

Discovering Traveling Trunk

African-American Pioneers of Texas: From the Old West to the New Frontiers



Teacher's Manual

**Museum of Texas Tech University
Education Division**

Dear Teacher,

Thank you for taking advantage of an educational trunk at the Museum of Texas Tech University. We hope the trunk gives your students a stimulating and rewarding experience that enhances the classroom lesson plans about Texas history.

In relating the saga of Texas history, the contributions of Blacks have often been overlooked. History books, movies, and fiction often made no mention of Blacks as having taken part in the development of Texas history.

However, Blacks were there...guiding and interpreting for the early explorers, riding on the great cattle drives, homesteading on the dusty plains, fighting with and against the Native Americans, and carving out history. These Black pioneers have left an indelible record, and are still blazing trails even into the new frontiers in space.

The purpose of this trunk is to show the African-American participation in the history of Texas, from the Old West through the history that is being made today.

The “*African American Experience Pioneers of Texas: From the Old West to the New Frontier*” trunk contains research materials and artifacts that relate to their experience in Texas. A special book published by the Texas Tech University Archive titled *Remember When? A History of African Americans in Lubbock, Texas* will be especially useful for teachers. Lesson plans are included in this packet for 4th and 7th grades, but can be modified to suit other grade levels. Special attention was given to adapt the trunk to Texas Education Standards. Please make copies of the materials in the trunk as needed for your students.

This publication was made possible in part by grants from the Junior League of Lubbock and the Lubbock Independent School District.

Please contact us with questions or for information on any of the Museum’s other educational programs.

Sincerely,

Education Division
Museum of Texas Tech University
(806) 742-2432
email: museum.education@ttu.edu

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Discovery Traveling Trunk Inventory African-American Pioneers of Texas

OBJECTS

#	√		#	√	
1	<input type="checkbox"/>	101 Brand (Wooden Block)	5	<input type="checkbox"/>	NASA Flight Suit
2	<input type="checkbox"/>	101 Brand (1 metal piece, flat end)	6	<input type="checkbox"/>	NASA Flight shirt
3	<input type="checkbox"/>	101 Brand (1 metal piece, oval end)	7	<input type="checkbox"/>	Astronaut puppet
4	<input type="checkbox"/>	Basketball signed by Sheryl Swoopes	8	<input type="checkbox"/>	Space Shuttle Discovery Model
			9	<input type="checkbox"/>	NASA patch

BOOKS

#	√		#	√	
10	<input type="checkbox"/>	<u>The Afro-American Texans</u>	18	<input type="checkbox"/>	<u>The Black Cowboy Coloring Book</u>
11	<input type="checkbox"/>	<u>Dancing With The Indians</u>	19	<input type="checkbox"/>	<u>The Slave Narratives of Texas</u>
12	<input type="checkbox"/>	<u>The Zebra-Riding Cowboy</u>	20	<input type="checkbox"/>	<u>A Personal History: The Afro-American Texans</u>
13	<input type="checkbox"/>	<u>Black Cowboys of Texas</u>	21	<input type="checkbox"/>	<u>African Americans in Texas: Historical & Cultural Legacies</u>
14	<input type="checkbox"/>	<u>The Negro Cowboys</u>	22	<input type="checkbox"/>	<u>Remember When? A History of African Americans in Lubbock, Texas</u>
15	<input type="checkbox"/>	<u>The Afro-Americans</u>			
16	<input type="checkbox"/>	<u>The Black West</u>			
17	<input type="checkbox"/>	<u>Black Indians</u>			

MANUALS AND PACKETS

#	√		#	√	
23	<input type="checkbox"/>	Blacks in the Westward Movement (2)	25	<input type="checkbox"/>	Teacher's Manual
24	<input type="checkbox"/>	The Wallace Brand Guide	26	<input type="checkbox"/>	Felt packet

VISUALS

#	√		#	√	
27	<input type="checkbox"/>	Envelope with 10 NASA photos	32	<input type="checkbox"/>	Celebrate Black History with Stamps (2)
28	<input type="checkbox"/>	Bernard Harris' Biography	33	<input type="checkbox"/>	Newspaper Article on Sheryl Swoopes
29	<input type="checkbox"/>	Sheryl Swoopes' Biography	34	<input type="checkbox"/>	Newspaper Article on Bernard Harris
30	<input type="checkbox"/>	Photo of Sheryl Swoopes	35	<input type="checkbox"/>	Photo of Bernard Harris in Space (guns up)
31	<input type="checkbox"/>	Photo of Sheryl Swoopes playing	36	<input type="checkbox"/>	Photo of a miner in California (1850)

VIDEO

#	√	
37	<input type="checkbox"/>	<u>African - American Legends and Leaders in American History</u>

AUDIO

#	√	
38	<input type="checkbox"/>	<u>The Best of SCOTT JOPLIN</u> (3 compact discs)

Timeline

Here is a list of events important to the history of African-Americans in Texas. You may use the timeline as you choose. It can be used for projects, discussions, or as a supplemental handout as needed. Please make copies as necessary.

- 1528** – Esteban, black moor of Azamor and slave of Captain Andrés Dorantes lands along the Texas coast
- 1691** – A Black Bugler accompanies Domingo Terán on his 2nd expedition to East Texas
- 1777** – San Antonio counts 151 citizens that are of some African Ancestry out of 2,060
- 1792** – 15% of Texas population had some black ancestry, in comparison to California, with 20-30% Texas Independence
- 1823** – México passes a law forbidding the sale or purchase of slaves and requires that all children born into slavery to be freed at age 14.
- 1827** – The legislature at Coahila outlawed introduction of more slaves and frees all slave children at birth.
- 1829** – President Guerrero abolishes slavery in México. Texas is temporarily exempt.
- 1830** – A law is passed stating once again that slaves cannot be brought into Texas.
- 1835** – A slave revolt occurs along the Brazos when there are rumors of Mexican troops approaching. Due to the freedom given to blacks by the Mexican Government, some escaped slaves serve in the Mexican Army.
- 1836** – A band of ex-slaves escape to Matamoros. México becomes an attractive destination for many runaway slaves during this time. By 1844 over 30 escapees had resettled in this area. By 1851 over 3,000 slaves had made their escape to freedom in México.
- 1837** – Congress of the republic of Texas votes to allow free blacks privilege to stay if they abide by laws of the Republic.
- 1838** – Escaped slaves living with Cherokee tribes fight against the Texas Army after they are pushed out of East Texas.

- 1839** – City of Austin begins implementing a series of acts to limit freedoms of free blacks.
- 1840** – Congress of the Republic of Texas requires all free blacks to leave Texas by January 1, 1842. This date was later postponed to **1843** and then **1845** by then president Sam Houston.
- 1840, December** – Congress of the Republic of Texas granted pre-Revolutionary blacks the right to remain in Texas. This prevents free blacks from migrating to Texas.
- 1845** - Texas joins the United States
- 1850** – Texas ranks 27th out of 31 states in white population, 13th out of 31 states for number of free blacks, and 12th of 15 slaveholding states for number of slaves.
- 1855** – A band of slaveholders looking to retrieve runaway slaves. A troop of Native Americans, Mexicans, and blacks forced them to retreat.
- 1860** - Texas ranks 21st of 34 states in white population, was ranked 31st out of 34 states for free black population, and ranked 10th of 15 states for number of slaves.
- 1865** - Congress establishes the U.S. Bureau of Refugees, Freedmen, and Abandoned Lands to aid four million black Americans in transition from slavery to freedom.
- 1865, June 19** – Federal Troops land at Galveston and free those enslaved in Texas.
- 1866** – State Legislature begins enacting black codes.
- 1866** – All white state constitutional convention. They accepted the downfall of slavery and granted property rights to all. Blacks in Texas were still denied suffrage, interracial marriage, right to hold elected office, and serve jury duty. They were also not allowed to testify except against other blacks.
- 1867** - 14th Amendment was ratified, guaranteeing equal protection under the United States laws. States were required to approve this amendment before being re-admitted into the union.
- 1867** – State Legislature of Texas decides to allow local school boards to decide if they are segregated.

1867 – The 9th United States Calvary, an all-black unit, guards the western frontier from Native American attacks. Later, they are joined by the 24th and 25th United States Infantry, who are also black units. The Native Americans nickname these soldiers “Buffalo Soldiers” for their fierce fighting ability.

1868 – 15th Amendment was ratified. This granted voting rights that could not be denied based on race, color, or previous condition of servitude. Many southern states would later invent grandfather clauses, poll taxes, and white primaries to exclude blacks from voting.

1868 – A new state constitutional convention is called. Nine African Americans serve.

1870 – The 12th State legislature of Texas passed a bill to create the state police system. Black men were accepted into the ranks and were believed to make up approximately 40%.

1871 – Civil Rights Act of 1875 (anti-Klan act) gave courts the right to act if violent acts were denying the rights of others. It also forbid the wearing of masks on public highways or in houses.

1875 – Congress passes civil rights act granting equal rights in public accommodations and jury duty.

1873 – Slaughterhouse cases of 1873. The Supreme Court counteracted the Civil Rights Act of 1866. It established that 2 classes of citizenship existed on the state and federal level. Unfortunately, most civil rights fell under state law.

1875, March – Civil Rights Act that curtailed the Jim Crow laws in the south.

1876, March 27 – United States vs. Cruikshank. This case decided that the 14th Amendment did not protect citizens who were exercising the right to peaceful assembly from intimidation from other groups. This allowed groups such as the Klu Klux Klan to attack political meetings organized by African Americans.

1876 – State Legislature enacts a law allowing judges to ban non-literate citizens from jury duty.

1877 – The Texas Court of Appeals held up the Civil Rights Act of 1875.

1877 – The courts declared invalid a 1858 law banning interracial marriage.

1882 – State Legislature passes another law banning interracial marriage, in effect canceling the ruling of 1877.

1891 – State Legislature enacts a law requiring segregated train cars.

1892 – Governor Hogg asks for anti-lynching laws to be passed by legislature, fails.

1897 – Law requiring the prosecution of those involved in lynching and law enforcement personnel that permit it. Lynchings in the State of Texas decline soon afterward.

1902 – State Legislature creates a poll tax for elections.

1907 – State Legislature require statewide streetcar segregation.

1917 – Seventeen people die in the Camp Logan race riots, when black soldiers clash with Houston police.

1940 – Houston Dentist Dr. Lonnie Smith is not permitted to cast a ballot when he tries to vote for the nomination of the Democratic candidates in the primary election of July 27, 1940.

1943 – The National Guard is brought in to control a race riot in Beaumont.

1944 – *Smith vs. Allright*. The United States Supreme Court found that the precinct election judges refused, solely because of his race and color to give Dr. Smith a ballot or to permit him to cast a ballot in the primary election of July 27, 1940. This action violated articles 31 and 43 of the United States Constitution, as well as the 14th, 15th, and 17th amendments. As a result, lawsuits were filed all over the country challenging various discriminatory voting schemes.

1945 – Postal worker Heman Sweatt applies for the University of Texas Law School. Although qualified, he is denied admission due to his race. The Texas chapter of the NAACP uses this opportunity to break down the barriers in the educational system.

1946 – As a result of the *Sweatt vs. Painter* lawsuit the Texas Attorney General states that Sweatt must be admitted to the school, or that a school of equal standing for blacks must be established.

1947 – Texas Southern University is created to offer courses in various professional disciplines for blacks. These include pharmacy, medicine, and law. Sweatt, believing the school is separate but not equal, does not enroll.

1949 – Herman Barnett becomes a student at the University of Texas Medical Branch in Galveston.

1950 - The U.S. Supreme Court orders racial integration of The University of Texas law school based on the lawsuit filed by Heman Sweatt.

1954 - U.S. Supreme Court declares school segregation unconstitutional in *Brown v. Board of Education of Topeka* ruling, although it will be many years before all Texas schools desegregate.

1964 - The poll tax is abolished by the 24th Amendment to the U.S. Constitution as a requirement for voting for federal offices. It is retained in Texas, however, for state and local offices.

1964 - After a 75-day filibuster, Congress passes Civil Rights Act which declared that race-based discrimination is illegal.

1965 - The Texas Legislature is reapportioned on the principle of one person, one vote.

1965 - New voting rights act signed.

1966 - The poll tax is repealed as a requirement for voting in all elections by amendment of the Texas Constitution.

1966 - Barbara Jordan of Houston becomes the first black woman elected to the Texas Senate.

1975 – Voting rights act extended.

The African-American Texans

Background Information

African-Americans are no newcomer to Texas. They arrived with the first Europeans, continued to come in growing numbers, and today makes up more than 12% of the state's population. The Spanish explorers brought black Moorish slaves with them to Texas and many of them stayed.

After a century of slavery in the "New World", the African who was brought to this country is no longer an African. He/she is a new being: a national in the country of his/her allegiance but, by race, an Afro-American.

The term "Negro" is Spanish in origin having originated in slavery. In the 1960's the young black began to use the terms "black" and "African-American" to denote race.

The African-American experience in America represents survival despite bondage and a record of outstanding achievements and contributions to the American heritage despite great obstacles.

The first Black in Texas was known by the name Esteban, and landed on Texas soil in 1528 with the remnants of the Narváez Expedition. They were cast ashore near Galveston and some were enslaved by the Native Americans.

Esteban developed the role as a medicine man and became very popular with the Native Peoples and also developed a great desire for gold and glory. However, he was killed by the Zuni Indians when he ignored the Zunis' warning not to enter the pueblo of Hawikuh in search of more gold. The stories and legends of Esteban encouraged more explorations that eventually resulted in the opening of the American Southwest.

The social structure of Spanish Texas was such that, despite slavery, those Blacks who were freed were socially acceptable and were free to work as they were skilled with one exception – Blacks were not allowed to hold governmental positions. They were also free to marry "whomever," and records reveal that interracial marriage was common.

Under Mexican law a free Black had legal and political rights of citizenship. Texas frontier society generally accepted individuals based on personal opinion without regard to race.

In order to boost the plantation-based economy, cheap or free labor known as slavery was used to fill the requirement. As slaves, the African-Americans contributed, even though unwillingly, to the growth of agriculture and cattle industry in pioneer Texas.

The war for Texas independence began officially on October 1, 1835. Free Black colonists and slaves aided by the white colonists fought for their freedom.

The early Black church served as a place of worshipping, socializing, and an opportunity to motivate and establish Black schools. Spirituals and gospel songs herald the Black culture that originated from the slaves that gave way to hope, faith, and deliverance from bondage. These songs (gospel and spiritual) were the voice of ones who longed to be accepted as human beings by virtue of birth right, recognized for their contributions and remembered for the blood shed to maintain their freedom.

When the Civil War ended in April 1865, the institution of the Black Church led Blacks to assume freedom had been granted. The first Black schools were formed through Freedmen's Aid Societies.

On June 19, 1865, General Gordon Granger proclaimed sovereignty of the U.S. over Texas and freedom to all slaves. This is why we celebrate "Juneteenth" in Texas.

The end of the war produced chaotic conditions in the state government, and caused much confusion among freed slaves as well as the confederate troops who were reuniting with their families. This was known as reconstruction for the Blacks and Whites. The African-American was not accepted, and did not have the necessary job skills to compete with the Whites. Most Blacks chose to migrate north, while the rest remained with their former masters and worked as sharecroppers.

Some individuals banded together to form small colonies. The first colony was named Kendleton, founded in 1869.

West Texas was basically uninhabited except for the Native Americans. As cattle herders and ranchers moved into these lands, they were raided by renegade American Indians and criminals. Their only protection was from sparsely located forts, plus a handful of Texas Rangers. Texans requested protection from the U. S. government. Troops were sent, including Black units of the 9th and 10th Calvary, and the 24th and 25th Infantry.

The native Americans soon developed a regard for the Blacks' fighting ability and gave the Black soldiers the name "Buffalo Soldiers". These soldiers carried their new name with great pride and moved to other fronts. The 10th Calvary stayed in Texas and is presently stationed at Fort Hood.

The first Black institution for higher education was Prairie View, a branch of Texas A & M University. In 1950, the University of Texas began admitting Blacks to their college. Also during this time, the legislature established the Texas State University

for Negroes in Houston, and subsequently changed the name to Texas Southern University.

Some of the most significant voting rights' cases in this nation's history originated in Texas. For many years, Blacks were discouraged from joining the Democratic Party, even though it was the dominant political party in Texas. After many legal battles, Blacks won the right to vote as a Republican or Democrat in the winter of 1943-44.

During World War II, Blacks were finally given the opportunity to enter officer candidate schools. They were assigned, however, again to "All Black" units, as before. Finally, in 1948, President Harry Truman declared "equality of treatment and opportunity" in the armed forces. Total integration in the armed forces would now be a reality.

It is obvious that Blacks are no strangers to Texas. They contributed to its exploration, colonization, and growth. The African-American Texan's status has improved at a steady pace towards positions of wealth, prominence, and legal standing. They have developed a unique culture in a new home because Black Americans were forced to abandon the heritage of their native land when they arrived in the United States.

Alliance with the American Indians

Relations between Blacks and American Indians varied greatly according to circumstances. Some tribes imitated Whites by enslaving Blacks. In other tribes, African-Americans rose to positions of power and chieftainship. Many African-Americans fought in white armies during Indian wars; but sometimes they banded together with American Indians against whites, as in the Seminole wars.

The first Blacks encountered by American Indians were slaves of explorers. Estevanico, also called Esteban, was the first black slave known by name to have come to Texas. He was one of the first discoverers and explorers of the American Southwest. After being shipwrecked and captured by American Indians, Esteban learned to survive even in the worst conditions. He dressed like his American Indian captors. He learned their language and served as a translator for the American Indians and the Spaniards. He used his knowledge of medicine to heal sick Indians. The American Indians respected Esteban, gave him gifts, and allowed him to move from village to village with them. This gave Esteban a chance to discover where trails and villages were located. After years of exploring, Esteban was killed by the Zunis' arrows when he tried to enter and conquer their pueblo.

