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## Remembering The Church In The Wildwood: The Archival Processing And Digitization Of The Martinsville Baptist Church Collection

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# Remembering The Church In The Wildwood: The Archival Processing And Digitization Of The Martinsville Baptist Church Collection

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REMEMBERING THE CHURCH IN THE WILDWOOD: THE ARCHIVAL  
PROCESSING AND DIGITIZATION OF THE MARTINSVILLE BAPTIST CHURCH  
COLLECTION

By

ALLISON N. GRIMES, Bachelor of Arts

Presented to the Faculty of the Graduate School of

Stephen F. Austin State University

In Partial Fulfillment

Of the Requirements

For the Degree of Master of Arts

STEPHEN F. AUSTIN STATE UNIVERSITY

May, 2018

REMEMBERING THE CHURCH IN THE WILDWOOD: THE ARCHIVAL  
PROCESSING AND DIGITIZATION OF THE MARTINSVILLE BAPTIST CHURCH  
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## ABSTRACT

Martinsville Baptist Church was founded in 1912 in a rural farming community on State Highway 7 in eastern Nacogdoches County. The church was founded during a revival being held in the community of Martinsville and has been in continuous operation ever since. The church grew throughout its lifetime, reaching record attendance and membership numbers between 1950 and 1980. Since the early 2000s, church attendance and membership has been in decline. This thesis outlines the history of Martinsville Baptist Church and explains conservation measures taken during the archival processing and digitization of records in the Martinsville Baptist Church Collection.

## ACKNOWLEDGEMENTS

There are a number of people I would like to thank and acknowledge for helping me to make this thesis capstone project possible.

First, and foremost, I would like to thank the Lord for the guidance, wisdom, and comfort He has granted me throughout this process. Without his saving grace and loving mercy, I would not be here to celebrate this accomplishment. I would like to thank my parents: both sets of them. Thank you to Carolyn and Johnny Denney, my mom and step-dad, for always being there for me, loving me, giving me support whenever needed, and encouraging me when all I wanted to do was quit. Thank you to David and Thuy Grimes, my father and step-mother, for always pushing me to be a better me, and for providing me with the motivation to make something of myself despite the circumstances I found myself in, and the drive for perfection in everything I do.

Next, I would like to thank my professors and advisors. Thank you Dr. Perky Beisel, for helping me to find the right capstone project and for keeping me on track with everything. Your support and input has been of such value, I will carry your inspiration with me in my future career. I would also like to thank Dr. Scott Sosebee, Dr. Andrew Lannen, and Linda Reynolds for always being patient and providing valuable input and serving on my thesis committee for the completion of this project.

To the members of Martinsville Baptist Church: I want to thank you first and foremost for being one of the best church families a girl could ask for. I would also like to thank you for your trust and cooperation in allowing me to take our church's records and preserve them for the future. Your love, support, and Christian encouragement have helped me make it to the finish line.

Finally, I want to thank the rest of my family. To my sister, Randi Gilbert, and her family, thank you for believing in me when I struggled to believe in myself, and thank you for always being there for me to escape the stress of graduate school for a weekend trip here and there. To my aunts, uncles, and cousins: you all have been so loving and supportive throughout this thesis process and I cannot thank you enough for that. I would also like to thank my late grandfather, McNeil Grimes, Jr. (1926-2018). His love, support, and humility have helped me in so many ways and his was an example of a life well-lived.

One of my staunchest supporters has been my rock throughout my whole life. She has been my role model, my comforter, and my inspiration. She loves unconditionally and walks humbly with the Lord. I want to thank my Grandmommy, Beth Huckaby, for being there, not only for me, but for all of her family whether in times of sorrow or need, but especially in times of success and joy.

Finally, I would like to thank my other grandfather, Marion Huckaby (1932-2016) for inspiring my love of history and always pushing me to get an education. As a Baptist minister, he inspired my faith, taught me biblical principles, and always emphasized the

role of the church. It is because of him that I chose to do a thesis related to the church. Marion pastored Martinsville Baptist Church in the 1980s and returned as a member in 2010 after retiring. This thesis is dedicated to him.

