

Place Matters: Mapping Memory in Tuscaloosa's Early Black Schools

Compiled by Rebecca Griesbach

M.A. Women's Studies, University of Alabama, 2021

B.A. Communication and Information Sciences, University of Alabama, 2019

African American churches, which often served as schools in the beginning of Reconstruction, offered a necessary space to learn and worship in an anti-Black society. But, how are they remembered? Or, how are they *best* remembered? White archives may lead one to think that most Black schools were led with help from the North, or that women had no part in their construction, or that they were fixed, permanent structures. A closer look into these individual spaces, however, can give a glimpse into important counter-memories that work to deconstruct narratives of White paternalism and male hegemony. In this spatial analysis, readers will learn how memory was preserved in Black schools in Tuscaloosa County, *where* silences might occur, and the nuanced stories that these spaces represent.

This project is inspired by prior research on the formation of the city's first Black public schools, where archival maps revealed the relationships of physical buildings to the violent spaces that surrounded them. In the case of African American schools, place matters. This reader will explore the possibilities for memory creation as a form of resistance, given its spatial and institutional contexts. Maps, for one, can work to illustrate those spatial contexts. Sanborn Fire Insurance maps are useful for showing the type of building materials that African American and White schools were constructed with, and therefore allow readers to identify key contrasts in the structural integrity of the buildings themselves. African American schools in rural areas were especially prone to arson, as they were isolated and made, often, of wood. In response to this threat, many Black schools moved closer to the city center, where the proximity of White spaces prevented the destruction of property but posed a host of other problems for Black students and teachers. As the stories of schools unfold, memory begins to take on a geographic dimension. If a school is burned down, how are its remains preserved? If a school moves to the city center, how may the lessons change?

Embedded in these stories of space are the stories of people. People like Laura B. Murphy and Velma and Gertrude Slaughter, who taught, managed, fundraised, and built Black schools from the ground up. People like Jeremiah Barnes, a Black educator who offered his home to Elsie Carpenter, a

young teacher looking for lodging. People like Job Davis, an enslaved man, minister, and teacher who integrated a white church, only to leave it to help build another. People like Sam Daly, a freedman who bought a plot of land with his own money to build a school for Black children who had been targeted by the courts.

To document the life of a Black teacher is to debunk myths of White superiority. After the end of the Civil War, several schools were built by and for Black community members, most notably with the help of African American soldiers, formerly enslaved teachers, and, sometimes, northern funds. Writings about African American teachers, evident in Black newspapers and bulletins, bring to the forefront stories of remarkable leadership and community-building, despite White violence and alienation. Reports and budgets reveal school finances, furnished in part by the fundraising efforts of women but also by northern philanthropy, meaning that White educational values were either resisted or infused into course materials. Black schools, always rebuilding, relocating, or reckoning with outside influences, were *more* than community spaces; they are archival gems that served as complex sites of counter-memory.

Counter-memories of resistance and perpetual displacement continue to surface in Black schools today. In Tuscaloosa's Central High School, for example, educators recently implemented a Black history curriculum for the first time after the school's resegregation. This resegregation occurred in the early 2000s, when the city's sole desegregated public high school split into three "neighborhood" schools. The split was not a unanimous or democratic decision; it was prompted by backroom deals and White political pressure amid Black resistance, resulting in the city lifting a 24-year-old desegregation order. While the three new schools were supposed to be offered the same resources, however, students zoned for the new and predominantly-Black Central High were forced to stand by the wayside as the city dwelled on *where* to build the school. In the meantime, they were housed in Druid High School, a traditionally Black school that had its roots as an industrial school in the early 1900s. There, Central students created new memories of resistance in all of their current, spatial relevance.

Black schools, in many ways, tell a story that has not changed. In this chapter, mapping the past and present can show how memory is both lost and conserved as teachers move, as schools are damaged and rebuilt, and as students are bussed across color lines. Central to these stories are three key questions about memory and space:

1. How is space essential to the formation of memory? In other words, what role does the physical building and its proximity to other landmarks have on the way a school was run, whether it survived, and how we remember it today?
2. What are the limits and possibilities of Black education in the context of memory formation? How do enduring narratives of White influence in Black classrooms affect African American memory formation?
3. Is any space really safe? Think about the roles of African American women in the school, and how they are, or aren't, remembered in history lessons today.

