

# Voices of the African-American Southwest

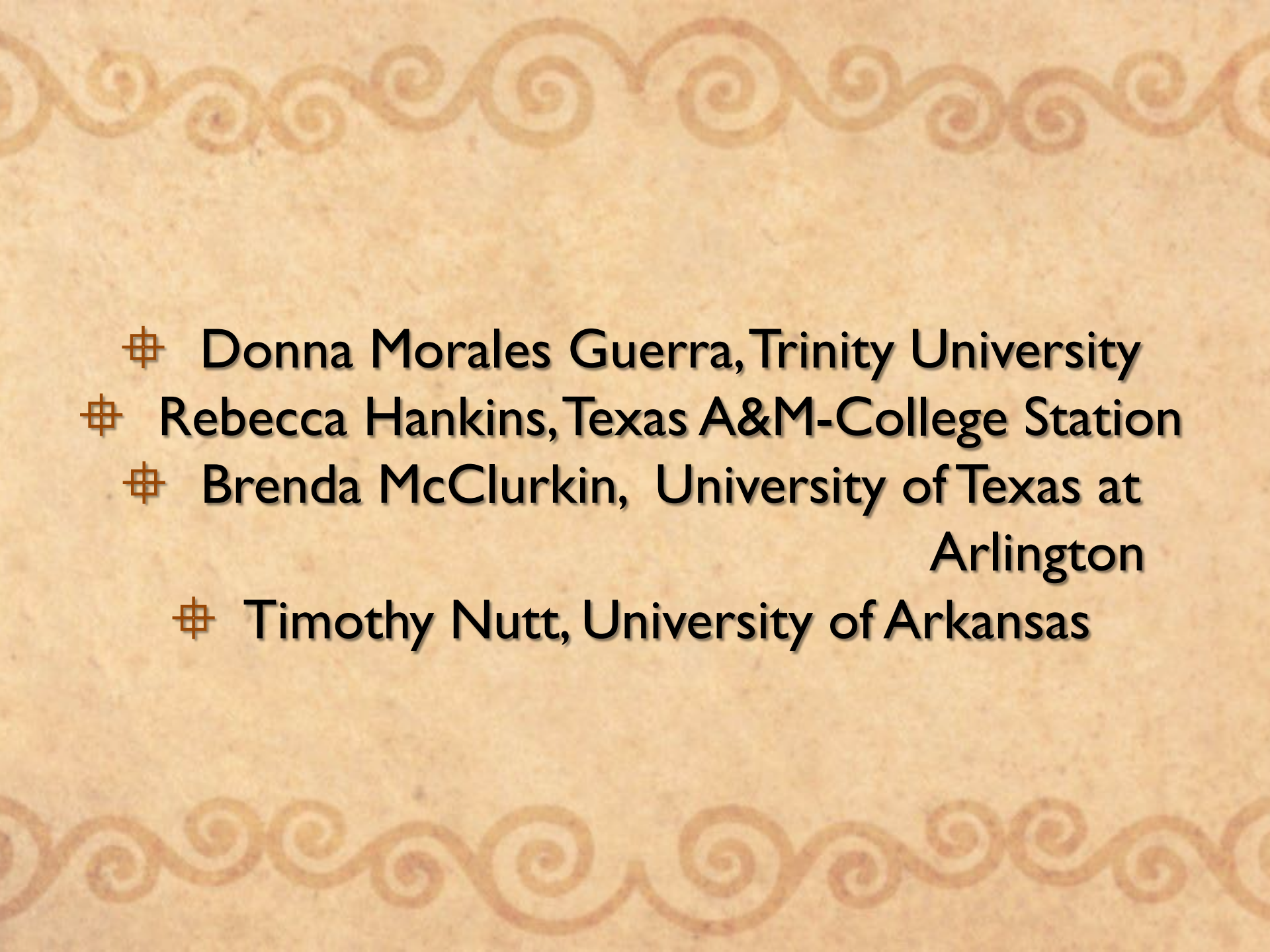


## Challenges and Successes of Archival Representation

Society of Southwest Archivists  May 2013

Donna Morales Guerra, Trinity University  Rebecca Hankins, Texas A&M-College Station  
Brenda McClurkin, University of Texas at Arlington  Timothy Nutt, University of Arkansas