Allison N. Grimes  
Nacogdoches, Texas  
April 9, 2018



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## INTRODUCTION

At the turn of the twentieth century, some scholars pursued studies to understand what they felt was the impending death of the country church. Charles E. Hayward argued that in the later decades of the nineteenth century, the country church was the pinnacle of the “moral, intellectual, and social life of the community in which it is located,” but that by 1900, these same country churches were “struggling heroically for life.”<sup>1</sup> Reverend James Oliver Ashenhurst, on the other hand, in 1910 believed that the country church had “not yet had its day” and was not yet “a thing of the past.”<sup>2</sup> Just two years after Ashenhurst published his work on the coming day of the country church, a rural Baptist church was founded in Martinsville, a rural community in eastern Nacogdoches County, Texas.

Martinsville Baptist Church, founded on the heels of a 1912 revival, finally reached its “day,” as Ashenhurst would call it, in the mid-twentieth century, particularly between the years of 1940 and 1980. While many of their earlier records were lost, their existing historical records have created a vibrant portrait of “the day” of Martinsville

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<sup>1</sup> Charles E. Hayward, *Institutional Work for the Country Church* (Burlington, VT: Free Press Association, 1900), 10.

<sup>2</sup> James Oliver Ashenhurst, *The Day of the Country Church* (New York: Funk and Wagnalls Company, 1910), 12.

Baptist Church. This history was discovered and preserved through the creation of this thesis and graduate capstone project.

The Master of Arts in History with a concentration in public history requires the completion of a capstone project in conjunction with a written thesis. This project provides the graduate student with an opportunity for the practical application of both historical research in the written portion of the thesis, and public history theory. Some capstones focus on the creation of a series of oral histories or a museum exhibit. This thesis project however is the result of historical research into the rise of the country church in general, the Baptist denomination broadly, and specifically, the history of Martinsville Baptist church; and the practical application of archival and digitization theories. This project was borne out of the church community's desire to find a way to preserve its historical records and the need for a capstone project by a graduate student who happened to be a member of Martinsville Baptist Church. The church agreed to loan their records to the East Texas Research Center (ETRC) for this student to archivally process and digitize for a thesis capstone project. This loan was mutually beneficial for both this student and the church.

This project has helped both the ETRC and Martinsville Baptist Church in several ways. As a part of the ETRC's digital holdings, this collection has added a new facet to the current narrative of Nacogdoches religion, which often focuses on more prominent local churches. The history of the First Baptist Church of Nacogdoches, founded in 1884,

has been studied due to it being one of the older Baptist churches in the area.<sup>3</sup>

Additionally, there has been much scholarship on the oldest functioning Baptist Church in Texas, Old North Church.<sup>4</sup> The project will also help to foster a positive relationship between the ETRC and portions of the Martinsville community that could lead to future donations.

The Martinsville Baptist Church and its members are located in a rural community in eastern Nacogdoches County. The church was founded in 1912 and has been in continuous operation since then. As a large portion of the church's membership has begun aging, lifelong members are left with the desire to preserve the church's history for future generations. When they learned of the East Texas Research Center (ETRC) and its role as a state-designated regional archives repository, the members began expressing interest in utilizing the ETRC's resources for the preservation of the church's past.

For the ETRC, accepting this loan for digitization not only allows for greater accessibility to a small community's records, it also aids in fostering trust and cooperation between both the community of Martinsville Baptists, and by extension Martinsville as a whole, and the ETRC. Creating access to the past and fostering a sense of trust between the public historian and the community is the foundation upon which the

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<sup>3</sup> William Tells Parmer, *Seventy-Five Years in Nacogdoches: A History of the First Baptist Church 1884-1959* (Dallas: Dorsey Company, 1959), 1.

<sup>4</sup> Rev. A. J. Holt, "A Brief History of Union Baptist Church (Old North Church)," *East Texas Historical Journal* 9, no. 1, 60-71. While only one source is listed, due to its prominence, Old North Church is usually included in general histories of both the city and county of Nacogdoches.

study of public history, and this thesis capstone project, rests. Without providing access to the past, public historians neglect their duty to educate and without having strong community relations and public participation, public historians no longer serve the public.

