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Farmville Female College, 1858 - 1864: The Education of Southern Women During the Civil War

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Farmville Female College, 1858-1864:
The Education of Southern Women During The Civil War

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Dr. Robert Morris
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Table of Contents

I Introduction ........................................ 1
II George La Monte And Rebecca La Monte ...... 3
III Goals and Objectives ........................... 10
IV Methods ............................................. 16
V Life at Farmville, 1858-1864 .................... 25
VI Conclusion .......................................... 40

Appendix: two term reports of Lucretia Kern .. 43

Notes .................................................. 45
I Introduction

How does Miss Lucretia like being a student in Farmville? Tell her she must set her ear for some rich Southern planter, rich in character if not in future.

John Wesley Cornelius to Rebecca Kern LaMonte, May 9, 1859

The advice of John Cornelius to Miss Lucretia in the Spring of 1859 was at once portentous and typical for its day. For while his contemporaries may not truly have been aware of the profundity of his advice, one can appreciate it given some one hundred and twenty years of hindsight. Yet what is important for this study is the implicit assumptions which Cornelius had made in his advice. First, Miss Lucretia's main goal in life would be to "latch" herself onto a southern plantation gentleman. Second, she would prepare herself for the life of a plantation mistress through her education at the Farmville Female College in Farmville, Virginia, which was just one of many such private boarding schools set up for the education of southern "Ladies". Education in the South before Reconstruction was a highly irregular matter, depending almost completely on churches and private proprietorships. Public education in the region
was largely a response to counteract the "invasion" of the South by Northerners who had moved to the region to educate the newly-freed population after the Civil War. Even more obscure was the education of ante-bellum southern women, which was limited to the upper and well-to-do middle classes. The object of this study is to shed light on this little-known topic. What were the goals and objectives of the educators of southern "Ladies" before and during the Civil War? What were the methods by which they were implemented? And what was the social function of this class of the southern population before and during the war for southern independence.

In attempting to answer these questions I shall first give a brief biographical sketch of George La Monte and his wife Rebecca Kern La Monte, who were the proprietors of the Farmville Female College during the period between 1859-1864. Then I shall attempt to discern La Monte's goals in the education of southern Ladies. Next shall follow an examination of the attempts to implement these goals and the day-to-day realities which resulted therefrom. And finally, I shall draw conclusions and make extrapolations based upon these findings. Thus we may be able to determine how typical and how portentous was the advice of John Wesley Cornelius to Miss Lucretia in that Spring of 1859.
George La Monte was born the fifth boy and either the sixth or seventh child of Thomas W. and Elizabeth Maria Paine Lamont in Charlottesville, New York in 1834, on the family farm which his grandfather William Lamont Jr. had established around 1805. Charlottesville was a "very religious community" of which the Lamont household was one of the most pious. It was a "thoroughly Christian home, in an atmosphere of warm, cheerful piety, in a family as well enlightened and as free from narrowness and bigotry as probably could be found in that region," according to his brother Thomas Lamont. Furthermore, the spirit of the household was one of "industry, economy, kindness, cheerfulness, hospitality, liberality and godliness." This congenial atmosphere can be largely ascribed to the work of the head of the household, George's father, who generally was a good and upstanding member of his community. He was very active in the political and religious issues and organizations of the day. He was a member of the Democratic Party and served as a delegate to the New York State Democratic convention in Albany in 1842, as well as an active member of the Methodist Church of Charlottesville. "He was a man of good, well-balanced intellect and sound common sense; an excellent judge of human nature." And he naturally had all his chil-
dren attend Sunday or Sabbath Schools throughout their childhoods. In November of 1850, George and four of his brothers and sisters were enrolled in the newly opened New York Conference Seminary at Charlottesville and joined the literary society of the school, "the Wesleyan Association." George seems to have been destined to the role of educator, as he was a particularly bright child. Being raised on the family farm, there were always plenty of chores to keep him and his brothers busy. Yet whenever they finished early George would spend the rest of the day reading on his own prerogative. And at the tender age of fifteen or sixteen, he was sought as a teacher in the neighborhood called Brian Hill, in the town of Worcester, even before he had entered college. Interestingly, as a child, George was "only a little fellow and could not speak plainly." In one incident he had narrowly missed a thrashing from a school teacher on the intercession of his eldest brother Jacob because George had not been able to pronounce the word "third", only being able to pronounce it as "thode". Thus, George's childhood was a healthy one in a physical, moral, and intellectual sense. One which rendered him well suited for college and later as an educator.

La Monte entered Union College in Schenectady, New York, in 1853, at the age of nineteen. And while Union College was non-sectarian, there was a heavy emphasis on prayer meetings and church attendance. Students were strongly reprimanded for absenses. And the curriculum at Union College
was mostly concentrated on the classics and complemented by the study of the newer disciplines, such as modern languages and mathematics. And we shall later see how the curriculum compared to that which La Monte implemented at the Farmville Female College. La Monte graduated from Union around 1856 or 1857, and eventually went on to achieve the level of Master of Arts.¹

It was through Union College that La Monte was introduced to the South. He and other students at the school were hired by a New York publishing house to go South and canvass for the preparation of a map of the United States. Thomas, George's brother who was also a student at Union, joined them and they set up headquarters at Winchester, Virginia, and canvassed Frederick County, Virginia, in the Summer of 1855, where George probably met Rebecca Kern, who was later to become his wife. But before this George had to return North to finish his education. And the subsequent correspondence between him and "Miss Kern" is revealing in regards to La Monte's attitudes toward the South and toward education. The mystique of the "Old South" captivated him, as he wrote

Although I am a son of the Empire State—reared in "the cold, heartless and mercenary North" still I do love my friends and vastly like to hear from them. I like to think of my stay in the "Old Dominion"—the land of boasted honor and chivalry—the land rendered sacred by a host of such honored names as Henry, Madison, Jefferson, and Washington.²

One must recall that La Monte's father was a northern Democrat. Thus it is not surprising that he would take an
affinity for the South. Education was similarly a most important topic to La Monte.

I do pity her [a Miss Locke, friend of Rebecca Kern (LaMonte)]—to go from school—to part with the friends one has made at school is one of the greatest trials of fortitude one meets with in life. There is a sort of feeling that arises between those who labor together in pursuit of the same object, who share the same joys and sorrows which bind us closer than any common ties of friendship.

Clearly, for George La Monte the ties which bound people together in work and education were perhaps the closest and strongest of all human relations.

Upon his graduation from college, La Monte moved to Virginia, most likely motivated in part by the prospects of securing a teaching position, and in part by his love for Rebecca Kern. They were married in 1858 with the full approval of Rebecca Kern's parents in spite of La Monte's northern heritage, and settled at first in Winchester, Virginia. La Monte had planned immediately to set up a boarding school. But he moved his family to Farmville, Virginia, near Appomatox, later in 1858 to assume the presidency of the Farmville Female College.

