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HISTORY OF THE BOWLING GREEN FEMALE ACADEMY

BY

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In 1833, or possibly earlier, Franklin Jones and his bride, Mary Kendall Jones, came to Bowling Green, Kentucky, to open a school for young ladies. On March 9, 1833, a notice by Franklin Jones appeared in the Green River Gazette, edited by A. R. Moyce. This notice said that the present term of Franklin Jones' school, to begin on Monday, March 18, and include a week's recess at the beginning of June, would be extended until Friday, August 19. "Those who have engaged with him upon the terms of his original subscription" may either enter "their scholars" on March 18 and be charged "only in proportion to the time, their scholars shall have attended, previous to the commencement of the new school" or "continue as heretofore." Franklin Jones took this opportunity "to tender his grateful acknowledgements to the friends of the Seminary, for the liberal patronage he has thus received" and indicated his intention "to make teaching a permanent business." He planned "to raise the Institution to the highest standing" and "to secure as many assistants, as the increase of the school may from time to time demand."¹

Mr. and Mrs. Jones were received as members of the Presbyterian Church on September 23, 1833.² Franklin Jones' church letter was dated September 15, 1833, the Congregational Church of Christ in Royalston, Mass. His wife's letter was dated September 11, 1833, Westminster, Ms.(sic).³ Both Mr. and Mrs. Jones were highly educated for their day. Little is known about Franklin Jones' background, but his wife is said to have been a niece of Amos Kendall, a noted political

figure in Massachusetts.⁴ Born in Worcester, Massachusetts,⁵ and having been educated at Mt. Holyoke College, Mrs. Jones taught in the seminary with her husband. Mrs. Jones' daughter, once asked why her father and mother had chosen "to leave their Massachusetts home to come to a small Kentucky village," said, "the South was regarded as a mission field," and her father and mother came to Bowling Green "with the same spirit that sends missionaries to some foreign country." They came "because they thought they were needed" and "high spirit and devotion to duty was evident in the character of their work."⁶

The Joneses came to Bowling Green during the pastorate of the Rev. Samuel Wilson Calvert, the grandfather of Mrs. Eliza Calvert Obenchain, a Kentucky author, who wrote under the pen name Eliza Calvert Hall. In 1833, a new church building was begun on the corner of Tenth and State Streets. According to tradition, some of the timbers of the old church, which stood in the old cemetery, were used in the new church. The lot on which the church was built was purchased by James Rumsey Skiles and presumably was given to the church, though no deed proving such a transaction has ever been found.⁷ Franklin Jones subscribed \$100 to the building fund in 1833 on the condition that "in case he succeeds in getting a school in the house." Since the subscription list was titled "A List of Subscribers to the Presbyterian Church and Female Academy,"⁸ it is evident that he intended his school to be held in the new church building. Later, in 1835, he subscribed \$25 for plastering the church and paid his pledge before 1837.⁹ During the time the church was being built, at least some of the meetings were held in the Baptist Church,

located on the northeast corner of Main and Center Streets. For example, on Tuesday, November 8, 1836, a meeting was held there to decide how to pay for finishing the church, and on November 12, 1836, a second meeting there resulted in a subscription to pay for finishing the church.¹⁰ Finally, in 1837, the church was completed. On June 19, 1837, the Rev. S. W. Calvert died. It is said that his funeral was the first ever conducted in the new building.¹¹

The first school room was a large room in the Jones' home across the street from the new Presbyterian Church building. A long table took the place of desks.¹² It is probable that the school was also held in the Baptist Church. In an article in the Green River Gazette, dated October, 1834, Franklin Jones stated that "a new set of rooms are to be fitted up for the school for the taste and convenience, not excelled in the West."¹³ It is possible that he was referring to temporary quarters in the Baptist Church, but probably he was referring to the rooms in the new church building. When the church was completed, school was held in the basement, which included three rooms, "one large room with desks," "one rear laboratory room with desks," and "one rear room for classes."¹⁴ Each room, of course, had its own stove, and there was a ten-square-yard walk from the school room door.¹⁵