This capstone thesis project contains three chapters regarding the Martinsville Baptist Church Collection. Chapter One will overview the history of Martinsville Baptist Church and how it fits in with the religious trends from its foundation until now, with a brief look at the history of the Baptist faith in general. Chapter Two discusses archival theory, particularly in regards to records selection and processing, then outlines the theories and rationales used in the Martinsville Baptist Church Collection. Finally, Chapter Three takes brief look at digitization theory, which is still in its infancy, and current guidelines at two leading national institutions before outlining the digitization process utilized in the Martinsville Baptist Church Collection. In the Appendix, there is a copy of the Finding Guide created according to ETRC guidelines, for the physical collection.

This thesis project is the culmination of several months, from May 2017 to May 2018, of hard work and a passion for the history of my own community. Many of these months were dedicated to the arduous but rewarding process of making the Martinsville Baptist Church Collection both physically and digitally accessible to the public. This project was undertaken with the utmost respect and each step taken was done so with the goal of maintaining the collection's integrity and value. The completion of this project

provides historians a small microhistory of a rural religious community in East Texas and provides the church and the public with a glimpse into the religious life of the people of Martinsville.

## CHAPTER ONE: THE FORMATION OF A COUNTRY CHURCH

Martinsville is a rural farming community located in the easternmost portion Nacogdoches County with its center at the intersection of Texas State Highway 7 and Farm-to-Market Road 95. Today, the edges of the community are considered to reach as far east into Shelby County as Grigsby, as far west in Nacogdoches County as Shady Grove, as far south as Blackjack, and in the north, the community ends about halfway to Garrison along FM 95. Founded in the 1850s at the current town center by Dr. John D. Martin, Martinsville's population, according to the 2000 census, is about 126.<sup>1</sup> Dr. Martin founded the community now known as Martinsville when he moved to the area around 1850, where he started a cotton plantation and opened a saw mill. He brought his family and seven slaves with him. When the community first applied for a post office in 1866, the residents wanted to use the name Martin's Mill, but there was already a post office under that name in Texas, so the community chose the name Martinsville.<sup>2</sup> The community built the post office in 1867.<sup>3</sup> There was also a school in the community by

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<sup>1</sup> Christopher Long, "Martinsville, TX," *Handbook of Texas Online*, Accessed October 05, 2017, <http://www.tshaonline.org/handbook/online/articles/hlm34>. Census data from 2000 is used because the 2010 census combined the population of Martinsville with the population of Chireno, a neighboring community.

<sup>2</sup> Nacogdoches Genealogical Society, *Nacogdoches County Families* (Dallas: Curtis Media, 1985), 65-66.

<sup>3</sup> Christopher Long, "Martinsville, TX."

1877.<sup>4</sup> Over the years there were several businesses including a cotton gin and general stores, but the town was never officially incorporated. Today, businesses in Martinsville include two churches, a post office, a school, a café, and a Family Dollar. Before the founding of a Baptist Church in 1912, Baptists in Martinsville traveled south towards Blackjack and Chireno to worship at Pilgrim's Rest, a church built sometime around 1873 that no longer exists.<sup>5</sup> All that remains of Pilgrim's Rest is a cemetery. Sometime before 1912, a Church of Christ was built in Martinsville, and the Baptists soon followed suit with a church of their own.

According to founding members who were interviewed in 1987, Martinsville Baptist Church was founded during a two-week long revival in eastern Nacogdoches County in the summer of 1912. The revival started on a Sunday and by the following Friday community members met for the purpose of organizing a church in Martinsville, the name chosen was Martinsville Baptist Church. The founding membership was said to number around 125, comprised of newly baptized members and families moving from another church by letter of faith. These members appointed Reverend W. L. Heflin, the preacher leading the revival, as the first pastor of the church.<sup>6</sup> In 1912, members Robert Bentley and Mark Fuller donated land for the construction of a church building, which

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<sup>4</sup> *Nacogdoches County Families*, 7.

<sup>5</sup> Carolyn Reeves Ericson, *Nacogdoches County Cemetery Records Collected by Joel Barham Burk*, vol. 2 (Nacogdoches, TX: Ericson, 1974), 7.