Rebecca Kern was born the second daughter of John and Rebecca Thweat Kern at Romney, Virginia in 1832. The elder Rebecca was well educated and highly literate. And she impressed the need for education upon her children. In spite of John Kern's general poor financial condition, and the fact that the South lacked a system of public
education, they went to great extremes to see that their children received schooling. She wrote her father in 1839 "that your arrangements as to John was the best that could be made. [I]f he is only kept reading and cyphering it is much better than that he should not go to school at all." And of the local teacher, Mr. Ford, who was leaving Romney for a better position financially, she wrote: "Mr. Ford is to leave here in a week or two for Georgetown or the city, I really forget which, however, he is to get $1200 a year, I hope they will get another teacher here." Apparently, the young Rebecca had no complaints of her mother's insistence on schooling. At the age of six she was not only reading, but showing signs of great promise. "Rebecca [has] been going very constantly [to school]. Until last week the weather was so bad Rebecca could not get there. She was very anxious for this morning to come that she might start with her new book. Tell Betty she is trying hard to get ahead of her, she learns real fast." By the time Rebecca reached young womanhood she had fulfilled her early promise. In 1853, at the age of twenty-one, she was offered several positions as a teacher. The first was from her Aunt E.J., who was considering the formation of her own school and giving Rebecca the teaching position; not because she was related, but because she considered Rebecca qualified for the job.

"...I would greatly prefer Cusy going to a lady who I know would pay more attention to her, and believe you would pay that attention. I will try and see if I can make up a school in our house...and let you know about it in a few days."
Again in July, John Wilson, an acquaintance of her father, offered Rebecca a position to teach at the Wesleyan Female Institute at Staunton, Virginia, where he had been promoted to principal. And in July of 1856 her cousin Thomas "[took] the liberty to present [her] name among the applicants for teacher of English and the lower mathematics in the Baltimore Female College." Thomas had his doubts, as he feared certain "influences will be brought to bear." And it seems that by April, 1857 Rebecca had not been appointed. And Thomas wrote: "I hope you have had a satisfactory reply from Mr. Brooks. If Mr. B. does not give you that satisfaction I shall think less of him than I have done heretofore." Finally, Rebecca did receive the appointed at Baltimore.

In any event, Rebecca took her profession and her literary skills seriously. She wrote a literary piece for a distinguished publication, through her cousin Thomas, under the pen name "Wild Flower." And the piece apparently enjoyed an initial success; so much so that Thomas was disappointed when Rebecca did not follow up on it. "...as far as the one production was concerned I was not disappointed, but then I have not had it in my power to gratify that curiosity or to cater to that taste. Why did you not send me more? The project shall not fail if you will co-operate." Perhaps she did not capitalize on her success because she did not have the time, or would have been over-taxing herself. For later in the same year, after convalescing from
a sickness, her mother wrote: "Your Papa says if you are
not well you had better come home, what do you think made
you so sick? I think you have been taxing yourself with
more than you ought." 13

Regardless of such maternal concern, Rebecca consid­
ered work, even manual labor, a virtue. This seems to run
counter to the traditional southern conception that work was
degrading and only the proper role of blacks. She wrote to
her mother in 1864

Poor Sally regards it as the greatest calamity—-to be
obliged to work or wait on one-self, but, you know
dear Ma, you taught us to be ready to do anything in
way of honest labor. I do not feel the least degrad­
ed by knowing how to make and bake bread, wash dishes,
and clear up rooms. 14

And it would not be dangerous to assume that Rebecca might
have tried to inculcate her values into her students at
Farmville.
III Goals and Objectives

What were the goals and objectives of the educators of southern white females during the period of the Civil War and early Reconstruction? If the educational system of a society is but a reflection of that society, then George La Monte's ideas on this education and society are particularly revealing. In his commencement speech to the graduates of the Farmville Female College in June, 1861, La Monte succinctly summarized the goals of southern female education. In essence their education was functional, it was not merely "ornamental." The education of women was intended to make them understand, and fully prepare themselves for, the role which they would play in society. In this sense, the goals of their education differed little from those of the education of New England women in the early nineteenth century, as demonstrated by Nancy Cott in *The Bonds of Womanhood*. Cott shows that while women were effectively removed from the economic and political processes of the period, they were able to make significant strides and contributions in the few avenues in which there existed any opportunity. These areas were namely education, religion, the Sisterhood, and indeed, the household. Yet these opportunities were always confined and kept within the well-
defined parameters which had developed, and women were effectively prevented from striving beyond these limits.  

Less abstractly, La Monte proclaimed to his graduates that the role of women in southern society was as the guardians and teachers of the future generations of southern leaders. Thus, they were central to southern independence (which he never doubted for a moment) and the retention thereof. While women could not participate directly in the political process, their implicit role was integral.  

What would our independence be worth if our daughters, the mothers of our future statesmen, are not cultivated and educated and equal to the great trust confided to them? And how can our independence when acquired be otherwise retained?  

Enlightened and cultivated women were absolutely necessary for the survival of the Confederacy, just as northerners were later to realize that the only true way of ensuring the social, economic, and political uplift of the freed black population was through education. Thus, interestingly enough, ante-bellum white women constituted an apolitical, or anapolitically, group which fell back upon education as a last resort in searching for a means by which they could play a self-deterministic role in society. 

Yet while La Monte may have recognized the importance of educated women to southern independence, it is highly doubtful whether he subscribed to the idea that women were supposed to remain within those tightly-defined parameters which Cott describes. And in fact, he encouraged his graduates to go on to greater achievements, rejecting womens'
inferiority to men.

Rest not satisfied with your present attainments, be not content with halfway excellence; remember that education does not consist in the amount of knowledge we may possess, but in the degree of mental culture and self-discipline: and in your reading select such books as will make you think most and may you refute in your lives the idea that in mental endowments women are inferior to men.

And La Monte furthermore criticized southern "gentlemen" for their general condescension towards women. "Men are not polite but gallant: they do not act towards women as beings of kindred habits and character, but as to beings who please and whom they are bound to please." He lamented the "practical insolence" of men who tacitly imply upon entering the society of women "that he must not bring his intellect with him." And unfortunately, more than a fair share of women ascribed to this idea. "They [a great number of women] would rather think themselves fascinating than respectable-- a large class by their mothers are taught less to think than to shine." And finally, La Monte believed that through the graduates of his school he would bury for good the idea that women are inferior and mere "ornaments" created for the pleasure of the dominant sex.