Another alliance between Blacks and Native Americans resulted after the war for Texas independence. The war did not free people who were slaves. The laws of the new republic made slavery legal because plantation owners wanted slaves to plant and harvest crops. Slaves had to work hard without pay. They were thought of as property, not as citizens of the Texas Republic. Some slaves ran away to Florida and lived among the Seminole Indians there. They intermarried with the American Indians. For a while, they were free, but members of this group were occasionally kidnapped and sold as slaves. Blacks among the Seminoles, slaves as well as the free, held great influence over the tribe. Through their knowledge of White ways they rendered valuable service to the American Indians as translators and advisers when treaties were negotiated. Chief John House was the leader of the Black Seminoles. He led them to Texas where they settled on both sides of the Río Grande. They lived in México and in south Texas. Descendants of Chief John House and his tribe still live in south Texas near Brackettville.

Not all Native Americans and African-Americans got along well. Britton Johnson, known as a sharpshooter and skilled cowhand, worked on a ranch in West Texas. American Indians often raided settlements to take food or cattle, or to capture people for

slaves or to use in trade. Britton Johnson's wife and children were kidnapped. After two years Johnson got to know a tribe of Comanches who respected his sharpshooting. He was able to find out where his family was from that group of Indians. Not long after Britton Johnson had rescued his wife and children, he was driving a freight wagon to Weatherford, Texas, with friends. A band of Native Americans attacked the wagon and killed him, probably because they thought he had tricked them into telling him where to find his family.

In consideration of the relationship of American Indians and African-Americans in the early days of our history one fact clearly emerges. An American Indian's attitude toward a Black was greatly influenced by the opinions of the nearest white people. Where American Indians absorbed many elements of the white people's civilization, as among the powerful tribes of the South, they regarded Blacks as inferiors and sought to enslave them. On the other hand, where whites placed both African-American and American Indians on the level of slaves, much intermarriage resulted.

Activity 1: (Younger Students)

1. Read aloud to the class the enclosed book, Dancing with the Indians, which focuses on African-American folklore and culture, and is based on the author's family history about a tribe of Seminole Indians who shelter an escaped slave.

Activity 2: (Older Students)

1. Read and discuss the enclosed book, Black Indians.
2. Students may want to research a particular Black Indian from the book and present the information to the class.

Cowboys and Ranchers

After the Civil War, the industrial growth in America remained strong. A rapidly expanding population wanted beef. Cowboys were responsible for moving the needed cattle to the northern areas of America. Most of these cowboys were Texans and other southerners. They were often Black or Hispanic. Prior to the Civil War, Texas was a slaveholding state. During this time, slaves broke horses and herded cattle. After the war, many freed slaves became professional cowhands. These cowhands and other cowboys began the long cattle drives north. Of the 35,000 cowboys involved in the cattle drives, over 8,000 were Black. The typical crew had two to three Blacks among the eight cowboys. There were some all Black outfits. These groups moved herds of about 25,000 head of cattle along the Chisholm, Goodnight-Loving, and Western Trails. Cowboys worked as wranglers and cooks, ranchers and horse breakers. The work was long and hard. Cowboys had to be tough and skilled to ride the trails. African-American cowboys were very respected on cattle ranges and ranches during the late 1800's.

One of the wildest men of the western trails was the hero of a novel first published in 1877. No one knows who the original "Deadwood Dick" was, but an ex-slave named Nat Love later claimed the title. Love arrived in Dodge City, Kansas in 1869. He found a Cowboy job making \$30.00 a month and was nicknamed "Red River Dick". On July 4, 1876, in Deadwood City, Love entered a rodeo. He was named champion roper of the Western Cattle Country. "Deadwood Dick," as he was now known, carried this honor with him through his life. He went on to write a story about western experiences in 1907. He was the only Black cowboy to write such a book.

As cattle drives north continued, there was demand for more trails. Charles Goodnight and Oliver Loving desired a route west of the Chisholm Trail. Their best cowpuncher was a Black cowboy by the name of Bose Ikard. Ikard was born in Mississippi and came to Texas in 1852 at the age of five. Loving and Goodnight hired him at the end of the Civil War. They founded the Goodnight-Loving Trail in 1866. Ikard worked closely with both men until Loving died in a Comanche battle. Ikard stayed on to assist Goodnight for several more years. After Ikard's death in 1929, Goodnight put a marker on his grave noting Bose Ikard's splendid behavior and loyalty.

Another famous cowboy during the cattle drive days was Daniel Webster Wallace. Born in 1860 to a slave couple, Wallace dreamed of being a cowboy as he chopped cotton as a child. At age 15, he left home to be a cowherder. Wallace worked for a

rancher named Clay Mann. One of Wallace's duties on the ranch was to brand Mann's cattle with the "80" brand. His nickname of "80 John" came for this responsibility. As Wallace worked for Mann, he saved money each month to buy his own cattle. "80 John" started his own ranch in 1885 under the DW brand with 1280 acres in Mitchell County. One of the first windmills in West Texas was erected on the Wallace Ranch. When he was 25, Wallace spent two winters at a Navarro County school where he learned to read and write. These skills were needed to carry on his ranching business. During school, he met Laura Dee Owens. They later married and had four children, all of whom went on to graduate from college. "80 John" did very well financially and was respected in the community. He contributed money to build a school and church in Colorado City. The Wallace Ranch had grown to 7600 acres in 1936 and today totals 15,000 acres. It is now operated by Wallace's daughter, Hettye, and his son-in-law Travis Branch.

The Black cowboy's horse handling techniques were showcased in rodeos out west. One of the best rodeos was put on by the 101 Ranch in Oklahoma. The rodeo performed in Chicago, New York, London, and México City. A bulldogging act by Bill Pickett was always star billing. Bulldogging, another name for steer wrestling, was developed into an art by Pickett. It all began one day when Pickett was loading steers onto a stock car. One steer became unruly and turned back. Pickett jumped onto the steer and sunk his teeth into its upper lip. He then grabbed each horn and twisted the animal until it turned over on its side. This was a unique form of bulldogging since Pickett had used only his hands and no lariats. The feat was accomplished due to Pickett's strength and courage. Bill Pickett's contribution to the West was recognized in 1971 when he was admitted to the National Rodeo Hall of Fame. The "Dusky Demon" as he was affectionately called, was the first Black cowboy to be admitted.

Matthew "Bones" Hooks was also a Black cowboy in the Wild West. He was born in 1867 to former slaves. "Bones" went to work when he was 7 or 8 years old driving a meat wagon for a butcher. He later learned to be a cowboy while driving a chuck wagon. Hooks is best known for his tradition of white carnations. He sent flowers to his best friend, a cowboy named Tommy Clayton, after Clayton had a bad fall from a horse. His friend died before the flowers arrived so they were put on his grave. After this, "Bones" began sending white carnations to living people he admired and respected. This tradition continued for fifty years. Hooks sent hundreds of single white carnations. His recipients included President Franklin Roosevelt and Prime Minister Winston Churchill. When "Bones" died in 1951 in Amarillo, carnations came from around the world. During the

funeral, a close friend put a single white carnation on the casket to symbolize friendship between the races.

The American cowboy's way of life began to change in the 1890's. Homesteads began using barbed wire to fence off large areas. Cattle ranchers also used barbed wire marking the end of the open range. During this time, railroads spread throughout the West. Railroads had spread into Central Texas by the 1890's making long trail drives unnecessary. With the end of the open range roundup and long trail drives, the cowboy's life was changed forever.

SUGGESTED ACTIVITIES

1. Discuss the life of a typical Black cowboy.
 - a. What were the conditions of the cattle drive?
 - b. How do you pass your time on the range?
 - c. What type of songs do you sing?
 - d. What do you wear?
 - e. How do you celebrate at the end of the cattle drive?

2. Pretend your class is about to set out on a trail drive from Texas. Do the following:
 - a. Which trail north will you use? Why?
 - b. How many cowboys will be needed?
 - c. How many cattle should be taken?
 - d. What are the responsibilities of each cowboy?
 - e. What dangers can be expected?
 - f. Describe an average day.

3. Prepare an old-fashioned ranch-style beans and beef dinner with hot biscuits. Use the following recipe if desired:

Beef and Beans

- 3 chopped onions
- 3 lbs. Ground beef
- 3 large cans of red kidney beans
- 1 large can of tomatoes
- 3 tablespoons of chili powder
- oil or margarine

Brown onions in oil and margarine. Add ground beef and brown. Add beans, chili powder and tomatoes. Simmer slowly for 25-35 minutes. Serve over rice with hot biscuits. Serves moderate portions for 12-15 people.

4. Invite a folk singer to provide a concert of Black western music. Use [The Zebra Riding Cowboy](#) by Angela Shelf Medearis to discuss this folk song from the West.
 - a. What do these songs tell about the lifestyles of Blacks?

- b. Do they differ from the lifestyle of Whites during this period?
5. Use role playing to act out our episodes in the lives of Bill Pickett, Nat “Deadwood Dick” Love, and others.

RELATED ARTIFACTS

1. The Wallace Brand study guide.
2. The Zebra Riding Cowboy by Angela Shelf Medearis
3. The Black Cowboy – A Bellerophon coloring book
4. The 101 brand from the Bill Pickett Ranch

ARTIFACT CARD

101 BRAND

One of the best-branded ranches in history was the Miller Brothers’ Ranch in Oklahoma. The Millers used the 101 Brand. This particular brand was selected because The Miller Brothers received their mail from Post Office 101 in Ponca City, Oklahoma. The 101 Brand is where Bill Pickett became a famous cowboy. In order to be historically correct, there are two brand replicas included in the trunk. Two cattle brands were necessary because of the size of the 101 Brand.

African-Americans in Texas

People of African descent are some of the oldest residents of Texas. Beginning with the arrival of Estevanico in 1528, African Texans have had a long heritage in the state and have worked alongside Americans of Mexican, European, and indigenous descent to make the state what it is today. The African-American history of Texas has also been paradoxical. On the one hand, Blacks have worked with others to build the state's unique cultural heritage. But on the other hand, African Americans have been subjected to slavery, racial prejudice, and exclusion from the mainstream of state institutions. Despite many obstacles, they have contributed to the State's growth and development.

From the beginning of European settlement in Texas, people of African descent were present. In 1528 Estevanico, a Moor, accompanied Spanish explorer, Álvar Núñez Cabeza de Vaca across the territory known today as Texas. Estevanico was an important member of Cabeza de Vaca's mission because he could interpret the languages of many of the Indians that the expedition encountered. Along with the other members of the expedition he was captured by Indians and enslaved for five years. After escaping, Estevanico and the surviving members of the expedition made their way to México. In 1539 he accompanied a second expedition into the Southwest. This time he was murdered by the Zuñi Indians and the mission failed. Other pioneer Africans accompanied the Spanish into the Southwest, and some settled with them in the region known today as Texas. By 1792 Spanish Texas numbered thirty-four Blacks and 414 mixed race people. Some of them were free men and women.

Unlike Estevanico and some of the Africans who inhabited the province prior to settlement by Anglo-Americans, most African-Americans entered the area as slaves. The first Anglo-Americans who settled in Texas came from the southern United States and were accustomed to using African slaves as an important source of labor. During the first fifteen years of white settlement in Texas, from 1821 to the Texas Revolution of 1836, slavery grew very slowly. On the eve of the Revolution only about 5,000 Blacks were enslaved in Texas. With independence from México, however, Whites made African slavery an integral part of the state's economic development, and the institution of slavery grew rapidly. By 1840 about 11,000 African-Americans were enslaved in Texas. By 1850, 58,000 were enslaved, and by 1860, 182,000 (30% of the Texas population). According to historian Randolph Campbell, slavery in Texas was similar to that in other

parts of the American South. The records gathered by Campbell as well as the testimony of African-Americans enslaved in Texas attest to the fact that black slaves in Texas had as harsh and as easy a lot as slaves in other parts of the South. Two cases illustrate this fact. In 1861 a Canadian newspaper published the story of Lavinia Bell, a Black woman who had been kidnapped at an early age and sold into slavery in Texas. She escaped from bondage and told of being forced to work naked in the cottonfields near Galveston. She also told about how after her first escape attempt, she was physically mutilated and beaten severely by her owner. Other African-Americans who were enslaved in Texas told similar stories of violence and cruelty by their owners. Hundreds sought escape, especially to México. But there were also cases such as that of Joshua Houston, one of the slaves of Sam Houston. Joshua, owned initially by Houston's second wife, became an important member of Houston's family. He was treated well, taught to read and write, and prepared well for his eventual emancipation by the Houston family. After the Civil War Joshua became a politician in Huntsville, and, as if to underscore his loyalty to his former owners, on one occasion he offered to lend money to Sam Houston's widow when she faced financial difficulties.

While the treatment of African-Americans enslaved in Texas may have varied on the basis of the disposition of individual slaveowners, it was clear that white Texans in general accepted and defended slavery. Moreover, slavery in Texas had all of the characteristics that had made it successful in other parts of the South. For instance, slaveholders dominated the state's economic and political life. The government of the Republic of Texas and, after 1845, the state legislature passed a series of slave codes to regulate the behavior of slaves and restrict the rights of free Blacks. The census counted about 400 free Blacks in 1850, although there may have been close to 1,000. White Texans also restricted the civil liberties of white opponents of slavery in order to suppress dissent about the institution. When rumors of a slave insurrection circulated in the state in 1860, Texans virtually suspended civil liberties and due process in the state. Suspected abolitionists were expelled from the state, and one was even hanged. A vigilante of the group in Dallas lynched three African-American slaves who were suspected of starting a fire that burnt most of the downtown area. Other slaves in the county were whipped.

The Texas vote for secession in February 1861 hastened the end of slavery and set in motion the eventual liberation of the state's African-American population. For Blacks in Texas, freedom did not come until Juneteenth, June 19, 1865. In contrast to other parts

of the South, where the approach of the Union Army encouraged thousands of enslaved Blacks to free themselves and run away, Texas Blacks remained enslaved until the end of the Civil War. Few were able to ran away and enlist in the Union Army, as Black men did in other parts of the South.

The Reconstruction era presented black Texans another challenge. Many had to rebuild their lives, locate lost family members, and begin to live their lives as self-sufficient, free men and women. The establishment of the Freedmen's Bureau in the state aided this transition from slavery to freedom. But given the continuing racial animosity that separated Blacks and Whites after the war, this was not an easy task. The state legislature and several Texas cities passed Black Codes to restrict the rights of Blacks, to prevent them from having free access to public facilities, and to force them back to the rural areas as agricultural laborers. The use of the political and legal system to regulate Black behavior was accompanied by a literal reign of terror in the state. From 1865 to 1868 white Texans committed over 1,500 acts of violence against blacks; more than 350 Blacks were murdered by Whites. These were attempts to reestablish white supremacy and to force Blacks back into their "place." Only the intervention of Congress and the imposition of military rule in the state after 1867 eliminated the Black Codes and brought a modicum of safety to African-Americans. The arrival of military and Congressional efforts to protect Black rights ushered in the second phase of Reconstruction in the state. In this period African-Americans made a substantial contribution to the transition of Texas from a slave-labor state to one based on free labor. Ten African-American delegates at the Constitutional Convention of 1868-69 helped to write a constitution that protected civil rights, established the state's first public education system, and extended the franchise to all people. Between 1868 and 1900, forty-three African Americans served in the state legislature, and they helped to move the state toward democracy. Such Black Reconstruction leaders as George T. Ruby and Norris Wright Cuney became important members of the Republican Party and, along with other Blacks, dominated state Republican politics through the turn of the twentieth. During the course of the Reconstruction period, many African-Americans moved from the state's rural areas to cities such as Dallas, Austin, Houston, and San Antonio. On the outskirts of these cities they established "freedmantowns," which became the distinct Black neighborhoods that still exist today. Black labor also contributed substantially to the economic development of these cities and helped the state to begin the transition from its near-total dependence on agriculture to industrialization. In 1879 a few thousand Black

Texans moved to Kansas seeking greater opportunities. Other Black Texans participated in the postwar cattle boom (*see* BLACK COWBOYS), while the presence on the frontier of Black soldiers, called Buffalo Soldiers by their Indian foes, exemplified the desire of many Blacks to enter into the military responsibilities of citizenship.

As in other parts of the South, Reconstruction lasted only a short time in Texas. Democrats regained control of the state in 1873 and proceeded to reverse many of the democratic reforms instituted by black and white Republicans. Between 1874 and 1900 the gains that African-Americans had made in the political arena were virtually lost. In the 1890s, for example, more than 100,000 Blacks voted in Texas elections. But after the imposition of a poll tax in 1902 and the passage of the white primary law in 1903, fewer than 5,000 Blacks voted in the state in 1906. In addition, segregation was established in all facets of public and private life in Texas for African-Americans. In Dallas, Houston, and San Antonio, public transportation and accommodations, schools, and, eventually, neighborhoods were segregated by law. Blacks in Houston and San Antonio challenged segregation on public transportation by forming their own bus and jitney companies. Dallas Blacks won a case in 1916 that overturned a residential segregation ordinance. But nothing succeeded in stemming the tide of segregation that restricted the rights of black Texans by the early twentieth century. The victims of lynching, which did not end until the 1940s, were predominantly Black. Riots destroyed Black neighborhoods. African-Americans became disfranchised, second-class citizens, denied the basic human rights other citizens in the state took for granted. As a result, several thousand Black Texans moved out of the state to the North and West in the twentieth century. Although the percentage of Blacks in Texas fell to 20 percent of the population by 1900 and declined farther in the twentieth century, their numbers grew to more than 600,000 in 1900 and 900,000 in 1940.

Despite their second-class status, African-Americans still built viable and progressive communities throughout the state. Almost immediately after Civil War, they established churches, schools, and other social organizations to serve their own needs. They established newspapers (the Dallas Express, Houston *Informer and Texas Freeman*, and San Antonio *Register*), grocery stores, funeral homes, and other business establishments that served a predominant African-American clientele. In the late nineteenth century Black farmers formed a cooperative to encourage Black land ownership and to raise crop prices. From 1900 to 1940 a majority of Black Texans remained in farming, with about 20 percent owning their land while most rented farms as

tenants. The Great Depression of the 1930s hastened a trend toward urbanization. In the same period Blacks in Dallas organized a cotton-processing mill, but it failed in less than five years. These self-help and economic development efforts by black Texans indicate that they did not allow the oppression of white racism to deter them from striving to build successful communities. After the Civil War, African-Americans also developed their first educational institutions. Black colleges such as Bishop, Paul Quinn, and Wiley were founded by several religious denominations, primarily Baptist and Methodist organizations. African-American churches such as Boll Street African Methodist Episcopal in Dallas also started the first schools in that city for Black children. The city of Houston provided schools for its Black citizens beginning in 1871. By 1888 the city government in Dallas followed suit.

