**Slavery in Tuscaloosa: Building Names and Beyond**

Compiled by Maddison Loos.

BA, University of Alabama, 2019 Psychology, Minors: Women Studies, Human Development

MA, University of Alabama, Expected Graduation 2021- Women Studies

As you walk the University of Alabama's campus, you see buildings that have names of people that are considered to have made a lasting impact on the University, the city of Tuscaloosa, and even the state of Alabama. What you don't see on the buildings are the names of the enslaved people that faculty, students, staff, and the university owned/contracted in the early years on campus. Slavery is not a forgotten event, but it is often left out of the conversation when discussing building name's and the untold history of those who played key roles in the development of the University of Alabama. Although these enslavers may have played a role in the development of the university to the general public, the lives and memory of the enslaved are also central in the formation of this institution.

Basil Manly left a permeant scar on the University of Alabama, the city of Tuscaloosa, the South, and most importantly the enslaved people he owned on and off campus. Sam, Claiborne, and Lydia are a few names of the enslaved owned by the University or Basil Manly during his time as president. Many know Basil Manly for his contribution to the Baptist denomination, as he preached before, during, and after his presidency.[1] He utilized his power within the church by "defending slavery as an institution" in public sermons and addresses, and "had become a leading defender of it among Baptists".[1] Manly's influence enabled him to pass down this toxic ideology to successors, members of the Baptist church, and students. Although small efforts were made to discuss, remember, and learn about Manly's mark of slavery on campus there is more work to be done in commemorating African American memory.

Enslaved by Washington Moody, Jeremiah Barnes and Ed Gould both were labored at the University. Jeremiah Barnes grew up on a plantation on the Black Warrior River about eight miles West of Tuscaloosa, where he learned to lay brick and helped construct the Moody home. [2] Barnes "learned to read and write and in the years to come sought knowledge in the library of his master and every way possible carried it to his people".[3] Later in his life he became a teacher, was promoted to the head of African-American schools in Tuscaloosa, and held the position of superintendent of the Sunday school for 25 years. [3] Jeremiah Barnes work of improving black life Tuscaloosa produces memory that counteracts the narrative of his enslaver, Washington Moody. Ed Gould, also enslaved by Washington Moody, was an integral aspect of the University. Although there is little information on Gould's early life, after emancipation he "served as a waiter, janitor, and as a bugler through many a session and is well known to all men who have gone out from the past twenty five years or more".[4] Although Jeremiah Barnes and Ed Gould were influential to the development of Tuscaloosa in different ways, they both provide an outlet for African-American memory pre and post emancipation.

Although not a named building on a campus, the Jemison family influenced the development of culture, industries, and traditions of the developing University and city of Tuscaloosa. The family contributed to city industries, served as politicians, advocated for the building of the Alabama State Hospital for the Insane(later named Bryce Hospital), and promoted bridge construction along the Black Warrior River.[5] The Jemison family left a mark on Tuscaloosa; The majority of the success that they brought to the city, however, was not done without the enslaved they owned or contracted along the way, particularly pertaining to city industries and bridge construction. Horace King spent thirty-nine years of his life as a slave in the antebellum South.[6] Despite the fact that Horace King was an enslaved African-American

man, he is notoriously recognized as an architect, contractor, and engineer. [6] Although Robert Jemison Jr. owned slaves, he advocated for the emancipation of Horace King and hired him to help with bridge building projects throughout the South, particularly in Georgia, Mississippi, and Alabama. Their sustaining business relationship advanced bridge construction across the Black Warrior River, joining Tuscaloosa and Northport. Horace King's presence from the business he did with Robert Jemison, Jr. is a means to memorialize African-American remembrance.

Throughout this documentary chapter I will incorporate primary sources such as photo collections, newspapers, transcribed clippings, yearbooks, lists, and letters to structure the narratives of African American memory and dismantle the narratives of the enslavers that participated in the development of the University of Alabama and Tuscaloosa.

Questions:

1. How do churches/religion provide recovery for the African-American community of Tuscaloosa?
2. What contributions did Jeremiah Barnes make within Tuscaloosa?
3. Where would you look in order to find counter-narrative of African-American memory?
4. What else do counter-narratives provide in reconstructing black memory?
5. What document made the most lasting impact on you throughout this documentary chapter? Why?

**NOTES**


1. Fuller, James A. “I Whipped Him a Second Time, Very Severely: Basil Manly, Honor, and Slavery at the University of Alabama”. Harris, Leslie M., et al. *Slavery and the University: Histories and Legacies*. University of Georgia Press, 2019. Chapter 6 pp 78-88
2. Jones, Zadie “Life Story of Pioneers of Negro Education Is Told By Relative,” *Alabama Citizen*, February 27, 1954, 2.
3. “Professor Jeremiah Barnes,” *Tuscaloosa News*, May 29, 1916, 6.
4. Death of Ed Gould, An Old and Well Liked Darkey Passes Away,” *Tuscaloosa News*, April 7, 1908, 7
5. Booklet, The Life of Robert Jemison, Jr. by Paul Avery Meigs, 1928. Woodward Family Papers. Folder13. W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/152385
6. Brown, Jeff L. 2012. “Horace King: A Bridge-Building Life.” *Civil Engineering (08857024)* 82 (9): 44.

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Brown, Jeff L. 2012. "Horace King: A Bridge-Building Life." *Civil Engineering (08857024)* 82 (9): 44.

Death of Ed Gould, An Old and Well Liked Darkey Passes Away," *Tuscaloosa News*, April 7, 1908, 7

First African-American Church, 3/29/1958, Roland Harper Photo Collection, Box 9, Folder 994.1, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN, http://purl.lib.ua.edu/68438

Fuller, James A. "I Whipped Him a Second Time, Very Severely: Basil Manly, Honor, and Slavery at the University of Alabama". Harris, Leslie M., et al. *Slavery and the University: Histories and Legacies*. University of Georgia Press, 2019. Chapter 6 pp 78-88

Jones, Zadie "Life Story of Pioneers of Negro Education Is Told By Relative," *Alabama Citizen*, February 27, 1954, 2.

Letter from Horace King, Columbus, Georgia, to Robert Jemison, Jr., April 6, 1870. Robert Jemison, Jr. Papers, Box 753.0007, Folder No. 12, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/25168.