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- # Donna Morales Guerra, Trinity University
  - # Rebecca Hankins, Texas A&M-College Station
  - # Brenda McClurkin, University of Texas at  
Arlington
  - # Timothy Nutt, University of Arkansas

*“I believe that the most important thing to note is that archivists need to be more proactive about getting out and into African American communities. There is much to be found, but often times community members may be unaware of the value of some the documents in their midst.*

*Also, they may not believe that there is any substantive interest in what they have, even if they are aware of its value.”*



*“There is also the trust factor. Many African Americans distrust institutions that demonstrate an interest in their things, but not the people themselves. This must be understood, acknowledged, and addressed.”*

**-- Matthew C. Whitaker, PhD**

**ASU Foundation Professor of History and Founding Director,  
Center for the Study of Race and Democracy, Arizona State University,  
(personal communication, May 2013)**



# The Claude and ZerNona Black Papers, 1890-2009



Donna Morales Guerra  
Project Archivist, Claude and ZerNona Black Papers



From food for the  
critters



to  
research  
collection





## Scope and Contents:

The personal papers of the Reverend Claude William Black, Jr. and his wife, ZerNona Stewart Black document their civil rights, community activism, and Baptist ministry activities, predominantly from the 1940s through 2008, in San Antonio, TX.

The 100 cubic feet collection spans the early 1900s through 2009 (the year of Reverend Black's death). The bulk of the papers are relevant to Reverend Black's activities, with approximately one-fifth related to ZerNona Black's endeavors. Included are: audiocassettes, reel tape, videocassettes and movie film of events,

... [\[read more\]](#)

## [On-line Images/Records](#)

### Detailed Description

[Series 1: Mount Zion First Baptist Church Records, 1940-2007](#)

[Series 2: Personal and Family Records](#)

[Series 3: Local Government Materials](#)

[Series 4: Organizations](#)

[Series 5: Writings](#)

[Series 6: Correspondence and Letters](#)

[Series 7: Printed Materials](#)

[Series 8: Scrapbooks and Guest Books](#)

[Series 9: Visual Materials](#)

[Series 10: Audio Recordings](#)

[Series 11: Video Recordings](#)

[Series 12: Computer Disks](#)

[Series 13: Realia](#)

Large collections that originate from a single individual, a family, a local organization, or a small business, have a greater chance of providing a more full picture of life, with its wide variety of activities, and daily contexts, the stuff of unofficial history and popular history.



# History Of First Baptist Church

(COLORED)

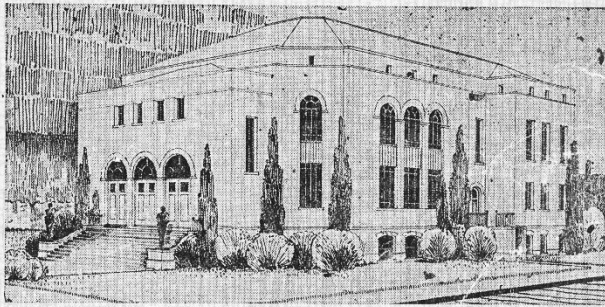
SAN ANTONIO, TEXAS

1871

==

1944

HITHERTO HATH THE LORD BLESSED US. I. Sam. 7:12.

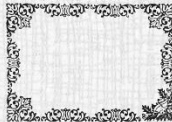


First Baptist Church Building Erected 1939

REV. D. MANNING JACKSON, A. B. D. D. Pastor

EXCEPT THE LORD BUILD THE HOUSE, THEY LABOR IN VAIN THAT BUILD IT.

PSALMS 127:1.



I. H. Swalzey-Print

## church and ministry

### S.A. Negro Ministers Protest

Fourteen Negro ministers stood on the flagstone in front of the Alamo Tuesday as they protested the treatment accorded Negroes seeking to vote in Selma, Ala.

The prayer capped a mile-long march by the ministers and laymen who joined them in the protest.

**ELEMENTARY RIGHT** — We come in protest of the use of bullwhips, of clubs, of violence against a people who have justly sought an elementary right — the right to vote," said Rev. C. William Black, pastor of the Mt. Zion First Baptist Church and candidate for the City Council.