On February 7, 1834, The Bowling Green Female Academy was incorporated by the General Assembly of Kentucky. The trustees were Asher W. Graham, Thomas Quigley, Henry Gridler, James Maxey, Henry Shanks, Joseph R. Underwood, John Marshall, N. W. Henry, and James R. Skiles. The trustees had to be residents of Warren County, and the Academy had to

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be within the city limits of Bowling Green. The first meeting of the board of trustees was to be in March or April, 1834. The board was required to keep "a regular record of their proceedings," but so far no such records have been found. The school was for "female scholars or pupils . . . to the exclusion of male scholars or pupils." Funds were permitted to be used "in the support, either partial or total, of such indigent female scholars as the trustees may consider objects of Charity, and who may be admitted free of charge."

An important part of this document is Section 11, which states the relationship of the Bowling Green Female Academy and the Presbyterian Church.

And whereas, it is represented to the General Assembly, that the members of the Presbyterian Church in Bowlinggreen, (sic) and the citizens of said town, have united in building a house, the basement story of which is designed for the use of the Female Academy hereby incorporated and the upper part designed for the use of the Church: Therefore--be it further enacted, by the authority aforesaid, it shall be lawful for the corporation hereby created in connection with the elders, trustees, or officers of the Presbyterian Church, to receive the title to the ground on which the said Church and Academy specified and enumerated in the deed of conveyance, according to the articles of subscription and association entered into upon the subject, which, being done, the said specifications and enumeration of rights and privileges shall stand as a perpetual memorial in favor of the members of said Church and Academy, and shall be considered as obligatory of the said corporation, and building it in all time to come, to allow the said Church and its members the free use and enjoyment of the property, according to their rights so specified. And whereas, according to the articles of subscription and association, the trustees of the Academy are not to use the lot and building designated for use of both the Church and Academy, in certain ways therein mentioned, so as to create an annoyance to the Church: Therefore--Be it further enacted that it shall be lawful in the deed of conveyance executed, vesting the title in the corporation, and the elders, trustees or officers of the aforesaid Church to insert each and every restriction mentioned in the articles of association, and the same shall be obligatory on the part intended to be restricted

and limited thereby, and shall be observed as a perpetual covenant and as such may be enforced by the appropriate, upon the violating of the same: Provided, that nothing herein contained, shall be construed to favor the opinion that the Bowlinggreen (sic) Female Academy is a sectarian institution or that the aforesaid Church or Academy are otherwise than entirely distinct institutions.¹⁶

Mr. Jones, described as "a nervous, energetic man who generally crossed the street from the house at a 7 was indeed proud of his school. On September 2, 1834, he made this statement in the Green River Gazette about the school's location.

Several circumstances united to render this a most eligible location for a Female School. It is a healthy place--the people are interested in building up the Institution, and are disposed to show every reasonable attention to scholars from a distance. And more than all, the religious habits of the place secure the youth from temptation.¹⁸

O On September 19 he announced that the winter term of twenty-two weeks was to begin Monday, October 6.

For every student regularly entered, full tuition will be required. All those who express a desire to become members of the school, and have their names recorded as such will be considered as regularly entered. Term bill to be settled punctually at the close of the term.¹⁹

On August 24, 1842, a notice appeared in the Green River Gazette announcing examinations.

The public examination of this institution will take place on Monday and Tuesday next.

On Monday, at 3 o'clock, P.M., Mr. Simmon's Class will be examined upon the Theory of Music, and at candlelight, upon the practical part.

On Tuesday, the young ladies will be examined upon the various branches gone over during the session. Exercises to commence at 8 o'clock A.M. At night there will be an exhibition of the school in vocal music.²⁰

Many subjects were taught in the seminary. Tuition and other fees

varied. In the newspaper article dated March 9, 1833, Franklin Jones listed the following subjects and tuition fees:

For instruction in Reading, Spelling, Writing, intellectual Arithmetic, and Elements of Geography \$7
For English Grammar, Composition, Written Arithmetic, Geography and Astronomy, with the use of Globes, Natural Philosophy & Chemistry, \$10
Geometry, Latin, French, the Natural Sciences, and the higher branches of English study; Intellectual and Moral Philosophy, Rhetoric etc. will be introduced as soon as the pupils are sufficiently advanced to pursue them with profit. For those branches a higher tuition will be required.
Calisthenics will be taught older students, whose parents may desire it. For this \$1 will be charged extra.
The trifling expense of room, fuel, &c. will be divided among the whole number and charged in the term bills.
Board may be had in respectable families from \$1.50 to \$2.00 per week, including everything.
Books can be furnished by the Instructor on reasonable terms, until the Merchants are supplied with such as he approves.²¹

When Franklin Jones announced the fall term on September 19, 1834, he listed these subjects and fees.