List of slaves of Robert Jemison, Jr., Tuscaloosa County, Alabama, 1851. Robert Jemison, Jr. Papers, Box 753.0008, Folder No. 1, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/25263.

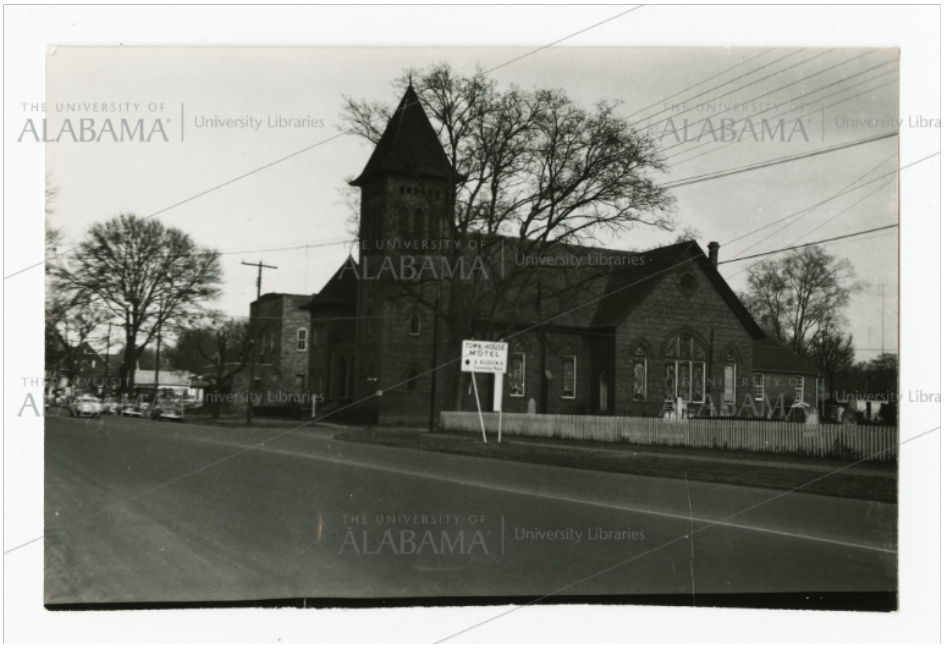
"Professor Jeremiah Barnes," *Tuscaloosa News*, May 29, 1916, 6.

The Corolla, v. 16. Tuscaloosa, Ala: University of Alabama, 1908, Page 173, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/35235.

Transcribed newspaper clipping, Coloured Churches and Societies, Tuscaloosa, Alabama, circa 1890. James Austin Anderson Papers. Box 14, Folder No. 1, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/95085.

**Document 1: The First African-American Baptist Church**

*This photo is taken March 29, 1958. This church was established in 1865 by Rev. Prince Murrel and is "perhaps the oldest among the colored organizations".[1] The church was actually constructed in 1907 under Rev. J.H. Smith, D.D.[1] The Baptist Religion in Tuscaloosa originally resided with enslavers, such as Basil Manly. Emancipation showed the power in the Black church as a site of reconstructing Christianity for now freed slaves.*

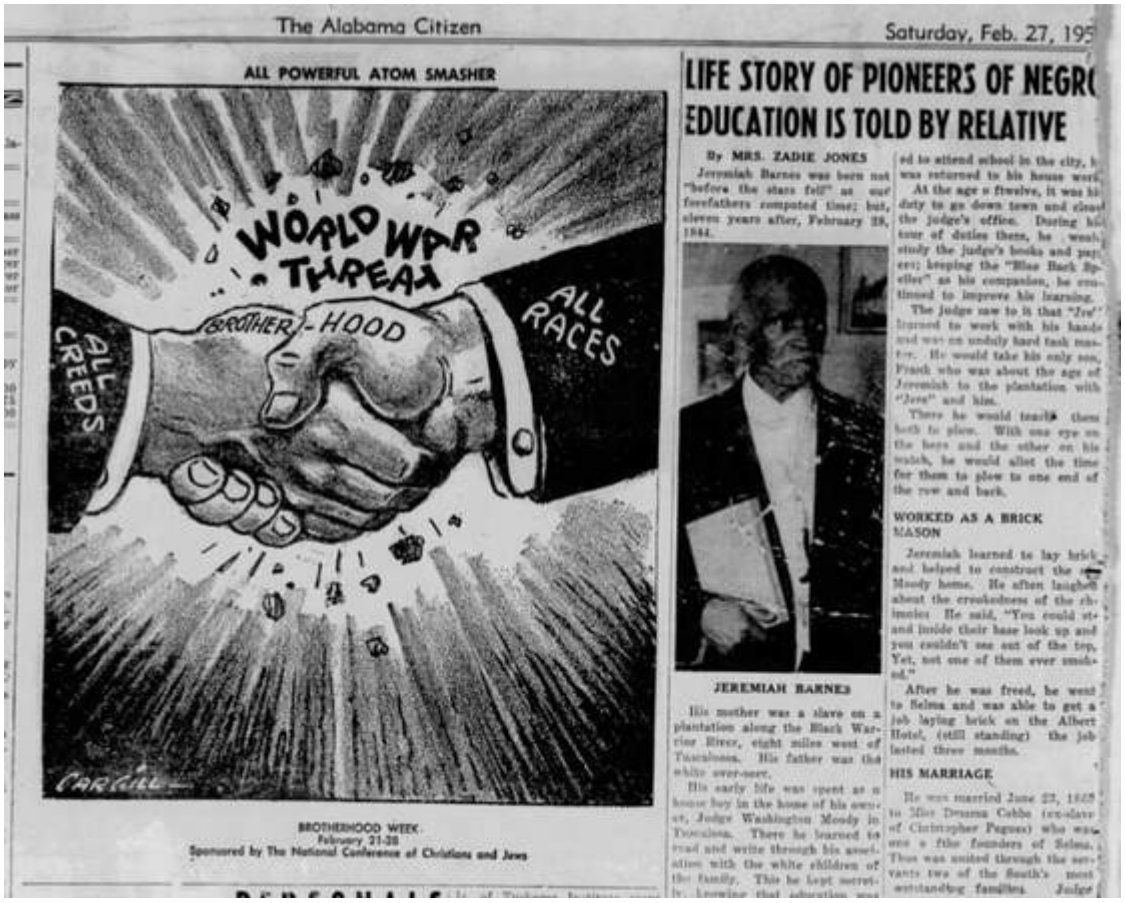



Source: First African-American Church, 3/29/1958, Roland Harper Photo Collection, Box 9, Folder 994.1, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN, http://purl.lib.ua.edu/68438.

