A Pop Up Museum Exhibition

AFTER SLAVERY
Undergraduate students enrolled in BUI 301-015 Slavery, Emancipation and the University of Alabama seminar spent the Fall 2018 semester exploring the campus history of slavery and its legacy. Instead of traditional presentations of their final project research, they curated a pop up museum exhibition exploring one of the important legacies of enslaved campus laborers. After slavery, these men, women, and children forged new lives and created new communal institutions with other African Americans living in Tuscaloosa.

By selecting artifacts exploring the themes of family, education, and politics, they enthusiastically showcased their findings to the wider UA campus and Tuscaloosa community.

This is a virtual version of the students’ collective efforts.
FAMILY
Creating Individual and Religious Families
After the Civil War, many freedpeople sought after family they were separated from due to slavery. While some were reunited, many never located their families; as a result, they created alternative families. This section highlights the various families created and reunited during Reconstruction.

Image: “Unidentified African American men,” Wade Hall Small Collection, W. S. Hoole Special Collections, The University of Alabama, Tuscaloosa, AL.
This is the Garland Family Tree that depicts the family of former slaves Cornelius and Georgia Ann Garland, who were owned by President Garland of the University of Alabama. Cornelius and Georgia Ann Garland were born in Virginia, which is where President Garland resided before becoming President of The University of Alabama. It is known that Cornelius and Ann Garland at least lived into their late fifties. Their last known residence is Birmingham, Alabama where they lived with most of their children along with their son-in-law and grandchildren.

This Family Tree is an exact representation of defining family during the Reconstruction era. Slave owners rarely kept slave families together, therefore it is rather rare to have a representation of a slave family that not only stayed together but also prospered after the end of the slave era. For example, Mary Garland went on to pursue a career in teaching. During Reconstruction, former enslaved people started to express their new-found freedom by forming nuclear families that would allow them to create family traditions and lineages.
This documentation lists the entire household of the Garland family when they resided in Birmingham, Alabama. In this household alone, there are three generations of Garlands represented. These generations include: Cornelius and Georgia Ann Garland, six of their nine children, and their two grandchildren. It is now known that Annie Garland married Abram Brawdy in 1891. They later had two children: one boy named Willis Brawdy and one girl named Charlie Brawdy.

It is extremely rare to discover nuclear families during and after the slave era. Slave holders frequently separated their slaves by separating husbands from wives, fathers and mothers from children and siblings from siblings. The concept of having at least an immediate family was foreign, and the ability for enslaved people to have nuclear families that were kept together long enough to recognize generations is a phenomenon during and after Reconstruction. Most former slaves were posting information wanted ads during Reconstruction in order to reunite with their family, which rarely gave any results. Therefore, the Garland family is one exception of the reality of most former enslaved people of the Reconstruction period.

This newspaper clipping from the *Independent Monitor* reports on the actions of Cornelius Garland who pledged as a supporter of the Democratic party in 1868 in order to remove himself and his family from the “Black List”.

During Reconstruction, newly-freed African Americans utilized their freedom to become active members in politics. The insurgence of African American men who registered to vote in the late 1860’s started to identify with Reconstruction policy, which did not bode well with the Democratic party. The Ku Klux Klan became a prominent and horrifying source of violence not only for politically active African Americans but for any supporters of the Reconstruction policy. There are numerous accounts of Klan violence directed at the families of opposing supporters in order to deter them from voting for Republican policies. Tuscaloosa was no exception, and in 1868 there were numerous murders at the hands of the Klan. This newspaper clipping demonstrates the attempt Cornelius made to protect the family that had remained together throughout the suppression of slavery.

Transcription: Cornelius Garland (col’d) having satisfied us, that his name improperly appeared last week in the “Black List,” we take pleasure in expunging it therefrom. Attention is called to his card, in which he comes out “flat-footed for Seymour. We hope our colored citizens will reward him and Ned Foster for their bold procedure in “coming out” for the Democratic ticket. Give them employment.
Many freedpeople were not as lucky as those who reunited with their families. During reconstruction a large number of African Americans paid to put advertisements in the paper known as “Information wanted” Ads or “Last Seen” Ads. These advertisements were put in as many news-papers as the person could afford; they were also often read aloud in church, as many former slaves could not read.

In these ads, freedpeople had no choice but to jigsaw pieces and parts of stories to “generate leads” about their loved ones [1]. As a result, many ads look like this one: a large lump some of all the information possibly useful in finding a loved one.

Mr. Editor—I wish to inquire for my relatives. I had four sisters—Sallie, Rachel, Ellen and Lizzie. Ellen was burned to death. I had two half brothers, William and Hiram. Mother was Frankie McMillan, father I never saw. I believe his name was Bedford. Hiram was living in Tuscaloosa county, Alabama, the last I heard of him, and brother William was in Danville. My name then was Edward McMillan and is now Bedford. My owner in slave time was Jim McMillan. I was brought to Texas by Jack Grove and Woodruff. Address me at Hallettsville, Texas, care of Sam Grant.

EDMOND BEDFORD.
During Slavery, many families were torn apart with no courtesy given to the age of the children at separation or the traumatic guilt of the mother [1]. Some children, though, were able to be sold with their mothers. As a result, many women and children were left alone and effectively widowed following emancipation. While they did not lose hope, women needed to form support systems for their mental stability as well as the overall well being of their children.

This lead to the formation of “Boarding Houses,” also called “Refugee homes” or “Mission Houses” due to their affiliation with the church. These alternative, chosen families allowed women to raise their children with as much help as possible.

Family Artifact #5: “Boarding House,” Tuskaloosa Gazette, June 8, 1882, Newspapers.com. **Transcription:** “I am an old maid, and live in a second rate boarding-house, and probably the world at large would agree with my niece Elinor when she says: ‘Such a dreadful life, auntie! How can you bear the monotony, to say nothing of the annoyance?’”

