the curriculum of the Academy was geared to students of primary and intermediate ages. As the public school system grew in importance parents, with a view of having their children closer to home and receiving an education at less expense, enrolled their children in the public schools rather than the Academy.

The officials of the Academy, realizing that the institution could not compete with the public schools in the same area, proceeded to reorganize the curriculum to meet the needs of the youth of secondary school age. They eliminated the primary and intermediate courses and introduced various secondary courses including a four year general high school, a four year normal high school, carpentry, domestic science, domestic arts, a two year preparatory course, a two year missionary course,

1. "History of Record of Oneida Stake Academy," p. 12.

and a special 14 week winter course. From this time, about 1901, the reader can observe in Figure 1 an increase in enrollment to 240 in 1912-1931.²

In a matter of six years, 1913 to 1919, the enrollment registered a drop from 240 to approximately 100. The explanation for this great drop in enrollment may be attributed in part to at least two factors: first, the elimination in 1913 of the preparatory course and the discontinuance of the carpentry, domestic arts, science and music courses as separate courses leading to graduation (page 49). The second and probably the greatest factor was the terrible flu epidemic of 1918 and 1919 which caused the Academy to open its doors two months later than usual in the fall of 1918.³

In 1918 the enrollment showed a sharp increase and in 1920 the enrollment figure was greater than for any previous year as evidenced by the following account in the Journal History of the Church, September 30, 1920:

The enrollment at the Oneida Stake Academy for the first week of school was the largest in the history of the institution, notwithstanding the fact that school began earlier than usual. . . . The freshman class is the largest in the history of the institution.

There were enrolled each year from 1919 to 1922 approximately 400 to 450 students.⁴ No other Latter Day Saint academy could boast an enrollment figure that high for the same period.⁵

2. Oneida Stake Academy Catalog, 1912-1913.

3. Interview with Dr. Geddes

4. Information obtained in correspondence with Orvid R. Cutler, M. D., Preston, Idaho. March 29, 1956.

5. Interview with Mr. Romney.

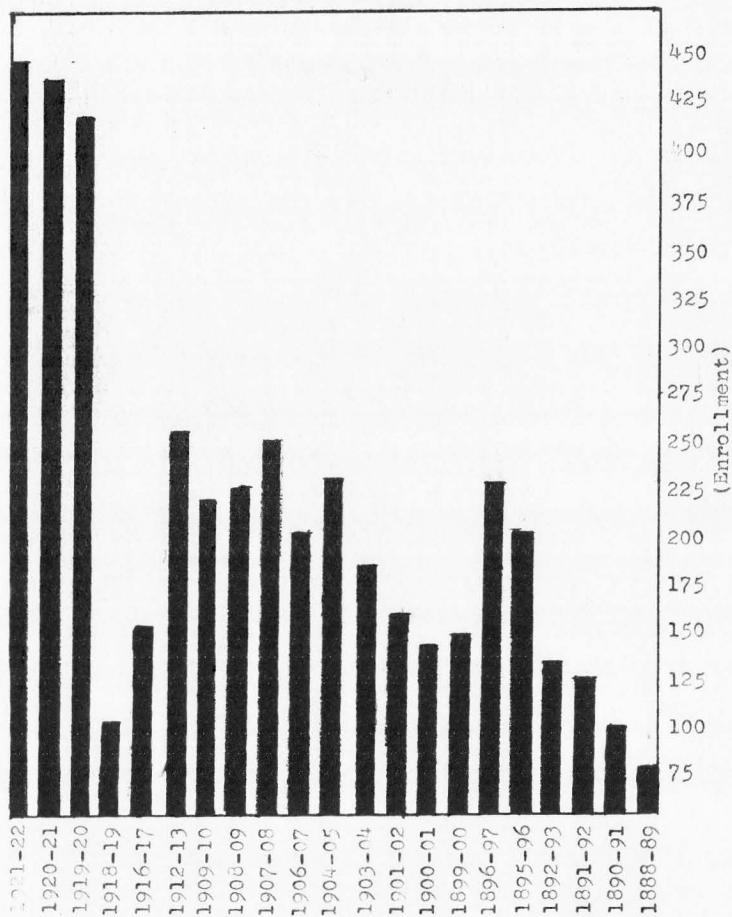


Figure 1. General trend of enrollment at the Oneida State Academy from 1888 to 1922.