African-Americans also contributed to the state's social and cultural heritage in the late nineteenth and twentieth centuries. Musicians such as Blind Lemon Jefferson, Huddie (Leadbelly) Ledbetter, Eddie Durham, Scott Joplin, Bobbi Humphrey, and many others became innovators in blues, jazz, and ragtime. Singers such as Julius L. C. Bledsoe and Osceola Mays sang songs from the African-American folk tradition as well as their own contemporary compositions. Such writers as Maude Cuney-Hare, J. Mason Brewer, and Sutton Griggs wrote biographies and novels and recorded the folklore of black Texans. Artist John Biggers of Houston became one of the nation's most important mural painters and an internationally recognized artist. In sports, such black Texans as Charlie Taylor, Ernie Banks, Jack Johnson, and George Foreman earned national fame in football, baseball, and boxing. After the integration of the state's universities, black Texas athletes such as Earl Campbell of the University of Texas at Austin, Elvin Hayes of the University of Houston, and Jerry Leveas of Southern Methodist University had outstanding college athletic careers.

One of the most significant achievements of Blacks in the state was their participation in the Texas Centennial of 1936. This event was important because it allowed African-Americans to highlight the contributions that they had made to the state's and the nation's development. Through the efforts of A. Maceo Smith of the Dallas Negro Chamber of Commerce and Samuel W. Houston of Huntsville, the Hall of Negro Life was built at Fair Park in Dallas to bring to the state the works of Harlem Renaissance painter Aaron Douglass as well as to exhibit the paintings of Texas artists Samuel A. Countee of Houston and Frank Sheinall of Galveston. More importantly, the Negro Day event held in Dallas as the Black celebration of the Texas Centennial proved

to be an important opportunity for Black Texans to meet and plan strategy to end the segregation and discrimination that they faced. Three organizations emerged from the Negro Day celebration of 1936: the Texas State Conference of Branches of the National Association for the Advancement of Colored People, the Texas State Negro Chamber of Commerce, and the Texas Negro Peace Officers Association (now the Texas Peace Officers Association). All three organizations had as their objective to improve the lot of Blacks in Texas.

The Texas Centennial was indeed a watershed event for African-Americans. After it they launched a campaign to win the citizenship rights that the state's segregation laws and racist tradition denied them. Texas blacks won two of the nation's most significant civil-rights cases. They renewed challenges to the state's white primary system four times, and, eventually, they won a Supreme Court decision in *Smith vs. Allwright* (1944), which declared the white primary unconstitutional. This landmark case won by black Texans opened primaries for Blacks throughout the South. In 1950, black Texans also won one of the major legal cases that eliminated segregation in the South's graduate and professional schools. The *Sweatt vs. Painter* case, filed by Thurgood Marshall, legal counsel of the NAACP, and local NAACP attorney William J. Durham of Dallas, forced the University of Texas Law School to admit Black students. Although the *Sweatt* case was one of several cases that the NAACP filed to gain entry for Black students into graduate and professional schools, it also became one of the cases that laid the groundwork for the NAACP's challenge to segregation in public schools in the famous *Brown v. Board of Education, Topeka, Kansas* case.

Despite the notion among some historians that Texas did not need a civil-rights movement to end its legacy of racial discrimination, African-Americans had to use both the courts and direct action in the 1950s and 1960s to win access to public services throughout the state. Using a variety of methods, Black citizens won the right to sit on juries, equal pay for equal work for Black teachers, the elimination of residential segregation in the state's major cities, jobs on the police forces of Dallas and Fort Worth, and open seating on public transportation throughout the state. They also used sit-ins in Houston and Marshall to end segregation in public accommodations. By the mid-1960s, only one area of citizenship rights continued to elude Black Texans: serving in elective office. In 1958, Houstonian Hattie White became the first African-American to win an elective office in the state since Reconstruction by winning a seat on the school board. But many citizens thought that she was white and voted for her in error. She served ten

turbulent years on the Houston school board, fighting constantly to force other members of the board to implement court-ordered desegregation of the school system. After Mrs. White's election Black Texans did not win another elective office until 1966, when several Black candidates throughout the state won political races. Among the pioneers were Joe Lockridge, of Dallas, who won a seat in the state house of representatives, and Barbara Jordan of Houston, who won a seat in the Texas Senate. In 1971, Judson Robinson became Houston's first Black city councilman since Reconstruction. A year later Barbara Jordan was elected to the United States House of Representatives, thus becoming the first African-American in Texas history to represent the state in Congress.

Her election symbolized the progress that Blacks had made in the state after over 100 years of racial segregation and exclusion. Despite the lingering effects of the old racist and segregationist legacy, African-Americans continued to achieve in both the private and public spheres in the state. They won elective office on the city, county, and statewide levels. In 1992, for example, Morris Overstreet of Amarillo became the first African-American to win a statewide office when he was elected a judge on the Texas Court of Criminal Appeals. Employment opportunities also increased significantly for Black Texans, especially in the larger urban areas such as Dallas and Houston. In 1983, for instance, Dallas was named "one of the ten best cities for blacks" because of the social, political, and economic opportunities available there for African-Americans. In addition, African-Americans continued to participate in the state's social and cultural life and to add their creative talents to the state's as well as the nation's artistic development. Two of many examples are the works added to American literature by Houston playwright and author Ntozake Shange and short story writer J. California Cooper of East Texas. Shange's work "for colored girls who have considered suicide when the rainbow is enuf" played on Broadway and toured the country for several years. Her novels *Sassafras, Cypress, and Indigo* (1982) and *Betsey Brown* (1985) were national best-sellers. Cooper's short stories in *A Piece of Mine* (1984) and *Family* (1991) also earned her national acclaim.

These achievements were the result of Black Texans' ongoing struggle for equal opportunity and human dignity. African-Americans have lived in the area known as Texas as long as any other ethnic group except American Indians. Throughout their history in the state, they have contributed their blood, sweat, and hard labor to make Texas what it is. Although the 2,000,000 black Texans in 1990 formed only 12 percent of the state's population, Blacks had made major contributions to Texas history and culture.

The previous thirty years of African-American history in Texas had been quite eventful. During that period Black citizens have taken major steps toward reversing the negative aspects of the previous 100 years. Yet, they had only begun to reap the benefits of their labor and persistence.

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Juneteenth

Part I

Juneteenth is a holiday unique to Texans, particularly Texans of African-American decent. However, it is now celebrated by people all over the United States in many different communities. These celebrations can be small affairs such as a picnic or they can be large festivals. They all usually contain food, entertainment, and a deep appreciation of the meaning of the holiday. Below is a historical description of Juneteenth taken from the Texas State Library Services website:

<http://www.tsl.state.tx.us/ref/abouttx/juneteenth.html>

Juneteenth, celebrated on June 19, is the name given to emancipation day by African-Americans in Texas. On that day in 1865 Union Major General Gordon Granger read General Order #3 to the people of Galveston. General Order #3 stated "The people of Texas are informed that, in accordance with a proclamation from the Executive of the United States, all slaves are free. This involves an absolute equality of personal rights and rights of property between former masters and slaves, and the connection heretofore existing between them becomes that between employer and hired labor. The freedmen are advised to remain quietly at their present homes and work for wages. They are informed that they will not be allowed to collect at military posts and that they will not be supported in idleness either there or elsewhere."

Large celebrations on June 19 began in 1866 and continued regularly into the early 20th century. The African-Americans treated this day like the Fourth of July and the celebrations contained similar events. In the early days, the celebration included a prayer service, speakers with inspirational messages, reading of the emancipation proclamation, stories from former slaves, food, red soda water, games, rodeos and dances.

The celebration of June 19 as emancipation day spread from Texas to the neighboring states of Louisiana, Arkansas and Oklahoma. It has also appeared in Alabama, Florida, and California as African-American Texans migrated.

In many parts of Texas, ex-slaves purchased land, or "emancipation grounds," for the Juneteenth gathering. Examples include: Emancipation Park in Houston, purchased in 1872, what is now Booker T. Washington Park in Mexia, and Emancipation park in East Austin.

Celebration of Juneteenth declined during World War II but revived in 1950 at the Texas State Fair Grounds in Dallas. Interest and participation fell away during the late

1950's and 1960's as attention focused on expansion of freedom for African-Americans. In the 1970's Juneteenth revived in some communities. For example, in Austin the Juneteenth celebration returned in 1976 after a 25 year hiatus. House Bill no.1016 passed in the 66th legislature, regular session, declared June 19 "Emancipation Day in Texas," a legal state holiday effective January 1, 1980. Since that time, the celebration of Juneteenth continues across the state of Texas with parades, picnics and dancing.

Texas State Library Reference Services 3/95

Activity for 4th Graders: African American Story Quilts

Objective:

Students will learn the importance of story telling through quilt making as an African-American Tradition.

Vocabulary:

Quilting - is defined as 2 layers of fabric stitched together with a cotton, wool, or polyester filling in the middle.

Symbolism - is the use of a mark, sign, or letter to represent an idea or object when the original idea cannot be explained in full. An example is using a heart to symbolize love.

Appliqué - is the method of stitching images made of fabric of people, objects, or shapes on top of another piece of fabric.

Introduction for the teacher and students:

African-American quilting traditions can be traced back to skills they used in Africa. When African-Americans were brought to the United States as slaves they were not familiar with the craft Americans called “quilting.” They instead brought basic knowledge of sewing from their home countries. Slaves often incorporated these sewing skills into the quilts they were taught to make once in America.

In Africa clothes, blankets, and ceremonial garments were appliquéd with symbols to represent power, wisdom, leadership, balance, courage, and other personal and religious qualities. Appliqué story quilts became a very popular method of expression for African-Americans once in America. While European American appliqué quilts were often created to be decorative in nature and for use, African-American quilts expressed stories or ideas, often from the bible.

African-Americans were also not allowed to learn to read or write before they were granted their freedom. Even after African-Americans were free from slavery it was difficult for them to obtain equal rights to education. Stories were passed by word of mouth. Quilts became very important to the African-American community. They would traditionally use stories in the quilts to teach lessons, mark historical events, encode religious values, and to entertain.

Directions:

Materials: Shapes cut out of felt and a felt board.

Using the shapes cut out of felt, arrange the shapes to tell a story. The story can be real or imaginary. It can be a story you heard from a family member, or a popular story found in books. Pretend that you cannot read and this is the only way you can pass on your story. Did you remember all the important parts? Remember to use symbolism if a shape you need is not pictured. For example: You need to show the nighttime sky. Place a star or two in the sky.

Do not write down the story. Instead share the story from memory with the class or within a group.

Activity for 7th Graders: African-American Slave Narratives

Objective: The goal of the project is for students to learn what it was like to be a slave in Texas by reading the oral histories of former slaves collected by the WPA Writer's Project of the 1930's.

Materials: A selection has been gathered into a book by Ronnie Tyler called The Slave Narratives of Texas. The book has been included for your use in this project. You may also wish to use the biographies included for a comparison to see what new challenges African-Americans faced as time progressed. You may copy these materials for classroom use only.

Directions: Allow students to choose (or you can randomly assign) oral narratives for them to study and research. They can be assigned to groups or individuals. After adequate time of study a presentation should be made to the class about what they learned about the person or family. After all the presentations are made, the students should discuss in a group similarities and differences of the life of the slaves, their own, and the lives of African Americans in Texas today.

What similarities do you see with your life?

What differences do you see?

What would you have done if you were in the same situation?

In what ways did they cope with their situation?

What was an alternative way to deal with their circumstances?

How did their life change after emancipation?

How is life different now since emancipation?

Do some of the challenges that were discussed still exist today?

These are just starter questions. Once the group gets going they will find the unique and challenging personal stories of the narratives give them an excellent spring board to compare and contrast the past with the present.

Juneteenth

Party II

On June 19 ("Juneteenth"), 1865, Union general Gordon Granger read the Emancipation Proclamation in Galveston, thus belatedly bringing about the freeing of 250,000 slaves in Texas. The tidings of freedom reached slaves gradually as individual plantation owners read the proclamation to their bondspople over the months following the end of the war. The news elicited an array of personal celebrations, some of which have been described in *The Slave Narratives of Texas* (Tyler, 1974). The first broader celebrations of Juneteenth were used as political rallies and to teach freed African-American about their voting rights. Within a short time, however, Juneteenth was marked by festivities throughout the state, some of which were organized by official Juneteenth committees.

The day has been celebrated through formal thanksgiving ceremonies at which the hymn "Lift Every Voice" furnished the opening. In addition, public entertainment, picnics, and family reunions have often featured dramatic readings, pageants, parades, barbecues, and ball games. Blues festivals have also shaped the Juneteenth remembrance. In Limestone County, celebrants gather for a three-day reunion organized by the Nineteenth of June Organization. Some of the early emancipation festivities were relegated by city authorities to a town's outskirts; in time, however, black groups collected funds to purchase tracts of land for their celebrations, including Juneteenth. A common name for these sites was Emancipation Park. In Houston, for instance, a deed for a ten-acre site was signed in 1872, and in Austin the Travis County Emancipation Celebration Association acquired land for its Emancipation Park in the early 1900s; the Juneteenth event was later moved to Rosewood Park. In Limestone County the Nineteenth of June Association acquired thirty acres, which has since been reduced to twenty acres by the rising of Lake Mexia.

Particular celebrations of Juneteenth have had unique beginnings or aspects. In the state capital Juneteenth was first celebrated in 1867 under the direction of the Freedmen's Bureau and became part of the calendar of public events by 1872. Juneteenth in Limestone County has gathered "thousands" to be with families and friends. At one time 30,000 Blacks gathered at Booker T. Washington Park, known more popularly as Comanche Crossing, for the event. One of the most important parts of the Limestone celebration is the recollection of family history, both under slavery and since. Another of

the state's memorable celebrations of Juneteenth occurred in Brenham, where large, racially mixed crowds witness the annual promenade through town. In Beeville, black, white, and brown residents have also joined together to commemorate the day with barbecue, picnics, and other festivities.

Juneteenth declined in popularity in the early 1960s, when the civil-rights movement, with its push for integration, diminished interest in the event. In the 1970s African-Americans' renewed interest in celebrating their cultural heritage led to the revitalization of the holiday throughout the state. At the end of the decade Representative Al Edwards, a Democrat from Houston, introduced a bill calling for Juneteenth to become a state holiday. The legislature passed the act in 1979, and Governor William P. Clements, Jr., signed it into law. The first state-sponsored Juneteenth celebration took place in 1980.

Juneteenth has also had an impact outside the state. Black Texans who moved to Louisiana and Oklahoma have taken the celebration with them. In 1991 the Anacostia Museum of the Smithsonian Institution sponsored "Juneteenth '91, Freedom Revisited," featuring public speeches, African American arts and crafts, and other cultural programs. There, as in Texas, the state of its origin, Juneteenth has provided the public the opportunity to recall the milestone in human rights the day represents for African Americans.

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White Primary

Following Reconstruction, white political leaders in Texas and other southern states sought to take the vote from black voters. As a disenfranchisement device, the poll tax discouraged poor whites as well as blacks from voting, while enabling blacks who paid the tax to vote. Party rules or state laws that barred blacks from the Democratic primary, however, could virtually disenfranchise all blacks (and only blacks) by keeping them out of the election that generally determined who would hold office in a Democratic-dominated state. When the Texas legislature passed a white primary law in 1923, it thrust Texans and the Texas white primary into the center of a struggle to have the United States Supreme Court declare all white primaries unconstitutional. In the years immediately following Reconstruction no statewide primaries existed, and virtually all politically-involved Texas blacks were Republicans. Especially in East Texas counties with black majorities, blacks often did participate in local politics. The first attempt to end local Republican rule where blacks had a decided majority was in Harrison County, where the so-called Citizen's Party, formed in 1878, managed to upset the county Republicans by stuffing ballot boxes and using intimidation. Similar efforts and occurrences took place in many other counties in the 1870s and 1880s, including Navasota, Leon, Montgomery, Colorado, DeWitt, Fort Bend, Waller, Wharton, and other counties. When third-party movements, such as the People's party of the 1890s, appealed to black Texans as well as to some white Democrats, black voters also influenced state elections. Even some Democratic candidates sought black votes in response to the Populist challenge.

The Populists soon faded as a significant force, but white leaders began to search for ways of assuring white unity and hegemony. Governor James S. Hogg and state representative Alexander W. Terrell supported legislation to require and regulate primaries. They wished to counter vote fraud and believed that blacks should be excluded from Democratic primaries. Terrell's primary legislation was passed in 1903 and amended frequently thereafter. Some local party leaders adopted rules barring blacks from participating in the primary, but the law was not universally successful in disenfranchising blacks throughout Texas. When more and more Anglo farmers moved into South Texas, conflict with established Mexican-American ranchers ensued as the two groups struggled for political and economic control of the region. The new farmers sought to eliminate Mexican Texans, who generally supported the old ranchers through

the patron system, from the political process. In addition to using the formal and informal devices associated with the white primary in the rest of Texas, organizations such as Dimmit County's White Man's Primary Association, established in 1914, disfranchised Mexican Americans in local elections and controlled the local labor supply.

In 1923, however, the legislature passed a law explicitly barring blacks from voting in Democratic primaries. A 1921 decision in a case (*Newberry vs. United States*) not related to white primaries had signaled the United States Supreme Court's willingness to treat primaries as private party functions. Texas legislators apparently concluded that the courts would not provide constitutional protection to blacks that wished to vote in primaries. In 1924 Lawrence A. Nixon, a black physician and member of the El Paso chapter of the National Association for the Advancement of Colored People, challenged the new law. With financial and legal help from the local and national NAACP, Nixon's suit reached the Supreme Court as *Nixon vs. Herndon*. On March 7, 1927, the court unanimously declared the white primary statute unconstitutional for violating the "equal protection" clause of the Fourteenth Amendment. The decision, however, left open the possibility that the party could do privately what the state could not do officially.