Terms tuition in Reading, Spelling, Writing, Mental Arithmetic, Elemental Geography and Calisthenics, \$8. per term. In addition to the above, in any one or more of the following branches; Grammar, Geography or Written Arithmetic \$10. In History, Astronomy, Natural Philosophy, Chemistry, Mythology, Logic, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity, Elements of Geography, Algebra, Rhetoric and Composition \$12. In Latin, Greek, or French \$15. In Painting, \$10. extra. In Music \$20. extra. Use of Instrument and Music, if desired at reasonable charge.

Other expenses he mentioned were these:

One dollar will be charged to each scholar for furnished --keeping rooms. -----

Board may be had in respectable families, at \$2. per week. The whole expense of a term including Board, Books, Stationary and Tuition need not exceed \$60.²²

In 1841 Franklin Jones announced these subjects and fees:

In reading, spelling, writing, Mental Arithmetic, and

Elementary Geography, \$8. In Grammar, Written Arithmetic, Geography with use of Globes, History and Composition, \$10. In the Ancient Languages, Algebra, Geometry, Astronomy, Natural Philosophy, Chemistry, Botany, Minerology, Geology, Rhetoric, Human Physiology, Natural Theology, and Evidences of Christianity, \$16.

An additional charge of \$1 will be made for each pupil, for incidental expenses, and the payment of tuition will be required punctually, one half at the middle and the other half at the close of the session.

The French language will also be taught to anyone who may desire it, at reasonable cost.

Mr. Simons, an accomplished Musician, will give lessons on the Piano Forte or Guitar, at \$25 per session. He will also instruct the whole school in Vocal Music without charge. An instrument will be furnished for the use of the scholars gratis.²³

During this time Franklin and Mary Kendall Jones became the parents of six children. The first child, Edw. Kendall Jones, was born June 24, 1834,²⁴ was baptized in October,²⁵ and died July 24, 1837.²⁶ About 1836 Benjamin Franklin Jones was born.²⁷ There is no record of his baptism. About 1838 Henry Little Jones was born,²⁸ and he was baptized August 24, 1839.²⁹ Charles Kendall Jones was born July 26, 1840³⁰ and was baptized June, 1841.³¹ Mary Kendall Jones was born August 11, 1842³² and was baptized November 12, 1843.³³ Joseph Stillman Jones was born about 1840.³⁴ There is no record of his baptism. It is interesting to note that the obituary notice of Joseph S. Jones states that "he was a student at Groton Academy, Croton, Mass. and was graduated from Amhurst College. After finishing a course at the Albany Law School he came to St. Louis in 1869 and conducted a law collection agency."³⁵ The Joneses considered education important to their own children as well as to the girls of Bowling Green.

In addition to his other duties Franklin Jones took an active part in the life of the church. Besides serving as Sunday School Superintendent,³⁶

he took part in the Old School--New School controversy and was mainly responsible for obtaining the church bell.

Since the death of Rev. Calvert in June, 1837, the church had been without a permanent minister. At a congregational meeting November 19, 1839, the members elected Archer Charles Dickerson, a popular New School minister, to fill the pulpit. This action was taken, of course, in spite of warnings from the Synod of Kentucky. Franklin Jones served as moderator of the meeting and was one of the committee entrusted with the publication of Mr. Dickerson's address "respecting the controversy and division of the Presbyterian Church, and the Ecclesiastical action required of us." Franklin Jones and his wife are listed among the thirty-three members forming the New School. After her husband's death, Mary K. Jones re-joined the Old School when the two branches joined in 1858.³⁷

Franklin Jones played an active part in obtaining a bell for the church. On August 12, 1837, some citizens of Philadelphia sent the following letter to the Bowling Green Church:

The citizens of Bowling Green, having built a very handsome Presbyterian Church, and not being as yet furnished with a bell, the undersigned citizens of Philadelphia agreed to the sums affixed to our names to purchase one to present to them.³⁸

The sums added up to \$110. On January 22, 1839, Captain Thomas Rogers added to the fund.