<sup>6</sup> Diamond Anniversary Program, August 9, 1987, Martinsville Baptist Church Collection, East Texas Digital Archive, East Texas Research Center, Stephen F. Austin State University.



was completed and dedicated in May 1913.<sup>7</sup> Today, this history obtained from the interviews conducted in 1987 for the church's Diamond Anniversary, is the only remaining information, except for a list of pastors, about Martinsville Baptist Church's history before 1940. According to a letter from the church clerk in 1964, all earlier records were destroyed in a fire in 1939.<sup>8</sup> Founding members recalled the church flourishing and growing between 1912 and 1939. Some of this growth may be attributed to the unrest between rural and urban areas during the Progressive Era, due to the mass urbanization taking place. Those who remained in rural areas may have sought smaller churches as a haven from the ills of urbanization, particularly, "materialism, rivalry, and aggression."<sup>9</sup>

Current records begin in 1940, though they have intermittent consistency until the 1960s. In 1946, the church membership had grown to the extent that the church began making plans for the construction of a new building. Mark Fuller donated land across the street from the location of the 1913 building as the site for a new building. In 1948, the original building was sold to be torn down or moved, and construction began on a new building on the newly received land. The architect of the 1948 building was Hal B. Tucker. Tucker was a notable local architect whose other buildings include

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<sup>7</sup> Diamond Anniversary Program, August 9, 1987.

<sup>8</sup> Letter, Ruth Martin to First Baptist Church of Houma, Louisiana, January 15, 1964, Martinsville Baptist Church Collection, East Texas Digital Archive, East Texas Research Center, Stephen F. Austin State University.

<sup>9</sup> Christine Leigh Heyrman, *Southern Cross: The Beginnings of the Bible Belt* (Chapel Hill: University of North Carolina Press, 1997), 19.

Nacogdoches's First Christian Church, the Chamberlain Building that is now the Thomas J. Rusk Elementary School, and the 1936 reconstruction of the Old Stone Fort.<sup>10</sup> The hiring of Tucker indicates that the church had the means to construct a building that was not only functional, like its previous wooden structure, but also enduring and aesthetically pleasing. This building, which is still in use today as the church's Fellowship Hall, was completed and dedicated in 1949. Continued growth led to the addition of a Sunday School annex built by Tucker in 1962.<sup>11</sup>

Being a fixture in a rural community, Martinsville Baptist Church was not a large church, even at its peak. Despite the church's small size, it still mostly conformed to national and state trends. Its foundational doctrines and principles resulted from the development of the Southern Baptist Convention beginning in the decades before the Civil War. Throughout its tenure, it mostly continued to follow the larger trends within the Southern Baptist denomination, including the navigation of the schism that led to the creation of the Baptist General Convention of Texas. Additionally, the rapid growth of church attendance beginning in the late 1940s conforms to the larger national growth in religious attitudes and service attendance during the Cold War. The church's attendance and membership began its eventual decline in the late 1980s and early 1990s when community members began moving out of the rural areas and into larger towns, suburbs, and cities. Church membership records indicate that this growth continued until the 1990s

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<sup>10</sup> "City of Nacogdoches Historic Sites Survey," Stephen F. Austin State University Center for Regional Heritage Research, accessed November 28, 2017, <http://www.sfasu.edu/heritagecenter/622.asp>.

<sup>11</sup> Diamond Anniversary Program, August 9, 1987.

when church membership and attendance began declining.<sup>12</sup> There was a temporary upswing in membership numbers in the mid to late 2000s, but the numbers are shrinking once again, with an average attendance of fifty.

The history of the Baptist denomination can be traced back to seventeenth century England and the emergence of Puritanism. Separatist Puritans saw corruptions within the Church of England and wanted to separate and form purified and more biblical, in their view, congregations. Stephen J. Wright defines Baptists as Separatists who rejected Calvinism, believed in no hierarchy of the priesthood, and were baptized as adults through full immersion in water.<sup>13</sup> Despite their ties to Puritanism, when the Baptists went to America they were often shunned by other Puritan sects and ultimately found safe haven in the colony of Rhode Island founded by Roger Williams, a fellow Baptist.<sup>14</sup> The Baptist denomination slowly spread during the late seventeenth century, even into colonies that had formerly banned the sect. By 1689 the First Baptist Church of Boston was opened after King William III signed the Act of Toleration, which permitted greater freedom of religion in the British Empire.<sup>15</sup> The Baptist sect also began trickling into the southern colonies, with churches in South Carolina by 1696, Virginia by 1715, and North

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<sup>12</sup> Church Membership Records, 1939-1995, Martinsville Baptist Church Collection, East Texas Digital Archive, East Texas Research Center, Stephen F. Austin State University.