I am happy to believe you do not belong to this class. As you go to your homes with the honors of this institution fresh upon your brow, I doubt not that by your dignified composure, easy grace and modesty you will bring to memory the good old times when women were more [sought] for their quiet virtues and good sense than for their fine and glittering ornaments.

La Monte's address to "Le Vert Society" of the Farmville school the following year, May 1862, was entitled appropriately "Womanly Perfection." Rather than stressing
the political and social role of women, he attempted to create the image of the "perfect woman" at a very personal level. And in effect he based his descriptions on the idea of a sentimental and delicate creature who through love and kindness could enrich the lives of all. Yet if delicacy was a part of womanly perfection, then so was an unmoving strength. A woman was delicate, but by no means fragile; sensitive, but not weak.

Let right become your guiding star--consecrate yourself to the idea of duty--Then you can justly rely upon yourself. You may suffer poverty, sorrow, loss, but never shame, guilt, and remorse. You may walk through fire and not be burned; floods may roll around you but you can not be overwhelmed. You must be brave, overcome the natural timidity of your sex--and thus in the hour of danger you can breathe life, vigor and encouragement into all hearts that live around you.20

However, in describing the means and circumstances by which a woman would be rendered "perfect" La Monte slipped for a moment back into the traditional stereotypes. "Keeping in her proper sphere" would tend to promote womanly perfection. And what was her "proper sphere"?

Her sphere is Home--the social circle, her mission to mould character, to fashion herself and others after the model of Christ. Her chief instrument the affections; gentleness, sweetness, loveliness, and purity are the elements of her power. She must smile upon the father and brother. And by the music of her voice cheer them on to renewal to struggles.21

Finally, La Monte's address to the Athena Society of the Danville Female College in March, 1863 drove home the message in no uncertain terms what he believed to be the essence of the education of southern white females during the war. Now the women of the South had a "duty" to educate
themselves for the survival of the Confederacy.

While your Brothers are out doing military duty for our country, you are here in a kind of intellectual campaign. Where instead of swords and muskets and marching and counter-marching, you marshal the faculties and powers and energies of your minds, and making your thoughts your bullets and your pens your bayonets, you battle and skirmish not to kill but to gain skill and precision and power for the struggle of life.22

Again, where overt political participation was impossible, education sufficed. Unfortunately, according to La Monte, the general state of southern education was not conducive to the building of those characters which would be necessary for the maintainence of the Confederacy. Education was diluted, and this rendered diluted characters. What the times held exigent was a "thorough, well-defined strong character—Not a character that is a little of everything and distinctly nothing. And yet this is just the character this age and time naturally produce. This great haste makes superficial characters...."23

Therefore, the goals of George La Monte in his education of southern white females during the Civil War were at once quite in the mainstream and slightly "progressive." Mainstream in that education for women was a means by which they could fulfill a particular and important function in a society which had limited them to a significant degree and in the social, political, and economic world around them. It has furthermore been shown that La Monte did not ascribe to these limitations completely. Thus, La Monte was something of a progressive in a society and time which was
decidedly adverse to any change in the socio-political order as it stood. True to his "enlightened" upbringing La Kante advocated that women utilize their education in order to go beyond the roles which society had drawn for them. Yet in the years from 1859 to 1865 La Kante had a private school to run, and he counted on the southern population to fill his classes. Thus, while La Kante told his "young ladies" to go beyond themselves, he still had to respect those well-defined limits which the society had drawn. And thus, while his educational objectives could be called mildly progressive, they were also the ideals to which an entire society aspired while it waged a "backward Revolution" for its very existence.
IV Methods

Now that we have discerned the overall objectives and goals of female education at the Farmville College it remains to be seen what were the methods by which they were implemented. And in order to do this I shall rely almost solely on the Farmville Female College catalogue for the session 1859-1860, which was probably La Monte's second year as president of the institution. The discussion will be divided into the two main following groups: first, what were the social conditions conscientiously created by the administration for the care of the "young ladies"?; and second, what type of curricula was instituted for their cultivation and enlightenment?

The Farmville Female College was located "on one of the heights in Farmville, Prince Edward County, Virginia...about seventy-five miles from Richmond and Petersburg, and fifty from Lynchburg" with ease of access "from all parts of the South and South West". It was a private boarding school for adolescent women and women of young adulthood. Students were expected to reside at the school if it were not possible for them to remain at home. Of the 94 young women who were enrolled for the 1859-1860 session, 43 actually lived in Farmville township; and all but two were from the state of Virginia. The number of boarders at the school
was limited, however, to thirty, who were living outside of their normal family environment. The first objective, then, was to create a "family" atmosphere for the students. "The pupils boarding in this college, reside with the family of the President, and are under his guardianship." Farmville was "emphatically a Home School" with a "Home air and influence." In this version of an extended, or enlarged, family, George La Monte was the paternal guardian, Rebecca La Monte the maternal one, and the rest of the "lady teachers [were] expected to be as elder sisters to the young ladies...."

And the overall goal of the family environment was to create a "Home feeling" for the girls.

Instead of remaining in cliques in their rooms, out of school hours, to spend their time in gossip and scandal, the young ladies are encouraged to assemble with the teachers in the parlors and library with needle work or a book, and a Home feeling being thus induced, manners are improved, conversation becomes easy, much knowledge is acquired and happiness secured.25

Thus while La Monte seemed to take the case of a somewhat "liberated woman" as a goal, the school attempted to instill those "typically" female virtues within the confines of a domestic household.

The school was, being in the South, steeped with a strong emphasis on the Bible and "the fundamental facts and truths of Christianity." The Bible was central to the entire educational process at the school, and was employed "as the basis of all religious and moral instruction." And while the school was technically non-sectarian, participation in one's affiliated church was required. In addition
to the normal sabbath services, the teachers and pupils were required to "assemble for an hour in the evening for the reading and contemplation of the Scriptures, and also to sing sacred melodies." Indeed, this prescription was most probably in exact accordance with what southern families wanted for their young ladies. John Kern (La Monte's father-in-law) wrote to his daughter Lucretia, who was enrolled at the school.

It would afford me great pleasure indeed, to learn that you had broken yourself of that most pernicious habit of lying in bed of a morning. As a Christian you ought to determine never to let that be an excuse for absence from prayers, and I trust what ever else you fail to learn, you will not fail to learn to be a devote Christian.

Furthermore, even daily exercises of the students were strictly regulated and highly regimental. One hour after the rising bell, the students assembled in the parlor for family prayers. After breakfast they again assembled in the chapel for worship, which consisted of "reading and responses from the Bible, and sacred music, accompanied with an instrument...." The pupils then attended their classes for the day, the daily session running for six hours, until tea. Four nights out of the week, the girls were required to assemble yet again in the parlor for evening family prayers. And a half-hour after prayer the silence bell announced lights-out and that all were to retire for the evening. All in all, the pupils were left very little time for their own, and even during that time their behavior was well-regulated.