Bibliography

- Alvord, John Watson. Semi-Annual Report on Schools for Freedmen. G.P.O., 1867.
- “Brief Chats with Busy Men,” *The Birmingham Times*, Sep. 21, 1910.
- “Educator Dies After Lengthy Service To Public,” *Alabama Citizen*, Oct. 20, 1956.
- Fitzgerald, Michael W. *Reconstruction in Alabama: from Civil War to Redemption in the Cotton South*. Louisiana State University Press, 2017.
- Fraser, Nancy. “Rethinking the Public Sphere: A Contribution to the Critique of Actually Existing Democracy.” *Social Text*, no. 25/26, 1990, p. 56.
- Gaines, Rev. Wesley J. *African Methodism in the South* (1890).
- Hannah-Jones, Nikole. “Segregation Now,” *The Atlantic*, 2013.
- Holcombe, Hosea. “History of Baptists in Alabama.”
- Hope, Tammy. “A Slave Joins Rock Creek Baptist Church,” *A Brief History of Rock Creek Baptist Church*, Hueytown Historical Society 2001.
- Jones, Thomas Jesse. *Negro Education, a Study of the Private and Higher Schools for Colored People in the United States*. Prepared in Cooperation with the Phelps-Stokes Fund under the Direction of Thomas Jesse Jones. Government Printing Office, 1917.
- Moore, Forrest. *A History of the Black Church in Tuscaloosa*. AuthorHouse, 2009.
- Mitchell, W. Roland. “The African American Church, Education and Self-Determination” (*The Journal of Negro Education* 2010).
- Negro Education: A Study of the Private and Higher Schools for Colored People in the United States*, Volume I. Bulletin, 1916, No. 38. U.S. Department of the Interior Bureau of Education, 1917.
- Rosiek, Jerry, and Kathy Kinslow. *Resegregation as Curriculum: the Meaning of the New Segregation in U.S. Public Schools*. Routledge, 2016.
- Sanborn Fire Insurance Map from Tuscaloosa, Tuscaloosa County, Alabama (1899), sheet 9.

“Teachers Who Passed,” *The Weekly Advertiser*, Sep. 29, 1899.

“Transcribed newspaper clipping, Presbyterian Church, Tuscaloosa, Alabama, circa 1890,” Box 14,
Folder 1, W.S. Hoole Special Collections, University of Alabama, accessed in ACUMEN,
<http://purl.lib.ua.edu/95086>

Tucker, Oscar. Tuscaloosa Area Virtual Museum, “1946 Graduating Class from Industrial High School”
1946.

Wilderson, Frank B. *Red, White & Black: Cinema and the Structure of U.S. Antagonisms*. Duke
University Press, 2010.

Wills, 1821-1928; Author: *Alabama. Probate Court (Tuscaloosa County)*; Probate Place: *Tuscaloosa, Alabama*.

Ex. 1: Overview of African American education in Alabama

Following the end of the Civil War, The Freedmen’s Bureau conducted semi-annual reports on African American education. This report gives a glimpse into the types of schools that served African American and a few White students, the proportion of White to Black teachers, and the type of lessons that were privileged: reading and writing. Notably, the report does not expand on the demographics of Sabbath Schools, which were held almost exclusively in Black churches.

Semi-annual school report for the State of Alabama, for the term ending June 30, 1867.

Day schools – 122	Pupils enrolled last report – 3,639
Night Schools – 53	Average attendance – 8,123
Schools sustained by freedmen – 8	Pupils paying tuition – 1,112
Schools sustained in part by freedmen – 25	White pupils – 23
Teachers transported by bureau during the last six months – 122	Always present – 7,700
School buildings owned by freedmen – 27	Always punctual – 7,750
School buildings furnished by bureau – 38	Over sixteen years of age – 1,178
Teachers, white – 126	In alphabet – 3,390
Colored – 24	Spell and read easy lessons – 4,385
Pupils enrolled in day and night schools,	Advanced readers – 2,314
male – 4,733	Geography – 1,782
Female – 5,426	Arithmetic – 2,888
	Higher branches – 813
	Writing – 3,447
	Needle-work – N/A
	Free before the war – 84
	Sabbath schools – 96
	Pupils in Sabbath schools – 8,140

Source: Alvord, John Watson. Semi-Annual Report on Schools for Freedmen. G.P.O., 1867.