[1] "First African Baptist Church of Tuscaloosa, Alabama," *Tuscaloosa News,* May 29, 1916.

**Document 2: Jeremiah Barnes: through the Lens of a Relative**

*Zadie Jones, a relative of Jeremiah Barnes gives an account of his life. In doing so she simultaneously producing the way black collective memory is passed through generations and showing the duty of the African-American press in commemoration.*



The Alabama Citizen Saturday, Feb. 27, 19

ALL POWERFUL ATOM SMASHER

WORLD WAR THREAT

BROTHER-HOOD

ALL CREEDS

ALL RACES

CARGILL

BROTHERHOOD WEEK
February 21-28
Sponsored by The National Conference of Christians and Jews

LIFE STORY OF PIONEERS OF NEGRO EDUCATION IS TOLD BY RELATIVE

By MRS. ZADIE JONES

Jeremiah Barnes was born not "before the stars fell" as our forefathers computed time; but, eleven years after, February 28, 1844.

JEREMIAH BARNES

His mother was a slave on a plantation along the Black Warrior River, eight miles west of Tuscaloosa. His father was the white over-seer.

His early life was spent as a house boy in the home of his owner, Judge Washington Moody in Tuscaloosa. There he learned to read and write through his association with the white children of the family. This he kept secretly, knowing that education was forbidden to slaves.

One day while incautiously scribbling on the side of the house, he disclosed his secret, causing his removal to the plantation. There never-the-less, he continued to pursue secretly his studies.

He steadily improved his knowledge and share readily his stolen secrets with his mates. Each Sunday he would gather them under a certain tree, and there would set about imparting his

ed to attend school in the city, h was returned to his house work.

At the age o fiwelve, it was hi duty to go down town and clean the judge's office. During hi tour of duties there, he woul study the judge's books and pa ers; keeping the "Blue Back Sp eller" as his companion, he con tinued to improve his learning.

The judge saw to it that "Jer" learned to work with his hands and was an unduly hard task mas ter. He would take his only son, Frank who was about the age of Jeremiah to the plantation with "Jere" and him.

There he would teach them both to plow. With one eye on the boys and the other on his watch, he would allot the time for them to plow to one end of the row and back.

WORKED AS A BRICK MASON

Jeremiah learned to lay brick and helped to construct the Moody home. He often laughed about the crookedness of the chimnies He said, "You could st and inside their base look up and you couldn't see out of the top, Yet, not one of them ever smoked."

After he was freed, he went to Selma and was able to get a job laying brick on the Albert Hotel, (still standing) the job lasted three months.

HIS MARRIAGE

He was married June 27, 1869 to Miss Deanna Cobbs (ex-slave of Cintropher Pegues) who was one o fthe founders of Selma. Thus was united through the ser vants two of the South's most outstanding families. Judge

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newly acquired reasoning. This was where he taught his first class as a school.

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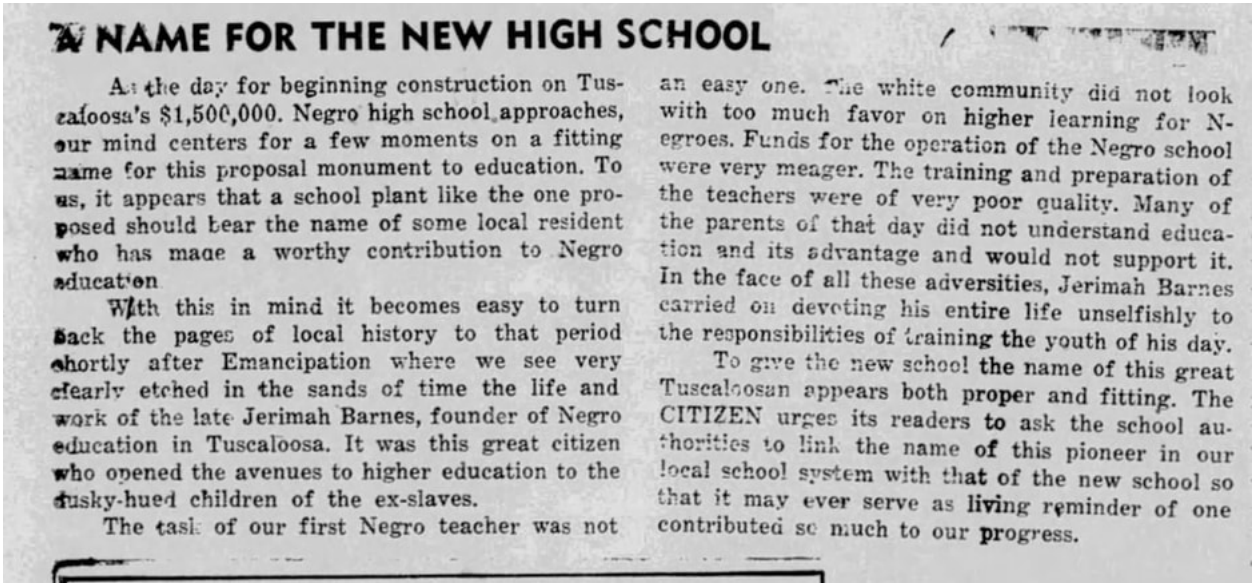
Source: Zadie Jones, "Life Story of Pioneers of Negro Education Is Told By Relative," *Alabama Citizen*, February 27, 1954, 2.

**Document 3: New High School Name: Barnes High?**

*The Alabama Citizen, a Black Newspaper in Tuscaloosa, urges the city to name the new African American high school after pioneer of black education, Jeremiah Barnes. This was highly requested by the African American community of Tuscaloosa.*



## A NAME FOR THE NEW HIGH SCHOOL

As the day for beginning construction on Tuscaloosa's $1,500,000. Negro high school approaches, our mind centers for a few moments on a fitting name for this proposal monument to education. To us, it appears that a school plant like the one proposed should bear the name of some local resident who has made a worthy contribution to Negro education.