White Texas Democrats took only a few months to respond to this opportunity to restore the white primary. The legislature replaced the 1923 law with a new statute giving the executive committee of each state party power to decide who could vote in its primary. The Democratic executive committee adopted a resolution allowing only whites to vote in the Democratic primary. Nixon again sued and again won a temporary victory. The United States Supreme Court decided *Nixon vs. Condon* by a five-to-four vote announced on May 2, 1932. The majority opinion concluded that the Democratic executive committee would not have had the authority to speak for the party in banning blacks without the 1927 law that granted it that authority. Because of this indirect state role, the white primary had violated the Fourteenth Amendment. Just weeks after the second *Nixon* decision, the Texas Democratic state convention adopted its own white primary resolution to replace the executive committee's resolution. In 1934 Texas attorney general James Allred issued an official opinion endorsing the legitimacy of the convention's action. Allred was running in the Democratic gubernatorial primary and expected the black vote to go against him. Many white leaders welcomed Allred's overt support for the white primary, but others attacked him.

Black opponents of the white primary also faced disunity. Houston barber Richard R. Grovey and attorneys J. Alston Atkins and Carter W. Wesley initiated their own

challenge to the white primary despite the tactical objections of the NAACP. The Houstonians generated some support for their cause but lost their case, *Grovey vs. Townsend*. On April 1, 1935, the Supreme Court unanimously decided that the Democratic Party was a private organization whose state convention could determine membership qualifications. Thus, blacks had no constitutionally-protected right to vote in the Democratic primary. Some of the Houston blacks who had split with the NAACP over *Grovey* later cooperated with the NAACP to bring the case of Lonnie E. Smith, a Houston dentist, to the Supreme Court. By this time the membership of the court had changed, and the nation's fight against Nazism in Europe was indirectly strengthening support for civil rights at home. In *Smith vs. Allwright* (1944), eight justices overturned the *Grovey* decision. The majority concluded that various state laws made the Texas primary an integral part of the general electoral process. Therefore, blacks could not constitutionally be prohibited from voting in the Democratic primary even by party officials. The *Smith* decision did not end all attempts to limit black political participation but did virtually end the white primary in Texas. The number of African-Americans registered to vote in Texas increased from 30,000 in 1940 to 100,000 in 1947. With the help of the NAACP, the state's relatively well-organized black population had won a significant victory.

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Sherman Riot of 1930

The Sherman riot of 1930 was one of the major incidents of racial violence that occurred in the United States at the onset of the Great Depression when lynching and other lawless acts increased with economic problems. The incident initiated a flurry of racial violence in Texas. White tenant farmers had exhibited hostility to blacks throughout the county. As county seat, Sherman was the county's banking, industrial, and educational center. The Southern Commission on the Study of Lynching reported in 1931 that Sherman had felt the onset of the depression more keenly than representative communities of similar size in Texas. The prevalent abhorrence of miscegenation, together with the sensation surrounding the rape of a white woman by a black man, provided the context for the violence. A black farm hand named George Hughes, described by acquaintances as "crazy," was accused of raping a young woman, who was never publicly identified. Hughes admitted that he had come to the farm five miles southeast of Sherman on May 3, 1930, in search of the woman's husband, who owed him wages. Hughes left when the woman said that her husband was in Sherman but soon returned with a shotgun, demanded his wages, and raped the woman. He shot at unarmed pursuers and at the patrol car of the deputy sheriff who later arrived to investigate the disturbance. He then surrendered. On Monday, May 5, Hughes was indicted for criminal assault by a special meeting of the grand jury in the Fifteenth District Court. County attorney Joe P. Cox set the trial date for Friday, May 9, and promised a speedy trial. In the days preceding the trial, rumors spread about the case, among them that Hughes had mutilated the woman's throat and breasts and that she was not expected to live. Medical examination of the woman and of Hughes showed the rumors to be false. Officers removed Hughes from the jail to an undisclosed location as a precaution against mob violence, but rumors persisted that he was still there. A few people were taken through the jail to show that he was not there, but an unconvinced mob gathered outside nightly.

In the early morning of Friday, May 9, Capt. Francis A. (Frank) Hamer of the Texas Rangers, assisted by two other rangers and one police sergeant, escorted Hughes to the county courthouse. County Sheriff Arthur Vaughan and deputies stood on duty in the courtroom and corridors. Only those connected to the case were allowed to attend the proceedings. Nevertheless, a crowd from all over the region gathered outside the building and filled the corridors from the main entrance to the courtroom doors. During the jury selection and beginning of the trial, the noise led officers to clear the stairway and

corridor leading to the courtroom. In the late morning the crowd began to stone the courthouse. An American flag was carried around the grounds to incite the crowd to action. The jury was sworn in at noon. Then Cox read the indictment, to which Hughes pleaded guilty. The first witness had begun testimony when the crowd forced the doors to the courtroom corridor, whereupon the rangers fired three warning shots. The jury was sent from the room, and Hughes was taken to the district court vault as the rangers used tear gas to disperse the mob. Firefighters provided ladders for others in the trial room. A few minutes before one o'clock the mob started toward the courtroom again, and again the rangers resorted to tear gas. Firefighters again helped women and children escape the building with the use of ladders. District Judge R. M. Carter went into conference at about one o'clock and declared that he would likely order a change of venue, but at two o'clock he had not decided where to send the case. Captain Hamer told him that he did not believe that the trial could be held in Sherman without bloodshed.

About 2:30 P.M., two youths threw an open can of gasoline into the county tax collector's office through a broken window. A fire started and quickly spread through the building. The officials escaped on ladders. It was said that when the deputies guarding Hughes offered to escort him out, he chose to remain locked in the vault. Rangers attempted to rescue him but were cut off by flames. The mob held the firefighters back and cut their hoses. By 4:00 only the walls of the building and the fireproof vault remained. Mob members tried to tear down the walls of the vault. They also drove a small detachment of militia from the courthouse grounds to the county jail. At about 6:30 they engaged in a pitched battle with national guards sent by Governor Dan Moody at the request of Sherman officials. Perhaps emboldened by a rumor that Moody had ordered Hamer not to shoot anyone, the mob forced the national guards to retreat to the county jail. Some guards were injured by projectiles, and some members of the crowd were wounded by gunshots. With dynamite and acetylene torches, the leaders of the mob worked on the vault until they opened it just before midnight. More than 5,000 people filled the courthouse yard and lined an adjacent street. The militia had left. Hughes's body was thrown from the vault, then dragged behind a car to the front of a drugstore in the black business section, where it was hanged from a tree. The store furnishings were used to fuel a fire under the hanging corpse. The mob also burned down the drugstore and other businesses in the area and prevented firefighters from saving the burning buildings. By daybreak of May 10, most of the town's black businesses, as well as a residence, lay in ashes. Among the businesses burned were the offices of a dentist, a doctor, and a civil

rights lawyer, William J. Durham. After the mob subsided, a detachment of militia went to the area and cut down Hughes's charred body. The owners of two black undertaking establishments that had been destroyed were offered Hughes's remains, but because they no longer had operable places of business, the remains were turned over to a white undertaker. Hughes's remains were buried on the morning of May 10 near the Grayson county farm.

At 4:30 A.M. on May 10, Governor Moody announced that he would not declare martial law in Sherman unless the Texas National Guard and local officers were unable to quell the disturbances. The same morning 225 additional national guards from Dallas and Fort Worth, under the direction of Col. Lawrence E. McGee, arrived. Two additional rangers also came to supplement the four already present. Officials arrested eleven men and released six by evening. At the unanimous request of a group of fifty community leaders, however, Governor Moody declared martial law at 10:30 P.M. on May 10. Suspects were rounded up. Martial law officials formed a military court of inquiry with the power to present information to a grand jury in cases considered worthy of further investigation. Under martial law, soldiers were ordered to shoot anyone attempting to set fires or otherwise damage property owned by blacks in Sherman. Investigators searched for the individuals responsible for posting threatening placards in the black section of Sherman and later arrested a number of high school boys for questioning. Investigators also sought the parties responsible for threats against the property of white contractors who employed black workers.

By the evening of May 13, thirty-eight men and one woman had been arrested. The next day Justice of the Peace W. M. Blaylock charged eight men with inciting to riot and one with posting threatening placards. He dismissed three of the charges the same day. The number of national guards in Sherman declined, though troops stationed at the school for blacks continued guarding the building. The school, which had been closed for several days, was reopened on May 14. On May 19 the military court of inquiry gave its evidence to the Fifteenth District grand jury. On May 20 the grand jury returned seventy indictments against fourteen men in connection with the riot. Lynching was not named in the charges. On May 22 Judge Carter changed the venue to Criminal District Court No. 2 in Dallas. Thirteen of the suspects were sent to Dallas on May 23, and one was released on bond. Of the fourteen men indicted for the violence at Sherman only two had been convicted by October 1931, one for rioting and the other for arson. Both received two-year sentences. On May 24 Governor Moody lifted martial law. Maj. Dupont B. Lyon

succeeded Col. McGee as head of the peace patrols. During the first few days of martial law 430 national guards and nine Texas Rangers had been in Sherman; fifty were there on May 23. The Sherman Daily Democrat lamented the lawlessness, property damage, and notoriety that the incident had caused but expressly did not lament Hughes' death. Soon afterward, lynchings followed at Honey Grove, at Benchly in Brazos County, and at Chickasha, Oklahoma. Several more lynching attempts -one, in Brownwood, against a white man- were thwarted.

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Exodus of 1879

Beginning around 1875 a group of free black Texas determined to move to Kansas, where a homestead act offered free land to settlers willing to meet occupancy and improvement qualifications. Between 1875 and 1880 Kansas became the "promised land" and "Kansas fever" spread, as black Texans left the Democratic South. The heaviest migration from Texas occurred in 1879-80. In 1879 African-Americans from Washington, Burleson, Grimes, Nacogdoches, Walker, and Waller counties, tired of such harsh realities as share-cropping and limited political and economic influence under the Black Codes, boarded the Missouri, Kansas and Texas Railroad or traveled by wagon to Parsons, Kansas. So many arrived in Kansas that year that Kansans called them the "Texodusters." Their number can only be estimated, but it is known that around 1,000 left Texas in November of 1879 and 3,000 to 4,000 by March 1880. As many as 12,000 are estimated to have made the journey.

Before 1879 those leaving North Texas, only about 300 miles from Kansas, found the trip relatively easy. Benjamin "Pap" Singleton, a former Tennessee slave, promoted the migration, but as he inspired travelers, swindlers began selling them bogus railway tickets and fictitious travel amenities. Richard Allen urged a planned, gradual movement out of the state. A convention held in Houston in 1879 to discuss leaving the state warned against any hasty move and against swindlers at both ends of the journey. As a result, later travelers enjoyed a greater measure of success in their new home. Although hardships abounded in Kansas, few Texodusters returned home. Most remained in Kansas and by 1900 found themselves improved economically and politically.

The exodus caused hardship for white Texas landowners. In some regions only a sparse labor force remained to work fields. In Washington County white farmers tried to retain black workers by offering not only the traditional one-year rentals on farms at five dollars an acre, but three-year terms at an annual reduction to three dollars an acre. Because these new contracts benefited workers choosing to remain, the exodus was generally beneficial for Texas blacks.

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Mansfield School Desegregation Incident

Though the Mansfield school district, seventeen miles southeast of Fort Worth, numbered fewer than 700 whites and sixty blacks in 1956, it segregated black children to an inferior elementary school. Black teenagers were obliged to ride public buses, which dropped them twenty blocks from a school in Fort Worth. In response to a suit brought by the National Association for the Advancement of Colored People on behalf of three black high school students, the Mansfield school district was the first in the state ordered by a federal court to desegregate. The school board acquiesced, but white citizens resisted, aided by the complicity of the mayor and chief of police. While some 100 other, mostly West Texas, school districts desegregated quietly that fall, angry mobs of 300 to 400 whites ringed Mansfield High School on August 30 and 31, preventing the enrollment of the three students. During demonstrations whites hanged three blacks in effigy, roughed up several outside observers, and threatened the sheriff. Downtown stores closed in a show of support. Vigilantes met all cars entering town, barring suspected sympathizers with integration. Governor Allan Shivers, calling the Mansfield demonstration an orderly protest, defied the federal court order by dispatching Texas Rangers to uphold segregation and authorizing the Mansfield school board to transfer black students to Fort Worth. President Dwight D. Eisenhower, in the midst of a reelection campaign, did not intervene.

The demonstrations ended as the status quo was restored. The Mansfield uprising was the nation's first clear example of failure to enforce a federal court order for the desegregation of a public school. The Eisenhower administration took no action until the next year, when a similar, more visible situation arose in Little Rock, Arkansas, where Governor Orville Faubus' resistance to integration was possibly inspired by Governor Shivers' success in Mansfield. The Mansfield uprising was an apparent factor in the passage of the state's 1957 segregation laws, which delayed integration for several years. In 1965, faced with the loss of federal funds, the Mansfield school district quietly desegregated.

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Callahan Expedition

The Callahan Expedition occurred in October 1855, when James Hughes Callahan led a force of 111 men into México near Piedras Negras, Coahuila. The announced purpose of the unauthorized invasion was to punish Lipan Apache Indians who reportedly had raided along the Texas frontier during the summer and fall of 1855, then returned to México, where they were protected by the authorities. In fact, the expedition likely was an attempt by Texas slaveholders to regain fugitive slaves who had fled to northern México and to prevent Mexican authorities from permitting runaway slaves to settle in their midst. On July 5, 1855, Governor Elisha M. Pease authorized Callahan to organize a force to punish marauding American Indians, who reportedly had increased their raids that summer when 3,000 United States troops were moved from the Texas frontier to Kansas. Callahan mustered his force into service on July 20. As Texas citizens continued to appeal to Pease for defense against the American Indian raids, Callahan and his men left Bandera Pass on September 18 headed for the Río Grande.

Texas slaveowners, meanwhile, had developed plans to capture fugitive slaves who had taken up refuge in northern México, especially near San Fernando, Coahuila. Newspaper editor John S. (Rip) Ford estimated that more than 4,000 slaves had run away from Texas by 1855. That summer the slaveowners sent an emissary to talk with Governor Santiago Vidaurri of Nuevo León y Coahuila, but Vidaurri rebuffed the offer and warned his military commanders on the frontier to be ready for an invasion. The slaveowners apparently contacted Callahan and persuaded him to use his force to chastise the Mexicans as well as American Indians, and perhaps to capture fugitive slaves. Callahan, at least, attempted to keep the real goal of his expedition secret, even from his own men. On August 31 he wrote his quartermaster, Edward Burlison, Jr., "I am bound to go to the Rio Grand if nothing hapens...I believe some of the boys have found out about the arrangement so I wrote to you as though my intention was to go to the uper country... to keep the matter as much of a secret as possible." Callahan crossed the swollen Río Grande on October 1-3. Marching westward on October 3, the Texans encountered a Mexican detachment at the Río Escondido, about twenty-two miles from Piedras Negras. In the skirmish that followed, the Mexicans under Col. Emilio (Edvard Emil) Langberg reported a loss of four dead and three wounded, and Callahan reported four killed and seven wounded. The next morning, Callahan retreated to Piedras Negras and took possession of the town. As the Mexican force approached the town on October

5, Callahan ordered his men to set fire to houses to cover their retreat, and on the evening of October 6 Maj. Sidney Burbank, commander of the American forces across the river at Fort Duncan, turned four cannons to cover the Texans as they recrossed the river.

Callahan immediately defended his invasion of México, claiming that he had received permission from the Mexican authorities to cross the river in pursuit of the Lipans. Pease defended Callahan's burning of Piedras Negras, saying that it was justified because the Mexicans had deceived Callahan by leading him into an ambush.

Quartermaster Burleson alluded to a different purpose, however, when he wrote on November 11 to editor Ford about a slave who had escaped to Piedras Negras: The "Mexicans took him up and sent him back to this side immediately. We can guess why they did it." Historians have argued for years over the purpose of the expedition, but there was little misunderstanding at the time by those who were there. Even Private. Maj. Gen. Persifor F. Smith, who had encouraged Pease to appoint a company of rangers to help defend the frontier, reported to the adjutant general's office that the Texans were organizing a party to retrieve runaway slaves; "I presume," Smith wrote, "that the party of Captain Callahan was the one alluded to." The claims originating with this invasion of México were not officially settled until 1876, when the Claims Commission of 1868 finished its work. The commission awarded approximately 150 Mexican citizens a total of \$50,000 in damages.

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United States vs. Texas

In November 1970, William Wayne Justice, chief judge of the United States District Court for the Eastern District of Texas, ordered the Texas Education Agency (TEA) to assume responsibility for desegregating Texas public schools. The decision in *United States vs. Texas*, frequently named by its docket number, Civil Order 5281, applied to the entire Texas public school system and is one of the most extensive desegregation orders in legal history. The decision was the first of a string of highly controversial reform rulings Judge Justice handed down in the 1970s and 1980s that dramatically changed Texas public institutions, including state reform schools, facilities for the mentally retarded, and state prisons. Justice, a liberal Democrat from Athens, Texas, was appointed to the federal bench in 1968 by President Lyndon B. Johnson. *United States vs. Texas* originated with investigations in the late 1960s by the United States Department of Health, Education, and Welfare (HEW) into alleged discriminatory practices in a number of small Texas public school districts, most in East Texas. Lacking effective enforcement power, HEW referred the matter to the Department of Justice, which was then at the height of its efforts to desegregate the nation's schools. The Justice Department sought to place the state as a whole under federal court order by naming both the TEA and the state itself as parties to the lawsuit. Justice Department officials believed that Judge Justice would be highly supportive of their case and filed the lawsuit in his court in Marshall, Texas. Although the trial generated almost no press coverage, Justice's decision detailing how integration was to occur quickly captured the attention of both public school officials and top state policymakers. Denunciations began pouring into the court and continued thereafter for many years.