Ex. 2: The birth of Sabbath schools in Tuscaloosa County

Sabbath schools served nearly half of Alabama’s Black student population, providing options for students who had no choice but to work during the weekdays. In Tuscaloosa, the White-owned Bethel Presbyterian church, located in Newtown, led Sabbath schools for Black congregation members before the war’s end. Bethel’s leadership voiced that they were committed to the cause of Black education, eventually transforming the church into a training facility for Black ministers. The passive language in this report, however, does not indicate the conditions upon which Black members were “set off” when Reconstruction began.

The Presbyterian church of Tuscaloosa was organized with eighteen members May 6, 1820, by the Rev. Andrew Brown of South Carolina presbytery. It was called the Bethel church, and Rev. M. Brown served the church as pastor for two years, 1820-22. The congregation after the organization of the church worshiped for a time in the old court house in the western part of the city, now known as Newtown. Afterward in a frame building on the corner directly north of where the Roman Catholic church now stands. The main body of the present building was erected in 1830. The lecture room was built in 1838. The large addition made to the rear of the church building, giving it its present shape of a capital T, was made about the year 1841, during the pastorate of Rev. W. A. Scott. The present parsonage was purchased about 1876.

For sixty five years certainly, and probably for a longer time, it has had some form of Bible class instruction, either at a meeting held during the week or on the Sabbath day, or, as now, at both these times.

From an early date considerable attention has been given to the spiritual welfare of the coloured people. Seats were provided for them in the sanctuary; also the pastors held special services for them, and through the agency of the Sabbath school, a great work was done for them from 1845 to 1879 by members of this church conducting and teaching coloured Sunday schools. In 1879 the general assembly set them off to themselves with their own churches, preachers and Sunday schools, etc. In 1828 a communion was observed at which ninety white and eighty coloured communicants were present.

From that day to this the interest in the coloured people has been alive, and the late beloved and lamented pastor of this church crystallized the interest into an institution which must always remain his grandest and most imperishable monument, the Tuscaloosa institute for training coloured ministers, which our general assembly has named, in his honor, the Stillman institute. Also the interest in missions has always been great. In 1833 \$150 was given to the cause of home and foreign missions. In 1849 \$206 was contributed to foreign missions alone. The church now has a large and interesting missionary society; it also has a children's missionary society.

The church is at present in a flourishing condition. The people are united and earnest in their work; the church services are well attended; the Sunday school is ably equipped and has a splendid corps of teachers and officers, who are faithful to all its interests. On many Sundays of the present year all the sixteen teachers have been present and on time; they maintain a good teachers meeting, which is quite a factor in their preparation for Sunday school work. The Young People's society is an intensely spiritual one and is productive of great good among those who attend its services.

The ministers who have served the church from its organization are as follows:

- Rev. Andrew Brown, 1820-22.
- Rev. Samuel Hedge, 1823.
- Rev. R. W. Cunningham, D. D., 1823-32.
- Rev. W. H. Williams, 1832-36.
- Rev. Daniel Baker, 1837-39.
- Rev. Wm. A. Scott, 1840-42.
- Rev. B. F. Staunton, 1842-43.
- Rev. Robert B. White, D. D., 1844-67.
- Rev. William L. Kennedy, 1867-69
- Rev. Chas A. Stillman, D. D., 1869-95.

Rev. D. Clay Lilly, 1896.

Source: “Transcribed newspaper clipping, Presbyterian Church, Tuscaloosa, Alabama, circa 1890,” Box 14, Folder 1, W.S. Hoole Special Collections, University of Alabama, accessed in ACUMEN, <http://purl.lib.ua.edu/95086>

Ex. 3: An African Methodist preacher’s praise for the Stillman Institute

In his 1890 book, “African Methodism in the South,” Rev. Wesley J. Gaines devotes an entire chapter on the importance of African American education, noting the superior quality of Black schools in the later half of Reconstruction. Gaines mentions the influence of Northern philanthropy in “aiding the race,” noting Tuscaloosa’s Stillman College as an example of educational excellence fostered by the Presbyterian Church. Little is mentioned, however, about private schools and Sabbath schools funded and run solely by African Americans.