With this in mind it becomes easy to turn back the pages of local history to that period shortly after Emancipation where we see very clearly etched in the sands of time the life and work of the late Jerimah Barnes, founder of Negro education in Tuscaloosa. It was this great citizen who opened the avenues to higher education to the dusky-hued children of the ex-slaves.

The task of our first Negro teacher was not an easy one. The white community did not look with too much favor on higher learning for Negroes. Funds for the operation of the Negro school were very meager. The training and preparation of the teachers were of very poor quality. Many of the parents of that day did not understand education and its advantage and would not support it. In the face of all these adversities, Jerimah Barnes carried on devoting his entire life unselfishly to the responsibilities of training the youth of his day.

To give the new school the name of this great Tuscaloosan appears both proper and fitting. The CITIZEN urges its readers to ask the school authorities to link the name of this pioneer in our local school system with that of the new school so that it may ever serve as living reminder of one contributed so much to our progress.

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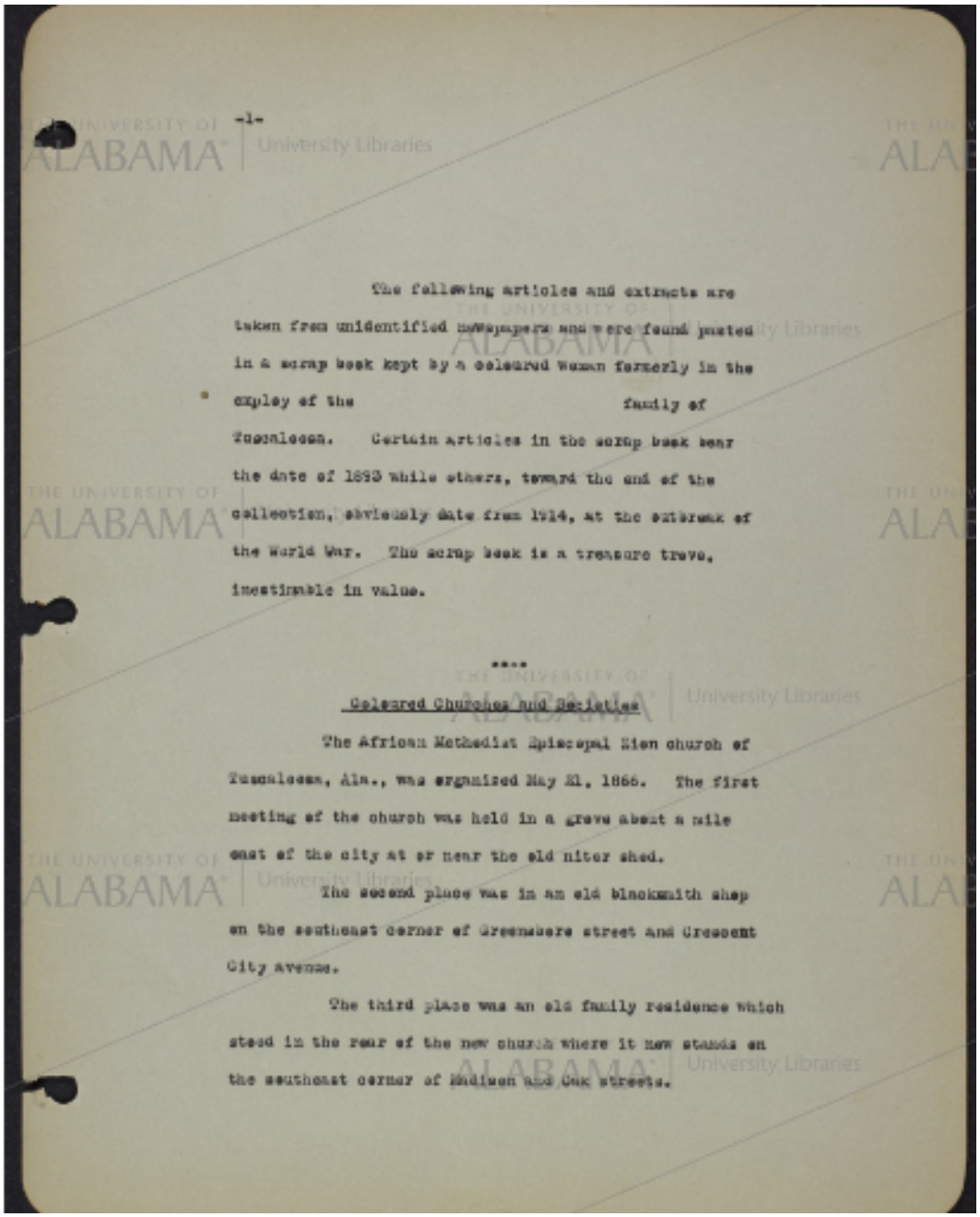
Source: "A Name for the New High School", *Alabama Citizen,* February 21, 1953, 2.

**Document 4: Scrapbook Transcription: Barnes & Coloured Churches and Societies**

*This is a collection of newspapers within a scrapbook of a black woman, transcribed by James Austin Anderson. The transcription includes clippings regarding Jeremiah Barnes, along with African American Churches and societies. This transcription reciprocates another way African American memory is inherited in families.*





The following articles and extracts are taken from unidentified newspapers and were found pasted in a scrap book kept by a coloured woman formerly in the employ of the family of Tuscaloosa. Certain articles in the scrap book bear the date of 1893 while others, toward the end of the collection, obviously date from 1914, at the outbreak of the World War. The scrap book is a treasure trove, inestimable in value.

....

Colored Churches and Societies

The African Methodist Episcopal Zion church of Tuscaloosa, Ala., was organized May 21, 1866. The first meeting of the church was held in a grove about a mile east of the city at or near the old niter shed.

The second place was in an old blacksmith shop on the southeast corner of Greensboro street and Crescent City Avenue.

The third place was an old family residence which stood in the rear of the new church where it now stands on the southeast corner of Madison and Oak streets.

This church was erected by Rev. Edward Hunter in 1880 at the cost of about $6,000 and was dedicated Sunday, Oct. 23, 1881.

The church has a large and flourishing Sunday School, which organized about the same time as the church, and is in charge of Jeremiah Barnes, who has been his own successor as superintendent since 1868. He has also been principal and teacher of the public schools of this city since 1874.