Many African American obituaries during Reconstruction, such as this one of a former enslaved campus laborer, do not mention any family members or next of kin. Although this man was appreciated so much that “many people…will be sorry to hear of his death,” it seems as if Clabe never found his loved ones. This was likely the harsh reality of working for one’s former master. A person might have been shunned by the community for remaining subservient or may have been prevented from finding his or her family by the employer.

Unfortunately for many freedpeople, this was how their lives ended. Many never found their families. This doesn’t mean they were alone though, as churches, schools and boarding houses all served the purpose of creating an alternative family to support one another.
CLABE GARLAND DEAD.

Clabe Garland an old and highly respected negro man, who has been employed at the University for a great number of years died suddenly at his home last Wednesday night of heart disease. He was a faithful, honest old man and there are many people throughout the state who will be sorry to hear of his death. His burial took place yesterday afternoon and was largely attended.
The records from the First Baptist church in 1865, signified that the colored people were organizing to separate from the church. This is the first time that the colored people stated they wanted to leave, under the guide of Brother Prince Murrell. Prince Murrell, at the time was referred to as “Bro Drysdale (Murrell) be set apart for ordination to become a pastor”[1] was set to become a pastor, through the church. The First Baptist church, in this segment of the records, was seemingly supporting the new Church. Recommending to “Save their money weekly, to become economical in all expenses…” and aiding in their endeavors [2].

November 6- Committee reports meeting with colored body, eight of whom voted for immediate separation and two for remaining with white church, the understanding being that Bro Drysdale (Murrell) be set apart for ordination to become pastor.

November 20- On further discussion whole matter was laid on table it being not believed that a separate church was advisable, particularly as there might be two colored churches. It was promised that they might receive their own members with concurrence of superintendent.

The colored body earnestly and affectionately advised to have in view all the means necessary to establish a separate church, to save their money weekly, to become economical in all expenses to use no more candles at meeting than necessary; to discourage expensive burials, avoid taking up collections for things not connected with the church, to procure soon as possible a lot for house of worship, to appoint a treasurer, to cultivate fellowship

1865-

with white members and to regard them as their friends both in temporal and spiritual matters, ready to advise and assist as may be in the ir power.

Superintendent use of lecture room for Sunday School for colored children and for night schools for grown colored people.
Basil Manly’s titles this diary entry “Separation of Colored Members form the Baptist Church.”[1] Manly was the former president of the University of Alabama and spoke against the colored population often. The entry states, “Today we had evidence of their wish to withdraw suddenly, in a disorderly manner...”[2]

Manly’s reaction was not uncommon. Many people did not like the idea of freedpeople gaining more opportunity. Manly also spoke ill of Prince Murrell becoming a Pastor, “Prince Murrell, without authority or the knowledge of the church he went to mobile in Nov. of last year.” [3] He saw this as dishonesty.


Separation of mind, June 24. For some time, it has been apparent that the colored members of the Baptist colored membership in Turkaloosa have been impatient of any connection with the whites, wishing from the Baptist Church to be a separation, as soon as this could be effected consistent with their orderly condition and their ability to maintain a separate church state. Today we had evidence of their wish to withdraw suddenly, in a disorderly manner, under the influence of one of their number, Prince Morell, without authority or the knowledge of the church. He went to Mobile in Nov. last year, and through the agency of a Yankee teacher and the St. Louis Street Colored Baptist Church, he contrived to have himself ordained by persons who went from Mobile to New Orleans for the purpose of being ordained themselves, that they might thus be qualified to ordain Prince. They gave Prince a certificate that they had ordained him as the moderator, and request of the Baptist, etc., in Mobile, which was wholly false, it being false.

On this day, the Pastor (my son Charles) addressed them in a body, pointed out the uncondemned, unfair procedure, as well as unscriptural and disorderly way of procuring a sort of quasi ordination for Prince, which was understood to be without the concurrence of a portion of the colored members of our church, but without the knowledge or consent of the colored body. After this address, the body was left to decide what they would do. In the evening, they sent a note to Charles to say that they wish to withdraw.
This is the final statement detailing the withdraw of African American congregants from the First Baptist church.

July 2, 1866 was the first time recorded that the “colored people” were plotting to leave the congregation. On August 6th, the congregation was officially separated and 25 people followed Prince Murrell to form the new church.

The reaction wasn't pleasant compared to the original decree in 1865. It then stated that in order for The First African American Baptist Church to congregate, they will have to raise “$1800’ to relieve it from debt...”[1] In today’s dollars, it would now be about $27,750.

[1] Collage of "1866 Tuscaloosa First Baptist Church Records," W. S. Hoole Special Collections, The University of Alabama, Tuscaloosa, AL.
Family Artifact #9: Collage of "1866 Tuscaloosa First Baptist Church Records," W. S. Hoole Special Collections, The University of Alabama, Tuscaloosa, AL.
In 1867, Prince Murrell formally established First African Baptist Church. Murrell and his congregation frequently faced ridicule from white newspapers in Tuscaloosa, such as in this 1875 article from The Tuskaloosa Gazette. Nevertheless, Murrell was a leading figure in Tuscaloosa’s Black community, the first teacher of African American students in the city, and a key figure in forming

The centralization of the church and the familial relationships that were conceived from its institution were essential to overcoming slander from white publications. First African Baptist is still a prominent church in Tuscaloosa today.

One day last week a member of Rev. Prince Murrell’s negro Baptist church was sent around by that coal-black saint with a petition to white people, asking for pecuniary aid to effect the completion of a new edifice. Strange to say, many of our citizens did subscribe sums of money. This is the identical Prince Murrell who, last fall, delivered an incendiary, false and malicious harangue in the Court House on the occasion of the pretended negro-emigration meeting. His talk was, as reported to and published by us, very bitter against the whites. He stated that thousands of negroes had been killed in Alabama, of which bloody crimes no account had been rendered; that their bodies had floated down the Warrior river by the hundreds, etc. And yet, despite these vile slanders emanating from the labrose mouth of this black-skinned, black-souled, kinky-headed person, white men have been found willing to sustain him in this community! What a deplorable disregard these white givers have for their own welfare! Had they sub...