CHAPTER XXVI.

EDUCATION IN THE SOUTH.

There is much in life generally which must always remain unwritten history. This is especially true of the life of the negro race. Were all things told, the events would be so startling that they would bear upon their very face the seal of improbability to most of the world. Yet it has been proven again and again that truth is stranger than fiction, and the truth as portrayed in the unwritten history of the lives of the negroes in America is the strangest of all strange truth...

Little by little, schools were established in the large cities, and then to the surprise of all it was found there were many of the young who had secretly learned from the forbidden books, and were soon made ready for more advanced work which in turn was provided for them. Our schools—the negro schools—as a whole were excellent; they were, in fact, the best in the State where located, and it is true that the wonderful strides made by the negro in these years when Northern philanthropy was aiding the race, had a strong influence throughout the South, causing a step toward the public school system which later took its rise...

The Presbyterian Church (according to the report of the U.S. Commissioner of Education, 1884-'85), supports... Institute for Ministers at Tuscaloosa, Ala. ...

The most reliable statistics concerning the education of the race are those from the last census, and out of that we find that the negro race in the United States has 17,822 schools, with 16,865 teachers. There has been a great increase since then, as the census of the present year will show.

Source: Gaines, Rev. Wesley J. *African Methodism in the South* (1890).

Ex. 4: Black Congregation Seeks Dismissal From Rock Creek

The Stillman Institute is often centered in historical accounts of Black education in Tuscaloosa. However, lost in this narrative are the stories of Black teachers who were building schools and instructing students without the help of the Institute. The next examples will showcase the individual, varied, and complex stories of Black schools and teachers to help deconstruct narratives of White influence in local Black

schools. In this example, the post-war petitions for dismissal from African American members of Rock Creek's congregation highlight a trend that occurred in several integrated congregations after the war: Black churchgoers wanted, and needed, their own spaces. Moments like these would often lead to the formation of Black churches, which were intended to act as safe communal spaces for worship and education.

Job was an African, who was brought to Charleston, S.C. in 1806, to become a slave. He accepted Christ as his Savior in 1812. He learned to read and write. He taught a Sabbath School for two summers in Abbeville District, S.C. He became a licensed preacher in 1818. Job is known to have been an acceptable preacher, and also very knowledgeable of the Bible. In 1822, Mr. Edward Davis purchased Job and brought him to old Jonesboro, in Jefferson County, Alabama, to be his slave. Mr. Davis lived near Canaan Baptist Church in Bessemer. Mr. Davis and Job attended church at Canaan Baptist. In 1823 it is recorded by Hosea Holcombe, in his History of Baptist's in Alabama, that Job was received into Rock Creek Baptist Church. Job was a member of Rock Creek Baptist Church for four years. In 1827, he was among a group of members from Rock Creek Baptist Church that formed Rouse's Valley Baptist Church. Job reunited with Rock Creek Baptist Church. This was sometime between 1827 and 1833, because in 1833, Mr. Davis moved to Pickens County, Alabama. Job became a member of Pilgrim's Rest, under the care of Rev. Henry Petty in that County. Job died on November 17, 1835 in Pickens County, Alabama. In less than 18 months his wife was also dead. Her last words were: "O tell me no more of this word's vain sore, etc." When she finished the verse, she closed her eyes on the world. Even though Job and his wife were in bondage, they still loved and honored God. Hosea Holcombe, in his History of Baptist in Alabama said, "Few better preachers were to be found in Alabama in those days than Job. He lived the Christian and died the saint. He was generally loved and respected by all who knew him."

Other Known African American Members

1. Pryly - He petitioned a letter of dismissal in 1867.
2. Sarah Atwood - She petitioned a letter of dismissal in 1870.
3. Dick Atwood - He was excluded from the church in 1865 for long absence.
4. Amanda - She petitioned a letter of dismissal in 1867.
5. Mella - She petitioned a letter of dismissal in 1867.
6. Vance Williams - He petitioned a letter of dismissal in 1869.