The church has had the services of fifteen pastors, the first being Rev. Wm. Murphy, better known as Wm. Brish, who served two years; Wm. Shortridge, five years; H. D. Taylor, one year; E. Sanford, three years; E. Hunter, four years; J. H. Butler, one year; H. W. Byrum, one year; F. A. Clinton, two years; E. Hunter, one year; A. B. Singer, two years; J. C. Summers, two years; A. J. Warner, two years; J. P. McIntosh, two years; Samuel Sheridan, two years; H. J. Stokes, present pastor.

Coloured Churches

A. M. E. Zion Church

African Baptist Church

C. M. E. Church

M. E. Church

Salem Presbyterian Church

Coloured Schools

Coloured Graded School (public)

Jones University, denominational

Oak City Academy, denominational

Coloured Societies

David's Temple Lodge, No. 9, A. F. and A. M.

St. John's Tabernacle, No. 8, R. and S. of L. and C.

Oak City Lodge, No. 2785, G. U. O. of O. F.

Love and Friendship Society

Christian Aid Society

Fidelity Lodge, No. 15, K. of P.

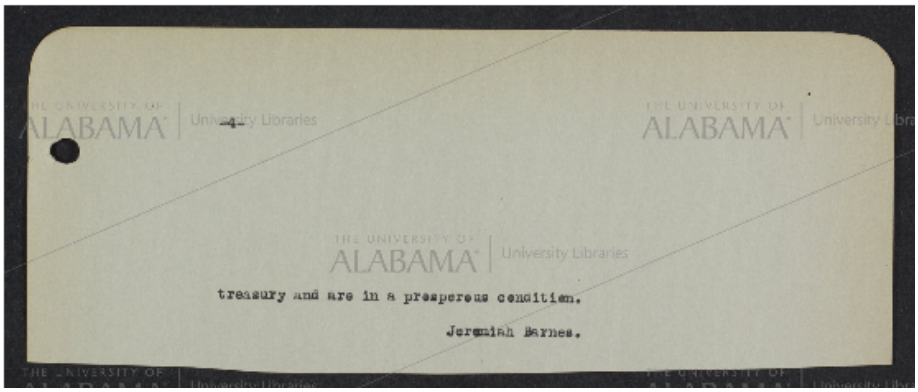
Good Samaritan Society, No. 1.

Good Samaritan and Daughters of Samaria, No. 20.

Douglas Literary Society.

The above named societies have and are doing untold good in caring for the sick and afflicted, burying the dead and giving aid to widows and orphans.

The three first named own real estate, personal property and cash valued at more than $5,000. The others have a healthy




Transcription:

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C.M.E Church

(Page Break)

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(Page Break)

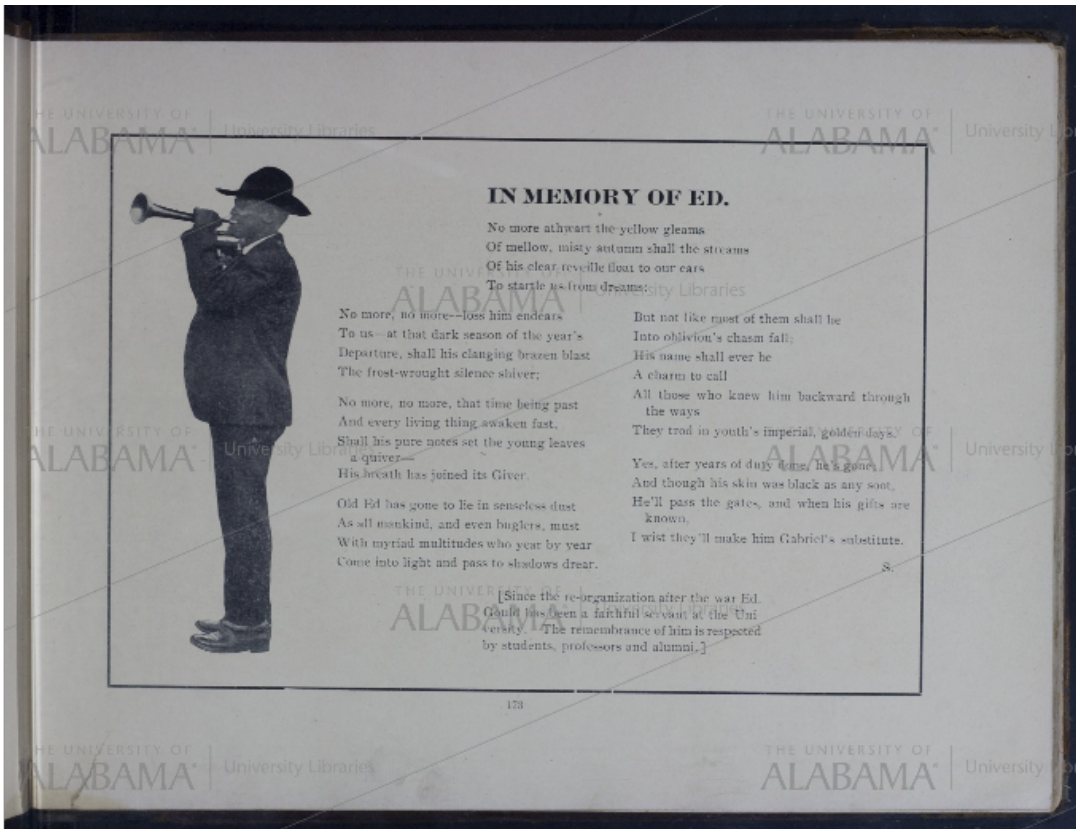
treasury and are in a prosperous condition.

Jeremiah Barnes.

Source: Transcribed newspaper clipping, Coloured Churches and Societies, Tuscaloosa, Alabama, circa 1890. James Austin Anderson Papers. Box 14, Folder No. 1, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/95085.

**Document 5: A Reminisce of Ed Gould**

*This is a page within the University of Alabama's yearbook, the Corolla. Ed Gould, who was formerly enslaved by Washington Moody is portrayed as a "faithful slave" and submissive to his oppressor's post-emancipation. Beyond this portrayal, Gould's page within the yearbook is a commemoration of his presence on campus.*



IN MEMORY OF ED.