... I will contribute Forty Dollars toward purchasing a Bell for the Presbyterian Church in the town of Bowling Green and for enclosing the Lot on which the Church stands on condition that at least three hundred dollars more are subscribed for the same purpose by others. I will pay two thirds of the forty Dollars as soon as two hundred of the three hundred Dollars

are actually paid in & the balance as soon as the lot is enclosed with a good decent & substantial railing with suitable gates and all well painted Two thirds for the Bell and the balance for the enclosure.³⁹

A few days later, on January 30, another subscription was made.

Those pledging and the amounts are as follows:

M. V. Loving for bell \$10.
 A. W. Graham \$10 for bell, & for fence \$10.
 John Howorth \$5 if it weighs no more than 500 pounds.
 Franklin Jones \$25 if it weighs 100 pounds not less than 800.
 John Marshall \$10 for bell and fence.
 Sam'l Barclay Bell \$10 Fence \$5.⁴⁰

However, nothing more was done, since the church became involved in the more important matter of calling a minister.

Then Franklin Jones decided to act on his own. Not only did the new church need a bell, but also his school needed one. On October 1, 1840, the session of the Old School received a letter from A. C. Dickerson and John Marshall stating that the New School had obtained a bell and asking if there were any objections to hanging it in the belfry. The Old School replied, "The tower is too small for two bells, we cannot consent that our church members and congregation shall not have the use of any bell which may be hung in the tower Upon what terms and for what sum can we have the right to use your bell?" The New School replied, "The bell alluded to was imported by an individual at his own risk without consultation with but one of us. Having imported it, he offered it to us to be the purchase and property of our congregation if you will give him your obligation for $\frac{1}{2}$ the bell when hung, then your and your congregation can own the bell equally with us and ours."

Mr. Marshall has in his possession, one hundred and ten dollars contributed

in Philadelphia for the purchase of a bell for the church here.⁴¹ On the back of Thomas Rogers' pledge is a penciled note by Mr. Marshall, "Mr. Rogers had paid twenty-six dollars and sixty-seven cents for the bell, which I paid to Mr. Franklin Jones who bought the bell."⁴²

According to tradition, Franklin Jones made arrangements to ring the new bell for classes at the Female Academy from his home across the street. Town records of 1852 show that Mrs. Mary K. Jones was allowed the sum of \$15 "for causing the Presbyterian Church bell to be rung at 9 P.M. for curfew during that year and to continue during another year." Miss Matt Jackson, an elderly woman of the community, has recalled that Franklin Jones was never fully reimbursed for importing the bell. Ironically, she said, when the first stroke of the bell was tolled for his funeral, the bell cracked from top to bottom.⁴³ The inscription on Franklin Jones' tombstone in the Old Cemetery reads:

Franklin Jones
Born Royalston, Mass.
Aug. 9, 1801
Died Aug. 16, 1846
For eleven years Principal of
The Bowling Green Female Seminar⁴⁴

After her husband's death, Mary Kendall Jones carried on the school herself for a number of years. According to one of her students, "she was a thorough scholar, a competent teacher, a cultured and refined woman, most graceful and dignified in all her bearings."⁴⁵ She was "tall, handsome, and elegant."⁴⁶ Judge Underwood, father of Mrs. Josie Nazro and Mrs. Mary Grump, once said that "if only his daughter learned to walk as Mrs. Jones walked he would consider their tuition well spent."⁴⁷