Source: Hope, Tammy. "A Slave Joins Rock Creek Baptist Church," *A Brief History of Rock Creek Baptist Church*, Hueytown Historical Society 2001.

Ex. 5: Teachers in Tuscaloosa County

In archival research, names are extremely valuable. While official charts and church bulletins are useful, they often silence the stories of women. In a church historiography, Velma Slaughter was listed as a teacher of Plum Grove Missionary Baptist Church, one of at least eight early Black churches in Tuscaloosa that also doubled as schools. While the historiography does not give any details about her tenure, a newspaper clipping reveals that, by 1899, she was still teaching. The report also reveals trends

across counties, where Black schools were given racial signifiers, marking their exclusion from a White public system.

TEACHERS WHO PASSED.

THE STATE BOARD MAKES A RE-POST FOR SEVERAL COUNTIES.

The Teachers Who Get Certificates For the Second Quarter Examination—The Board is Working Very Rapidly and Will Push the Examination—The First List Given Out.

The Board of Examiners of Teachers for the Public Schools of the State, is busily at work going over the examination, papers for the second quarter, and the lists are just coming in. The examinations were begun this time from the end of the Alphabet, and will be run on through that way. The first list given out is as follows:

St. Clair County.

First Grade—L. A. Smith, Miss Amelia Jones, G. M. Mathews, E. H. Beason, T. D. Moore. Normal Graduates—Miss Minnie L. Woodall, Miss Alice Woodall.

Second Grade—Miss Laney Cason, W. C. Griggs.

Third Grade—Miss Burt Walker, Miss E. W. Alley, T. F. Harlens, Miss Henrietta Cooke, G. W. Alverson.

Tallapoosa County.

Life Certificates—Mrs. C. J. Rowland, L. A. Hawkins, James Walker, S. C. Oliyier, J. H. Lockhart, J. C. Sturdivant, J. M. Pearson, C. F. Strip-Ian, L. H. Bruce, Miss Mary J. Gil-lam, J. M. Slaughter.

First Grade—H. H. Thomas. Jay D. Lane, W. A. Parkham, J. L. Morceder, D. G. King.

Second Grade—J. W. Wood, E. G. Hobbs, Irby H. Meachan, John G. Shepard. . E. Hart, J. E. Lindsay, P. C. Ramsey, A. G. Foshee, Mrs. W. J. Harlan, Miss Alice Jenkins, Miss Annie Lou Jenkins, James Neighbors.

Third Grade—R. K. Truitt, A. C. Fuller, J. W. Partridge, J. N. Jester, D. F. McKinnon, Wesley Merritt, D. E. Kimbrough. W. J. Crow. A. P. Mc-Clendon, J. H. Kimbrough, Miss Maud Whaley, M. L. Washburn, Miss Jessie Carnes.

Talladega County.

First Grade—M. T. Linder, A. G-Seay.

Second Grade—Miss Ida L. Blake, Miss Ida Vincent. Miss Maggie Emb-rey, N. P. Packett, Miss Ella Conley, Miss Laura Perry man.

Third Grade—Miss Halle Boswell, Miss Emma Blake, Miss A Ida Heacock, C. D. James, E. J. Laney, Miss Amanda Brarmid. Miss Annie Smith, Miss P. N. Trotter, Miss Willie Wallis, Miss Sallie Donaldson, Miss Adelia Hill, Simeon Ivey, Alonso Hill, Miss Laura Rowe, John McPherson, Miss Emma Terry.

Tuscaloosa County.

Life Certificate—Mrs. Lola B. Hin-ton. Second Grade Miss Mary P. Davis, E. W. Hudson. J. F. Elliott, Ira L. Steele. Hewitt Johnston.

Third Grade—Robert T. Nabors, Miss Katie Lou Powers, W. M. White, Miss Jessie Howell, W. K. Cooper, H. L. Franklin, Miss Fannie Smith, Thos. B. Hcsmer. Thas. D. Riley.