Transcription: One day last week a member of Rev. Prince Murrell’s negro Baptist church was sent around by that coal-black saint with a petition to white people, asking for pecuniary aid to effect the completion of a new edifice. Strange to say, many of our citizens did subscribe sums of money. This is the identical Prince Murrell who, last fall, delivered an incendiary, false and malicious harangue in the Court House on the occasion of the pretended negro-emigration meeting. His talk was, as reported to and published by us, very bitter against the whites. He stated that thousands of negroes had been killed in Alabama, of which bloody crimes no account had been rendered; that their bodies had floated down the Warrior river by the hundreds, etc. And yet, despite these vile slanders emanating from the labrose [sic] mouth of this black skinned, black souled, kinky heady person, white men have been found willing to sustain him in this community!...
This page from a 1916 Centennial edition of *The Tuscaloosa News and Times-Gazette* attempts to recount the history of African Americans in Tuscaloosa. Church life consumes a majority of the page and is deemed the “‘mecca’ for the colored race in Tuscaloosa” [1].

This page is noteworthy for what it does not mention about the church. For African Americans, the church was a new family for those affected by the separation that slavery caused. Churches and church publications can also be credited with efforts to reunite biological families [2].

---

First African Baptist Church of Tuscaloosa, Alabama

This church is perhaps the oldest among the colored organizations here.

In the year 1903 the Rev. Mr.全域旅游 was invited to organize the African church. He went to this place, and served faithfully about two years. Rev. Mr.全域旅游 was one of the little brothers who attended a day school eleven years ago. He preached and taught school until, in 1916, he returned to his home town.

The white people held him in high esteem. He was one of the founders of the new Tuscaloosa Missionary University.

This man was followed by the Rev. Mr. McPherson. He was a teacher of young people. He kept them busy, doing what was best for the church. He was well liked by the white people. He was a strong man in the church and was found worthy of the trust reposed in him by the members.

The church was organized on February 4, 1903. The Rev. Mr. McPherson was the first pastor. The church was founded on April 4, 1903. The church was opened on April 4, 1903. The church was organized on April 4, 1903.

Dr. A. B. McKenzie, the story of the Negroes

By Rev. E. F. M. McKenzie

The Negroes of Tuscaloosa have been active in the progress of this community, both socially and industriously. They have done much for the advancement of Tuscaloosa, and are now enjoying the fruits of their labor.

The Negroes of Tuscaloosa have been active in the progress of this community, both socially and industriously. They have done much for the advancement of Tuscaloosa, and are now enjoying the fruits of their labor.

Reverend L.S. Steinback was a teacher, preacher, missionary, and farmer. He personally embodied the centrality of The First African Baptist Church of Tuscaloosa when he started preaching there in the late 1800s.

Charles Octavius Boothe said of Steinback: “[He] is an example which is well calculated to encourage poor, struggling young men to overcome difficulties and rise anyhow--rise in spite of difficulties”[1]. Steinback and other prominent church figures often served as parental figures of children left orphaned by the slave trade.

While some biological families separated by slavery were reunited, most African Americans were not as lucky. Previously enslaved people separated from their family by the slave trade formed familial bonds within their community. The church played a fundamental part in establishing these connections because it was at the center of society. Institutions like First African Baptist Church were spiritual places, schools, meeting houses, and sources of information. African American families during Reconstruction were not defined by biological relationships but by the shared experiences of persevering extreme cruelty and racism.

EDUCATION
From Freedmen’s Schools to Stillman College
Through the development of Freedmen Bureau, private, and public schools and Historically Black Colleges and Universities, education during Reconstruction was a vital part of developing black communities.

Image: Tuscaloosa Weekly Times, May 12, 1899.
This 1866 school report by Charles C. Ames, a white teacher, details what early Freedmen's Bureau schools were like for students in Tuscaloosa, Alabama. This detailed report shows the names and ages of students, their subject grades, and their attendance records.

The report shows that in a class of fifty-five students, student ages ranged from seven to forty-three. This is indicative of both the necessity and the desire for education among all age groups at the time. The document also shows the financial struggle faced by early schools. In a class of fifty-five students only thirteen were able to pay tuition.
This school assessment survey from June 26th, 1868 was sent to the R.D Harper, the Superintendent of Education for the Alabama Freedmen’s Bureau schools, by Robert Blair, the Sub-Assistant Commissioner for the Bureau in the sub-district of Tuscaloosa. The survey details the issues faced by the district of Tuscaloosa when creating and maintaining schools on behalf of the Bureau.

The safety risk faced by northern teachers coming to the district is addressed in question seven – “Are there any place in your district where northern teachers could safely be employed, and sustained by tuition fees?” Blair replies that northern teachers will only be safe while teaching in the district if the military is present to protect them.
Response to Q8 regarding teacher demographics: “All that are teaching, do so on their own account, and are Col’d except one.”

Response to Q15 regarding northern associations working in Tuscaloosa: “None, that I know of.”

Education Artifact #2: Tuscaloosa Freedman’s Bureau Sub-District School Survey, BRFAL-ED-AL, Familysearch.org
This timeline and its attached documents detail the struggles faced by Freedmen’s Bureau school teachers in Tuscaloosa by telling the story of Allen A. Williams, a Tuscaloosa freedman and teacher.

Mr. Williams taught at various Bureau schools in Tuscaloosa, including the first Freedman’s Bureau school in the area which was founded in October of 1865. As a Bureau schoolteacher, Williams struggled with financial difficulties, fluctuating attendance, and racial violence and harassment. Williams taught school in Tuscaloosa for a little under two years before this racial violence forced him to leave the area.
MAY 1866
Mr. Williams submits his first school report as a teacher in the newly created Tuscaloosa Freedmen’s Bureau Schools.

NOVEMBER 1866
Monthly School Report
Tuition Required: $250.00
Tuition Paid: $750.00
Enrollment: 50 scholars
Allen A. Williams is one of three teachers and the only black teacher.