In terms of personal behavior, or "government", there
were few individual freedoms. Appropriate behavior at all times was absolutely essential.

Industry, order, meanness and punctuality, courtesy and good temper in their intercourse with their teachers and with each other, propriety of language and deportment, and respect for religion are carefully enjoined and enforced as essential elements of a good character.\textsuperscript{29}

Pupils were made to feel at home and happy while at the same time acquiring "those ideas and habits which will fit them for the sober duties and realities of life." But while internal regulation was the order of the day, strict rules and regulations were imposed just to make sure. "Ostentatious dress was prohibited, "simple style dress is recommended to mothers fitting out their daughters for this institution." Parents were urged to restrict the amount of pocket money rendered to their daughters, and "extravagant expenditures" were frowned upon. "Novels and promiscuous newspapers and pamphlets will not be received into the college without consent of the President." And in addition to the effective censorship of readings, all mail and parcels were to be directed not to the students themselves, but again, to the President. And finally, and perhaps most conspicuously, "the calls of gentlemen who may be strangers to the President, and not specified by the parents, are not received by the pupils unless authorized by letters of introduction."\textsuperscript{30}

Indeed the social environment at the school hardly appeared to be within the designs which La Monte advocated at his commencement addresses. While at the school women were not encouraged to try to advance themselves. They were
expected to be inculcated with the common values and beliefs of the society in which they were being educated. And as shall presently be seen, these values which were stressed outside the classroom found a concomitant curriculum to support them inside the classroom.

The academic curriculum of the school attempted to impart upon the young ladies an enlightening and cultivating education, while at the same time preparing them for the limited role which they would be permitted to play in society. "The course of Instruction is intended to develop the intellectual, social, and moral faculties, and by imparting a thorough, practical, accomplished and Christian education, fit the pupil for the faithful discharge of the responsible duties of life." These responsible duties of life for women were naturally limited, extending not much farther than the walls of the home or the school house.

The curriculum itself was divided into two "departments." The first was intended for the younger students and was called the "Preparatory Department." Pupils in this track were given general instruction in "Reading, Writing, Spelling and Definitions, English Grammar, Arithmetic, Geography, History, and the simpler forms of Composition." The second part was for the older students and appropriately called the "Collegiate Department." The courses in this track were designed to give the student the widest possible exposure to knowledge. Courses included histories of Rome, Greece, and France; various courses in mathematics and philosophy, including Algebra, logic, geometry, and natural

20
philosophy; the sciences included astronomy, geology, chemistry, physiology, and philosophy of natural history; and the English studies consisted of English Grammar, Composition, Analysis of the English language, and Rhetoric. Furthermore there was a special curriculum for the "Senior Class" which is particularly revealing. The first session consisted of five courses: Science of things familiar, Kame's Elements of Criticism, Evidences of Christianity, Intellectual Philosophy, and English Composition. The second session of senior class was indeed a final polishing for young ladies preparing to enter southern society. These courses were: Theoretical and Analytical Botany, Moral Philosophy, Butler's Analogy, Book-Keeping and Forms of Business, and most appropriately, Principles of Taste. In addition, music on one instrument, and either Latin or one other modern language was also required for degree candidates. And of the 94 students enrolled for the 1859-1860 session, 54 studied piano, 36 studied French, and 17 studied Latin. In short, the course schedule appears surprisingly liberal, considering the degree of regulation to which the students were subjected outside the classroom. Yet this must be qualified by the fact that it is of course impossible to judge exactly what was being taught in these courses. Southern ante-bellum society could hardly be described as "liberal". And the education of white female adolescents would again hardly be one which encouraged the freedom of the individual and the examination and criticism of the social, political, and economic order.32
Extra-curricula activities tended to blend into the regular course of studies. The former was merely an extension of the latter. A literary society of the school, called "Le Vert Literary Society", the objective of which was "to cultivate the friendship, refine the taste, improve the manners and develop the social feelings of its members." All the pupils were expected to participate in the functioning of the society. (Lucretia Kern was the editress of the societies newspaper in 1861.) Also, the music students gave occasional performances, perhaps to the rest of the school or to the local community.

While the curriculum of the school was essentially directed toward self-enlightenment and cultivation, it was also hoped by the graduates and their families that their study would have practical benefits. Rebecca La Monte questioned her father whether it would be worthwhile for her sister Tillie (also a student at Farmville) to take French lessons if there were no possibilities of her putting the skill to later use.

I want to ask you about Tillie's French, dear Pa. Do you want her to study it? You know it is really expensive if taken only for an accomplishment, and Mr. La Monte has already done so much for us that I do not think it would be right for us to let him pay for it. And unless you think she will teach it, I think it is too much for you to pay. She has commenced it—but of course if you do not wish her to study it she can stop.

And of course, the continuation of the school rested to a degree on the success of its graduates. As John Kern wrote to his daughter Lucretia
I hope you will remember if you get a situation as teacher, that the propriety of your deportment as much as your capacity to teach, will be one of the best recommendations of your Brother's college, and in this way you can in some small measure repay him for the care he has had of you.

Whatever their future hopes, students were expected to work hard at their studies. Tillie Kern apologized for not writing more to her father, but she claimed her school work as an extenuating circumstance: "... early morning and late night have found me with my books [and] still I could not find the time to write my Pa. I steal a moment now, for it is after prayers...[and] I have the whole of Kane's Elements of Criticism to finish." But Lucretia, for one, made her dedication worth the effort. She usually scored a perfect score of five (five being the highest, zero the lowest) in all her courses. And George La Monte called her "one of the best scholars in the college and is improving." (See appendix for two of Lucretia Kern's reports in 1860.)

Much is revealed about what is probably the normal course load at the school by the periodic reports of Lucretia Kern. First, students were evaluated on personal habits and virtues: absences from Church or prayers, punctuality, attention, neatness, manners, penmanship, and composition. These "subjects" were printed on the report, and apparently all students were evaluated regarding them. After these followed the grades in each of the individual courses in which the student was enrolled. These were written in script, obviously to account for variations among the pupils. In one term, Kern had courses in Algebra, Geometry, Latin, French, Music, Reading, and Philosophy, scoring five in each
In the other term, her Senior Class, she studied Astronomy, Moral Philosophy, Latin, French, German, Arithmetic, vocal and piano music, again scoring a perfect five in each.