No more athwart the yellow gleams
Of mellow, misty autumn shall the streams
Of his clear reveille float to our ears
To startle us from dreams:

No more, no more—loss him endears
To us—at that dark season of the year's
Departure, shall his clanging brazen blast
The frost-wrought silence shiver;

No more, no more, that time being past
And every living thing awaken fast,
Shall his pure notes set the young leaves a quiver—
His breath has joined its Giver.

Old Ed has gone to lie in senseless dust
As all mankind, and even buglers, must
With myriad multitudes who year by year
Come into light and pass to shadows drear.

But not like most of them shall he
Into oblivion's chasm fall;
His name shall ever be
A charm to call
All those who knew him backward through the ways
They trod in youth's imperial, golden days.

Yes, after years of duty done, he's gone,
And though his skin was black as any soot,
He'll pass the gates, and when his gifts are known,
I wist they'll make him Gabriel's substitute.

S.

[Since the re-organization after the war Ed. Gould has been a faithful servant of the University. The remembrance of him is respected by students, professors and alumni.]

178

Transcription:

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The remembrance of him is respected
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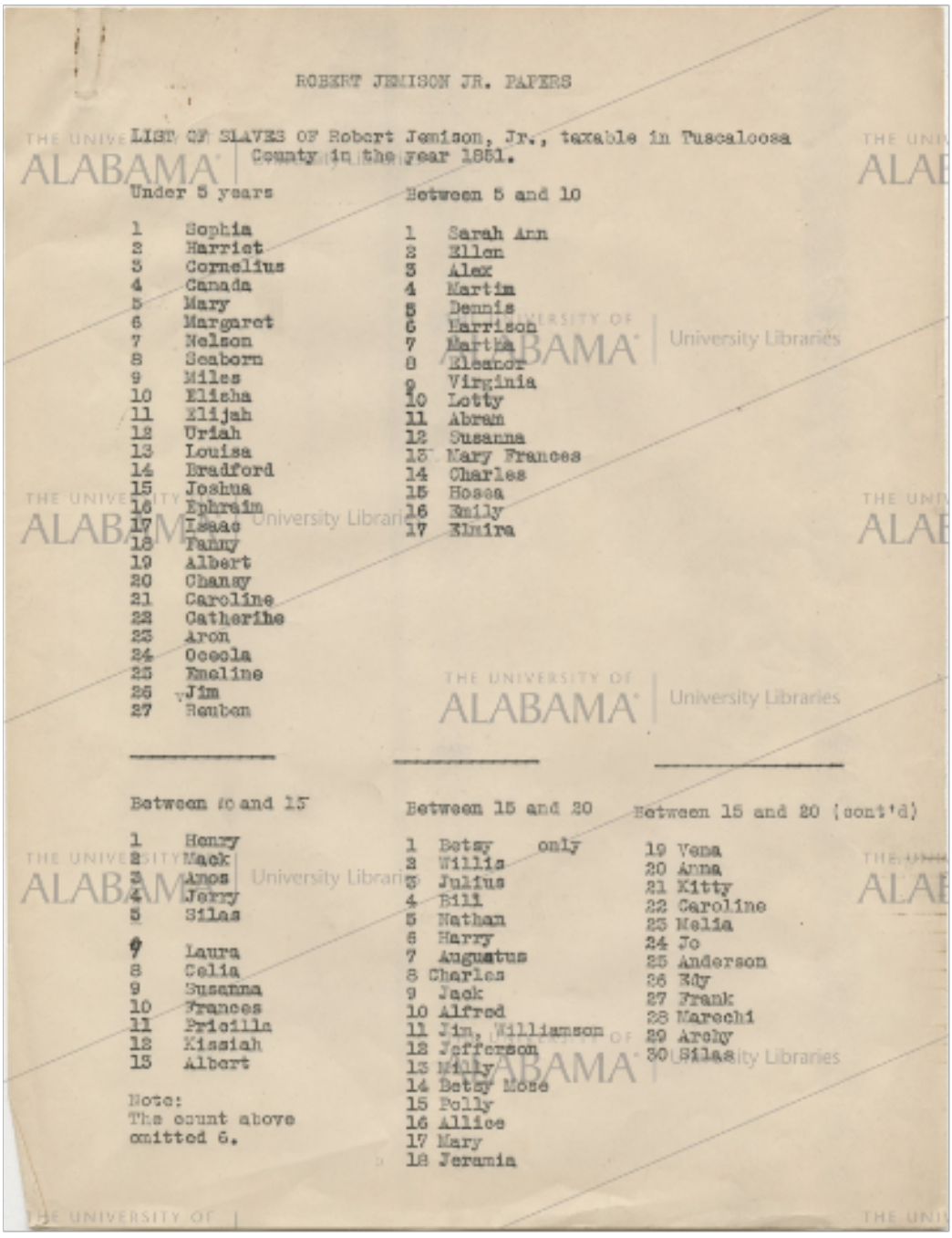
**Document 6: Named: 120 Enslaved of Jemison in 1851.**

*Robert Jemison is considered one of the most influential men in Tuscaloosa, yet he is not commonly remembered as being an enslaver. Stating the names of those he enslaved, exposes this unknown narrative, while also providing an outlet of remembrance to those he enslaved.*



ROBERT JEMISON JR. PAPERS

LIST OF SLAVES OF Robert Jemison, Jr., taxable in Tuscaloosa County in the year 1851.

Under 5 years

1 Sophia
2 Harriet
3 Cornelius
4 Canada
5 Mary
6 Margaret
7 Nelson
8 Seaborn
9 Miles
10 Elisha
11 Elijah
12 Uriah
13 Louisa
14 Bradford
15 Joshua
16 Ephraim
17 Isaac
18 Fanny
19 Albert
20 Chaney
21 Caroline
22 Catherine
23 Aron
24 Oceola
25 Emeline
26 Jim
27 Reuben

Between 5 and 10

1 Sarah Ann
2 Ellen
3 Alex
4 Martin
5 Dennis
6 Harrison
7 Martha
8 Eleanor
9 Virginia
10 Lotty
11 Abram
12 Susanna
13 Mary Frances
14 Charles
15 Hosea
16 Emily
17 Elmira

Between 10 and 15

1 Henry
2 Mack
3 Amos
4 Jerry
5 Silas
6
7 Laura
8 Celia
9 Susanna
10 Frances
11 Priscilla
12 Kissiah
13 Albert

Note:
The count above omitted 6.