Rev. J. L. Black had told the group as they gathered to pray for the march: "Behind me is the American flag; before me stands a monument to the heroes who stood on the ground.

"We come to this place because we recognize it to be a hotbed of freedom."

Twenty persons, all men but one, began the march at St. Louis's Methodist Church, Central Mesquite. Seven more

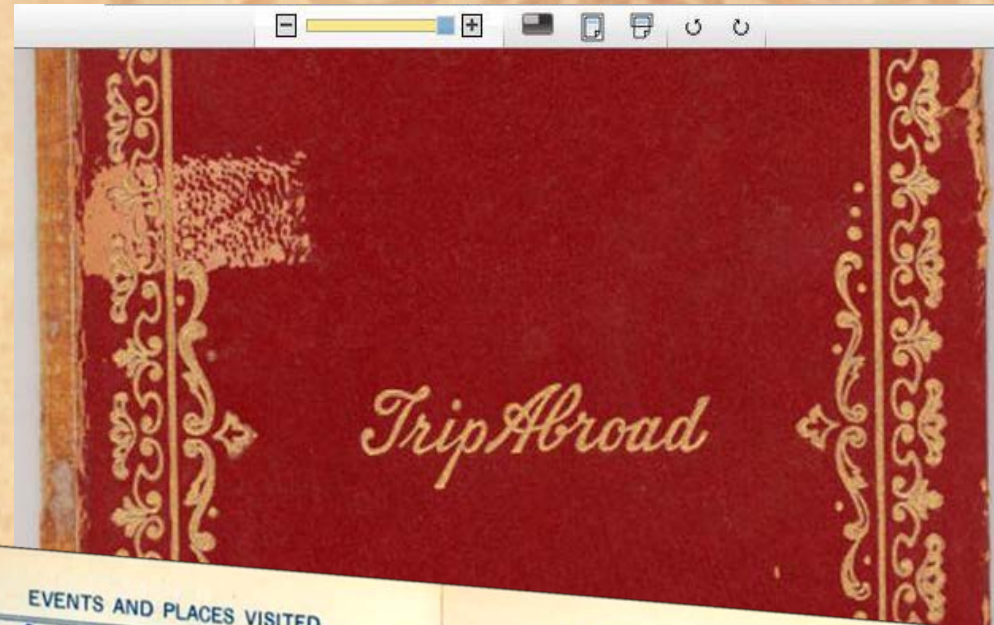


PRAYERS ARE OFFERED in front of the Alamo by ministers protesting the treatment accorded Negroes seeking the vote in Selma, Ala.





personal  
scrapbooks  
and diaries



EVENTS AND PLACES VISITED		EVENTS AND PLACES VISITED	
Date	Sunday April 29, 1962	Date	Sunday April 29 <sup>th</sup> 1962
Place	Beruit, Lebanon	Place	Beruit, Lebanon (cont)
Weather	Sunny 70° - 75°	Weather	
<p>I had a wonderful day today. After a good night's sleep I arose at 7: AM and was in the Breakfast room of the Bristol Hotel for breakfast at 8: AM. At 8:40 AM I was picked up by Bro Jim Ragland and carried to Ras Beirut Baptist Church for service. I</p>		<p>Baptist Mission School. Bro. J. Maxwell, John Bradley, E. Hoglund and I were called upon to speak. Bro. Hoglund brought the major message. I spoke for 10 minutes from Gal. There in another few more minutes -- all one in Christ Jesus.</p>	



# City of San Antonio city council and local government materials





## CRYSTAL CITY AND POLITICS

It is shocking to discover that one of our elected official would dare to criticize the political affairs of Crystal City when he knows that the political pattern of Crystal City is the product of his kind of conduct. I don't know when racism began to shape the to shape the political pattern of my city and every city I have ever visited, but I do know that racism has been the pattern of politics ever since I could remember. Any twelve year old boy fo a racial minority can tell you about racism in his community. There are sings all over the cities of America that serve as reminders to all racial minorities with color in their skin that equality of oppportunity remains an American myth. Our crusading commissiонер must be blind and forgetful. He must have forgotten that it was not too long ago that one of the county parks under his supervision could not be used by tax paying Negro citizens. Racism has been and is a political weapon used against racial minorities in the smallest detail of their existence. Every Negro knows that when he makes application for a job in the city for anything above a janitor that only a few personnel directors are more concerned with his ability than his race.