Justice first ordered the consolidation of the all-black school districts originally involved in the litigation with adjoining white districts. He then ordered the TEA to prohibit all public school districts in the state from assigning students to schools on the basis of race, from discriminating in extracurricular activities and personnel practices, and from operating segregated bus routes. TEA was to conduct annual reviews of school districts with one or more campuses having a 66 percent or greater minority enrollment to determine compliance with federal desegregation law. If violations were found, the TEA was to impose sanctions, including denial of accreditation. A year after Justice handed down his decision, the United States Court of Appeals for the Fifth Circuit affirmed it, but removed from his jurisdiction schools districts that were then or would later be under

desegregation orders issued by other federal courts in Texas. Even with this modification, the order applied to more than 1,000 school districts and two million students. In 1982 a panel of judges on the Fifth Circuit rebuffed Justice's effort to extend *United States vs. Texas* to alleged discrimination against Mexican Americans in the Gregory-Portland Independent School District. Noting the absence of any statewide policy of discrimination against Hispanics and expressing strong belief in neighborhood schools, the appeals judges downplayed most of the evidence Justice had relied on in ordering busing to integrate schools in the district. After that decision and a second in 1986 restricting use of Civil Order 5281 to challenge a state competency test for admission to college teaching programs, only sporadic efforts were made to enforce the order in Justice's court. By the early 1990s it seemed only a matter of time before the state would succeed in bringing about an end to *United States vs. Texas*. Research conducted by the Lyndon B. Johnson School of Public Affairs at the University of Texas at Austin shows that *United States vs. Texas* had some limited success in forcing school districts across the state to readjust their campus student assignments to promote integration. In addition, segregation in transportation, school-district boundary changes, transfer of school property, and extracurricular activities was halted or significantly reduced, though problems remained.

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Jaybird-Woodpecker War

The Jaybird-Woodpecker War was a feud between two political factions for the control of Fort Bend County. The Jaybirds, representing the wealth and about 90 percent of the white population, were the regular Democrats who sought to rid the county of the Republican government that had gained control during Reconstruction. The Woodpeckers, numbering about forty persons and also claiming to be Democrats, were the officials and former officials who held office as a result of the black vote for the Republican ticket. Former friends, neighbors, and relatives became bitter enemies as a result of the feud.

The election of 1888 engendered much bitterness. Serious altercations occurred between rival candidates. On August 2, 1888, J. M. Shamblin, Jaybird leader, was killed. In September Henry Frost, another Jaybird leader, was seriously wounded. The Jaybirds held a mass meeting at Richmond on September 6 and resolved to warn certain black people to leave the county within ten hours. They did so. Members of both factions were armed, and Texas Rangers were stationed in Richmond. The heaviest vote in the history of the county was polled on election day, which passed peacefully. Again the Democrats were defeated and the Woodpeckers left in control. After the election the breach between the factions widened. There were insults, assaults, threats, denunciations and two more killings. Kyle Terry, Woodpecker tax assessor, killed L. E. Gibson at Wharton on June 21, 1889; a week later Terry was killed by Volney Gibson. The county became an armed camp, and the "Battle of Richmond," on August 16, 1889, became inevitable.

An exchange of shots between J. W. Parker and W. T. Wade of the Woodpeckers and Guilf and Volney Gibson of the Jaybirds was the signal for the beginning of the battle. Most of the action took place around the courthouse, the National Hotel, and the McFarlane residence. After about twenty minutes of exchanging of shots, the Woodpecker combatants retreated to the courthouse and left the Jaybirds in possession of the town. The casualties were heavy. Jaybirds from all parts of the county hurried to Richmond in anticipation of further hostilities, but there was no renewal of the conflict. The Houston Light Guards arrived to establish martial law, and Governor Lawrence S. Ross and the Brenham Light Guards arrived on August 17. Governor Ross remained in Richmond several days to act as mediator. A complete reorganization of county government resulted in the removal or resignation of all Woodpecker officials and the selection of Jaybirds or persons acceptable to the Jaybirds to fill the offices. After a

turbulent era of more than twenty years, the white citizenry once more controlled the government.

A mass meeting was held at Richmond on October 3, 1889, to form a permanent organization to maintain white control. It passed a resolution to appoint a committee to draft a constitution for an association of the white people of Fort Bend County to control county affairs. A second meeting on October 22, 1899, organized the Jaybird Democratic Organization of Fort Bend County. Four hundred and forty-one white men signed the membership roll. The organization played the dominant role in Fort Bend County politics for the next seventy years.

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Jesse Washington Lynching

Of the 492 lynchings that occurred in Texas between 1882 and 1930, the incident that perhaps received the greatest notoriety, both statewide and nationally, was the mutilation and burning of an illiterate seventeen-year-old black farmhand named Jesse Washington by a white mob in Waco, Texas, on May 15, 1916 -an event sometimes dubbed the "Waco Horror." Washington was arrested on May 8, 1916, and charged with bludgeoning to death fifty-three-year-old Lucy Fryer, the wife of a white farmer in Robinson, a small community seven miles south of Waco. After confessing that he had both raped and murdered Mrs. Fryer, Washington was transferred to the Dallas County Jail by McLennan county sheriff Samuel S. Fleming, who hoped to prevent mob action at least until the accused could have his day in court.

Washington's trial began in Waco on May 15, in the Fifty-fourth District Court, with Judge Richard I. Munroe presiding over a courtroom filled to capacity. After hearing the evidence, a jury of twelve white men deliberated for only four minutes before returning a guilty verdict against the defendant and assessing the death penalty. Before law officers could remove Washington from the courtroom, a group of white spectators surged forward and seized the convicted youth. They hurried him down the stairs at the rear of the courthouse, where a crowd of about 400 persons waited in the alley. A chain was thrown around Washington's neck, and he was dragged toward the City Hall, where another group of vigilantes had gathered to build a bonfire.

Upon reaching the city hall grounds, the leaders of the mob threw their victim onto a pile of dry-goods boxes under a tree and poured coal oil over his body. The chain around Washington's neck was thrown over a limb of the tree, and several men joined to jerk him into the air before lowering his body onto the pile of combustibles and igniting a fire. Two hours later several men placed the burned corpse in a cloth bag and pulled the bundle behind an automobile to Robinson, where they hung the sack from a pole in front of a blacksmith's shop for public viewing. Later that afternoon constable Les Stegall retrieved the remains and turned them over to a Waco undertaker for burial.

Though lynching violated Texas law, no members of the Waco mob were prosecuted. However, the foreman of the jury that convicted Washington criticized local law officers for failing to prevent the lynching, and a special committee of Baylor University faculty passed resolutions denouncing the mob. A black journalist, A. T. Smith, editor of the *Paul Quinn Weekly*, was arrested and convicted of criminal libel after

he printed allegations that Lucy Fryer's husband had committed the murder. Other blacks in the Waco area condemned the Fryer killing and remained conciliatory toward the white population.

Although the *Nation*, the *New Republic*, and the *New York Times* severely condemned the lynching, only a few Texas newspapers denounced the Waco mob. The *Houston Post*, *Houston Express*, *Austin American*, and *San Antonio Express* printed critical editorials, but the Dallas newspapers made few comments. The *Waco Morning News* expressed regret for the incident but resented the "wholesale denunciation of the South and of the people of Waco" by the national press. The most important demonstration of outrage emanated from the National Association for the Advancement of Colored People, which launched a full-scale investigation of the affair and employed the incident as a *cause célèbre* in the organization's crusade for a federal antilynching bill. A photographer's pictures of the lynching strengthened the argument. Although the American entrance into World War I delayed the NAACP campaign until 1919, the "Waco Horror" remained a vivid indication that though the frequency of lynchings had begun to decline in the United States after 1900, those incidents that still occurred often were characterized by extreme barbarity.

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Missouri Compromise

The parallel of 36°30' north latitude, the southern boundary of Missouri, was established by the Missouri Compromise of 1820 as the northern limit of that part of the Louisiana Purchase that could be slave territory. Because of the Adams-Onís Treaty Texas was not considered part of the Louisiana Purchase; therefore the annexation resolutions passed by Congress on February 29, 1845, included a restriction that if Texas were to be divided into more than one state, any state established north of the Missouri Compromise line (which was thus extended westward across Texas) would be a free state. In 1850, as a part of the Compromise of 1850 the northern boundary of the Texas Panhandle was fixed at the Missouri Compromise line, thus avoiding conflict in interpretations and making Texas clearly a "slave state."

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The Houston Riot of 1917

In the spring of 1917, shortly after the United States declared war on Germany, the War Department, taking advantage of the temperate climate and newly opened Houston Ship Channel, ordered two military installations built in Harris County - Camp Logan and Ellington Field. The Illinois National Guard was to train at Camp Logan, located on the northwest outskirts of the city. To guard the construction site, on July 27, 1917, the army ordered the Third Battalion of the black Twenty-fourth United States Infantry to travel by train with seven white officers from the regimental encampment at Columbus, New Mexico, to Houston. From the outset, the black contingent faced racial discrimination when they received passes to go into the city. A majority of the men had been raised in the South and were familiar with segregation, but as army servicemen they expected equal treatment. Those individuals responsible for keeping order, especially the police, streetcar conductors, and public officials, viewed the presence of black soldiers as a threat to racial harmony. Many Houstonians thought that if the black soldiers were shown the same respect as white soldiers, black residents of the city might come to expect similar treatment. Black soldiers were willing to abide by the legal restrictions imposed by segregated practices, but they resented the manner in which the laws were enforced. They disliked having to stand in the rear of streetcars when vacant seats were available in the "white" section and resented the racial slurs hurled at them by white laborers at Camp Logan. Some police officers regularly harassed African-Americans, both soldiers and civilians. Most black Houstonians concealed their hostility and endured the abuse, but a number of black soldiers openly expressed their resentment. The police recognized the plight of the enlisted men, but did little to alert civil authorities to the growing tensions. When they sought ways to keep the enlisted men at the camp, the blacks disliked this exchange of their freedom for racial peace.

On August 23, 1917, a riot erupted in Houston. Near noon, two policemen arrested a black soldier for interfering with their arrest of a black woman in the Fourth Ward. Early in the afternoon, when Cpl. Charles Baltimore, one of the twelve black military policemen with the battalion, inquired about the soldier's arrest, words were exchanged and the policeman hit Baltimore over the head. The MPs fled. The police fired at Baltimore three times, chased him into an unoccupied house, and took him to police headquarters. Though he was soon released, a rumor quickly reached Camp Logan that he had been shot and killed. A group of soldiers decided to march on the police station in

the Fourth Ward and secure his release. If the police could assault a model soldier like Baltimore, they reasoned, none of them was safe from abuse. Maj. Kneeland S. Snow, battalion commander, initially discounted the news of impending trouble. Around 8 P.M. Sgt. Vida Henry of I Company confirmed the rumors, and Kneeland ordered the first sergeants to collect all rifles and search the camp for loose ammunition. During this process, a soldier suddenly screamed that a white mob was approaching the camp. Black soldiers rushed into the supply tents, grabbed rifles, and began firing wildly in the direction of supposed mob. The white officers found it impossible to restore order. Sergeant Henry led over 100 armed soldiers toward downtown Houston by way of Brunner Avenue and San Felipe Street and into the Fourth Ward. In their two-hour march on the city, the mutinous blacks killed fifteen whites, including four policemen, and seriously wounded twelve others, one of whom, a policeman, subsequently died. Four black soldiers also died. Two were accidentally shot by their own men, one in camp and the other on San Felipe Street. After they had killed Capt. Joseph Mattes of the Illinois National Guard, obviously mistaking him for a policeman, the blacks began quarreling over a course of action. After two hours, Henry advised the men to slip back into camp in the darkness -and shot himself in the head.

Early next morning, August 24, civil authorities imposed a curfew in Houston. On August 25, the army hustled the Third Battalion aboard a train to Columbus, New México. There, seven black mutineers agreed to testify against the others in exchange for clemency. Between November 1, 1917, and March 26, 1918, the army held three separate courts-martial in the chapel at Fort Sam Houston in San Antonio. The military tribunals indicted 118 enlisted men of I Company for participating in the mutiny and riot, and found 110 guilty. It was wartime, and the sentences were harsh. Nineteen mutinous soldiers were hanged and sixty-three received life sentences in federal prison. One was judged incompetent to stand trial. Two white officers faced courts-martial, but they were released. No white civilians were brought to trial. The Houston Riot of 1917 was one of the saddest chapters in the history of American race relations. It vividly illustrated the problems that the nation struggled with on the home front during wartime.

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Ashworth Act

The Ashworth Act, passed by the Texas Congress on December 12, 1840, came in response to an act passed on February 5, 1840, which prohibited the immigration of free blacks and ordered all free black residents to vacate the Republic of Texas within two years or be sold into slavery. The earlier act was designed to make color the standard mark of servitude in Texas by eliminating the free black population. It repealed all laws contrary to its provisions and nullified the act of June 5, 1837, which permitted the residence of free blacks living in Texas before the Texas Declaration of Independence.

Immediately after the passage of the February 5 act, influential whites from around the republic began to prepare petitions for the exemption of their newly disenfranchised friends, neighbors, and servants. Three of the petitions submitted were on behalf of several free black families named Ashworth, who resided in Jefferson County. The first of these petitions requested exemptions for early immigrants Abner and William Ashworth, David and Aaron Ashworth, and Elisha Thomas, an early resident and the brother-in-law of William and Abner. The petition, signed by sixty citizens, claimed that Aaron and David had been residents for two years, though in fact they had neglected to apply for permission to remain in Texas during that time. The second petition, which accompanied the first, only addressed the plight of William and Abner, apparently because they were early immigrants and had a stronger case. The petition was signed by seventy-one citizens. It claimed that William and Abner had been residents for six years and stated that they had contributed generously to the Texan cause during the revolution. It argued that the law of February 5, 1840, would "operate grievously" if enforced against them. Sixty-one citizens signed the third petition supporting Elisha Thomas, who had served in the army immediately after the battle of San Jacinto. In all three cases the petitions were signed by prominent officials in Jefferson County.

On November 5, 1840, three days after the opening of the Fifth Legislature, Joseph Grigsby of Jefferson County presented the three petitions to the Texas Congress. The petitions were referred to a special committee, of which Grigsby was named chair. The committee reported favorably on them, and a bill for the relief of the Ashworths passed its first reading without recorded contest.

Many congressional representatives had received one or more petitions from their constituents. House member Timothy Pillsbury of Brazoria, in an effort to conserve the time necessary to consider each of the petitions separately, offered a resolution, adopted

by the House, instructing the Committee on the State of the Republic to consider legislation allowing the continued residence of free blacks who were in the country when the constitution was adopted. Such legislation had precedence in the joint resolution of June 5, 1837. If passed, it would dispense favorably with most of the petitions for free blacks. Pillsbury had a personal interest in such a bill, for he carried unrepresented petitions supporting Samuel H. Hardin and James Richardson.

When the Committee on the State of the Republic ignored Pillsbury's resolution, he presented the Hardin and Richardson petitions to the House. James Richardson was a vendor of oysters in Brazoria County who had served in the garrison at Velasco in the revolution, although he was sixty years of age. Samuel H. Hardin's petition requested relief for him and his wife, reporting their long residence, industriousness, and good conduct. Sixty-five citizens signed the Hardin petition, including William T. Austin, Henry Austin, and Henry Smith. On November 9, 1840, the Hardin and Richardson petitions were referred to the Committee on the State of the Republic. A bill exempting Samuel McCulloch, Jr., and some of his relatives passed its first reading the same day.

On November 10, 1840, the Ashworth bill passed the House, and the McCulloch bill was read a second time. At this reading attempts were made to amend the bill by adding the names of William Goyens, who was supported by Thomas J. Rusk, and two other parties. The amendments lost, but the original bill passed.

The Ashworth bill came up in the Senate on November 20, 1840. A successful amendment inserted the words "and all free persons of color together with their families, who were residing in Texas the day of the Declaration of Independence" after the names of the original beneficiaries. The bill thereby addressed the case of all free blacks who had immigrated to Texas before the Declaration of Independence and conferred residency on David and Abner Ashworth, who had immigrated afterward. The House accepted the Senate's amendment, and on December 12, 1840, President Mirabeau B. Lamar signed the bill. David and Abner Ashworth became the only free blacks to immigrate subsequent to the Declaration of Independence who were given congressional sanction to remain in Texas.

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Sweatt vs. Painter

Racial separation by force of law was a historic custom in the United States until the decision of *Sweatt vs. Painter* by the Supreme Court of the United States in 1950. The manner in which segregation of the races by state action in a variety of contexts became established at law, in the face of the Fourteenth Amendment's prohibiting a state from denying to any person within its jurisdiction the equal protection of the laws, is perhaps best revealed by the case of *Plessey vs. Ferguson*, decided by the Supreme Court around 1900. Though that case involved the segregation of the races on a common carrier, the separate but equal doctrine utilized in the case to sanction segregation in that situation was subsequently recognized as applicable in a wide variety of situations, including that of segregation of the white and black races for public education. Among other reasons given for the approval of the separate but equal doctrine were that it was simply a recognition of a fundamental and ineradicable difference and that it was reasonable in the context of established customs of the people. Absolute equality in treatment was not deemed necessary. Those who sought to challenge segregation in public education before *Sweatt vs. Painter* did so primarily by contending that there was in the particular situation in question gross inequality of facilities or a complete failure to provide African-Americans with higher education of the type in issue. Although decisions had been rendered prior to *Sweatt vs. Painter* indicating that the Supreme Court was shifting to a new and more exacting standing of equality that would ultimately require the state to be "color-blind" in all its activities, these decisions had not proceeded to the point of shaking the foundations of the long-established tradition of an attempt to get equality through segregation. *Sweatt vs. Painter* did so.

Heman Marion Sweatt applied for admission to the University of Texas School of Law in February 1946. His was perhaps the second application of any black to the University of Texas. He met all eligibility requirements for admission except for his race. On that ground he was denied admission pursuant to Article VII, Section 7, of the Texas Constitution, which read: "Separate schools shall be provided for the white and colored children, and impartial provision shall be made for both." Mandamus proceedings were then instituted by Sweatt to require state and university officials to enroll him. The trial judge continued the case to give the state an opportunity to establish a "separate but equal" law school, and a temporary law school was opened in February 1947, known as the School of Law of the Texas State University for Negroes. The school of law was

located in Austin in a house on Thirteenth Street north of the Capitol. The students had access to the Supreme Court library, and several members of the law faculty of the University of Texas School of Law taught the classes. *Mandamus* was then denied by the state courts of Texas pursuant to the separate but equal doctrine. The Supreme Court of the United States granted certiorari and thereafter held that the equal protection clause required Sweatt's admission to the University of Texas School of Law. Sweatt enrolled at the beginning of the 1950-51 school year, as did several other blacks.