Between 15 and 20

1 Betsy only
2 Willis
3 Julius
4 Bill
5 Nathan
6 Harry
7 Augustus
8 Charles
9 Jack
10 Alfred
11 Jim, Williamson
12 Jefferson
13 Milly
14 Betsy Rose
15 Polly
16 Allice
17 Mary
18 Jerania

Between 15 and 20 (cont'd)

19 Vena
20 Anna
21 Kitty
22 Caroline
23 Melia
24 Jo
25 Anderson
26 Ady
27 Frank
28 Marechi
29 Archy
30 Silas

List of Slaves . ROBERT Jemison Jr.



| Between 30 and 40 | Between 40 and 50 | Between 50 and 60 |
|---|---|---|
| 1 Vena | 1 Mariah | 1 Joshua |
| 2 June | 2 Vina | 2 Isbam |
| 3 Amy | 3 Betsy | 3 Jim (Spoon) |
| 4 Lotty | 4 Sally | 4 Lewis |
| 5 Hannah | 5 Moses | 5 George |
| 6 Lizzy | 6 Ned | 6 Dock |
| 7 Betsy | 7 Isaac | |
| 8 Leah | 8 Jim Colin | |
| 9 Susan | | |
| 10 Betsy | | |
| 11 Louisa | | |
| 12 Lucy | | |
| 13 Winny | | |
| 14 Ellen | | |
| 15 Zilpby | | |
| 16 Ben | | |
| 17 Ann | | |
| 18 Alex | | |
| 19 Almada | | |

RECAPITULATION

| | | | |
|---|---|---|---|
| Under 5 | | 27 | |
| Between 5 | and 10 | 17 | |
| " 10 | " 15 | 15 | |
| " 15 | " 30 | 30 | |
| " 30 | and 40 | 19 | |
| " 40 | " 50 | 8 | |
| " 50 | " 60 | 6 | |
| | | 120 | |

| | |
|---|---|
| Carriage value | 450 |
| Horses " | 225 |
| Gold Watches | 2 |
| " Chains | |
| Clock | 1 |
| Household Furniture $1000. | |
| Real estate as before | |
| 60 head cattle over 30 head. | |

Transcription:

Robert Jemison Jr. Papers

List of Slaves of Robert Jemison, Jr., taxable in Tuscaloosa County in the year 1851.

| Under 5 years | Between 5 and 10 |
|---|---|
| 1 Sophia | 1 Sarah Ann |
| 2 Harriet | 2 Ellen |
| 3 Cornelius | 3 Aler |
| 4 Canada | 4 Martin |
| 5 Mary | 5 Dennis |
| 6 Margaret | 6 Harrison |
| 7 Nelson | 7 Martha |
| 8 Seaborn | 8 Eleanor |
| 9 Miles | 9 Virginia |
| 10 Elisha | 10 Lotty |
| 11 Elijah | 11 Abrams |
| 12 Uriah | 12 Susanna |
| 13 Louisa | 13 Mary Frances |
| 14 Bradford | 14 Charles |
| 15 Joshua | 15 Hosea |
| 16 Ephriam | 16 Emily |
| 17 Isaac | 17 Elmira |
| 18 Fanny | |
| 19 Albert | |
| 20 Ghansy | |
| 21 Caroline | |
| 22 Catherine | |
| 23 Aron | |
| 24 Oceola | |
| 25 Emeline | |
| 26 Jim | |
| 27 Reuben | |

| Between 10 and 15 | Between 15 and 20 | Between 15 and 20 (cont'd) |
|---|---|---|
| 1 Henry | 1 Betsy only | 19 Vena |
| 2 Mack | 2 Willis | 20 Anna |
| 3 Amos | 3 Julius | 21 Kitty |
| 4 Jerry | 4 Bill | 22 Caroline |
| 5 Silias | 5 Nathan | 23 Melia |
| 7 Laura | 6 Harry | 24 Jo |
| 8 Celia | 7 Augustus | 25 Anderson |
| 9 Susanna | 8 Charles | 26 Edy |

10 Frances
11 Pricilla
12 Kissiah
13 Albert

Note:
The count above
Omitted 6.

9 Jack
10 Alfred
11 Jim, Williamson
12 Jefferson
13 Milly
14 Betsy Mosy
15 Polly
16 Allice
17 Mary
18 Jeramia

27 Frank
28 Marechi
29 Archy
30 Silias

(Page break)

Between 30 and 40

1 Vena
2 June
3 Amy
4 Lotty
5 Hannah
6 Lizzy
7 Betsy
8 Leah
9 Susan
10 Betsy
11 Louisa
12 Lucy
13 Winny
14 Ellen
15 Zilphy
16 Ben
17 Ann
18 Alex
19 Almeda