<sup>13</sup> Stephen J. Wright, *The Early English Baptists, 1603-1649* (Rochester, N.Y.: Boydell Press, 2006), 13.

<sup>14</sup> Sydney E. Ahlstrom, *A Religious History of the American People* (New Haven, CT: Yale University Press, 1972), 170.

<sup>15</sup> O. K. Armstrong and Marjorie M. Armstrong, *The Indomitable Baptists: A Narrative of Their Role in Shaping American History* (Garden City, NY: Doubleday and Company, 1967), 70.

Carolina by 1727.<sup>16</sup> While Baptist churches began to appear in several colonies towards the end of the seventeenth and beginning of the eighteenth century, it was not until the Great Awakening of 1740 that the Baptist denomination truly began to grow, particularly in the southern colonies.

According to Sydney E. Ahlstrom, prior to 1740, the “Baptists were a weak and dispirited denomination.”<sup>17</sup> By the end of the religious revivals of the Great Awakening, however, shifting views on congregational Puritanism and the charismatic evangelizing of preachers like Jonathan Edwards and George Whitefield caused an upswing in the founding of Baptist congregations in both New England and the South, particularly the rural southern frontier. The First Great Awakening, which began in 1726 and reached its fervor by 1740, led to the growth of many Protestant sects in the United States, particularly sects such as the Baptists and Methodists that until then had been shunned within the Puritan and Anglican-majority colonies. The Great Awakening not only grew the Baptist denomination, it also led to the first American split of the denomination. New converts to Baptism during the Great Awakening were referred to as New Light Baptists, or, more commonly, Separate Baptists. The primary identifying characteristic of Separate Baptists, besides the fact that they usually converted during the Great Awakening, was an emotional, joyful, and exuberant expression of faith.<sup>18</sup> These “New Lights” sharply

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<sup>16</sup> Robert A. Baker, *The Southern Baptist Convention and Its People 1607-1972* (Nashville: Broadman Press, 1974), 28.

<sup>17</sup> Ahlstrom, *A Religious History*, 292.

<sup>18</sup> Robert G. Torbet, *A History of the Baptists* (Philadelphia: Judson Press, 1950), 240.

contrasted with the “Old Lights” who discouraged exuberance and called for solemnity and restraint in worship and the expression of faith. Additionally, Separate Baptists required clear evidence of a conversion experience, such as the emotional fervor, rather than a simple statement of faith. This desire for observable conversion led to an increased emphasis on Baptist evangelism, particularly in the southern colonies, which remains a key component of Southern Baptist faith today.<sup>19</sup> The Baptist denomination in the South started to gather momentum during the Second Great Awakening.

It was during the Second Great Awakening that camp meetings along the frontier came to the forefront, and even became the symbol of the movement in the South.<sup>20</sup> These rural revivals had begun with Separate Baptist evangelism beginning in the 1750s but did not become widespread until after the turn of the century. The defining characteristics of a Second Great Awakening camp meeting were individual conversion through confrontation with personal sin and fellowship with other Christians. These meetings intertwined the worship of God with the implementation of large-scale social gatherings, making a camp meeting and any subsequent churches the center of both the spiritual and social lives of Baptists in the South.<sup>21</sup> In fact, the founding of Martinsville Baptist Church mirrors the growth of rural Southern churches in the Second Great Awakening. Large camp meetings along the agrarian frontier in the late eighteenth

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<sup>19</sup> Torbet, *A History of the Baptists*, 242.

<sup>20</sup> William G. McLoughlin, *Revivals, Awakenings, and Reform: An Essay on Religion and Social Change in America, 1607-1977* (Chicago: University of Chicago Press, 1978), 131.

<sup>21</sup> McLoughlin, *Revivals, Awakenings, and Reform*, 132.

century and early nineteenth century led to the organization of rural Baptist churches. Likewise, in 1912, a large revival, or camp meeting, led to the organization of Martinsville Baptist Church in a small agrarian community in Nacogdoches County. This church then became the spiritual and social center of the Baptist community of Martinsville. After the early nineteenth-century growth of the Baptist faith in the South, a divide emerged between Baptists in the North and Baptists in the South regarding the issues of slavery and missions.