It appears, from available data, that girls constituted a larger part of the enrollment at the Academy than did the boys. Of the 27 students graduating from the eighth grade in 1904, 18 were girls and nine were boys, or a ratio of two to one.⁶ In 1912 the high school graduating class was composed of six girls and no boys.⁷ Of the 29 students listed in the senior class biography of 1919, there were 19 girls and 10 boys, showing again a ratio of nearly two to one.⁸

6. Oneida Stake Academy Catalog, 1904-1905.

7. Oneida Stake Academy Catalog, 1912-1913.

8. The Quiver, 1919.

DISCONTINUANCE OF THE ACADEMY

By 1920 the officials of the Latter Day Saints Church had adopted the policy "not to duplicate the efforts of the public schools."¹ In view of this policy the Church began to dispose of its academies. In 1920 the Church Commission of Education submitted the following recommendations to the General Board:

Eliminate the following academies either by selling the buildings and grounds to the state to be used as high schools or by using the property for other Church purposes: Emery, Gila, St. Johns, Cassia, Uintah, Murdock, Snowflake, and possibly Oneida.²

It may be noted in Figure 1 (page 58), that the enrollment of the Oneida Academy from 1919 to 1922 was at its highest point in the history of the school. This, then, will probably prompt the question: why did the Church propose to discontinue the Oneida Academy when it was enjoying its most successful and prosperous year? By 1890 the public high school had become the dominant secondary school in the nation as a whole. Although, comparatively speaking, introduced later in Utah and Idaho, the public high school movement in these states was developing at a rapid rate after 1910. Table 3 shows the trend of enrollment of the public high schools in Utah and Idaho from 1912 to 1923.

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1. W. O. Rich, "Basic Concepts in the Educational Philosophy of the Latter Day Saint Church," p. 40.
 2. Jacobsen, op. cit., p. 51.

Table 3. Trend of enrollment in the public high schools of Utah and Idaho from 1912 to 1923.

Year	Enrollment	
	Idaho ¹	Utah ²
1912-1913	3,992	4,624
1914-1915	6,105	8,727
1916-1917	10,037	11,969
1918-1919	10,360	12,157
1920-1921	14,946	16,407
1922-1923	19,100	21,512

The enrollment figures in Table 3 indicate that the public high school movement in Utah and Idaho was gaining in prominence and popularity. This trend, with its inevitable results, must have been taken into consideration by the Church leaders in their decision to discontinue the academies including Oneida. It must have been apparent that the Church could not compete with the better equipped high schools to which parents found it more economical and convenient to send their children. It was also the desire of the Church officials to lessen the financial burden of the Saints who were actually supporting a dual system of education. Another incentive for the discontinuance of the academies was the growing success of the Church Seminary System found in 1912 to provide instruction in Church doctrine to Latter Day Saint students attending public high schools.³

1. Cowles, LeRoy E. Organization and Administration of Public Education in Utah. Salt Lake City, Utah: University of Utah, 1952. p. 36.
2. Letter from State of Idaho Department of Education, Boise, Idaho. July 12, 1956.
3. Bennion, op. cit., p. 15.

Although its fate was decided in 1920, the Oneida Academy continued in its role until 1922, when in accordance with its policy, the Church sold the buildings and grounds to the Independent School District No. 1 of Franklin County, Idaho, for \$50,000.00. Bonds were issued the Church in \$4,000.00 denominations, one to be redeemed each year upon presentment. These were all paid as presented.⁴ In the sale agreement the Church retained a site next to the high school for a seminary, wherein the teachings of the Church would continue to be offered to the Mormon youths attending the public high school. The seminary at Preston began actual operation in 1927, and a year later the seminary building was completed.⁵

4. W. H. Simmons, "History of Franklin County, Idaho." (M.A. Thesis, Colorado State College of Education, 1936) p. 83.

5. Baltzer W. Peterson, A Compilation of Historical Accounts. Preston, Idaho.

CONCLUSION

The Oneida Academy played a very positive role in promoting the educational and social development of the people of Preston and surrounding villages. Its educational program was offered at a time when other educational facilities, including that of the public schools, were inadequate or entirely lacking. The Academy deserves credit for training many students who have achieved success and recognition in their chosen fields of endeavor. To name a few: Ezra T. Benson, Apostle of the Church of Jesus Christ of Latter Day Saints and Secretary of Agriculture; Harold B. Lee, Apostle of the Latter Day Saints Church and Commissioner of Salt Lake City from 1933 to 1937; Dr. E. G. Peterson, Assistant Professor of Bacteriology at Cornell University 1909-1910, Professor of Bacteriology at Oregon Agricultural College from 1910 to 1911 and President of the Utah State Agricultural College from 1916 to 1945; Dr. Joseph A. Geddes (page 21); John Carver, Attorney in Pocatello, Idaho; Dr. E. E. Erickson, Professor, School of Philosophy at the University of Utah; Louis Ballif, Accountant with the United States Tariff Commission; Paul Ballif, with the United States Bureau of Standards; Neff Booth, teacher at Preston High School; Harrison R. Merrill, instructor at the Oneida Stake Academy and Professor of English at the Brigham Young University; and many others whose lives were enriched through their association with the Academy.

The Academy proved itself to be very flexible and was able to adjust its program to the changing needs of the time. As the public school grew in importance and stature in the Preston area, particularly in the elementary grades, the Academy revised and adjusted its curriculum to meet

the needs of the youth of secondary school age.