It has been shown in the first part of this essay that while George La Monte encouraged young southern women to strive for greater achievements, he still remained within the mainstream of southern ante-bellum society. His goals, though slightly (very slightly) progressive, were by their essence conservative. Southern women were the pillars of southern society, though they played a somewhat limited role in its political functioning. The same can also be said of the methods by which he attempted to implement these beliefs. Young southern ladies were expected to behave within the strict boundaries of ante-bellum society. They were given few, if any, personal freedom while boarding at Farmville, and their work within the classroom, though to a degree "enlightening", was similarly restricting. When these beliefs and methods are viewed within the broader context of American education in general and the period of the Civil War and Reconstruction, there is little of significant difference. The education of this group in society was aimed at inculcating them with the values and beliefs of that society. And as they constituted a repressed and limited group, their education was essentially aimed at keeping them within this subjegated position in American society.
Although we have examined the goals of the education of young females at Farmville, and have seen the theoretical methods by which these goals were carried out, the study would be incomplete without at least a brief survey of what it was like to live at the school, from both the students' and the administration's standpoints between the years 1858-1864. To achieve this end, the personal correspondence of George La Monte, his wife Rebecca, as well as the other members of her family, is crucial.

After George La Monte and Rebecca Kern were married in 1858 there was no doubt that they both were going to be involved in education. It was but a matter of where and how. They had originally planned to set up a boarding school at Richmond, Virginia, which was eagerly awaited. Carrie Veedon wrote Rebecca La Monte in 1859: "I know you will have a school [at Richmond] not after the usual mode. It will, I am sure, be as right [a] home and boarding school [as] has come or ever will come." These plans never developed. Rather La Monte assumed the presidency and general proprietorship of the Farmville Female College (the evidence is ambiguous as to whether or not he actually started the
school himself). In any event, there were still great and early expectations of La Monte. John Kern wrote: "I am glad to hear of the rapid progress of the Farmville Female Seminary and trust it may continue to flourish yet more and more..." And Rebecca's brother James T. Kern had even greater hopes: "I am glad your school is opening so flatteringly and have no doubt you will realize your highest hopes in regard to it and make it the Seminary of Eastern Virginia."  

On the other hand, certain of the members within the Farmville community were unwilling to overlook the fact that George La Monte was a native Northerner, in spite of his southern sentiments. John Kern wrote to his daughter Rebecca in January, 1860:

Ask Mr. La Monte if he noticed a communication in the Richmond Christian Advocate from the pen of a Mr. August... and if he does not think its author designed to rap him over the knuckles by what he said in disapproval of Virginians supplying Northern teachers?

And in February, a "Minister's Wife" seems to have taken the same exception. Again, John Kern elucidated the matter at length:

I am induced to write at the present moment mainly to enquire whether or not you have any idea who is the "Minister's Wife" whose production is in last week's Richmond Advocate, date of Feb. 27, walloping Bro. Riddick so manfully for recommending the Farmville female seminary, when its proprietor is a "foreigner" in preference to female schools and colleges under the management of the Virginia Conference. She must think your husband was born in France, and [she] cannot be informed that he has resided in Virginia almost entirely ever since he was twenty-one years of age, and that he has married a Virginian wife, and furthermore that you are both Methodists.
Kern later added what he believed to be the real problem: "your success is what bothers them." Also, the Mr. Riddick who is referred to sent two of his daughters to Farmville, and was apparently quite pleased. And the "Minister's Wife", further seemed to have done the La Montes a favor, as John Kern later reported:

I think you owe "A Minister's Wife" a handsome present for she has contributed more largely than any one else to bring your college into notice and cause people to read the letters of your good friend Mr. Riddick, you should be kind to his daughters.42

If La Monte wanted his school to be academically competitive, then he must have had some difficulty getting qualified instructors to teach. The Farmville catalogue only listed seven instructors for 94 students (La Monte himself was Professor of Latin, Higher Mathematics, and English Literature). He offered Rebecca's sister Nellie a position at the school, but she turned it down with regrets and apologies on account of Farmville's being "so far off" (she was teaching at the Baltimore Female College) and because she did not want to renege on her duty to her present employer.43 He also offered Rebecca's slightly neurotic friend, Carrie Veedon, who also had taught at Baltimore Female College, to teach. However it seems that Veedon's conditions to teach posed a problem: "Can you give me two hundred [dollars] and my traveling expenses to and from if I come to you?"44 Apparently, the answer was no. Yet she was well qualified for the position, both intellectually and, more importantly, morally; she said of her duties at a boys school where she was teaching: "I take French lessons twice a week and teach
Sabbath school both sessions and go to church morning and evening. But it is odd that Veedon would not take the position at Farmville, as she wrote of her position at the boys school: "only think of it--boys are my only pupils and they, most of them, come up from the lowermost depths of humanity: few come from the walks of mediocrity.... I hope soon to be promoted to a superior position; if I am not I shall promote myself to some other school." But Carrie Veedon did not give herself this promotion; at least not to Farmville.

Little has been said directly of the students themselves who attended the Farmville school and who constituted its very reason for being. What were their economic and social standing? Were they at the school in order to obtain the type of education which has been hitherto described? Did they want to be at the school at all, or were they merely fulfilling the wishes of their parents? Did they enjoy any of the individual autonomy of which they might seem so deprived according to the school catalogue? Unfortunately, the evidence is too fragmentary to answer these questions definitively. Yet there is enough to render at least a brief overview of the student body at Farmville, and what their general living conditions were.

First and foremost, the school at Farmville was not inexpensive, and it was not open to all. The school's prices would reflect this. Room and Board, "with all the comforts of a good home, including furnished room attendance, fuel and lights" cost $130 for an annual session,
seven days per week. And the same cost $125 for those that resided at the school during the week and went home for the weekends. And additional $20 gave the student the privilege of "washing fifteen pieces [of clothing] weekly." Tuition was broken into three categories: Juvenile Preparatory cost $32 per year; Advanced Preparatory cost $40; and the Collegiate Department cost $48 per year, per student. This at first seems reasonable, but there were additional charges which one could not avoid. Music lessons, which were required for the diploma, on guitar, piano, or organ cost $45 per instrument, per student, per year. Language study, one of which was again required was another $20 per language. And there was also an additional $10 fee for use of the piano for practice. This brought the total charges for a girl boarding at the school, studying in the Collegiate Department, and studying the required language and instrument, to $273 per student, per year: hardly a modest sum of money for lower class or poor families, yet quite within the range of those from the planter class or well-to-do middle class. Furthermore, of the 94 students enrolled for the 1859-1860 session there was a total of 46 students from families that sent more than one girl to the school. And two different families sent five girls each there. Thus, those girls that attended Farmville were certainly from a social and economic class that could well afford to do so. For it is highly unlikely that any lower class families could afford to spend $500-$1000 per year for the education of their children, let alone their daughters. Furthermore,
as was a common problem with the education of freedmen during Reconstruction, children who spent the day in the classroom constituted a loss for a family's labor supply.