MARCH 1868
While at home with Helen, his wife, Allen Williams was attacked by a crowd of disguised men. The men assaulted and struck his wife and proceeded to carry him into the woods where they beat him and told him that they intended to hang him. Fortunately, before they could do so, an alarm bell rang and the men fled the scene leaving Williams tied up. In the official incident complaint lodged with the Freedmen’s Bureau, the Bureau gave him money and sent him away “believing there was no future to be had... for him here.”

Education Artifact #3: “Timeline of Allen A. Williams,” BRFAL-ED-AL, Familysearch.org
Black newspapers across the country found southern black political mobilization of particular interest. This 1915 *Oakland Sunshine* article mentions Jeremiah Barnes, a public school teacher in Tuscaloosa who taught during the Reconstruction and was also a Free Mason.

At the reported meeting in Selma, members were lauded for gains in education, and Barnes was part of a vote against a bill that would prohibit white teachers from teaching in black schools. Barnes' participation in meetings like these shows the dual role that many teachers played as both educators and community leaders.
Education Artifact #4: "Masonic Order Meets at Selma," Oakland Sunshine (Oakland, CA), October 23; 1915.
In his 1908 will and testament, Barnes allotted portions of his property, located in West Tuscaloosa where Pine and Deer Street met, to his wife Dema and his sons Henry Alexander, William Smart, and Jesse Ryland.

Barnes’s home is also where he provided lodging to Elsie Carpenter, a young, black woman who had just come to Tuscaloosa to teach in a public school. During Reconstruction, it was common for black teachers to provide lodging for their black and white peers, as they were paid less per pupil and were often subject to housing discrimination and physical violence.
This fire insurance map is useful for determining the kind of spaces that were deemed noteworthy in the Reconstruction era. It also reveals what certain buildings were made of. On this map is a day school at a black Baptist church, as well as two white public schools.

Like the day school, many black schools were built with wooden frames, and they were often subject to arson. In contrast, the white schools were made of brick. Due to their proximity to other shared landmarks, urban black schools were usually safer than rural ones.
Major General Wager Swayne was a Yale alumni and lawyer. He resided in Montgomery and was a great advocate towards keeping the African-American schools open. General Swayne was the main proponent towards helping with the operation of the private schools for African Americans.

Major Swayne was a large benefactor towards the Freedman Bureau schools, which is a very important reason that the African-American private schools were able to stay open. One of the ways General Wager was able to be of huge aid to these African-American schools was the fact that he was able to fund money after the schools would be burned down by the Ku Klux Klan. [1]

[1] Pierce to Swayne, June 14, 30, 1867, reel 9, M 1900, RG 105, NARA; C.W. Pierce to Swayne, June 28, 1867, A1794 (1867), Letters Received, ser. 5782, Bureau of Civil Affairs, 3rd Military District, Records of US Army Continental Commands, RG 393 Pt. 1, NA [FSSP SS-684].
Education Artifact #7: Major General Wager Swayne, cdv, ADAH
This picture is a great depiction of the typical attire for a teacher during this era. There is no visual of Miss Kernan herself, but this picture is a great visual of this time. One of the most influential teachers during the Reconstruction era was a lady by the name of Miss Kernan. Miss Kernan was a teacher at the Lincoln Normal School. This school was located in Marion, Alabama and specialized in teacher training. It was also part of the Freedman’s Bureau, which, similar to Major General Wager Swayne, was the chief reason African-American schools were able to stay open during this tumultuous time.

One of the most important aspects of Miss Kernan was the fact that she liberated many African-American students by offering them education. Education is the great equalizer in this world, and Miss Kernan was able to offer this equalizer to children who were not as privileged as their Caucasian peers.
Education Artifact #8: "Unidentified African-American Female,” Wade Hall Small Collection, W. S. Hoole Special Collections, The University of Alabama, Tuscaloosa, AL.
The Lowery Industrial Academy is an important part of the Reconstruction process because it promotes private schools during the Reconstruction period. The Lowery Industrial School did not believe that public schools were sufficient enough during this time.

All wanted the African American schools to prosper, and they saw this happening by promoting the Private schools during this era.
Our effort now is to raise the endowment, and the necessary means and appliances to successfully carry on and perfect the school and its varied industries. We most cordially request all to assist us in securing the endowment of the Academy, as it offers the greatest advantages to the colored industrial classes of the State in diversified pursuits and skill, as well as mental and moral culture.

SAMUEL LOWERY, President.

Huntsville, Ala.

S. & R. M. LOWEY'S
Industrial Academy

HUNTSVILLE, ALABAMA.

LABOR OMNIA VINCIT.
This photo shows Stillman’s original chapel, one of the first buildings erected on campus. This picture was taken by Jackson Davis, an educational superintendent for all African American schools in Virginia during Jim Crow. He went on a tour of Tuscaloosa in the early 1900s, photographing the earliest buildings of Stillman’s campus. [1] Stillman is the only historically black college or university that is currently funded by the Presbyterian Church. It is also the only historically black college in the city of Tuscaloosa. [2]

Chapel. Stillman Institute., Special Collections, University of Virginia Library, Charlottesville, Va.
http://search.lib.virginia.edu/catalog/uva-lib:333263
The idea for the Tuscaloosa Institute was proposed in 1875, and classes were being held by 1876.[1] Although the school brought new opportunities to Tuscaloosa’s black community, it was met with opposition. Violence was prevalent in the town, as shown by the lynching that happened in 1884. [2] Most people did not approve of C.A. Stillman’s eagerness to educate the black population, but he persisted in his efforts and kept educating. Stillman’s enrollment continued to grow throughout the late 1800s. [3]

1875, AUTHORIZED BY THE CHURCH
The Seminary Institute is authorized by the General Assembly of the Presbyterian Church.

1876, CLASSES BEGIN
The first classes are offered for Black students, taught by Charles Allen Stillman. This college is the first institute to open to black Tuscaloosans.

1884, LYNCHING
Andy Burke is brutally lynched in the streets of Tuscaloosa. His body is hung in front of the Presbyterian church, possibly in an attempt to threaten C.A. Stillman.