The principalship was more of a figurehead than it was an administrative office. All matters of policy, from curriculum to discipline, were dictated by the General Board. All expenditures had to be approved either by the local board or General Board or both. The principal as the responsible head of the school was denied the full use of his personal initiative in affairs in which his position gave him better insight and understanding.

Some phases of the school's disciplinary program were commendable and in harmony with modern or present thinking, but that particular phase of having an errant student apologize to the student body, faculty and the board before he could be forgiven and reinstated shows that a clear understanding of youthful emotions and differences was lacking by the administration.

The transition of the Oneida Academy to a public high school was met with mixed feelings on the part of the Saints in the Oneida Stake. Many were glad to have a public school wherein their children might receive an education at less expense. Many children and parents were glad that they no longer needed to board and room away from home to attend school, but could now ride with transportation being furnished by the district. Others were disappointed and reluctant to see the end of the school which had played so important a role in their lives as well as in the life of the community, but in accordance with the wishes of their leaders the transition occurred without developing into an issue of importance.

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Letter from Orvid R. Cutler, M. D., Preston, Idaho. March 29, 1956.

Letter from State of Idaho Department of Education, Boise, Idaho. July 12, 1956.

APPENDIX

TEACHERS OF THE ONEIDA ACADEMY (1888-1922)

Name	Tenure
Anderson, Myrl	1916-1917
Barton, Walter A.	1904-1922
Benson, Elise	1892-1895
Bingham, John S.	1891-1892
Bird, Louise	1919-1922
Calderwood, Elizabeth	1902-1903
Casto, George D.	1907-1908
Christensen, Oswald	1903-1919
Clark, Ellen	1904-1905
Cole, Robert	1890-1891
Condie, John W.	1908-1912
Cornwell, Samuel	1888-1889
Cowely, Laura	1909-1910
Crook, Margaret	1911-1912
Cutler, Allen R.	1899-1900
Cutler, Edwin	1900-1902
Cutler, Ethel	1913-1915
Cutler, Viola	1907-1908
Dalley, John E.	1893-1898
Dalley, L. D.	1896-1897
Deal, Eliza	1915-1916
Edwards, L. D.	1891-1900
Engar, Charles J.	1911-1922
Erickson, Alma D.	1911-1917
Fjeldsted, Ezra	1915-1916
Frost, Anna	1904-1911
Geddes, Joseph A.	1910-1919
Greaves, Nellie	1900-1901
Hall, Ella Maughn	1910-1912
Hansen, Daniel	1892-1893
Hanson, Anna C.	1911-1912
Harmon, Roscoe	1919-1922
Henderson, Martin P.	1904-1910
Hickman, Josiah E.	1896-1899
Homer, W. H., Jr.	1899-1902
Homer, Rose	1901-1902
Howell, H. P.	1908-1911
Hoyt, James F.	1907-1909

Name	Tenure
Jensen, Joseph	1908-1910
Jensen, Olive	1914-1915
Johnson, Eva	1904-1906
Johnson, Floyd	1919-1922
Johnson, John	1903-1912
Johnson, Lulu	1908-1909
Johnson, Otto E.	1905-1906
Larsen, Clinton	1919-1922
Maughan, Ella	1907-1908
Maughan, Harrison	1919-1922
Maughan, Lavina	1915-1922
Maughan, May	1905-1906
Maughan, Gwen	1910-1913
McNeil, Cloe	1899-1900
McNeil, Ida	1898-1900
Merrill, E. J.	1898-1899
Merrill, Mrs. E. J.	1900-1903
Merrill, Fred W.	1912-1922
Merrill, Harrison R.	1909-1914
Morrison, John A.	1909-1914
Morrison, Leo L.	1912-1913
Naegle, Ruby	1917-1922
Nelson, Eleda	1912-1913
Nelson, George	1916-1919
Nelson, Joseph G.	1890-1893
Nelson, Mattie	1891-1892
Nelson, Meda	1892-1894
Nilson, J. T.	1919-1922
Nuffer, Lewis F.	1913-1916
Olsen, Joseph W.	1914-1922
Otte, Henry	1907-1909
Packer, Anna	1914-1922
Packer, Clyde	1910-1917
Parkinson, Carrie C.	1895-1898
Paull, Lettie B.	1909-1910
Peterson, Miss.	1917-1918
Peterson, Peter P.	1902-1903
Porter, Arthur Jr.	1900-1902
Rawlins, James S.	1889-1890
Reed, Edith	1909-1910
Robbins, A. F.	1919-1922
Robinson, J. Robert	1912-1914
Romney, Thomas C.	1919-1922
Romney, W. W.	1914-1916
Ryneurson, George A.	1919-1922

Name	Tenure
Smith, Willis A.	1914-1916
Stark, Mary E.	1910-1911
Tanner, Jennie	1908-1909
Thatcher, Louise	1908-1909
Thomas, George H.	1909-1910
Turner, Jennie	1905-1906
Walgren, Julia	1907-1910
Wilson, J. T.	1919-1922
Woolley, Ezra F.	1894-1900