"Her methods of teaching were thorough and religious instructions went

with her teachings, as an essential part of a woman's education."⁴⁸ Not only did she believe it her duty "to thoroughly educate her pupils but make ladies and Christian women of them." "Some one said of Mark Hopkins that a pine board with Mark Hopkins at one end and a pupil at the other constituted a university, and I think of this when I compare the meager equipment of that school with the magnificent structures within whose walls the youth of today are educated."⁵⁰ "Her personal beauty was so remarkable and no one who ever met her could forget her dignity, gentleness, sweetness and patience. A gentleman who has travelled far and wide once said: 'I have seen the women of many countries but I had to come back to Bowling Green to see the perfect woman.'⁵¹

"Special stress was laid on spelling. It was Mrs. Jones' opinion that it was useless to teach a child to spell a word unless he knew the definition. So in addition to the spelling book a small dictionary was used."⁵² Her pupils learned to memorize many gems of poetry. "Mrs. Jones had one class in which she took special pride and that was 'Watts on the improvement of the mind.'⁵³ Since Mrs. Jones was interested in improving and maintaining her pupils' health, "calisthenics were practiced every other day in the week, this being deemed sufficient, as it was not enough to weary or grow monotonous. Long recesses were given to throw grace hoops, skip the rope, and tell funny jokes."⁵⁴

Mental arithmetic was a prominent feature in the training of Mrs. Jones' Pupils. "A conservative old farmer who had sent his daughter to town to be educated thought this was all nonsense. . . one of the public examinations which Mrs. Jones held from time to time, a man came armed with pencil

and paper, prepared to show that he could solve any problem before the mentally trained pupils could. Mrs. Jones gave out a difficult problem and the old gentleman started putting down the figures but before he could get all his figures on paper, the quick-witted girls were ready with the answer."⁵⁵

One pupil described the beginning and ending of a typical school day like this:

We see Mrs. Jones crossing the street from her home opposite the school-room; dressed plainly but exquisitely neat, she enters the large room, removed from her light brown, wavy hair, her Quaker-like bonnet, hangs it on the accustomed hook, moves gracefully to her table, taps the old bell, instantly eighty or a hundred girls or more rise to their feet and she extends to them the morning greetings; tapping the bell again, all quietly resume their seats and each student recited in rotation a verse of scripture, then humbly kneeling she asks God's blessing on her work, and her girls. Grand prayers, plaintive petitions, adoring praises, how many hearts you have humbled, how many lifted up. Ten years daily, to have heard those petitions; so varied, so heartfelt that no pupil could ever say she could repeat Mrs. Jones' prayer.

As the opening of the school was conducted in so orderly and courteous a manner, so was it closed. At the tapping of the bell the young ladies would fall into line and marching with exact carriage would only turn aside to make a graceful bow at the door.⁵⁶

Mrs. Jones is also described as a disciplinarian. As a student put it: "So self-controlled and inspiring, so much confidence, no crisis ever could have arisen but what she could have controlled every scholar by one command or gesture. Usually her severest and most potent reproof was 'Young ladies, I am surprised at you!'" But since there were fun-loving girls and sometimes lazy ones, she found occasion to use stools of penitence, keep-in hours, and severer punishments of the day.

Even as early as this, chewing gum had made its appearance at school.

The muscular contractions of the jaw once in ten minutes was as frequent as we dared indulge in, and even this slow process was gradually detected by our faithful teacher's searching glance, and woe be to the girl, who was found chewing wax. She was called up and given a bitter herb to chew, then seated on the bench of penitence in front of the whole school. We remember distinctly one little girl who feared the disapproval and rebukes of her teacher, yet clung so tenaciously to her wax, which she had forgotten to leave at home, that she placed it in the key-hole of the Presbyterian Church, forgetting ever to remove it. The sexton of that church no doubt thought the next Sabbath Morning, that waxed key-holes, did not prove as smooth and unresisting as waxed floors. Mrs. Jones' natural refinements, coupled with her cultured tastes, shrank from such unlady-like tendencies.⁵⁷

A student noted one rare occasion when her teacher's dignity was shaken and her gracefulness was jarred.