Sweatt vs. Painter did not establish the invalidation of race separation per se by force of law, but the criteria used by the court in the application of the separate but equal doctrine gave legal experts cause to believe that the doctrine was virtually dead. It was clear from the opinion that a good-faith effort to supply equality of treatment without integration was insufficient; rather, it must be equality in fact. The case had a direct impact on the University of Texas in that it provided for admission of black applicants to graduate and professional programs. However, black students could pursue only those degrees that were not available from Prairie View or Texas Southern, since the university opted for a narrow interpretation of *Sweatt*. Black undergraduates were not admitted to the school. Graduate students, however, were allowed to enroll in undergraduate courses when necessary for their program of work.

The *Brown v. Board of Education of Topeka* (1954) decision was the next step on the long road to integrated educational facilities in Texas. It was only necessary for the court to say in *Brown* that equality in fact was not a possibility under a policy of separation because to separate children in public schools "from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone."

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Texas Troubles

The Texas slave panic of 1860, often called "the Texas Troubles" by the press, was the most serious happening of its kind in the South since the Nat Turner insurrection of 1831. Though generally less emphasized by historians than the more celebrated earlier event, the Texas panic of 1860 may have been at least as important, for it helped prepare Texans and other Southerners to leave the Union. The Texas Troubles broke out in the aftermath of a series of fires in North Texas on July 8, 1860. The most serious of these destroyed most of the downtown section of the small town of Dallas. In addition, about half of the town square in Denton burned, and fire razed a store in Pilot Point. At first, the leaders of the affected communities attributed the fires to a combination of the exceedingly hot summer (it was reportedly as hot as 110 degrees in Dallas on the afternoon of the fire) and the introduction into the stores of the new and volatile phosphorous matches. Indeed, subsequent experience with "prairie matches" in Denton satisfied the citizens of that town that spontaneous combustion was the probable cause of the fire there. In Dallas, where there had been excitement the previous year over the whipping and expulsion of two allegedly abolitionist Methodist ministers, certain white leaders detected a more sinister origin to the area's fires.

Four days after the fire, Charles R. Pryor, the young editor of the *Dallas Herald*, wrote a sensational letter to John F. Marshall, editor of the *Austin State Gazette* and Chair of the state Democratic party, stating that "certain negroes" had been interrogated and had revealed a widespread abolitionist plot "to devastate, with fire and assassination, the whole of Northern Texas...." The "Abolition preachers" whom Dallas had expelled the previous year allegedly had sought their revenge by recruiting blacks and abolitionist whites to wreak fiery and bloody vengeance upon the whites of the region. Pryor wrote similar letters to L. C. DeLisle, editor of the *Bonham Era*, and Edward Hopkins Cushing, editor of the *Houston Telegraph*, warning that the conspiracy, far from being confined to the Dallas area, extended over the whole state. Calling the conspiracy "a regular invasion, and a real war," Pryor admonished DeLisle: "You...are in as much danger as we are. Be on your guard, and make these facts known by issuing extras to be sent in every direction. All business has ceased, and the country is terribly excited."

Pryor's letters were widely reprinted, and by the end of July, communities and counties throughout North and East Texas had established vigilance committees to root out and punish the alleged conspirators. Regularly constituted law enforcement agencies

stepped aside to allow the vigilantes to do their work. Although no hard evidence was ever adduced to prove the guilt of a single alleged black arsonist or white abolitionist, many unfortunates of both classes were nevertheless hanged for their alleged crimes. It can be established from eyewitness reports that at least thirty blacks and whites died by the hands of the secretive vigilantes, but other reports indicated that the actual number of deaths may have been closer to 100. By mid-September the panic had run its course, and stories about the upcoming presidential election soon replaced sensational rumors about the cruel depredations that abolitionists supposedly had planned for Texas. But the damage had been done. Southern-rights extremists in Texas and throughout the South made skillful use of the Texas Troubles in fire-breathing speeches and editorials to whip up secessionist sentiments. They depicted Abraham Lincoln, the Republican candidate for president, as an abolitionist whose party was really behind the Texas Troubles. Many Texans who formerly had been moderate on the issue of the Union now embraced secession in the event of Lincoln's election as the only way to protect their firesides from the horrors of insurrection. As much as any other single issue, the Texas Troubles explain why a state that elected Sam Houston as governor on a unionist platform in 1859 voted three-to-one for secession in March 1861.

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***Prominent
African-Americans
from Texas***

Erykah Badu

1971–

Erykah Badu was born Erica Wright in Dallas Texas in 1971, the oldest of three children. Her mother raised Erica and her brother and sister alone after their father left when Erica was a child. The children's grandmother often took care of them while Erica's mother, actress Kollen Wright, performed at various theater productions. At the age of 4 she began singing and dancing with her mother at the Dallas Theater Centre. By the age of 14 she was free styling at local radio stations alongside talent such as Roy Hargrove. Erica later changed her name to Erykah Badu, believing that her given name "Erica" to be her 'slave' name. The term 'kah' symbolizes the inner self and means 'can do no wrong' when translated into Arabic. Her surname Badu is also from Arabic, meaning 'to manifest truth and light.'

She graduated from the Dallas High School for Performing Arts and later went to college in Grambling State University in Louisiana. She left college in 1993 to pursue a singing career. It was then she formed the group Erykah Free with her cousin while working as a waitress and a drama instructor to support herself. In 1995 while opening for singer D'Angelo, Badu was singled out by Kedar Massenburg. He offered her a solo contract, which she accepted. In January 1997 "On & On," Badu's first single, was produced. The next month her first album *Baduizm* was released. The follow up album, *Erykah Badu Live*, debuted at the top spot on the pop charts. The combined sales of the albums exceeded three million and were both certified platinum. Her second in studio album, *Mama's Gun* has also enjoyed much success. She has also won two NAACP Image Awards, an American Music Award, and two Grammy's.

Erykah Badu is known for her unique style of music, a cross between rap, jazz and spiritual roots. She has often been compared to the late Billy Holiday. Her unique style of music is not all she is known for; she is also known for her Afrocentric dress, especially her head wraps, known as geles. In addition to her musical success she is married to Outkast member Dre, with whom she has one child, Seven. She named her child seven because it is a divine number that cannot be divided.

Source: Encyclopedia Britannica, Inc. From the 1999 Britannica Book of the Year: Events of 1998.

John Willard Banks (1912-1988)

John Willard Banks, black self-taught artist, the son of Charlie and Cora Lee (McIntyre) Banks, was born on November 7, 1912, near Seguin, Texas. At the age of five his parents took him to San Antonio, where he attended Holy Redeemer School until the age of nine, when his parents were divorced and John returned to his grandparents' farm near Seguin. From childhood Banks' favorite pastime was drawing pictures on his Big Chief tablet. He later recalled, "As a kid I used to lie flat on my stomach, drawing and drawing. . . . My mother had to kick me off the floor to sweep."

While helping out on his grandparents' farm, Banks completed the tenth grade before striking out on his own. His favorite activities during his youth were singing in a gospel quartet and playing baseball. In his adult years he worked in oilfields and cottonfields, drove a truck, and tended a San Antonio service station. During World War II he joined the army; he held the rank of sergeant and was stationed in the Philippines. After the war he returned to San Antonio, where he worked as a custodian at Kelly Air Force Base, at Fort Sam Houston, and at a local television station. Banks married Edna Mae Mitchell in 1928, and they had five children. The marriage ended in divorce around 1960. In 1963 he married Earlie Smith.

His art career began in 1978 while he was recuperating from an illness for which he had been hospitalized. Banks' wife admired her husband's drawings and secretly took several of them to a San Antonio laundromat. There she hung the drawings on the wall, offering them for sale at the price of fourteen dollars. They were purchased and taken to a gallery for framing. Quite by chance, a San Antonio physician and collector of works of art by black artists, Joseph A. Pierce, Jr., saw one of the drawings in the gallery. He telephoned Banks and arranged for a meeting to see his other work. Pierce and his wife, Aaronetta, became friends with John and Earlie Banks and began to advise them on Banks' art career.

Banks' first solo exhibition was held at Caroline Lee Gallery in San Antonio in 1984, when Banks was seventy-two years old. Subsequently, he had a dual exhibition with fellow Texas artist George White at Objects Gallery in San Antonio; was shown in the Southwest Ethnic Arts Society's inaugural exhibition of black artists in San Antonio, where he won a prize; was included in two traveling exhibitions, *Handmade and Heartfelt*, organized by Laguna Gloria Art Museum and Texas Folklife Resources in

1987; and *Rambling on My Mind: Black Folk Art of the Southwest*, organized by the Museum of African-American Life and Culture in Dallas in 1987. Also in 1987 he was included in a dual exhibition with fellow San Antonio artist John Coleman at the O'Connor Gallery in the McNamara House Museum, Victoria, and in 1989 he was one of six artists included in the traveling exhibition *Black History/Black Vision: The Visionary Image in Texas*, organized by the University of Texas Archer M. Huntington Art Gallery. Also in 1989 Banks was included in the exhibition *Innate Creativity: Five Black Texas Folk Artists*, sponsored by the Museum of African-American Life and Culture and held at the Dallas Public Library.

Banks developed a distinct style, outlining figures in pencil or ballpoint pen and shading them in with colored pencil, crayon, and felt-tipped marker. Sometimes his art was influenced by his early, rural memories, including scenes of baptisms, church meetings, hog killings, funerals, and Juneteenth celebrations. These works serve as excellent documents of black life in early 20th century Texas. At other times, Banks' work was the result of an inner vision that led him to such revelations as his *Second Coming of Christ*, in which he drew his view of the activities humans might be found engaging in should Christ return today. Whether his subjects were religious or rural, they took place in lush landscapes, often with tree-lined rivers flowing through the composition. He did a series of African scenes drawn from his imagination, in which he depicted idyllic villages where communal activities took place. Often they included references to the bounty of nature and the virtue of working together toward a common goal. In other pictures Banks told more somber stories, of slave auctions and inner-city ghetto scenes. Through the facial expressions and gestures of the figures, Banks revealed their psychological states and personalities. When Banks died in San Antonio on April 14, 1988, he left behind several hundred drawings.

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Henry Allen Boyd (1876-1959)

Henry Allen Boyd, the first black to hold a clerkship in the San Antonio post office, manager and cofounder of the Nashville Globe, was born in Grimes County, Texas, on April 15, 1876, one of nine children of Richard Henry (born Dick Gray) and Hattie (Moore) Boyd. His father, a former slave and Texas cowboy turned Baptist minister, inspired young Henry with an "aggressive concern for race achievement and personal initiative." Henry Allen Boyd began working in the San Antonio post office while still a teenager. He remained there until leaving Texas with his wife and daughter around 1896. The family settled in Nashville, Tennessee, where Boyd's father was secretary of the National Baptist Convention's Home Mission Board and had founded a publishing firm. Boyd joined his father in Nashville and began working for the National Baptist Publishing Board. He became an ordained Baptist minister in 1904. When the elder Boyd died in 1922, Henry carried on the work of the publishing facility.

An unsuccessful black boycott against the Nashville streetcars in 1905 inspired men such as Boyd to establish the Nashville Globe, the "only secular black newspaper" in the city. The editorial tone of the Globe combined "Booker T. Washington economic self-help philosophy, and an uncompromising sense of black pride." Boyd's concern with the progress of African Americans led to other business ventures. The National Baptist Church Supply Company manufactured and marketed church furniture from the publishing facility's physical plant. The National Negro Doll Company produced dolls with the plant's machinery. Boyd noted in the Globe, "When you see a Negro doll in the arms of a Negro child then you know that the child is being taught a lesson in race pride and race development which will not result in race suicide."

Boyd's efforts resulted in the founding in 1911 of the Tennessee Agricultural and Industrial State Normal School with money from the Morrill Act. The Tennessee Normal, Agricultural, and Mechanical Association was formed to lobby for Tennessee A&I (now Tennessee State University) in Nashville. The school emphasized industrial education, although teacher training soon became a significant part of the program. Boyd's father founded the One Cent Savings Bank and Trust Company (now Citizens Savings Bank and Trust Company), the original black bank in Nashville. Boyd took over control of the institution upon his father's death, and from his position as chairman entered into a variety of business enterprises, including the purchase of stock in Jacksonville, Florida,

real estate. He also bought stock in the Standard Life Insurance Company of Atlanta and the Supreme Liberty Life Insurance Company of Chicago, which he served as a director and director emeritus. After two major surgeries Boyd succumbed to pneumonia, on May 23, 1959, leaving behind a daughter, two sisters, and a brother. His funeral was held on June 3 in Mount Olive Baptist Church, Nashville; the burial followed at Greenwood Cemetery.

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Bessie Coleman

1892-1926

Bessie Coleman (Brave Bessie or Queen Bess), the world's first licensed black pilot, daughter of Susan Coleman, was born in Atlanta, Texas, on January 26, 1892, the twelfth of thirteen children. She grew up in Waxahachie. Her father left the family in 1900 to return to Indian Territory. Bessie, along with several siblings still living at home, helped ease the family's financial troubles by picking cotton or assisting with the washing and ironing that her mother took in. Upon graduation from high school she enrolled at the Colored Agricultural and Normal University (now Langston University) in Langston, Oklahoma. Financial difficulties, however, forced her quit after one semester. She moved to Chicago, where a brother was then living, and attended beauty school for a time. She spent the early years of World War I working as a manicurist at the White Sox Barbershop. Afterwards she operated a small but profitable chili parlor. Apparently in early 1917 Bessie Coleman married Claude Glenn, but she never publicly acknowledged the marriage, and the two soon separated.

In 1920 Coleman, acting on a lifelong dream of learning to fly, traveled abroad to attend aviation school in Le Crotoy, France, after she discovered that no American school would accept African Americans. Robert S. Abbott, editor of the *Chicago Weekly Defender*, assisted her in contacting schools abroad. After studying for ten months in France she was issued a license on June 15, 1921, by the Fédération Aéronautique Internationale, giving her the distinction of being the first black person in the world to become a licensed pilot. She returned to the United States in 1921. Her goal, in addition to making flying her career, was to open a flying school for black students. In 1922 she made a second trip to Europe and during her studies took lessons from the chief pilot for the Fokker Aircraft Company in Germany.

Coleman's first American air show was at Curtiss Field, near Manhattan, on September 3, 1922. She followed the success of this show with exhibition flights all over the country, many of them in her native South. After several years of touring the East and West coasts, she traveled back to Texas and established her headquarters in Houston in 1925. Her first performance in Texas took place in that city on June 19, 1925. Her daredevil stunts and hair-raising maneuvers earned her the nickname "Brave Bessie." She primarily flew Curtiss JN-41 planes and army surplus aircraft left over from the war. During her trips she often gave lectures to schools and churches to encourage young

black men and women to enter aviation. On one occasion in Waxahachie she refused to give an exhibition on white school grounds unless blacks were permitted to use the same entrance as whites. The request was granted, although blacks and whites remained segregated once inside. Early in her career she was presented a loving cup for her achievements from the cast of *Shuffle Along*, a black Broadway musical. By 1926, the year of her death, Coleman had become one of America's most popular stunt fliers. She had her first major accident in 1924 while barnstorming in California, and she took a year off to recover. On April 30, 1926, she died during a test flight before a show sponsored by the Negro Welfare League in Jacksonville, Florida. About twelve minutes into the flight, the plane did not pull out of a nosedive as planned; instead, it did a somersault and dropped Bessie Coleman to her death. Her mechanic and publicity agent, William Wills, fell with the plane and died on impact. Although the charred condition of the wreckage prevented a full investigation, the crash was believed to have been caused by a loose wrench that jammed the plane's controls. After funeral services in Jacksonville, which were attended by hundreds of admirers, Coleman's body was returned to Chicago, where she had made her home. She is buried there in Lincoln Cemetery. Although her dream of establishing a flying school for black students never materialized, the Bessie Coleman Aero groups were organized after her death. On Labor Day, 1931, these flying clubs sponsored the first all-black air show in America, which attracted 15,000 spectators. Over the years, recognition of Coleman's accomplishments has grown. In 1977 a group of black female student pilots in Indiana organized the Bessie Coleman Aviators Club. In 1990 a street in Chicago was renamed Bessie Coleman Drive, and May 2, 1992, was declared Bessie Coleman Day in Chicago. In 1995 the United States Postal Service issued a thirty-two-cent commemorative stamp in her honor.

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Anna Johnson Dupree (1891-1977)

Anna Johnson Dupree, entrepreneur and philanthropist, was born on November 27, 1891, in Carthage, Texas, the oldest of Lee and Eliza Johnson's six children. As the great-grandchild of a slaveholder and the grandchild of former slaves, she was moved by the stories of slavery she heard from her grandparents to desire to improve the lives of blacks. As a child she lived in poverty in a two-room house and worked in the cotton fields with the rest of her family.

In 1904, when she was thirteen, her mother moved the family to Galveston, where Anna worked as a nursemaid. In 1914 she married Clarence A. Dupree, a native of Plaquemine, Louisiana. Two years later the Dupree moved to Houston, where he worked as a porter at the Old Brazos Hotel and she became a beautician at the Ladies Beauty Shop. Eventually Anna Dupree was employed by a beauty salon in the exclusive white neighborhood of River Oaks and made personal calls to the homes of customers in both the River Oaks and Montrose districts of Houston. She earned enough making house calls to quit her salon job, but she and her black colleagues were eventually prevented from continuing their independent employment by the establishment of a white beauticians' protective organization.

Living simply and saving what income they could, the Dupree began to invest in real estate. In 1929 they opened the Pastime Theater on McKinney Street. In 1936 Anna built her own beauty shop, equipped with a Turkish bath, a sweatbox, and massage services. Then in 1939 the Dupree built the El Dorado Center, which included the El Dorado Ballroom, one of the first clubs for blacks in Houston and a showplace for black entertainment. By 1940 savings and profits from the Dupree's businesses allowed Anna to donate \$20,000 toward the construction of an orphanage, the Anna Dupree Cottage of the Negro Child Center, on Solo Street in the Fifth Ward.