Colored, Third Grade —Vivian Chappell, Sarah A. Crabbe, Sarah E. Van-Hoose, Lelia B. Pruitt, Mary L. Butler, H. W. Jordan, W. P. Cook, Lula L. Byrd, Belle Faucett, Ella Smith, Edna L. Ezell, N. Washington, Lila P. Bates. Minnie S. Blackburn, Richard W. Claiborne, **Velma C. Slaughter**, A. M. Plant.

Walker County.

Life Certificate—A. M. Crawford, A P. Gazeway.

First Grade—W. A. Sparks, Miss Vera Pearce, Miss Jennie Watts, Miss Ella Duftee, Miss Sarah E. Owen.

Second Grade—J. M. Atkins, C. G. Bogwell, W. M. Douglass, Miss Sarah S. Kerr. V. H. Morris, E. W.-Stoppel.

Third Grade—W. L. Aaron, I. H. Brown, W. L. Clifton, C. B. Green, J. W. Gay, P. Manasco, Miss Amy L. Rosomond, J. E. Summer, Albert Sher-er, Albert Scott, Jeff. Watts. Miss Meta Tubbs.

Wilcox County.

Life Certificates—D. G. Cook, Claude Harly.

Second Grade—Miss Mary Cook, Miss Lola Neville, Miss Annie May Jones, J. T. Kilpatrick, Miss May Hallma Robert C. Jones. Julia Watts, Paul Everett Jones, Miss Bertha Farish, Miss Mary E. Williams, Robert R. Harwell, George Curtis Watson.

Third Grade—Miss Emma M. McNeil, Albert A. Farish, Olive Kirk, Sam D. Moore, Jr., Miss Bessie Hines, W. N. Dale, J. Sadler Carothers, Mrs. Richard S. Capel, Miss Mamie Whatting-ton, Miss M. E. Neville, Miss Mamie Farish, Miss Willie Cook, 'Miss Jennie C. Dumas, Miss Mary E. Williams, Miss Kate McLemore, Felts, J. D. Forte, W. C. Jones, Jr., Julia E. Marsh, John N. Williams, George Curtis Watson.

Colored, Second Grade—E. K. Smith, E. H. Johnson, E. D. Morehead.

Third Grade—R. J. Davis, Julia Henry, Jas. L. Watson, Richard Gadsden, Mattie Andrews, Jennie E. McArthur, Gus Young, Selma M. Swan, Jessie Sellers, Alice E. Marshall, Robert Montgomery, Thos. A. Archie, James Mc-Fadden, Fortune C. Williams, W. E. Baris, A. L. King, Daniel Abram, T. C. Randolph, Wm. Bowen, Jonas L. Tait.

Winston County.

Third Grade—J. N. Howell, U. S. Reeves. J. B. Weaver, H. T. McCul-ler, W. A. Baughn, Elbert Barnett, A. G. Blanton, J. J. Taylor, J. S. Vandifoid.

Source: "Teachers Who Passed," *The Weekly Advertiser*, Sep. 29, 1899.

Ex. 6: Laura B. Murphy, a lifelong teacher

Not all women in Tuscaloosa's Black schools remained teachers. Some, like Laura B. Murphy, forged their own paths to educational leadership, devoting most of their lives to helping students. An obituary from a 1956 edition of the Alabama Citizen features a photograph of Murphy and shows how, after working under principal Jeremiah Barnes and creating a school in her own home, she was eventually appointed to administrative positions in local elementary schools.



Educator Dies After Lengthy Service To Public

Mrs. Laura B. Murphy, veteran Principal and teacher of Twentieth Street School, died Saturday at Druid City Hospital.

Mrs. Murphy was a native of Scottsboro, Alabama. At an early age she joined the Methodist church and there served faithfully until she came to Tuscaloosa, Alabama, and affiliated herself with the St. Paul Methodist Church where she was active in all organizations until her death.

After completing her early training at Alabama A and M College, she was employed as a teacher at Central School, with Prof. Jeremiah Barnes as principal. She attended Atlanta University several summers.

She gave up her teaching career and married W. T. Murphy, the first Negro Undertaker of this city. She was a loving and devoted wife until his death.

In spite of her busy task of home making, her love for children caused her to organize a private school in her home. Later Mrs. Murphy was employed as assistant principal of St. Paul Lutheran School. There she served until appointed principal of the Twentieth Street Elementary School, where she worked until her death.