One evening while she was leaning back in her chair, a thoughtless girl accidentally jarred it, and Mrs. Jones losing her balance was thrown backwards. If a bombshell had been thrown in and exploded there could not have been more surprise or commotion. While several rushed to her help, one or two of us rushed from the room, an act we would not have been guilty of, had our teacher been sitting erect in her chair. Recovering immediately our self-possession we returned to find her mistress of the occasion; but imagine our consternation, when we heard one of the girls, whose exuberance of life and fun had overmastered her, exclaiming in her teacher's own peculiar style and very words, "Mrs. Jones, I am surprised at you!" Eyes twinkled and eyes flashed, but the dignified woman only calmly responded, "Miss Josie M _____ has forgotten herself." That bright, talented girl completing her course, soon afterwards went to the far West, and we presume is now basking in the golden light of Colorado's sunny land, but we dare say she has never forgotten that quiet but deep-meaning rebuke.⁵⁸

Not only did Mrs. Jones understand all the subjects taught at her school, for she excelled in mathematics, but "she imparted her knowledge in so simple, and direct a manner that the dullest of us could catch glintings of her meaning." It was considered quite an honor to take charge of the bell, tapping "for the various recitation hours." Since Mrs. Jones had bronchical trouble which weakened her voice on occasions, she permitted the

best students to stand beside her chair and give out the lesson to the class. "She had most of the scientific branches taught and all the ornamental, as she secured the most competent assistants." Her methods of education were considered quite progressive for their day.⁵⁹

Assistants had been teaching at the seminary since it opened. In the spring of 1833 Franklin Jones announced that a Miss Merwin from Chillicothe, Ohio, would be his assistant.⁶⁰ Church records indicate that a Miss Anna Maria Mervin (sic) was received by certificate on February 22, 1833, and died September 25, 1833.⁶¹ In the fall of 1834 Franklin Jones announced that Miss Sarah White would be his assistant and that "a teacher of Music and Painting is engaged and expected here at the first of the term. Other assistance will be procured if necessary."⁶² Church records tell us that a Sarah W. White died March 25, 1835.⁶³ A Mr. Simmons taught music in 1841 and 1842, and a Mr. Timmons, a Mrs. Harriet Ayres, and an Episcopal minister were teaching when Ann Elizabeth Wright and Ella Bowden Wright were attending Mrs. Jones' school.⁶⁴ None of these teachers are mentioned as members of the Presbyterian Church. A Mr. D. H. Davis, who lived in Bowling Green during the years 1843-1845, had some connection with the school. Probably he was an assistant.⁶⁵ Miss Sallie M. McElroy was first a pupil and then an assistant. "The refinements, culture, and intellectuality of this sweet little woman," a student said of her, "have whispered of her teacher's thorough training and christian (sic) influence." Miss McElroy later married the Hon. Proctor Knott, from Lebanon, Kentucky, who also is said to have taught in the school.⁶⁶ Also mentioned as assistants are Miss Fannie Pierce, Miss Moore,

and Miss Emma Hall Calvert, the daughter of the Rev. S. W. Calvert and later the wife of the Rev. William L. Tarbet, a Presbyterian minister in Verden, Illinois.⁶⁷ Church records indicate that Miss Calvert was received into the New School Church by certification of faith on April 2, 1843.⁶⁸ A Fannie Maranda Moore was received by certificate on August 24, 1839; a Miss F. M. Moore died August 22, 1849.⁶⁹ Miss Esther Virginia Ray, daughter of James B. Ray, ex-governor of Indiana, was teaching in the seminary when she married John Edwards Younglove on April 13, 1859.⁷⁰ Sarah Calvert Simmons also taught in the seminary.^{70A}

After dismissing school for the day, Mrs. Jones had to superintend the affairs of a large household. As well as her children, she had almost all of her assistants and most of her pupils from the country boarding with her.⁷¹ Her home was a handsome two-story house located across the street from the church. On top of the roof was a big observation tower, and at night the girls met to study astronomy and to look at the stars through a telescope.⁷²