One social group which did appear to patronize La Monte's school was preachers or clergymen. The school provided for a "liberal discount" for the daughters of preachers. And Lucretia Kern wrote to her father in 1861: "Bishop Early is going to send one daughter, Dr. Findly, three, [and] Mr. Winfrey one after Christmas; we will have plenty of preachers daughters." 50

There is other evidence to suggest that La Monte on the one hand could be selective even with those that could pay, and on the other hand that he actively sought help in recruiting students. In a letter to his father-in-law La Monte explained that he could make room for the daughter of a Mr. Burnett "if he positively engages it", i.e. if he pays the tuition immediately. Otherwise La Monte could not "throw away a certainty" who had already made a financial commitment. "I am under many obligations too, as for this pupil and hope she may be pleased here and parents satisfied." 51

In another incident, Rebecca La Monte's aunt Nannie Wiles recounted the story of two orphaned girls with nowhere to go after the school they were attending closed down. Unfortunately, La Monte could not be accommodating:

...there was no where else for them to go.... Lydy's trying to get her [the younger] in a school or a school to teach, she is not able to send her to your college on the terms Mr. La Monte wrote to her. 52
However, La Monte did occasionally expand his school in order to admit more pupils, and sought the help of his wife's family in finding students. Rebecca wrote to her father:

we are fitting up the three rooms over the piano room [and] can put eight girls out there, so that if your friend Mr. Taylor wishes it and writes at once, he might secure places for his two daughters.53

Rebecca's family was most accommodating in providing assistance to La Monte: "I have heard nothing lately about Sally P. and LucyB. I suppose Mr. B. will be at court next week, will get your Papa to talk to him about it and will enquire about Sally the first opportunity."54 Rebecca's brother Jimmie, who resided in New Orleans, even tried to help. "I tried hard to get you some scholars, but cant promise you any yet."55

The Farmville Female College may well not have been the "Harvard", or rather the "hadcliff of the South." But if La Monte wanted to "enlighten and cultivate" the future mothers of the Confederate States of America, then he most certainly wanted to work with those that had the potential to fulfill such a role. Nevertheless, selectivity had its limits, which were for the most part financial. La-Monte could, and did, restrict enrollment to those who could afford to pay. Beyond this he could make few, if any, restrictions. The formal instruction of anyone beyond the very basics in the ante-bellum South, save the planter class, was extremely rare. And the education of females was even more restricted. Furthermore, we are not dealing here with
normal circumstances. La Monte was performing that which was generally regarded as an extravagence in the midst of an extremely acute situation; namely, the Civil War. In a time when people were melting the family silverware in order to support a war effort, La Monte was educating an essentially sterile political group. And as we shall later see, the absurdity of the situation would catch up with him.

One can just imagine the general circumstances and the atmosphere where some thirty young females, roughly between the ages of fifteen and twenty, were residing in the same building. As tight a ship as La Monte may have desired to maintain, there were certainly times when anarchy or general pandemonium seemed to be the order of the day. "... Bec [Rebecca La Monte] says sis' Jane couldn't lay on the floor [referring to the crowded living conditions at the school] and she thinks she couldn't get along at the table with all these girls."56 Or worse yet, the monotony of the rigid daily routine may have even driven certain of the "young ladies" to rambunctious behavior. "We have some troublesome children I assure you. They have been at a boarding school in N.C. [North Carolina] and learned such horrible tricks it is almost more than I can endure, to have to sit with these at the table...."57 Perhaps it was such unlady-like behavior which caused parents to send their daughters away to a boarding school in the first place. The hope would be here that they would indeed learn to become "Southern Ladies" under the strict
guidance of the school. But these parents knew better than
to think this was necessarily guaranteed. And some even
feared the opposite effect. John Kern wrote to his daughter
Lucretia, who was certainly one of the school's best students
"Your ma says I must tell you not to let Nat and his parties
run away with your studies and I will add try and keep from
growing wild yourself." In any event, having so many
young ladies crowded together further compounded by the fact
that the local community was for the most part devoid
of a concomitant male population was sure to cause other
expected problems. Or as Lucretia Kern wrote to her father
in December, 1861 "Mollie Harrison's soldier brother has
been to see her-- His presence created quite a sensation
among the girls."59

There was, on the other hand, a serious side to stu-
dents' social life, in spite of, or because of, the general
circumstances. The Boarding Department "embracing the
Young Ladies Rooms, Laundry, Dining Room, Culinary Apart-
ments and Care of the Sick" was under the direction of the
maternal figure of the school, La Monte's wife Rebecca.
But the day-to-day chores were divided up amongst the girls.
And whenever Rebecca took ill, which was quite often, her
younger sister Lucretia was expected to take charge.
Rebecca La Monte's mother Rebecca Kern wrote to her

I know Luly is anxious to go to school, and you and
Mr. La Monte I believe had set your hearts on her
graduating, of course, her father and I were anxious
she should. But in your weak state I know she will do
everything she can for you, and we would not on any
account have her do otherwise.60
Not surprising, slaves, or "servants", were employed for the day-to-day tasks, though Rebecca expressed reservations regarding her servants, "...Miss Edna devotes herself exclusively to the dining room, kitchen, and the preacher." And one month later "Miss Edna" was causing even greater frustrations for Mrs. La Monte, "Miss Edna can't get anything done outside of the regular routine. I'm a better housekeeper than she is... I feel very much inclined to limit the number of housekeepers [for the upcoming spring school session] to one--myself."

White housekeepers were also hired to complement the servant labor force. But this caused conflict, as might be expected.

She's [Rebecca's white housekeeper] the funniest body you ever saw. The servants don't like her a bit because she calls them "nigger" and tells me all sorts of things about them, but she tries to be neat and is very economical in her way and I try to be satisfied.

The bottom line, however, was that outside of the classroom, Rebecca La Monte was in charge, and responsible for the functioning of the school as a "Home School" with a "Home air and influence." She succinctly summarized her duties and responsibilities about as well as can be said.

Farmville is not favored with a market, it is too early for any vegetables except asparagus and lettuce, meats are scarce, appetites wonderfully capricious, and so I am compelled to spend a great deal of time in inventing and preparing dishes, reading The Virginian Housewife, by way of recreation. Besides all this, I must superintend the garden a little, cultivate a few flowers, look after the baby always, see more visitors in a week than I would in a life-time in Winchester, nurse the sick, scold the bad, comfort the sad, and do most of my sewing.
Indeed, Rebecca, if true to her word, was the quintessential archetype to which all the pupils at Farmville ought to have aspired. As on top of these duties she found time to continue her career as an amateur literati, writing numerous short stories, essays and poems. And rather than regarding her situation as a necessary duty, she seems to have enjoyed her life at Farmville.