Not only has racism shaped the political pattern of our American Cities, but also has been the guide line of oppression and poverty. Anyone can see that poverty has a color in the social structure of our city. It appears that the oppressor needs the mark of skin color to perform his cruel deed. As the skin color grows darker poverty deepens. This kind of social pattern was created not by the racial minorities but by people like those who are crying loudest over Crystal City. Wherever racism exist among minorities it is their response to racism created and sustained by the majority. Racism among minorities is but a tool of survival, and when any group does less than that which is needed to survive they deny their right to live. The right to oppose appression is a human right, and the citizens of Crystal City siezed that right.

# Writings



# Circa 1969





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## Who Owns the Negro Community?, by Reverend Black, 1962

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Text

who owns the Negro Community?

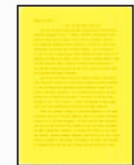
Have you noticed how many business organizations are sponsoring political programs on T.V.? I heard a political indoctrination program the other day that made a vicious attack on Thurgood Marshall. The commentator regarded Thurgood Marshall as "Unfit" for the recent appointment he received from President Kennedy. It is interesting to note how most "conservatives" select Negroes for their attack while appealing to Negroes for their support. Governor Barnett seems to offer the best image for what is known as "Constitutional Conservatism." The business organizations that pay for these political programs seem to be against free Negro leadership.

One of the difficulties the Negro community faces in expressing the communities' objection to this vicious attack on Thurgood Marshall