As well as taking care of her school and her home, she never left her church pew vacant. "For the cause of missions she ever had an attentive and sympathetic ear, and held an open purse, as her bequests were frequent and large. She was broad, catholic and charitable in her views, but with unswerving faith to her church."⁷³ It is said she would not write a letter on Sunday or permit her pupils to do so. Nor would she permit a pupil to crack walnuts on Sunday or even to walk across the street to see her mother.⁷⁴ "She was a Presbyterian of the old school and it is sad to know her last days were rendered unhappy by the firm belief in the

stern doctrines of Calvinism. She began to doubt her predestination and election but no one seeing her daily life could ever have such doubts."⁷⁵

Graduation was always an exciting and emotion-filled occasion. One girl described it this way: "There was a rustling of white robes, a fluttering of tinted paper, in tremulous hands as we stood before the assembled people listening to the eloquent address of the distinguished Judge Underwood, and waiting with flushed cheeks and the throbbing hearts the giving of diplomas and the last sweet benediction of our teacher."⁷⁶

Since there were no theaters in the earlier days of the school, "such entertainment as came to town or of amateur origin (sic) were generally held in the Churches or in Mrs. Jones' Schoolhouse."⁷⁷ J. W. Cunningham said, in the Bowling Green Democrat:

The only entertainment to the young people that I remember was at the close of the day schools, of which there were only two in the town--The Green River High School and Mrs. Jones' Female Academy. The entertainment was in Mr. Richard Curd's spacious yard at night. The trees were blazing with light--The old fashioned lanterns hung here and there on the branches. Refreshment tables were spread and parents, children and visitors, of whom there were many, feasted and spent a pleasant evening. Some separated that night who never met again. Others resident about Bowling Green have met times without number.⁷⁸

In an old album belonging to Katherine Edmondsun are two interesting writings. Miss Fannie Pierce, first to write in the book, dedicated it:

While I draw this dedicating pen upon the unsullied leaves of your album, to leave here an ineffable tracery; the arbiter of your destiny even yourself is drawing deathless lines upon a finer scroll--even your mortal nature.

And while I would not fail to breathe for you that friendship about which the world rate so much, and know so little, I would not fail to indulge the wish, earnestly and prayerfully to breathe it; That while you neglect not your body, the casket, that you ceaselessly strive to polish the gem --That you may not only quaff at the founts of earthly wisdom and joy, but that your spirit may grow young beautiful and vigorous, by drinking deeply of the "river of the water of life!" That your sojourn on earth may be gathered like a sheaf fully ripe into the garner of God.

Fannie L. Pierce, Tallmadge, Ohio
October 15, 1857. Bowling*Green, Ky.

Mrs. Jones wrote the second inscription.

The present with you is the Spring time of life. Let the seed sown, be such as shall become the trees of righteousness, yielding their appropriate fruit. Their luxuriant foliage will be a protection as you may in the evening of life, repose beneath their branches. Then may the sweet consolations and precious promises of the gospel be yours, and all the glorious prospects which it unfolds, increase in richness and fullness, until you shall enter the regions of a glorious immortality.⁷⁹

On March 1, 1860, the school was incorporated as the "Presbyterian Female Seminary of Bowling-green. (sic)" The trustees were George C. Rogers, James M. Donaldson, Robert Rodes, Asher W. Graham, William Cook, and Thomas C. Calvert. The minister of the Presbyterian Church was to be an ex-officio member and moderator of the board. Board members, who had to be members of the Presbyterian Church, a to be elected by ballot by the members of the Presbyterian Church on the first Saturday in May, 1862, and every two years thereafter. Article 11 specified the relationship between the school and the Presbyterian Church.

Whenever the church in the town of Bowling-green, by a vote of two thirds, may desire the control of this institution, in whole or in part, may be transferred to the Presbytery with which the said church is in connection, or with the Synod of Kentucky, on such terms as may be agreed upon by the Synod or Presbytery and the board of directors.⁸⁰

Mrs. Jones continued to teach until community life was disrupted by the Civil War. First the Confederate Army occupied the town. The Rev. R. K. Smoot, pastor, and others prevented the army from using the church as a hospital.⁸¹ However, when Federal troops came, they were not so successful; the church became a hospital for wounded Federal soldiers.⁸² After the war, the church had to be repaired before services could be held in it.⁸³ On March 19, 1862, Rev. R. K. Smoot, Dr. S. B. Stubbins, and L. A. Graham were appointed to confer with the trustees of the school "in regard to having the school room cleaned up, the stoves removed, and the house fastened up."⁸⁴