It is very sweet here. The trees are beautifully green, the birds are almost as numerous as the leaves and such music as they send up these soft summery mornings would do your ears good—the flowers are all out and the girls are all over the yard in the evening in spring and summer dresses, walking, drawing Kay [her daughter] in her carriage, assisting me about the flowers.... I get so happy sometimes I tremble. It seems too sweet to last, but God is very good...it may be, that even greater happiness is in store.65

And John Kern re-iterated his daughter's happiness: "We should all be exceedingly grateful to God for his loving kindness towards, and we are truly so to the good people of Farmville for their kindness to, our dear child."66

On the other hand, frustrations were a natural concomitant to Rebecca's responsibilities, "...it hurts me to go to the girl's rooms and see how some of them are kept...."67 And the greatest frustration which everyone at Farmville had to endure was the deprivations and anxieties caused by the war, especially as it was being fought on their homeland. The most immediate problem caused by the war was the possibility of the school being overrun by Union armies. But Farmville escaped this fate for at least the time the La Monte's were there. The next immediate problem, which did cause the school great problems,
was the lack of food. While residing as a war refugee at the school, Rebecca Kern wrote to her husband:

I don't know what Mr. La Monte expects to do, he said to me yesterday if he thought this state of things was to last much longer he believed he would go to the country and buy a little farm and go to work where he could make enough to eat, that he didn't see where people were to get anything to eat much longer. 67

There were also the natural anxieties for brothers and fathers of the girls who might be engaged in combat, which did not render the burden of studying any the lighter. Tillie Kern, who studied at the school, expressed to her father the problems of at once trying to study for final exams while worrying over the prospect of Generals Jackson and Beauregard engaging in a battle at Richmond in which her brother might be involved. "I thought I was strong and patriotic, but this is too great a trial for my woman strength." 68 Also was the possibility of George La Monte himself being conscripted into the ranks of the Confederate Army. In February, 1862 he wrote his father-in-law John Kern, who held an administrative position in the Confederate government at Richmond, to assist him in getting a substitute for which he was "willing to pay $500". He cited that if he were to be drafted, he would be forced to close the school, something to which his patrons were absolutely opposed. "I wish you could come up and see our nice girls, and you would think such a school ought not to be closed. All the patrons say I must get a substitute but I do not think I can get one here." 69 John Kern was most accommodating. And by March La Monte had had his substitute. 70
However, La Monte assisted the Confederacy in other ways. One activity which was perfectly amenable to the school was sewing pillow cases and sheets for Confederate Army hospitals. Another more important service was putting up refugees who had been moved from their homes, either to avoid Union occupation, or because their homes and property had been devastated.

There was a gentleman here last week to see if he could get board for his family in vacation. Mr. La Monte told him he expected if there were any refugees wanting homes when school was out the home would be open to take them.71

Tragically, the war which had been intended to ring in southern independence resulted in the regions utter decimation. And as Farmville College in particular, and all education in general, was a part of Southern society, it could not escape the realities of war and the defeat wherein. The education of southern women, as important as it might have been for the long-range survival of the Confederacy, was not fit, or few people saw it as such, to survive the immediate crises at hand. The preparation of plantation mistresses was now of secondary importance to the very survival of the plantation system itself. Perhaps what is truly remarkable, however, is the length of time George La Monte was able to keep his dream alive, in one form or another, before he finally gave up the fight along with the rest of the Confederacy.

In late 1863 or early 1864, well before the end of the war, La Monte moved his family to Danville, Virginia, near
the North Carolinan border, for reasons not entirely clear (it was perhaps due to the exigencies of war). Here, he started the Danville Female Seminary, which was quite similar to the one at Farmville as described in this essay. The one difference was that the war situation grew increasingly grim, and had severe repercussions for the school: enrollment dropped significantly, there were probably more refugees than students boarding at Danville; food "both for men and beast" was excruciatingly scarce; the "servants" became increasingly difficult to control; and the threat of occupation was ubiquitous. The situation grew at once so volatile and so hopeless that La Monte closed the school for good in September, 1864. And Rebecca La Monte was only too glad to see the end of the school at Danville. She summarized the situation best in a letter to her mother on the 13th of that month.

I did not write you all last week because I did not know what to write, but now with a glad heart I can tell you this is probably the last letter I will ever write in college. Our prices are high, necessarily, money is much scarcer than last year, there are a great many prisoners in Danville, there is danger of raids, and for these and other reasons, people will not send to school. We had a few boarders, three of them, nice girls from the valley, but there were not enough to pay teachers and Mr. La Monte just let them go home and told the trustees he would not have anything more to do with the college.... We are all so delighted to think we are free. No more boarders! What a relief! I could not sleep last night! Had no idea anything could make me so glad.

Thus almost seven months to the day before the official end of the Confederate States of America George La Monte had given up on the education of its future mothers and female leaders. That this noble goal had lasted of and by
itself so late perhaps tells something of the tenacity with which those involved, both teacher and student, held to that goal. Nevertheless, the ante-bellum plantation was dead, as was the need for cultivated and enlightened mistresses to oversee it.

Unfortunately for the present study, La Monte did not remain in the South for but three months at most from the end of the war. Given his northern heritage, he probably found it easy to transcend his southern sympathies for the relatively brighter prospects which the North held in store. (He in fact became quite a successful businessman and philanthropist after the war.) His exodus constitutes a case study of La Monte as representative of yet another class who have made their imprint upon American history, and of which little is known: southern refugees. Yet for all intents and purposes, the study ends at this point. And it is now time to draw some general conclusions and make pertinent extrapolations regarding what has thus far been said.
The Plantation Mistress of the Old South has retained a certain mystique in the American mind which is difficult to define. As William Taylor has shown in *Cavalier and Yankee* the degrees to which the "Old South" was reality or myth was, and still is, often difficult to determine. Taylor maintains that contrary to recent American historiography, the emphasis on two distinct civilizations, North and South, was often more imaginary than real; existing more in the literature of the nineteenth century than in reality. Thus, the difficulty of defining the mystique of the Old South lies in the fact that it was more illusory than real. Another interpretation would claim that this mystique was actually a direct result from the period of the Civil War and Reconstruction itself; that the cataclysmic and devastating changes which the period wrought caused people to look back to the "good old days" when all was well. Much of this thought is found in the literature which rose from the Reconstruction period and immediately thereafter. In any case, the argument seems not so concerned with whether or not the pre-Civil War United States was torn by two distinct civilizations, as whether this distinction was real or merely part of the national imagination.