Between 40 and 50

1 Mariah
2 Vina
3 Betsy
4 Sally
5 Moses
6 Ned
7 Isaac
8 Jim Colin

Between 50 and 60

1 Joshua
2 Isham
3 Jim (Spoon)
4 Lewis
5 George
6 Dock

Recapitulation

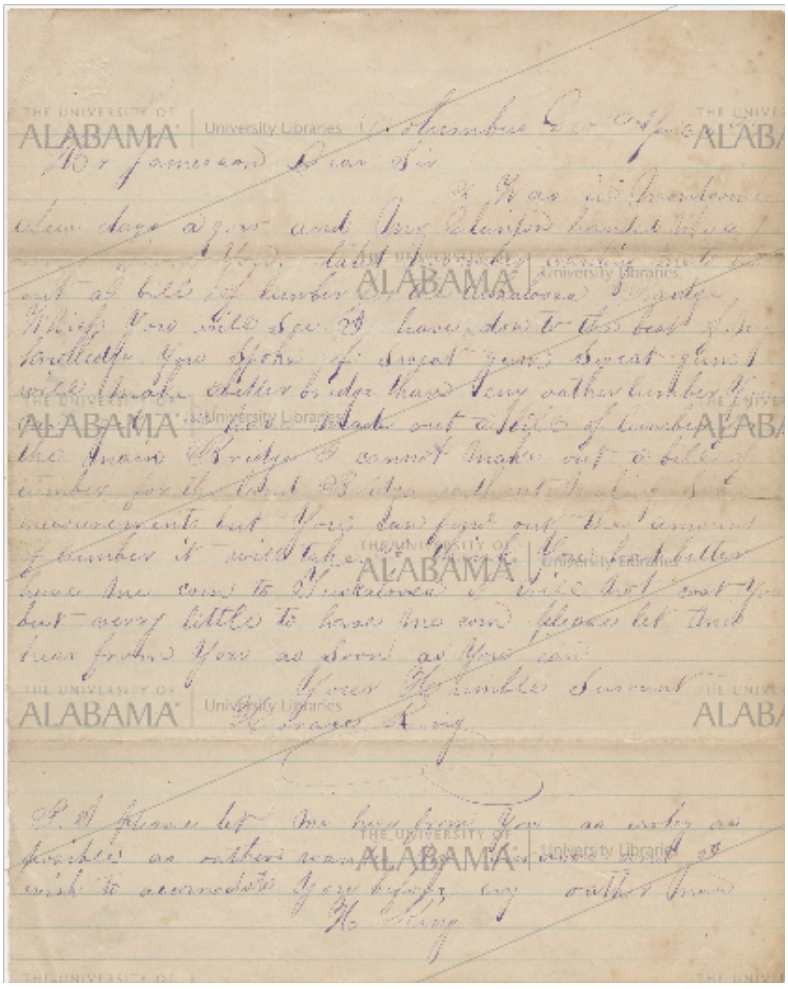
| | |
|---|---|
| Under 5 | 37 |
| Between 5 and 10 | 17 |
| " 10 " 15 | 13 |
| " 15 " 30 | 30 |
| " 30 " 40 | 19 |
| " 40 " 50 | 8 |
| " 50 " 60 | 6 |
| | 120 |

| | |
|---|---|
| Carriage value | 450 |
| Horses | 235 |
| Gold Watches | 2 |
| " Chains | |
| Clock | 1 |
| Household Furniture | $1000 |
| Real estate as before | |
| 60 head cattle over 20 head | |

Source: List of slaves of Robert Jemison, Jr., Tuscaloosa County, Alabama, 1851. Robert Jemison, Jr. Papers, Box 753.0008, Folder No. 1, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/25263.

**Document 7: Letter from Horace King to Jemison; Tuskaloosa Bridge Construction**

*Although Robert Jemison owned slaves, he worked with Horace King a freed slave on bridge construction projects in the South. This letter is written April 6, 1870 by Horace King to Jemsion discussing Horace coming to Tuscaloosa to work on a bridge. Horace Kings legacy on bridge construction commemorates African-American memory away from that of enslavers like Jemison.*



Transcription:

Columbus Georgia, April 6 1870

Mr. Jemison Dear Sir,

I was in Montogmery a few days ago and Mr. Clinton handed me a bill from you dated November wanting me to write out a bill of lumber for the Tuskaloosa bridge. Which you will see you I have done to the best of my knowledge. You spoke of sweat gun sweat gun I will make a better bridge than every other lumber you can get. I have made out a bill of lumber for the main

bridge I cannot make out a bill of timber for the land bridge without taking some measurements but you can find out the amount of lumber it would take. I think you had better have me come to Tuskaloosa it will not cost you but very little to have me come please let me hear from you as soon as you can.

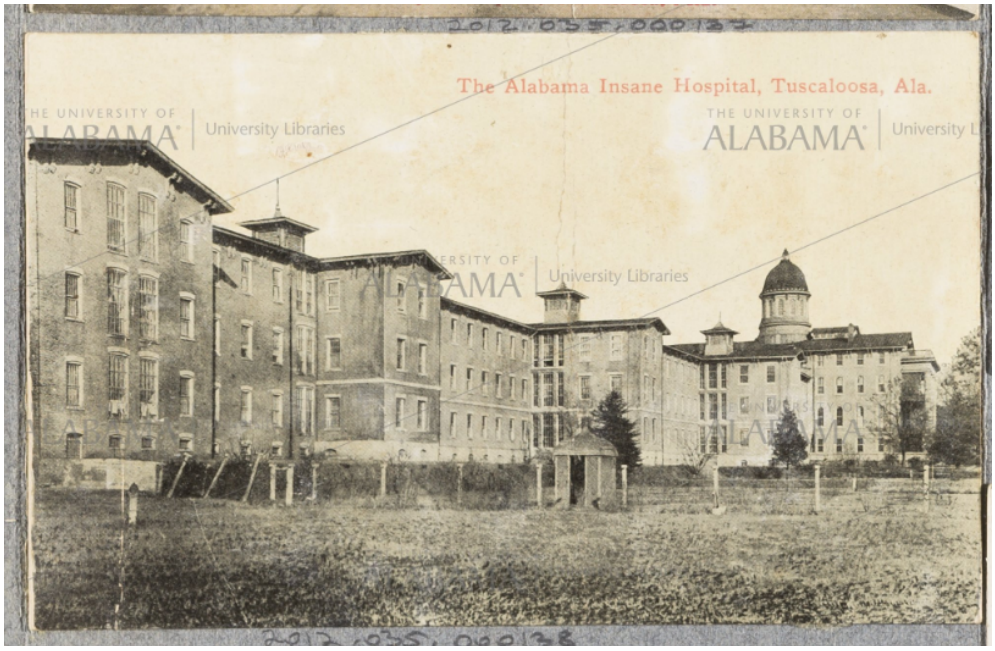
Your humble servant,

Horace King

Source: Letter from Horace King, Columbus, Georgia, to Robert Jemison, Jr., April 6, 1870. Robert Jemison, Jr. Papers, Box 753.0007, Folder No. 12, W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/25168.

**Document 8: Continued Racist Antics: The Alabama Insane Hospital**

*Robert Jemison, Jr. advocated for and is thought to have been the one who influenced legislature to pass a bill for the opening of The Alabama Insane Hospital. Although this hospital may have been a positive impact, mistreatment occurred here. Visual imagery of places where trauma occurred can be utilized as a way to restructure the narratives of the people who initiated that trauma.*




Source: Alabama Insane Mental Hospital, later name Bryce Hospital. Searcy Family Photographs. Box 5253W.S. Hoole Special Collection Library, The University of Alabama, accessed in ACUMEN http://purl.lib.ua.edu/152678