On March 2, 1863, an act was passed by the Kentucky General Assembly permitting the elders of the Presbyterian Church and the trustees of the school to repair and improve the school rooms and to have complete control of the rooms. But before these repairs were begun, they were required to post public notice for sixty days to determine whether anyone else claimed "an interest or right in the property, or right to control on said basement story, or any room therein."⁸⁵

During this time Mrs. Jones and her family left for St. Louis, where they lived for a number of years. However, she had failed to obtain a letter of dismissal from the Presbyterian Church. This eventually came to the attention of the Session. Two elders corresponded with Mrs. Jones and one son, Benjamin Franklin, who also was a member of the church.⁸⁶ On December 25, 1864, Benjamin Franklin Jones, of Nashville, Tennessee, was granted a letter of dismissal at his own request.⁸⁷ October 21, 1866, Mrs. Jones was dismissed at her own request "to unite with any church where God in His providence may cast her lot."⁸⁸ There is little known about the Jones family after this date.

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The only other information of importance appeared in the obituary of Joseph S. Jones, who died in September, 1911. He operated a law collection agency in St. Louis until he retired. A bachelor, he had lived at Glen Park, Missouri, near St. Louis, with his two brothers and a sister, Miss Mary K. Jones.⁸⁹

1. Copy of article (original missing), Kentucky Library.
2. Session Book 1A, 1819-1862, The Presbyterian Church of Bowling Green, Kentucky (Old School), p. 25.
3. Presbyterian Church Archives.
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APPENDIX

There is no known list of the girls attending the Jones seminary; only a few of the names can be gleaned from writings about this school. Some of the girls in Bowling Green, of course, went to other schools, such as Mr. Hawkins' school, a Baptist school on Center Street above the Square. (At one time there was a great deal of rivalry between Mr. Hawkins' school and Mrs. Jones' school. Mr. Hawkins' pupils were called "Hawks", and Mrs. Jones' pupils, "Chicks.")

1. Anderson, Gertrude

2. Baker, Mollie (m. John W. Wiggins)

3. Barnett, Sallie (m. James Lafayette Jackson)

4. Blackburn, Jennie

5. Burnam, Mary (m. Charlie Thomas)

6. Calvert, Eliza (m. Col. William A. Obenchain)

7. Calvert, Josephine

8. Calvert, Margaret

9. Cullin, Martha

10. Cullin, Mary

11. Cullin, Sarah Elizabeth (m. Samuel W. Sumpter)

12. Demuth, Katie (m. E. B. Sumpter)

13. Drake, Louise

14. Edmondsun, Katherine (Did not marry T. J. Sumpter as one source states)

15. Graham, Annie

16. Graham, Mollie

17. Grider, Mary (m. Robert Rodes)

18. Hess, Camilla (m. Herdman)
19. Hess, Sarah (m. Armitage)
20. Hobson, _____ (m. Mottley)
21. Howorth, Harriet Wallace (m. Charles Lockwood Anderson)
22. McElroy, Sallie (m. Proctor Knott, above)
23. McElroy, Sallie (a niece of the above)
24. Mitchell, Lou (m. Poindexter)
25. Murrell, Elizabeth
26. Quigley, Belle
27. Quigley, Eugenie (m. Jno. C. Young)
28. Quigley, Hollie
29. Quigley, Mary (m. Henry Morton)
30. Quigley, _____ (m. Watson _____)
31. Quigley, _____ (m. _____)
32. Stubbins, Cecil, (m. Hiram Dulaney)
33. Underwood, Josie (m. Nazro)
34. Underwood, Mary (m. John Poynts, Malcolm Crump)
35. Wright, Ann Elizabeth (m. Dr. Richard Thomas)
(The only one to complete her entire education under Mrs. Jones.)
36. Wright, Ella Bowden (m. Thomas J. Smith)
37. Rogers, Lavinia (m. _____)
38. _____, _____ (m. Adolph Bloch)

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