1891, UP AND COMING
The Tuscaloosa Weekly follows the college's progression. Reports show that 23 students attended in 1890 and about $2,500 was received in its support.

1895, STILLMAN COLLEGE
The Tuscaloosa Institute is chartered as a legal corporation by the State of Alabama. The name was changed in honor of the founder, C.A. Stillman.

Education Artifact #11: “Founding Stillman College: A Timeline”
Although created for seminary training, Stillman’s studies were later expanded to include basic studies. It’s showed that students were being taught Bible history, English grammar, and even some Latin. The Executive Committee wanted students to be Presbyterian or be connected to the church.

This portion of the report also shows that the executive committee were quite critical of students; especially so, considering black students had not been given the opportunity of organized education until Reconstruction. [1]

students have been prompt in attendance, diligent in study, and exemplary in deportment, and with rare exceptions have made commendable progress.

The course of study is the same as at our last report, except that we have substituted Osborn’s Biblical History and Geography for Blaikie's Bible History, as better adapted to our purpose because of its greater simplicity, and its confining itself more exclusively to what is strictly Biblical. We also introduced the study of Latin into the Senior and Middle Classes; but after a few week's experience they were allowed to lay it aside and take up again the English Grammar. The experiment was, perhaps, not a vain one. The classes have a better idea of the difficulties that attend the acquisition of the ancient languages, and are content to devote themselves to studies which will be of more practical value in the work they are to engage in.

The Committee will observe that some of the students are reported as without Presbyterial connection. Now and then, one comes from his home with the endorsement only of his pastor or of his church session. The question at once arises whether we shall admit him, in spite of the irregularity. To decline to do so would, in some instances, work great hardship. He may have come from a considerable distance, and is usually without money upon reaching here, and an entire stranger in the community. If we decline to receive him, he is at once thrown upon his own resources, with no one to direct him where he may obtain employment, or to recommend him in case employment is open to him. We have therefore deemed it best, unless he proved utterly unqualified, to admit him to the Institute. It would seem, however, that those who are thus admitted, do not in every case recognize themselves as under the same restraints and obligations as those who come as candidates under the care of Presbyteries. This will be apparent when your attention is called to the fact, that the three whose connection with the Institute has been severed during the present session, came to us without Presbyterial connection. We hope, therefore, that the rule will be made imperative, that no one shall be admitted unless he comes either as a candidate under the care of a Presbytery, or endorsed by the Presbyterial Committee of Education in whose bounds his church membership lies. We would also suggest, that the Presbyteries be enjoined to look more closely into the qualifications of those they send us. It not unfrequently occurs

CONCLUDING THOUGHTS

It is important to recognize the white backlash against efforts to further black education during Reconstruction -- arson, harassment and banishing of teachers, and apprenticeship of children. However, despite resistance, these institutions and people helped develop a community that was able to withstand the evil peril of racism and withhold the commitment to excellence and perseverance.
POLITICS OF RECONSTRUCTION
Early African American Electoral Participation
At the dawn of the Civil War, many different groups and ideas formed in an attempt to seize political power in response to the decimated political structure in Alabama.

In addition to the foundation of social services for Freedmen, including the creation of schools and hospitals, the Freedmen’s Bureau focused on the negotiation of labor between freedmen and landowners, who were commonly former slaveowners. [1]

In this contract, written by a representative of the Underwood estate in the name of the freedmen, the Freedmen’s Bureau requires that additional portions of the crop are given to the freedmen before it can be approved and become effective. All labor agreements that included freedmen had to be approved by the Freedmen’s Bureau before they were regarded as legal.

Politics Artifact #1: “Bureau of Refugees, Freedmen, and Abandoned Lands labor contract,” W. S. Hoole Collections, University of Alabama, Tuscaloosa, AL.
If labor agreements, such as the this document, were violated, freedmen had the ability to file official complaints and affidavits with the Freedmen’s Bureau. These complaints were then to be followed up by Bureau officials and could be resolved in or out of local courts. [1]

This document is the official Record of Complaints kept by the Tuscaloosa branch of the Freedmen’s Bureau in 1866. In it, a freedman John claimed that W. Elrod violated their labor contract by holding on to corn owed to John for labor he, his wife, and his mother-in-law completed. This and other cases were resolved mostly by “settl[ing] the bill,” as noted on this document.

Politics Artifact #2: “Alabama, Freedmen's Bureau Field Office records, 1865-1872,” Familysearch.org

Records of Complaints made at this office
Tuscumbia Jan 31st 1866

John (a freedman) complains of one M. Ellis
the John (freedman) claims twenty two bushels and a half of
corn as his part of the crop. Notice Sued.

Tuscumbia Jan 31st 1866

Personal appeared before me Capt.
J. W. Cozart this 31st day of Jan 1866, Mr. Henry
Davis, who being sworn deposes and says that I am
acquainted with Mr. Ellis, and the (Freeman) John
and that I was a witness of a contract made between
these parties, in which Mr. Pinkston (plano) agreed
to give John, his wife and mother-in-law (3 lazy people)
for their services his two bushels and a half of corn and
he has given them paid up to this date, and I know
that those parties (lazy people) fulfilled faithfully up to
Saturday noon the 25th day of Dec 1865, and I think
these parties are fairly entitled to the corn they claim

Henry Davis
Sworn to and subscribed
before me this 31st Jan 1866

Tuscumbia Jan 31st 1866

Mr. Ellis gives Francis (freedman) only 1/8 less corn
she should have 30 less.