In the mid-1940s, she donated property in Highland Heights and led a fund drive to build the Eliza Johnson Home for Aged Negroes; it opened in 1952 and was named for Anna's mother. The Dupree also donated their time to the home, cooking for its residents with food given by local groceries and businesses. They later donated the home to the city. In 1946 the Dupree donated \$11,000 toward the construction of the first permanent building on the campus of Houston College for Negroes (now Texas Southern University).

The Dupree also sponsored Houston's first Little League baseball team for blacks and raised funds for the state's only Girl Scout camp for blacks, Camp Robinhood, at Willis. Anna Dupree had hoped her philanthropy would eventually result in the construction of what she called Welcome Acres, a development consisting of residential support services for unwed pregnant women, abandoned infants, and the mentally and physically disabled. But Welcome Acres never developed, and after C. A. Dupree died in 1959, Anna's health declined. She eventually moved into the Eliza Johnson Home, where she died on February 19, 1977. Her body was donated to medical research.

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Estevanico

(?-1539)

Estevanico, also known as Estevan, Esteban, Estebanico, Black Stephen, and Stephen the Moor, was a native of Azamor, on the Atlantic shore of Morocco. In Spain before 1527 he became the personal slave of Andrés Dorantes de Carranza. Though Estevanico is usually referred to as a Negro or African black, a Spaniard named Diego de Guzmán, who saw him in Sinaloa in 1536, described him as "brown." Estevanico accompanied his master as a member of the Narváez expedition, which landed in mid-April 1528 near what is now called Tampa Bay. Narváez, after a futile attempt at marching along the Gulf Coast, elected to slaughter the horses and to build five makeshift barges. The boat containing Estevanico was placed under the joint command of Dorantes and Alonso Castillo Maldonado. After a month at sea, the craft was wrecked on or near western Galveston Island. On foot Estevanico, Dorantes, and Castillo reached Matagorda Bay, the only survivors to do so. Their continued safety among hostile coastal American Indians hinged on the success of faith healing, first introduced to them by Castillo Maldonado. After six years of precarious existence, a fourth survivor, Álvar Núñez Cabeza de Vaca, joined them. Subsequently, the castaways escaped to the interior of Texas.

Estevanico was the first African-born slave to traverse Texas. In the company of his master, he traveled a west-by-northwest route from the site of San Antonio to that of Pecos. In March 1536 the four survivors were reunited with their countrymen north of Culiacán in Nueva Galicia, where Dorantes sold Estevanico to Viceroy Antonio de Mendoza. The viceroy assigned the slave to a Franciscan, Fray Marcos de Niza. Niza had been ordered to Nueva Galicia, where he was to leave Culiacán in early March of 1539. On March 21, 1539, he and Estevanico arrived at the Río Mayo in what is now Sonora. There Estevanico, restless over the slow progress of the friar and his support party, was sent ahead as an advance scout. Separated by several days' travel from Niza, Estevanico approached Cíbola, thought today to be the pueblo of Hawikuh, and announced his intentions to make peace and heal the sick. He told the villagers that he had been sent by white men who would soon arrive and instruct them in divine matters. The village elders, suspicious of his claims that he came from a land of white men because he was dark, and resentful of his demands for turquoise and women, killed him when he attempted to enter

the village. Hawikuh, the southernmost of the seven pueblos known as the Seven Cities of Cíbola, was located fifteen miles southwest of the site of present Zuni, New México.

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Matthew Gains

1840-1900

Matthew Gains, black senator and Baptist preacher, was born on August 4, 1840, to a slave mother on the plantation of Martin G. Despallier in Pineville, near Alexandria, Louisiana. He learned to read by candlelight from books smuggled to him by a white boy who lived on the same plantation. Gains escaped to freedom twice but each time was caught and returned to slavery. His first escape came after 1850, when he was sold to a man from Louisiana and was subsequently hired out as a laborer on a steamboat. Using a false pass, he escaped to Camden, Arkansas. He left Arkansas six months afterwards and made his way to New Orleans, where he was caught and brought back to his master. Later, Gains was sold to a Texas planter from Robertson County, and in 1863 he made another escape attempt. His destination was México, but he made it only as far as Fort McKavett in Menard County before being caught by the Texas Rangers. He was taken back to Fredericksburg and remained in that area until the end of the Civil War. During his tenure as a slave in Fredericksburg, Gains worked as a blacksmith and a sheepherder. After Emancipation Gains settled in Burton, Washington County, where he soon established himself as a leader of the black community, both as a minister and a politician. During Reconstruction he was elected as a senator to represent the Sixteenth District in the Texas legislature.

Gains was a vigilant guardian of the rights and interests of African-Americans. Among the many issues he addressed were education, prison reform, the protection of blacks at the polls, the election of blacks to public office, and tenant-farming reform. To encourage educational and religious groups to work toward educational improvement in their communities, Gains sponsored a bill that called for exempting such organizations from taxation. Buildings and equipment used for charitable or literary associations were also exempted; the bill became law on June 12, 1871. Gains was also responsible for the passage of a bill authorizing his district to levy a special tax for construction of a new jail. His concern for prison reform stemmed from his concern for the protection of blacks from mob violence. In keeping with this belief, Gains waged an unrelenting war in the Senate for the passage of the Militia Bill. It was Gains' feeling that if blacks were protected (via the Militia Bill) in the exercising of the Fifteenth Amendment, they could make a difference at the polls. Hence, after the successful passage of the Militia Bill, Gains made a concerted, but unsuccessful, effort to drum up support to elect a black

Texan to the United States House of Representatives. Gaines was very sympathetic to the plight of the black masses. He was one of the few blacks who served in the legislature from 1870 to 1900 to voice an opinion in opposition to the Landlord and Tenant Act of 1872. As such, he proposed a law (which failed) to give the tenant the first lien on the crop.

Gaines was elected to a six-year term to the Senate, but served only four years because his seat was challenged when he was convicted on the charge of bigamy in 1873, and he subsequently relinquished his post. The charge was overturned on appeal, and he was reelected, but the Democratic and white majority seated his opponent. Gaines continued to be active in politics and made his political views known in conventions, public gatherings, and from his pulpit. He died in Giddings, Texas, on June 11, 1900.

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Jeff Hamilton

(1840-1941)

Jeff Hamilton, son of Abner Hamilton, was born a slave on the Singleton Gibson plantation in Kentucky on April 16, 1840. The Gibsons moved to Fort Bend County, Texas, in 1843. There Mr. Gibson was killed, and his widow married James McKell, a heavy drinker and gambler, known to mistreat the slaves. Sometime after the marriage McKell settled in Trinity County. Hamilton was taken from his mother in October 1853 to sell at auction in Huntsville so McKell could pay a whiskey bill. Senator Sam Houston was in town that day, noticed the crying child, and purchased him.

Houston took Hamilton to his home, where he was a playmate of the Houston children, a personal bodyguard and valet of Sam Houston, and had a close, loving relationship with the family. Hamilton was a driver for Houston during his two campaigns for governor. He learned not only reading, writing, and arithmetic but also had lessons on religion and responsibility with the Houston family. When Houston was elected governor of Texas in 1859, he appointed Hamilton as his office boy. Hamilton met many important historical figures during this period in his life and attended many important events. He was with Houston when the governor refused to take the oath to join the Confederacy. When Houston freed his slaves in October 1862, Hamilton remained with the family. He was Houston's personal body servant and was with him at the time of his death. Afterward, Hamilton moved with the Houston family to Independence, Texas, and remained with them until Mrs. Houston died. In Independence Hamilton helped the Houstons and worked as a janitor at Baylor College from 1889 to 1903. When the female college (now Mary Hardin-Baylor University) moved to Belton, Hamilton moved there too.

Throughout his life Hamilton remained an honorary member of the Houston family and attended all their reunions and special family events. He located his mother following the Civil War. She recognized him by a burn scar on his left leg. She also showed him an old Bible her mistress in Kentucky had given her; from annotations in it he learned his date of birth and father's name. Hamilton married Sarah Maxey, and they had eleven children. During his later life he was honored throughout the United States for his association with leading historical figures of his lifetime. He spoke at many historical events, especially during the Texas Centennial, and was widely interviewed about his life as a slave and his life with the Houston family. Hamilton revered the Houston family

until his death, on April 3, 1941, in Belton. He was buried in the East Belton Cemetery. Two Texas historical markers honor him, one at his gravesite and one on the University of Mary Hardin-Baylor campus in Belton.

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Bernard Harris, M.D.

New Frontiers

Dr. Bernard Harris, Jr. was the sixth African-American to become an astronaut and go into outer space. From early childhood he watched the first space launches on television and later was a “Trekkie” – a fan of Star Trek. According to Dr. Harris, “My mother says that when I was 8, I used to draw little rockets on my homework papers. That was her first notion that I wanted to be an astronaut.” His dream was realized in April 1993, when he rode aboard the space shuttle Columbia for Spacelab Mission D-2 for 10 days in space. Before his launch, he had been an astronaut for nearly 2 years, training every day.

Although West Texas claims him as its own, Bernard grew up in San Antonio. His father was a minister and his mother was a schoolteacher, but from as early as he can remember, Dr. Harris always wanted to be an astronaut. He attended college at the University of Houston and then went on to medical school at the Texas Tech University School of Medicine. He completed his medical training at the Mayo Clinic and then began his association with NASA doing research and working as a physician. He was selected to be an astronaut in 1991 to supervise medical experiments aboard the shuttle. On the space mission he did many studies about the effects of space travel and weightlessness on people and animals.

After his flight, he continued working with NASA as an astronaut, scientist, and physician, and he returned to space in 1995 as Payload Commander. While he was still in NASA, he was a regent at Texas Tech University. Dr. Harris left NASA in April 1996. He is Chief Scientist and Vice-President of Science and Health Services.

He recalls that he has always wanted to be on the frontier – doing work that is different and unusual. He has found that by being a doctor in space. His greatest thrill was the chance “to see the world the way God sees it...one people, unified by their common home amongst the heavens.”

For more information about Dr. Harris go to
<http://www.jsc.nasa.gov/Bios/htmlbios/harris.html>

Suggested Activities:

1. Pretend you are on a space voyage.
 - a. Draw a picture of what you might have seen.
 - b. List the foods you would want to be included in the MRE (Meals Ready to Eat)
 - c. Design your own patch to be worn on your spacesuit.
 - d. Design your own spaceship.
2. Using the astronaut puppet and shuttle, create a short play about your voyage.

Artifacts:

1. Flight Suit – This suit was worn by Dr. Harris when flying jets such as the T-38. On the right front pocket is a patch from his Spacelab Mission STS-55. On the left pocket is a patch commemorating every astronaut’s dream...to fly in space. “Mach 25” is the speed required by the spaceship to escape the Earth’s gravity. It means 25 times the speed of sound (or approximately 17,500 miles per hour).
2. Flight Shirt – This shirt was worn by Dr. Harris on the space shuttle Columbia.
3. Patch – This patch is from the Shuttle Columbia for the Spacelab mission D-2. Each of the seven astronaut’s names is embroidered on the outer perimeter of the patch. It was a joint mission with Germany so both the American and German flags are represented. The stars on the patch represent the astronauts’ children.
4. Space Food – Astronauts eat packaged foods called MRE – Meals Ready to Eat – while aboard the shuttle.
5. Shuttle – According to Dr. Harris, the shuttle is quite a ride! He stated, “With 7 1/2 million pounds of thrust pushing the shuttle, we were overwhelmed with this sense of power. Within 8 1/2 minutes we were orbiting at 17,500 miles per hour, seeing a sunset or a sunrise every 45 minutes.” Bernard traveled over 4,164,183 miles in his 239 hours in space.
6. Astronaut Puppet
7. Photos – 10 photos including pictures of the 7-person shuttle crew, preparation and training for the mission, actual experiments conducted in space, and photos of the earth from outer space.
8. Biography provided by NASA

Jack Johnson

(1878-1946)

Jack Johnson (his real name was Arthur John, and he was also known as Lil' Arthur), the first black to win the world heavyweight boxing championship, was born in Galveston on March 31, 1878, of poor parents. He was the second of six children of Henry (a former slave) and Tiny Johnson. He left school in the fifth grade. Young Johnson began traveling in South Texas, picking up odd jobs as a porter, barber's helper, dockworker, and general laborer.

He began his fighting career as a sparring partner and participated in so-called battles royal, where black youths fought each other and white spectators threw money to the winner. He started fighting in private clubs in the Galveston area, and became a professional prizefighter in 1897. The Galveston hurricane of 1900 destroyed his family's home, and the next year he was jailed for boxing -at that time it was illegal in Texas. He subsequently left Galveston and did not return. Johnson began wandering the country, fighting and gaining increasing recognition. In 1903 he won the Negro heavyweight championship. Jim Jeffries, the reigning white heavyweight champion, refused to cross the color line and fight him. Johnson had to wait until 1908, when he defeated Tommy Burns in Australia, to technically win the world heavyweight boxing championship; even then he was not officially recognized as the champion. The actual heavyweight championship title was bestowed on him in 1910 in Las Vegas, when he defeated Jim Jeffries, who had stepped out of retirement to become the first in a series of recruited "white hopes." Race riots erupted after the match.

After his victory, Johnson continued to fight and also appeared in several vaudeville skits. In 1913 he fled a contrived conviction for a violation of the Mann Act, which forbade the transportation of white women interstate for immoral purposes. Johnson was tried because he had at one point given money to a girlfriend who was white and had worked as a prostitute. She used the money to travel across state lines. The case against Johnson was weak, but he was nonetheless convicted. Facing a year in prison and a \$1,000 fine if he remained in the United States, Johnson toured Europe, México, and Canada and hoped for a pardon. He lost his championship to white Jess Willard in Cuba in 1915. On July 20, 1920, he returned to the United States and was arrested. He was jailed in Leavenworth Prison, where he was appointed the athletic director of the penitentiary. After his release, he returned to boxing, but his professional career was

over. By 1928 he was only taking part in exhibition fights; he managed, refereed, and occasionally trained boxers. He also gave speeches, selling war bonds during World War II.

Johnson was a nonconformist; as his career took off he turned to white women, fast cars, and expensive jewels, defying an antagonistic press and public. Known "for his arrogance, his golden smile, and his white wives," Johnson married Etta Terry Duryea in 1911. She committed suicide in 1912, and he married Lucille Cameron in 1913. They were divorced in 1924, and he married Irene Marie Pineau in 1925. He did not have any children. Johnson died in an automobile crash on June 10, 1946, near Raleigh, North Carolina.

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Scott Joplin (1868-1917)

Scott Joplin, black composer and pianist, called the "King of Ragtime," son of Jiles and Florence (Givins) Joplin, was born on November 24, 1868, probably at Caves Springs, near Linden, Texas. His father, a laborer and former slave who possessed rudimentary musical ability, moved the family to Texarkana by about 1875. Encouraged by family music making, Scott, at age seven, was proficient in banjo and began to experiment on a piano owned by a neighbor, attorney W. G. Cook, for whom Florence did domestic work. At about age eleven, young Joplin began free piano lessons with Julius Weiss (born Saxony, ca. 1841), who also taught him the basics of sight reading, harmony, and appreciation, particularly of opera. Weiss lodged as family tutor for lumber entrepreneur Col. R. W. Rodgers, and possibly introduced Scott to the same academic subjects he taught the Rodgers children. Indeed each of the Rodgers family learned a musical instrument, and young Rollin Rodgers became a lifelong opera enthusiast (the same subject which would haunt Joplin in his later years) due to Weiss' encouragement. The second-hand square piano that Jiles Joplin bought for Scott probably came from the Rodgers home when the family bought a new instrument during Weiss' residence there. After Colonel Rodgers died in April 1884 and following the subsequent departure of Weiss, Joplin may also have left Texarkana. September 1884 seems to be a seminal month in Joplin's life, signifying either his departure from the border town or the date when he became an assistant teacher in Texarkana's Negro school. Some authorities believe that he remained there until about 1888, performing in Texarkana and area towns.

After several years as an itinerant pianist in brothels and saloons, Joplin settled in St. Louis about 1890. A type of music known as "jig-piano" was popular there, and the bouncing bass and syncopated melody lines were later referred to as "ragged time," or simply "ragtime." During 1893 he played in sporting areas adjacent to the Columbian Exposition in Chicago, and the next year moved to Sedalia, Missouri, from whence he toured with his eight-member Texas Medley Quartette as far east as Syracuse, New York, and in 1896, into Texas, where he possibly witnessed the staged collision of two M.K.&T. railroad trains near Waco. In 1897 he enrolled in Sedalia's George R. Smith College for Negroes, studying piano and theory. During this time he was an "entertainer" at the Maple Leaf Club and traveled to Kansas City, where in 1899 Carl Hoffman issued Joplin's first ragtime publications, including his best-known piece, *Maple Leaf Rag*. The sheet music went on to sell over one million copies. Thereafter Joplin entered into an on-

and-off arrangement with John Stark, a publisher in Sedalia, but later in St. Louis and New York. In addition to his output of increasingly sophisticated individual rags, Joplin began to integrate ragtime idioms into works in the larger musical forms: a ballet, *The Ragtime Dance* (1899), and two operas, *The Guest of Honor* (1902-03) and *Treemonisha* (1906-10). Unfortunately the orchestration scores for both the operas were lost. A piano-vocal score and new orchestration for *Treemonisha* was later published. When he moved back to St. Louis in 1901, Joplin renewed an acquaintance with Alfred Ernst (1867-1916), conductor of that city's Choral-Symphony Society, and possibly took theory lessons from him. The German Ernst noted, "He is an unusually intelligent young man and fairly well educated." Joplin had a strong conviction that the key to success for African-Americans was education, and this was a common theme in his works. After further periods of residence in Sedalia, Chicago, and St. Louis, with a possible visit home to Texarkana, Joplin followed publisher Stark to New York in 1907, using the city as a base for his East Coast touring, until he settled down there permanently in 1911, to devote his serious energies to the production of *Treemonisha*, mounted unsuccessfully early in 1915. Joplin had contracted syphilis some years earlier, and by 1916 his health had deteriorated considerably, as indicated by his inconsistent playing on the piano rolls he recorded. He was projecting a ragtime symphony when he entered the Manhattan State Hospital, where he died on April 1, 1917. He was buried in St. Michael's Cemetery in New York City. Joplin was married twice: to Belle Hayden (1901-03) and Lottie Stokes (from ca. 1909); one daughter (born ca. 1903) died in infancy.