This study has attempted to show, in one small way,
how very real the "mystique" of the Old South was, and that
the ante-bellum South truly did constitute a civilization
separate from the rest of the nation. The education of
southern young women at the Farmville Female College during
the Civil War, while of and by itself is rather esoteric,
lends support to the argument that the nation was divided
between two societies which by their respective essences
were so antithetical that it was impossible for them to
mutually exist: one had to prevail over the other. The
goal of educating women at Farmville was to prepare them for
the life of a plantation mistress. George La Monte was a
particularly enlightened individual who advocated that
women strive ahead to obtain for themselves a little more
than their society had to offer them. Yet he merely in­
tended to bend the rules but slightly; certainly not to
break or overstep them. Higher education in America has
for the most part been a conservative institution in
American society; set on maintaining the status quo. In
this regard Farmville was no exception. Oddly enough, in
spite of the fact that the nation was divided into two
distinct societies, the educational systems of the res­
pective societies functioned to maintain their own res­
pective status quos while trying to damage the credibility
of the other.

The same claim can be made regarding the methods of
implementing these educational goals. Southern young
ladies were encouraged to cultivate and enlighten themselves;
while at the same time they were forbidden to read "promiscuous"
novels and newspapers which might give them some alien ideas about their society. Social control through emphasis on personal behavior was stringent, though there is ample evidence to suggest that these controls had their limits. In any event, if the school at Farmville resembled its description, which it certainly must have to an extent, then our "female college" seems more in line with a medieval cloister than with an institution of higher education in a land where the freedom of speech and thought is believed to be an unalienable right. Again, the personal correspondence and comments of those affiliated with Farmville give the distinct impression that life there was actually quite pleasant. But the question remains: what was the reason for being of schools such as Farmville? And the answer is to maintain the status quo of southern ante-bellum society. And when the Confederate States of America were formed, the goal became to produce the mothers and wives of the future leaders of this newly-begotten nation.

One perplexing question remains: what became of these young ladies when the war had ended and the Old South as they knew it was dead? How did their education prepare them for this ordeal. The recent researches of Leon Litwack and others have shed some light on the subject of southern society after the Civil War. But more needs to be done. What were the social and personal implications for those whose dreams and goals were destroyed---after they had spent years in formal training for their roles in society? The answer to these questions can tell us much more about what occurred, and why, in the years following the American Civil War.
**Farmville Female Seminary.**

**Report of Mrs. L. M., Mrs.**

from March 1 to April 1, 1868.

GEO. LA MONTE, Principal,
FARMVILLE, VA.

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43
Faymville Female College.

Report of Hilf A. M. Term
from Nov. 1 to Dec. 20, 1860

EXPLANATION.

Unnecessary absence from Recitation or Prayers gives one delinquency. A mark on Manners or neatness counts as a delinquency. Any failure to yield implicit obedience to the directions of the teachers, any failure in the discharge of duty or timely attendance is considered a delinquency. Twenty-five delinquencies give one demerit. If a pupil receives three demerits in one session, she will be sent home. Any pupil receiving one demerit will not be entitled to a prize.

These reports are copied into a Register, which is preserved in the College for reference, and at all times open to the inspection of friends and visitors. Patrons are requested to examine these reports carefully, to visit the school rooms frequently, and thus cooperate with the teachers.

It is very important that your daughter be in school every day. Please see that your daughter studies at home.

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Notes

The essay is self-contained within the Mason-Kern-La Monte collection at the New Jersey Historical Society. References to secondary sources are noted.

Abbreviations:

George La Monte.......................................... GL
Rebecca Kern La Monte.................................. RKL
Rebecca Kern............................................. RK
John Kern.................................................. JK
Lucretia Kern............................................. LK


2. GL to RK(L), June 12, 1856.

3. ibid.


5. RK to Seth Mason, February 18, 1839.

6. ibid.

7. RK to Seth Mason, March 11, 1838.

8. Aunt E.J. to RK(L), April 11, 1853.


10. (Cousin) Thomas to RK(L), July 17, 1856.

11. (Cousin) Thomas to RK(L), April, 13, 1857.

12. (Cousin) Thomas to RK(L), January 31, 1857.

13. RK to RKL, December 13, 1857.

14. RKL to RK, September 1864.


16. GL commencement address to Farmville Female College, June 26, 1861.

17. ibid.

18. ibid.
19. ibid.
20. GL address to "Le vert Literary Society", Farmville Female College, May, 1862.
21. ibid.
22. GL address to "The Athena Society", Danville Female College, March, 1863.
23. Farmville Female College Catalogue, 1859-1860 session, p. 5.
25. ibid, p. 6.
26. ibid, pp. 6-7.
27. JK to LK, March 9, 1860.
29. ibid, p. 8.
30. ibid, p. 13.
31. ibid, p. 7.
32. ibid, pp. 10-11; 12-13; 16-17.
33. ibid, p. 9.
34. RKL to JK, April 21, 1862.
35. JK to LK, August 2, 1860.
36. Tillie Kern to JK, June 22, 1862.
37. Carrie Veedon to RKL, February, 1859.
38. JK to RKL, February 17, 1860.
40. JK to LK, January 10, 1860.
41. JK to RKL, March 18, 1860.
42. JK to RKL, June 3, 1860.
43. Nellie Kern to RKL, March 22, 1859.
44. Carrie Veedon to RKL, May 16, 1859.
45. Carrie Veedon to RKL, October 18, 1859.
46. ibid.
47. Farmville F.G. Catalogue, p.11.
48. ibid.
49. ibid., pp.13-15.
50. LK to JK, December 14, 1861.
51. GL to JK, December 30, 1861.
52. Letter of Nannie Wiles, attached to letter of RKL to JK, 1862.
53. RKL to JK, January 26, 1862.
54. RK to RKL, August 28, 1859.
55. Jimmie Kern to RKL, October 17, 1859.
56. RK to JK, March 28, 1862.
57. RKL to RK April 25, 1864.
58. JK to LK, January 10, 1860.
59. LK to JK, December 14, 1861.
60. RK to RKL, August 28, 1859.
61. RKL to RK, November 9, 1863.
62. RKL to RK, December 13, 1863.
63. RKL to RK, November 9, 1863.
64. RKL to Anna Brown, April 23, 1860.
65. ibid.
66. JK to RKL, July 12, 1859.
67. RK to JK, June 9, 1862.
68. Tillie Kern to JK, June 22, 1862.
69. GL to JK, February 24, 1862.
70. RK to JK, March 10, 1862.
71. RK to JK, June 9, 1862.
72. RKL to RK, September 13, 1864.