Tuscumbia Jan 31st 1866

Peter Prince and wife are at Pat (bildings on the
Greensboro Road, Saltillo.
Wager Swayne was the head of the Bureau of Refugees, Freedmen, and Abandoned Lands, more commonly known as the Freedman’s Bureau in Alabama, immediately following the Civil War. His direction of Reconstruction efforts largely affected the lives of both Freedmen and landowners. His initial conciliatory approach to the previous white local governments allowed pro-Confederate Democrats to continue control the state, thus creating a more challenging environment for Freedmen and other African Americans in Alabama to create an identity and gain power. [1]

Politics Artifact #3: “Wager Swayne,” photograph with handwritten inscription, ADAH.
Tuscaloosa newspaper editor Ryland Randolph furiously attacks University of Alabama President Rev. Arad S. Lakin on his political beliefs towards black equality and Reconstruction. Randolph explains that someone from Tuscaloosa threatened Rev. Lakin with a Ku Klux Klan attack, although Randolph denies the KKK’s existence. This document shows the violent rhetoric used by Klan members/apologists towards Reconstruction supporters that often translated to physical violence. In this case, violent Klan attacks forced Lakin to flee Tuscaloosa.
Transcription: “Are you making preparations of welcome for the counterfeit Faculty? If not, you have no time to lose, for the vile components thereof will be along soon. The papers, throughout the State, have pretty well described such of these as are not nondescripts, so I need not tire you with further mention of their antecedents. Rev. Lakin is a fair specimen of a Yankee. His family live on an equal footing with negroes. The others I have not seen, but learn that they are no better than the President (so-called). Somebody from Tuskaloosa has given them an awful bing scare about the prospect of an uprising of the mythical Ku Klux Klan, now that the military has been withdrawn. Lakin has made many inquiries as to whether his Radical carcass would be safe from a removal to the bone-yard, should he domiciliate amongst your rebellious people. I think an order from the Grand Cyclops, immediately upon his arrival, would so demoralize him and his brothers in ignorance, that they would incontinently turn tail for their “hums.”

Politics Artifact #4: Randolph, Ryland. "White Man - Right or Wrong - Still the White Man.” Independent Monitor (Tuscaloosa, AL), August 18th 1868, 2, Newspapers.com.
The *Livingston Journal* (Livingston, AL) published a document that the Ku Klux Klan spread around town to signal their arrival. The Klan forced papers to publish these notices under threat of violence. The document shows one method the Klan used to obtain political and social power in western Alabama after the Civil War.

At a late hour last night we were handed the following startling circular by Mr. David Parsons, ex-police man, who stated that there were a number of them in circulation.

On retiring home about half-past twelve, we found one on our door step. Can it be that the Ku-Klux have arrived in our city, as we heard yesterday, and is this the first note of warning?

The lateness of the hour forbids further remarks upon this mysterious and startling warning. We therefore give the document without further comment:

† K. † K. † K. †
WE HAVE COME!
WE ARE HERE!!
† † † † BEWARE!!

[OICRCE]

When the black cat is gliding under the shadow of darkness, and the death watch ticks at the lone hour of midnight, then, we, the pale riders, are abroad. † †

Speak in whispers, and we hear you. † †

Dream, as you sleep in the inmost recesses of your houses, and hovering over your beds we gather your sleeping thoughts while our daggers are at your throats. † †

Ravishers of the liberties of the people for whom we died, and yet live, be gone ere it be too late. † †

Unsly Blackes, cursed of God,
take warning and fly. † "

Twice hath the Sacred Serpent missed. "

When again his voice is heard your doom is sealed!!

BEWARE! TAKE HEED!!

Given under our hand in the Den of the Sacred Serpent on the Mystical Day of the Bloody Moon!!!

B. K. N. & L. G. Q.
Grand Cyclops of the Ku Klux Klan,
For the Tenth Division.

To be executed by the Grand White Death and the Rattling Skeleton.
Northern reporter Richmond Walker attempts to locate Ku Klux Klan activity in western Alabama. He meets Bill, a black driver who knew nothing about Ku Klux Klan activity or any political groups formed to sustain black equality in the south. This article shows that black southerners may have hid information from northern reporters due to fear of reactionary Klan violence.
Transcription: “I improved the time of the journey to begin the investigation I had come to make; but I soon discovered that I was fishing in barren waters. Bill, the driver, knew nothing about Ku Klux, or at least said he didn’t. He had not heard of anybody’s being killed, or whipped, or otherwise hurt. The Yankees-Federal soldiers—were up at Livingston, but he didn’t know what they were there for. He knew nothing about the election. He had heard of Mas’r Grant and Mas’r Lincoln, but every other Northern name was “Greek” to him. He had never heard of Mr. Sumner or his civil rights bill; never of Greeley (although Mr. Greeley had been the Democratic candidate for the Presidency two years before); of Garrison, of Phillips; never of any of the statesmen of the North, who were then struggling to place the freedom of the negro upon a permanent basis. His dense ignorance and stupidity were past comprehension. But to one thing I made up my mind. Affairs at Livingston and in Sumter county must be moving pretty much in the accustomed grooves, or even this stupid negro would know of disturbance.”