She was a noble character, an earnest and conscientious worker who like the Prophets of Old, worked only to achieve. Under her leadership, the faculty and students worked together as one big family.

Under her supervision the school grew from a six-teacher unit to 16 teachers in 1955.

The funeral was held at the St. Paul Methodist Church with Rev. O. R. Flournoy, assisted by Rev. Joel Carson officiating and Ford's Funeral Home in charge. Burial at Pine Ridge.

Surviving are a foster daughter Mrs. Emily J. McCall, Chicago, two nephews, Jasper Barnett of Mobile and Andrew Murphy of Detroit, other relatives and a host of friends.

Source: "Educator Dies After Lengthy Service To Public," *Alabama Citizen*, Oct. 20, 1956.

Ex. 7: Sam Daly's Reformatory School, 1910

In the early 1900's Sam Daly, a freedman, bought a plot of land with his own money. The school served as a reformatory, where he worked with judges to enroll students on probation, many of whom were African American students convicted of petty crimes. Daly's story provides a counternarrative to those of White Northern funding and also offers a glimpse into the varied roles and missions of Black schools in the South. It also, however, highlights the struggles that came with exclusion. A 1915 report lauds Sam's wife, Rachel, for keeping up the school despite dwindling funds.

TUSCALOOSA COUNTY" TUSCALOOSA.

DALY REFORMATORY. President: Mrs. Rachel S. Daly.

A reform school established by Sam Daly to care for the incorrigible boys of Jefferson and Tuscaloosa Counties. Children are committed by the court to the reformatory, but no provision is made for their maintenance. Since the founder's death his wife, who inherited the property, has endeavored, with very limited means, to carry on the work. About 20 boys are cared for by two colored workers, one male and one female. The school receives about \$1,000 a year. A part of this is from the farm and the balance from donations. All of the income is expended for running expenses. About \$2,000 is still due on the purchase price of the property. The plant, estimated value \$5,000, consists of 300 acres of land, one huge frame building, four old farmhouses, and very crude equipment.

Recommendation. "That the counties care for this necessary work out of public funds.

Date of visit: February, 1915.

Source: Negro Education: A Study of the Private and Higher Schools for Colored People in the United States, Volume I. Bulletin, 1916, No. 38. U.S. Department of the Interior Bureau of Education, 1917.

Commentary in a 1910 edition of the Birmingham Times reflects paternalistic attitudes toward the Daly School. Written five years prior to the Bureau's study, however, this report gives a useful background into the size and scope of the school in its earlier, more prosperous years.

"I am very much interested in the industrial school for wayward negro boys which is conducted fourteen miles below Tuscaloosa," said H. F. Latimer, in the Birmingham News. "Sam, the negro in charge, is an old wartime negro, and maintains the school out of his own meagre means. He now has about 125 negro boys who have been convicted of various petty crimes. Judge Feagin of Birmingham, recently sent a number of boys to Sam, who will do everything possible to make them honest and industrious. Sam's school is young – it started with one three – and, as it grows, it is sure to attract more and more attention from people who will gladly put their money there to carry on the work. My brother, who is a student in

Rochester, N. Y., recently made a visit to Sam's place and has carried back with him some pictures and data of the place. Sam's institution is a worthy one and deserves support."

Source: "Brief Chats with Busy Men," *The Birmingham Times*, Sep. 21, 1910.

Ex. 8: Industrial High School, 1935

One year after the U.S. Supreme Court's landmark Brown vs. Board of Education decision, Druid High opened with 931 Black students from the old Industrial High School, which opened in 1935. A photo of the Industrial High School from 1946 shows about 70 Black graduates posing in front of a brick edifice. Teacher Effie Mathews is sitting on the far left of the front row and principal McDonald Hughes (for whom a West End community center is named) and his wife, who is unnamed, are sitting on the far right. Despite underfunding, the school, which was renamed in 1955, had a lasting reputation for strong teachers, and it was under these conditions that African American memory was preserved – even to this day.



Source: Tucker, Oscar. Tuscaloosa Area Virtual Museum, "1946 Graduating Class from Industrial High School" 1946.