Joplin's works include the ballet and two operas, a manual, *The School of Ragtime* (1908), and many works for piano: rags, including *Maple Leaf*, *The Entertainer*, *Elite Syncopations*, *Peacherine*; marches, including *Great Crush Collision*, *March Majestic*; and waltzes, including *Harmony Club*, *Bethena*. Throughout the latter half of the 20th century Scott Joplin's music has won more critical recognition. His collected works were published by the New York Public Library in 1971, and his music was featured in the 1973 motion picture *The Sting*, which won an Academy Award for its film score. In 1976 Joplin was posthumously awarded a Pulitzer Prize for *Treemonisha*, the first grand opera by an African-American.

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Barbara Jordan

(1936-1996)

Barbara Jordan, politician and educator, was born in Houston, Texas, on February 21, 1936, the youngest of three daughters of Benjamin and Arlyne (Patten) Jordan. She grew up in the Fourth Ward of Houston and attended public schools. Her father, a warehouse clerk and Baptist minister, assisted her in attending Texas Southern University, where she graduated *magna cum laude* in 1956. She received a law degree from Boston University in 1959 and passed bar exams in Massachusetts and Texas the same year. After teaching at Tuskegee Institute for a year, Jordan returned to Houston in 1960. She opened a law practice and worked from her parents' home for three years until she saved enough to open an office. She became involved in politics by registering black voters for the 1960 presidential campaign, and twice ran unsuccessfully for the state Senate in the early 1960s. In 1967 redistricting and increased registration of black voters secured her a seat in the Texas Senate, where she was the first black state senator since 1883. Her career was endorsed and facilitated by Lyndon Baines Johnson. Eschewing a confrontational approach, Jordan quickly developed a reputation as a master of detail and as an effective pragmatist and gained the respect of her thirty white male colleagues. While in the legislature she worked for minimum-wage laws and voter registration and chaired the Labor and Management Relations Committee. In 1972 she was unanimously elected president pro tempore of the Senate.

The following year Jordan successfully ran for the United States House of Representatives from the Eighteenth Texas District. She was the first black woman from a Southern state to serve in Congress, and, with Andrew Young, was the first of two African-Americans to be elected to Congress from the South in the 20th century. With her precise diction and booming voice, Jordan was an extremely effective public speaker. She gained national prominence for her role in the 1974 Watergate hearings as a member of the House Judiciary Committee when she delivered what many considered to be the best speech of the hearings. In that speech she asserted, "My faith in the Constitution is whole, it is complete, it is total. I am not going to sit here and be an idle spectator to the diminution, the subversion, the destruction of the Constitution." Impressed with her eloquence and stature in the party, the Democratic Party chose her to deliver the keynote address at the 1976 Democratic national convention; she was the first woman to do so. Her speech, which addressed the themes of unity, equality, accountability, and American

ideals, was considered by many to be the highlight of the convention, and helped rally support for James E. Carter's presidential campaign. In 1979, after three terms in congress, Jordan retired from politics to accept the Lyndon Baines Johnson Public Service Professorship at the LBJ School of Public Affairs, University of Texas at Austin. She taught courses on intergovernmental relations, political values, and ethics. She published her autobiography, *Barbara Jordan: A Self Portrait*, in 1979. She served as ethics advisor to Governor Ann Richards in the early 1990s. In 1992 she once again delivered the keynote address at the Democratic National Convention. She served as chair of the United States Commission on Immigration Reform in 1994.

Among her many honors were induction into the National Women's Hall of Fame in 1990 and a Presidential Medal of Freedom in 1994. She suffered from a number of ailments in her later years, including a form of multiple sclerosis, and was confined to a wheelchair. She survived a near-drowning incident at her home in 1988, but succumbed to pneumonia and leukemia in Austin on January 17, 1996. Barbara Jordan is buried in the State Cemetery in Austin. Her papers are housed at the Barbara Jordan Archives at Texas Southern University.

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Doris Miller

1919-1943

Doris (Dorie) Miller, first African-American hero of World War II, son of Connery and Henrietta Miller, was born in Willow Grove, Texas, on October 12, 1919. The third of four sons, Doris Miller was named by the midwife who assisted with his birth; she was positive before the birth that the baby would be a girl. After attending the Willow Grove school, Miller entered A. J. Moore High School in Waco. In addition to playing football, he supplemented the family income by working as a cook in a small restaurant in Waco during the Great Depression. As his family's fortunes worsened, he considered joining the Civilian Conservation Corps or the army but encountered obstacles to each of these plans.

Less than a month before his twentieth birthday, Miller enlisted in the United States Navy at its Dallas recruiting station. Following bootcamp training in Norfolk, Virginia, he was assigned to the USS West Virginia as a messman. On December 7, 1941, Mess Attendant Second Class Doris Miller was collecting soiled laundry just before 8:00 A.M. When the first bombs blasted his ship at anchor in Pearl Harbor, Miller went to the main deck, where he assisted in moving the mortally wounded captain. He then raced to an unattended deck gun and fired at the attacking planes until forced to abandon ship. It was Miller's first experience firing such a weapon because black sailors serving in the segregated steward's branch of the navy were not given the gunnery training received by white sailors. Although news stories have credited Miller with downing from two to five airplanes, these accounts have never been verified and are almost certainly apocryphal. Miller himself told Navy officials he thought he hit one of the planes. Navy officials conferred the Navy Cross upon Miller on May 27, 1942, in a ceremony at Pearl Harbor. Following a Christmas leave in 1942, when he saw his home and family in Waco for the last time, Miller reported to duty aboard the aircraft carrier *Liscome Bay* (or *Liscomb Bay*) as a mess attendant, first class. During the battle of the Gilbert Islands, on November 24, 1943, his ship was torpedoed and sunk in the Pacific Ocean, and Miller perished. At that time, he had been promoted to cook, third class, and probably worked in the ship's galley. In addition to conferring upon him the Navy Cross, the navy honored Doris Miller by naming a dining hall, a barracks, and a destroyer escort for him. The USS *Miller* is the third naval ship to be named after a black navy man. In Waco a YMCA branch, a park, and a cemetery bear his name. In Houston, Texas, and in

Philadelphia, Pennsylvania, elementary schools have been named for him, as has a Veterans of Foreign Wars chapter in Los Angeles. An auditorium on the campus of Huston-Tillotson College in Austin is dedicated to his memory. In Chicago the Doris Miller Foundation honors persons who make significant contributions to racial understanding.

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William Pickett

1870?-1932

William (Will, Bill) Pickett, rodeo cowboy, was the son of Thomas Jefferson and Mary Virginia Elizabeth (Gilbert) Pickett, who were former slaves. According to family records, Pickett was born at the Jenks-Branch community on the Travis county line on December 5, 1870. He was the second of thirteen children. He became a cowboy after completing the fifth grade. After observing herder dogs subduing huge steers by biting their upper lips, Will found he could do the same thing. He perfected this unique method of bulldogging as well as roping and riding and was soon giving exhibitions and passing the hat for donations. In 1888 he performed at the first fair in Taylor, his family's new hometown. The Pickett brothers established a horse-breaking business in Taylor, where Will was also a member of the National Guard and a deacon of the Baptist church. There, in December 1890, he married Maggie Turner.

As the "Dusky Deamon," Pickett exhibited his bulldogging at rodeos and fairs throughout Texas and the West, creating a sensation at the 1904 Cheyenne Frontier Days, then America's premier rodeo. Bulldogging rapidly became a popular cowboy contest that evolved into steer wrestling, one of the standard events of contemporary rodeo. Capitalizing on his fame, Pickett contracted in 1905 to perform at the 101 Ranch in Oklahoma. By 1907 Bill, as he was then called, had become a full-time employee of the ranch, where he worked as a cowboy and performed with the 10 1 Ranch Wild West Show. He moved his wife and nine children to Oklahoma the next year and lived and worked on the 101 much of the remainder of his life. With the show he entertained millions in the United States, Canada, México, South America, and England, and was featured in several motion pictures, the first black cowboy star.

From his earliest days in Oklahoma through the 1920s, Pickett competed in rodeos large and small and might well have amassed a significant record as a competitor if blacks had not been barred from most contests. He was often billed as an Indian or not identified as black in order to compete against whites.

Pickett died on April 2, 1932, after being kicked in the head by a horse. His friend Will Rogers announced on his radio show the funeral on the 101 Ranch, commenting: "Bill Pickett never had an enemy, even the steers wouldn't hurt old Bill." In 1972 Pickett became the first black honoree in the National Rodeo Hall of Fame in Oklahoma City. In 1989 he was enshrined in the Prorodeo Hall of Fame and Museum of the American

Cowboy at Colorado Springs, Colorado. In 1994 the United States Post Office issued a stamp in his honor, though the stamp accidentally showed one of Pickett's brothers.

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Naomi Polk

(1892-1984)

Naomi Polk, artist, daughter of Woodson and Josephine (Walton) Howard, was born in 1892 in the Fourth Ward of Houston. Her maternal grandmother was brought from Africa as a slave, and she was part Cherokee Indian from her father's side of the family. She grew up in the house deeded to the family after emancipation by their former owner. As a child she attended Gregory School and, for a brief period, the Booker T. Washington School; she left school in the sixth grade to care for the children of her older sisters. Naomi was baptized in Houston's oldest black church, the Antioch Baptist Church.

In the early 1920s she married Bill Myers. After his death she married Robert Polk, who was shot to death in 1933 by a Dallas police officer. Naomi was left to raise the couple's three children on her own. To support her family, she relied on a combination of cottage industries. She produced secret-formula insecticides that she sold from her home to her neighbors in the Fourth Ward; she ordered cosmetics for black women in bulk from a northern company and sold them in her neighborhood; and she painted cans discarded from a nearby dairy, filled them with plant cuttings, and sold them from a children's wagon in the Montrose district of Houston.

Naomi Polk kept notebooks in which she chronicled her life in the Fourth Ward and wrote poems that reflected her experiences and poignant observations of life. As a self-taught artist, she mixed her own paints and recycled materials to make her art. Materials such as discarded window shades, scraps of wood and cardboard, and even ceiling tiles became the "canvases" on which she painted her inner visions. She turned down store-bought art supplies offered by her daughter, as she preferred "making something out of nothing." Often her work revealed her deep Christian devotion, and she made numerous paintings of Christ and illustrations of Bible stories and events such as river baptisms. She painted several small pictures of the crucified Christ that she labeled *The Stick Doll*. These simple paintings were inspired by a childhood toy made for the artist by her mother, who fashioned dolls of sticks lashed together with twine, using rope for hair.

As a child, Naomi treasured these stick dolls, much as she came to treasure Christianity in her later years. The similarity between the figure of the crucified Christ and the cross-like stick dolls allowed Polk to connect the significance of her dolls with

that of her religion and inspired intimate and colorful paintings. Polk's painting *Those Reaching Hands* depicts African villagers engaged in their daily routines. She explained that the title referred to the greedy hands of whites, which were about to reach across the Atlantic ocean to steal the unsuspecting Africans into slavery.

In the 1950s the family homestead in the Fourth Ward was purchased by the Phoenix Dairy, and Naomi Polk moved to the first all-black subdivision in Houston, Acres Homes. In 1961 her house burned, and her entire body of poems and paintings was lost in the fire. She spent the rest of her life rewriting and repainting what had been lost. In the mid-1960s, at around the age of seventy-five, Naomi was married for the third time, to a neighborhood preacher. But both parties refused to leave their homes, and after several months the marriage ended in divorce.

Toward the end of her life, Polk's sense of isolation and increasing awareness of her mortality began to influence her art, resulting in some of her strongest work. In her *Lonesome Road* series she expressed her view of herself as a lonely traveler on the long and narrow passage of life. The small paintings, washed in watercolor with magic marker added in bold, rapid strokes, depict roads devoid of figures that continue beyond the border of the picture. Inspired by one of the artist's favorite gospel songs, the paintings instruct the viewer to "Look down that long, lonesome road before you travel on."

At the time of her death in Houston on May 1, 1984, Polk's art had not been seen by the public, and she did not live to experience the recognition that it has since received. Exhibitions of her work include *Art and Culture: The Fourth Ward*, at Diverse Works Gallery, Houston, in 1986; the traveling exhibition *Handmade and Heartfelt: Folk Art in Texas*, organized by Laguna Gloria Art Museum and Texas Folklife Resources in 1987; a show at GVG Gallery, Houston, in 1988; and *Naive Women*, at Leslie Muth Gallery, Houston, in 1988. Her self-portrait, inscribed "Now where do I go from here?," inspired the title of the exhibition *Now Where Do I Go from Here: Houston Women (A History of Where They've Been and a Look at Where They're Going from Here)*, Houston, 1988, and the painting was reproduced for the poster of the exhibition. Naomi Polk was one of six artists in the traveling exhibition *Black History/Black Vision: The Visionary Image in Texas*, organized by the University of Texas Archer M. Huntington Art Gallery in 1989.

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Phylicia Rashad

1948–

Phylicia Rashad was born Phylicia Allen in Houston, Texas in 1948 to parents Andrew Allen and Vivian Ayers Allen, a celebrated poet. She had one sister Debbie born in 1950 and a brother Andrew, nicknamed Tex. When Phylicia was nine years old her parents separated, but her father continued to be an important part of the family until his death in 1984.

While in High School she studied drama and joined a choir. She later enrolled in Howard University where she graduated with honors. She moved to New York to pursue a career in acting, and joined in New York by her sister Debbie, who also graduated from Howard with honors. It was here that the sisters set their sights on the performance arts. Phylicia learned to sing and act while Debbie learned to dance.

Phylicia's first big break came when she was chosen to portray a character on a popular daytime drama, *One Life To Live*. After a year on the show she was selected for a new show, *The Cosby Show*, produced by Bill Cosby. She portrayed her most famous role, Claire Huxtable, for many years during the show's run in the 1980's. It was Bill Cosby who introduced her to her future husband, sportscaster Ahmad Rashad. She was awarded an image award for her role in *The Cosby Show*. Her sister Debbie became famous in her own right, portraying dance teacher Lydia Giant on the television show *Fame*. She cooperated with her sister to help finance the Adept New American Museum, and they have established a \$ 10,000 scholarship at their alma mater, Howard University. The student receiving the scholarship must excel in the performing arts.

Cal Thompson

(?-ca. 1889)

Cal Thompson was a freed slave who became a leader among African-Americans in Bastrop County in the decades following the Civil War. He purchased land in 1869 in the Cedar Creek Community, at the suggestion of his former master, Marshall Trigg of Hills Prairie. Thompson amassed holdings of 500 acres in farm land a few miles west of Bastrop. He was described by the local newspaper as "a Negro of much influence in the community." The area around Cedar Creek was heavily populated by blacks. In the May 1888 elections two African-Americans, Orange Weeks and Ike Wilson, were elected justice of the peace and constable, respectively, for the Cedar Creek precinct. Resentment of this on the part of unreconstructed whites led to intense interracial feelings. A fracas at a trial in Cedar Creek resulted in the deaths of four men, two blacks and two whites. Local white people swore revenge on every black connected with the incident. One by one they were murdered or left the county. Thompson was shot by two white men as he left Bastrop one day. At least 100 white men saw the murder, but no one would tell who it was, saying he was "nothing but a trouble maker and both sides were glad he was killed." Sources differ as to the year of Thompson's death, from May 1889 to around 1895.

Sheryl Swoopes

Queen of the Hoops

Sheryl Swoopes gained prominence as a leading player on the Texas Tech University Lady Raider basketball team. One newspaper account described her as the “most talented presence...the creator, the scorer, the defender, the player whose instincts always seem to take her to the epicenter of a moment.” Her coach, Marsha Sharp, stated that she would be a “legend in this sport. She’s the best I’ve ever seen in the game.” In Swoopes’ senior year, the Lady Raiders won the national championship – the first national title in any sport, male or female – at Texas Tech. She played point guard, and in that championship game against Ohio State University in 1993, she scored 47 points of Tech’s total 84 points. This was the most points ever scored by a single player in a championship basketball game. Afterwards, she was voted Most Valuable Player.

Sheryl Swoopes was born in Brownfield, Texas, in 1971. By age 7 she began playing basketball with her two brothers, James and Earl. All her coaches knew she was a special athlete even from these early days. In high school she played volleyball and softball and ran track, as well as playing basketball. However, according to Ms. Swoopes, “All I ever did was play basketball in my spare time.” After she acquired numerous championships and awards, she went on to South Plains College for her first two years, and then transferred to Texas Tech University for the final two years.

Since the national championship game, she has played professional women’s basketball, including with the Italian National Team, and nationally with the Houston Comets in the WNBA. She has also played on the American Women’s Team in the Olympic Summer Games, winning gold medals in 1996 and 2000, as well as a gold medal at the 1994 Goodwill Games. In 2000 she was named the WNBA’s Most Valuable Player, and the Defensive Player of the Year.

One of her greatest thrills, as a prominent basketball player, was her chance to meet Michael Jordan. In fact, she challenged him to a friendly game of one-on-one. No one tells who won!

Suggested activities:

- Pretend you are a famous athlete.
Who would you like to be?
What would your sport be?
What would you do every day?
- Make a list of your special talents.
- Write a short essay on what you want to be when you grow up.
- Make an anagram using the word “basketball”.

Artifacts:

1. Basketball – This basketball, signed by Sheryl Swoopes, is a basketball much like the ones used in all collegiate women’s games. It is smaller than a man’s basketball but the hoop remains the same size and at the same height.
2. Photos
3. Biography provided by Texas Tech University.
4. Newspaper article – This clipping shows the headline when the Lady Raiders won the National Championship against Ohio State in 1993.

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The Museum of Texas Tech University
4th. Street and Indiana Avenue
Box 43191
Lubbock, TX 79409-3191

Education Division
Phone (806)742-2432
Fax (806)742-1136
Email: museum.education@ttu.edu



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OF TEXAS TECH
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