Shandy Wesley Jones was Tuscaloosa’s first African American elected official. He was elected to the Alabama House of Representatives from the years of 1868 to 1870, and ran as a Republican. While serving as a representative, Jones was the target of constant attacks. The *Independent Monitor*, whose editor was Ryland Randolph, a notorious Klansman, was often the source of these attacks. This document shows just some of what he was subjected to during his tenure.
Shandy Jones, the mulatto gorilla, that had the audacity to pretend to represent this county in the so-styled Legislature at Montgomery, is still strutting these streets. To think that there are white men so dead to decency as to grasp this fellow by the paw. Bah! It is truly sickening! We have a curiosity to know how long this negro rascal will be allowed to remain here. He still performs tonsorial duties at the shop below Dossie Roberts, and has many “rebel” patrons. He lives in what is know as “New Town.”
Charles Hays was a ‘scalawag’ Republican congressman for Alabama’s fourth congressional district. Elected in 1868, Hays was often a target of the press, being seen as a traitor for becoming a Republican after fighting for the Confederacy in the Civil War. This political cartoon and article excerpt in the Independent Monitor displays the language that was used towards said ‘scalawags’ such as himself.
Despite serving as the Democratic candidate for the fourth congressional district a couple years earlier, Dr. John B. Read was not immune to the attacks of the *Independent Monitor* and its readers across Tuscaloosa. Although being given much more respect compared to African American and/or Republican candidates, his fraternization with said candidates made him an enemy towards those strongly opposed to Reconstruction and its policies. This clipping from the *Independent Monitor*, which serves as an introduction to a letter of self-defense by Read, shows the extremely partisan climate of Tuscaloosa at the time.
Politics Artifact # 9: “Noscitur a Sociis,”
Independent Monitor (Tuscaloosa, AL), August 23, 1870, 2, Newspapers.com
The Reconstruction Acts of 1867 mandated that all eligible men, white and black, had to be registered with the census and registered to vote in order for Alabama to be readmitted into the United States. These 1867 voting rolls for Tuscaloosa County show the amount of white and black men registered to vote as a result, with 1,755 white men and 1,651 African American men.
<table>
<thead>
<tr>
<th>Precinct</th>
<th>Male</th>
<th>Female</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>118</td>
<td>7</td>
<td>125</td>
</tr>
<tr>
<td>2</td>
<td>16</td>
<td>10</td>
<td>26</td>
</tr>
<tr>
<td>3</td>
<td>67</td>
<td>7</td>
<td>74</td>
</tr>
<tr>
<td>4</td>
<td>77</td>
<td>3</td>
<td>80</td>
</tr>
<tr>
<td>5</td>
<td>38</td>
<td>5</td>
<td>43</td>
</tr>
<tr>
<td>6</td>
<td>40</td>
<td>14</td>
<td>54</td>
</tr>
<tr>
<td>7</td>
<td>42</td>
<td>15</td>
<td>57</td>
</tr>
<tr>
<td>8</td>
<td>49</td>
<td>6</td>
<td>55</td>
</tr>
<tr>
<td>9</td>
<td>60</td>
<td>48</td>
<td>88</td>
</tr>
<tr>
<td>10</td>
<td>189</td>
<td>150</td>
<td>339</td>
</tr>
<tr>
<td>11</td>
<td>92</td>
<td>18</td>
<td>110</td>
</tr>
<tr>
<td>12</td>
<td>69</td>
<td>24</td>
<td>93</td>
</tr>
<tr>
<td>13</td>
<td>67</td>
<td>15</td>
<td>82</td>
</tr>
<tr>
<td>14</td>
<td>53</td>
<td>33</td>
<td>86</td>
</tr>
<tr>
<td>15</td>
<td>38</td>
<td>75</td>
<td>113</td>
</tr>
<tr>
<td>16</td>
<td>221</td>
<td>244</td>
<td>465</td>
</tr>
<tr>
<td>17</td>
<td>50</td>
<td>23</td>
<td>73</td>
</tr>
<tr>
<td>18</td>
<td>39</td>
<td>141</td>
<td>180</td>
</tr>
<tr>
<td>19</td>
<td>81</td>
<td>147</td>
<td>228</td>
</tr>
<tr>
<td>21</td>
<td>98</td>
<td>189</td>
<td>287</td>
</tr>
<tr>
<td>23</td>
<td>88</td>
<td>39</td>
<td>127</td>
</tr>
<tr>
<td>24</td>
<td>115</td>
<td>168</td>
<td>283</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td>1788</td>
<td>1617</td>
<td>3405</td>
</tr>
<tr>
<td><strong>Male</strong></td>
<td>790</td>
<td>518</td>
<td>1308</td>
</tr>
<tr>
<td><strong>Female</strong></td>
<td>998</td>
<td>1099</td>
<td>2097</td>
</tr>
<tr>
<td><strong>Good Tot</strong></td>
<td>1715</td>
<td>1651</td>
<td>3366</td>
</tr>
</tbody>
</table>
George Washington Cox was the African American registrar assigned to Tuscaloosa County during Reconstruction. In this excerpt from 1867 address given in Tuscaloosa, Cox highlights the importance of suffrage, particularly for freedmen. Furthermore, he asks the citizens of Tuscaloosa to support Reconstruction policy and voting rights rather than oppose them.
Everybody should read the address delivered by Geo. W. Cox, a colored man, at Tuscaloosa, on the evening of the 13th inst. Particularly, should every colored man in Alabama read it, and those who cannot read, should have it read to them.

It is an address full of truth and advice, that is worthy, not only the consideration of every colored man, but every white man can learn something from it.

This speech, too, exhibits the best proof of the capability of the colored men to be improved. This man Cox was slave at the surrender of the rebel armies. He was raised up to blacksmithing, and when he was freed by the Government did not know a letter in the book; nor did he have the least idea of what writing was. He never has been to school a day, but by close application during such times as he was not at work at the anvil, he has learned to read and write, and as to his ability, all can judge from the speech.

Accompanying article to “Address Delivered at Tuscaloosa by George W. Cox (Colored),” Daily State Sentinel (Montgomery, AL), June 24, 1867, 2.
Ku Klux Klan leader Ryland Randolph’s “Black List” exposed the living and working places of people, usually African Americans, who supported Reconstruction and encouraged others to boycott their business or even harm them. Here, in “The Farcical Election at the Court House box,” Randolph tells readers to go to African American Dossie Robert’s business since he voted against ratifying the Reconstruction constitution. He also tells them to ignore and exile Shandy Jones, an African American politician who ran for the Alabama Legislature and supported Reconstruction policy.
Politics Artifact # 12: Excerpts of “The Farcical Election at the Court House box,” Independent Monitor (Tuscaloosa, AL), February 12, 1868, 2. Newspapers.com
The editor of the Tuskaloosa *Independent Monitor*, Ryland Randolph, was an active member of the Ku Klux Klan who frequently published biased journalism and violent threats in his paper. [1] The political cartoon and article above are just one example of the fear Randolph attempted to instill in any pro-Reconstruction community member in Tuscaloosa.

This image depicts the incoming university president, Rev. Arad Lakin, and Superintendent of Education, Dr. Noah Cloud, hanging from a tree limb as a donkey marked with a KKK walks out from under them. [2] This “prospective scene” was alluding to the fate of progressive community members if a democratic president was sworn into office on March 4, 1869.