Thumbnails

Con

Who Owns the Negro Community?, by Reverend Black, 1962

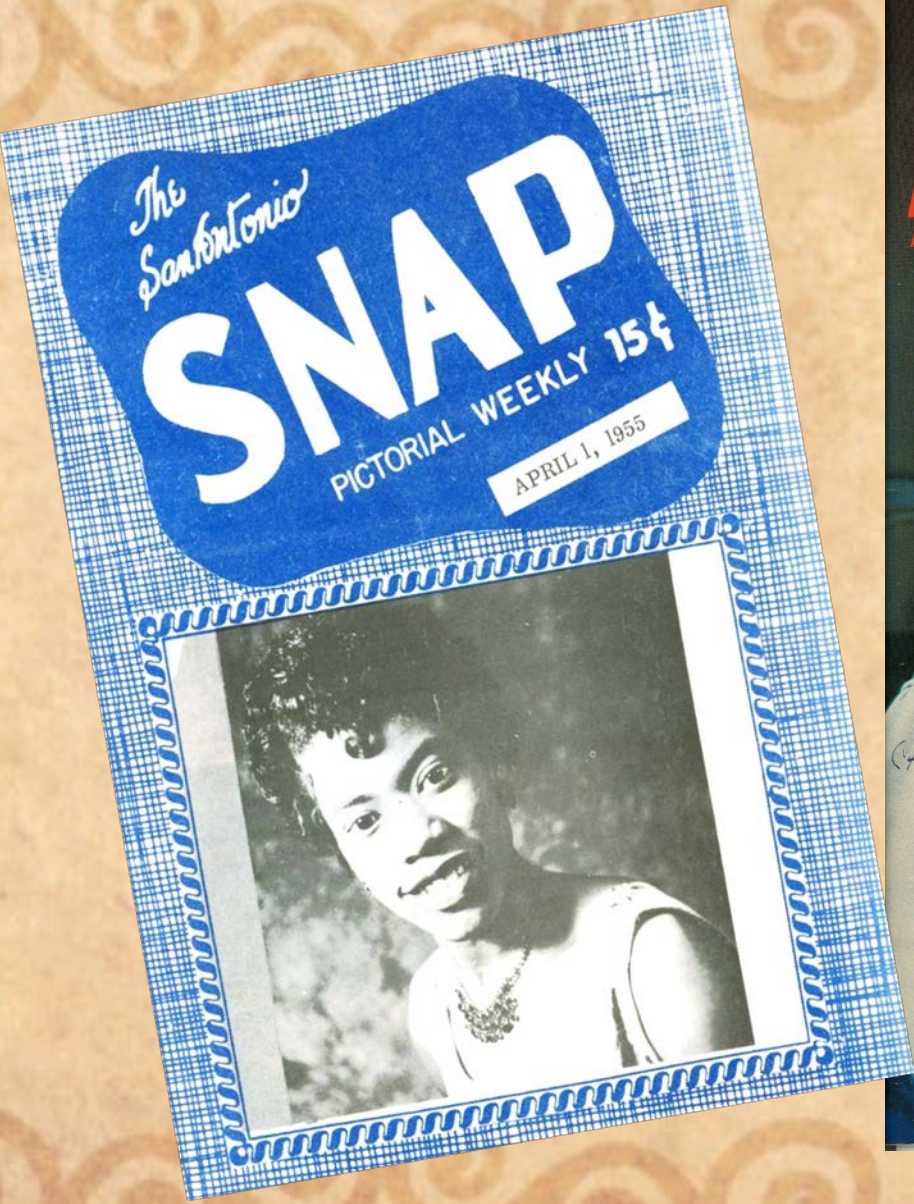


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rare periodicals



home economies



personality traits

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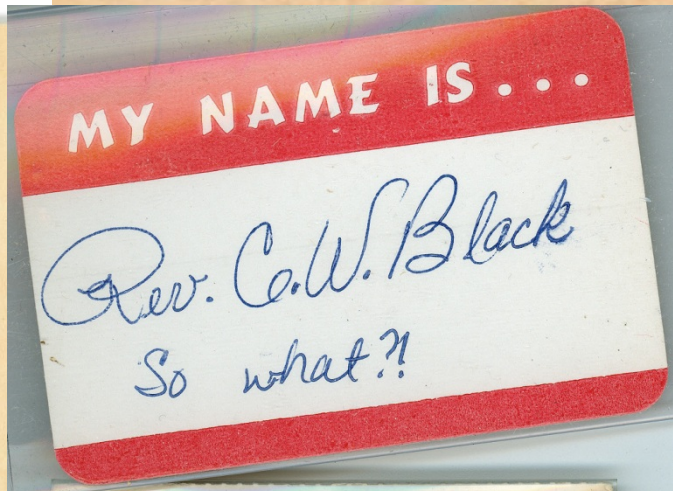
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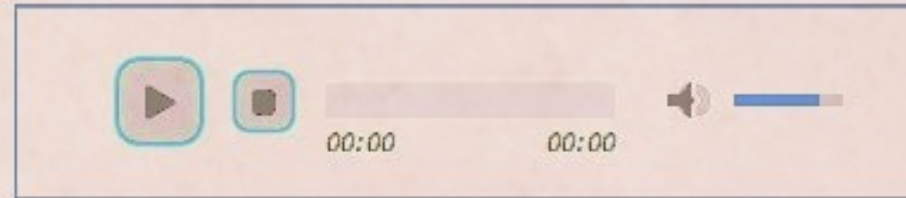
AMERICAN BAPTIST ASSEMBLY  
GREEN LAKE, WISCONSIN

travel

ephemeral stories



## Austin Civil Rights March, Speeches, and Interviews, 1963



Austin Civil Rights March, Speeches, and Interviews,  
1963

audio



audiovisual



home movies



# African Americans in San Antonio -- African American Experience after 1877: Reclaiming Freedom

Annotated digital sources by the students of Professor Carey Latimore, Trinity University, Spring 2013

  
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## Aaron Harwell

### Five Items from the Claude and Zerona Black Pages



Pictured to the left is a letter written by Claude Black in 1951 addressing the editor of the San Antonio Express newspaper. In a previous publication, the editor had labeled a few black gentlemen as radical and detrimental to the progression of the NAACP's agenda. As a member of the NAACP, Claude Black responded to the editor, criticizing his remarks and improper labeling of the African American gentlemen in the previous publication. During this particular period in time numerous civil rights protest, marches and demonstrations were being held in the city of San Antonio. Many whites were not too pleased with the frequent occurrence of these demonstrations. Caucasians, such as the

- [Aaron's five things](#)
- [Five Items from the Claude and Zerona Black Pages](#)





*Thank you!*