After the Civil War, a Congressional committee was appointed to investigate insurrectionary groups in the former confederate states. They targeted their investigation at violent and suppressive acts performed by hate groups like the Ku Klux Klan to inhibit reconstruction and maintain the political power dynamics that existed prior to the war.

The minutes from these hearings provide insight to the opinions and experiences of southerners during this period by offering anecdotal accounts from citizens on both sides of the issue. The above document is a sequence of questions asked to a pro-reconstruction judge, Hon. E.W. Peck, on the murder of an African-American congressman by members of the KKK.
Ex-Confederate military officers who fought in the Civil War were often pardoned for their offenses against the federal government in exchange for an oath of allegiance to the United States. [1] Pictured here is the pardon given in 1866 to General H.D. Clayton, a prominent judge, slaveholder, and major general in the Confederate army. [2]

The amnesty given by President Lincoln to ex-Confederates was meant to unite and heal the nation, but in doing so, it allowed these known white supremacists to continue holding public office. Having former slave holders and secessionists in positions of judicial and legislative power compromised the integrity of the office they held through a lack of objectivity in their decision-making.

POLITICS ARTIFACT # 15: “U.S. Government pardon for General Clayton, 1866,”
Henry De Lamar Clayton Sr. Papers, W. S. Hoole Special Collections, The
University of Alabama, Tuscaloosa, AL.
As numerous hands grabbed at political power during Reconstruction, violence and divisiveness ensued. The efforts of African Americans to gain equality and the efforts of white supremacists to maintain power were two strong opposing forces whose collision was often violent and bloody. Through trial and error, African American leaders and pro-reconstruction allies worked together to create a more equal society, though their efforts were often met with violent reactions by white, anti-reconstruction Alabamians and hate groups. Despite these obstacles, African Americans continued the fight for equal rights and political representation throughout Reconstruction, and still today.
COVERAGE OF THE EVENT
November 29, 2018
AFTER SLAVERY
A POP UP MUSEUM
BUI - 301 015: SLAVERY, EMANCIPATION, AND THE UNIVERSITY OF ALABAMA

Created by Blount students, this exhibition explores the African American experience in Tuscaloosa during Reconstruction, 1865-1890.

THURSDAY, NOVEMBER 29, 2018
5:30 - 7:00 PM
205 GORGAS
FREE & OPEN TO THE PUBLIC

FOR MORE INFORMATION, CONTACT DR. HILARY GREEN, HNGREEN@UA.EDU

ME. EDITOR:—I wish to inquire for my wife and children left in Alabama, Tuscaloosa county, 1860.
SCENES FROM THE NIGHT

This family tree is an exact representation of defining family for the Reconstruction era. Slave owners rarely kept slave records, so it is rather rare to have a family picture that not only stayed together but also survived the slave era. For example, Mary Garland went on to marry and start a family. During Reconstruction, former slaves were encouraged to express their new-found freedom by creating family trees that would allow them to create family ties.

This documentation from the entire household of family members was often the only record of their family name. In this case, the family members were able to pass down their name to future generations. The children of Mary Garland and her husband were able to trace their family back to the Reconstruction era. The family tree is not perfect, but it is a testament to the resilience of the human spirit.
Slavery pop-up museum examines Reconstruction in Tuscaloosa

Kennedy Plieth, Contributing Writer
December 7, 2018
Filed under NEWS

Students all over the country learn about American History. They learn about America’s groundbreaking historical moments such as the American Revolution, the Civil War and the Great Depression.

All the big moments get highlighted, but slavery, however, sometimes gets swept under the rug with less in-depth discussions about its reality and prevalence.

The BUI 300 course at the University is working to put an end to the silencing of the realities of slavery. The “Slavery, Emancipation, and The University of Alabama” seminar class showed students a little bit about...
“Students all over the country learn about American History. They learn about America’s groundbreaking historical moments such as the American Revolution, the Civil War and the Great Depression.

All the big moments get highlighted, but slavery, however, sometimes gets swept under the rug with less in-depth discussions about its reality and prevalence.

The BUI 300 course at the University is working to put an end to the silencing of the realities of slavery. The “Slavery, Emancipation, and The University of Alabama” seminar class showed students a little bit about the past by opening a museum exhibit, which examined Tuscaloosa during the Reconstruction era, 1865-1890 and what the African-American experience was like in the city during the time….”

For the full December 7, 2018 article, see https://cw.ua.edu/49311/news/slavery-pop-up-museum-examines-reconstruction-in-tuscaloosa/.
CONTRIBUTORS

After Slavery Pop-Up Museum
Class: BUI-015 Slavery, Emancipation, and the University of Alabama
Term: Fall 2018
Instructor: Hilary N. Green, Associate Professor, Department of Gender and Race Studies, University of Alabama
Flyer design: Elizabeth Myers, University of Alabama
Archival assistance: Kate Matheny, Reference Services and Outreach Coordinator, W. S. Hoole Special Collections
Fred Whiting, Director, Blount Scholars Program
STUDENT CURATORS

Amy Barber, History, Fall 2019
Alexandra Boehm, Mechanical Engineering, May 2022
Alexis Brinkmeyer, Public Health, Spring 2021
Emma Brown, Theatre, Spring 2021
Sarah Comino, Economics (Public Policy), May 2020
Katelin Faherty, International Studies, Political Science and Spanish, May 2021
Rebecca Griesbach, Journalism and African American Studies, August 2019
Ariel Jones, Anthropology and Nonprofit Studies, May 2021
Pedram Maleknia, Biology, May 2019
David R. Nuckles, Political Science, December 2019
Maggie Owens, Psychology, Pre-Med, May 2020
Anna Beth Peters, Political Science and Communication Studies, December 2020
Marlie Wells, Anthropology, May 2021
PRIMARY SOURCES

- ACUMEN, University of Alabama Libraries
- Alabama Department of Archives and History Digital Collections (ADAH)
- Ancestry.com
- FamilySearch.org
- Newspapers.com
- Stillman College, stillman.edu
- W.S. Hoole Special Collections, University of Alabama Libraries
SECONDARY SOURCES