One major factor in the creation of the Southern Baptist Convention in 1845 was perceived neglect of the South by the American Baptist Home Mission Society. The Society was founded in 1832 for the purpose of evangelizing among American citizens, immigrants, and the indigenous peoples living in the United States. By the 1840s Southern Baptists were increasingly been unhappy with the Society because they believed that the group neglected its Southern members while bolstering its Northern ones. Southern Baptists believed that missionaries were not appointed in the South by the Society, nor was the Society appointing missionaries from the South to work in other regions of the country. Additionally, some Southern Baptists felt that they were giving more money to the Society than was being used for work in the South.<sup>22</sup> Evidence to the contrary, however, suggests that these complaints were untrue. In fact, if Kentucky, Tennessee, and Missouri were considered Southern states, the Society spent roughly the

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<sup>22</sup> Baker, *The Southern Baptist Convention and Its People*, 153-154.

same amount on Southern missionary work as Southern churches contributed.<sup>23</sup> The larger factor in a lack of appointments in the South was not due to misappropriation of funds, but rather the discomfort of Northern missionaries with living among slavery and an anti-Northern climate in the South.

In the years leading up to the Civil War, African-American Baptist churches, particularly in the South, were rare. White Southern Baptists, though, encouraged conversion to the Baptist faith among their slaves. In Texas, African-American Baptists were not allowed to worship in their own churches because slave-owners believed that allowing independent African-American churches could lead to the dangerous belief among slaves that they were equal to their owners. Instead, slave-owners allowed their slaves to worship with them in white churches, albeit in lofts away from the white members of the church.<sup>24</sup>

In the 1840s, the movement for the abolition of slavery began to gain momentum across religions, particularly in the North. In the South, however, many churches were divided on the issue of slavery. In 1844, both the Home Mission Society and the foreign mission-based General Missionary Convention proclaimed that they would not appoint missionaries who were slaveholders, which was the catalyst for the creation of the Southern Baptist Convention.<sup>25</sup> In April 1845 the president of the Virginia Foreign

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<sup>23</sup> Robert A. Baker, *Relations Between Northern and Southern Baptists*, 2<sup>nd</sup> ed. (Fort Worth: Marvin D. Evans Printing Company, 1954), 38-39.

<sup>24</sup> Joseph E. Early, Jr., *A Baptist History Sourcebook: A Companion to McBeth's Texas Baptists* (Denton, TX: University of North Texas Press, 2004), 73-74.

<sup>25</sup> Ahlstrom, *A Religious History*, 664.

Mission Society sent out a call to Baptists to convene a conference for the discussion of whether or not to create a second Baptist convention.<sup>26</sup> In May of that same year, the Southern Baptist Convention was formed in Augusta, Georgia.<sup>27</sup> The creation of the Convention, however, did not resolve the issues regarding slavery. While Northern Baptists continued to advocate for abolition, the Southern Baptist Convention and its members defended slavery through the use of Bible passages. There were a few Southern Baptists that spoke out in favor of abolition, but dissident voices were ignored in the South in the years leading up to the Civil War. This division over slavery bled into the future as the Southern Baptist Convention continued to hold segregationist views well into the twentieth century as evidenced by the creation of segregated Baptist churches for African Americans, while before the war they were allowed to join white congregations, albeit in subservient positions.<sup>28</sup>

In fact, as a whole, during the Civil Rights era of the 1950s and 1960s, Southern Baptists were some of the staunchest opponents to integration and equal rights. Martinsville, though nonexistent at the 1845 formation of the Southern Baptist Convention, conformed somewhat to these beliefs on race. John D. Martin brought seven slaves with him when he moved to Martinsville, and the descendants of those slaves remained in the community and some continued working for Martin long after slavery

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<sup>26</sup> Robert A. Baker, *A Baptist Source Book With Particular Reference to Southern Baptists* (Nashville: Broadman Press, 1966), 109-112.

<sup>27</sup> Ahlstrom, *A Religious History*, 664.

<sup>28</sup> Ahlstrom, *A Religious History*, 716.



was abolished.<sup>29</sup> The African-American community in Martinsville has remained small, too small to form an African-American church. Despite an African-American presence in Martinsville, the community has largely remained white and even today there have been no African American members of the church. This lack of African-American members may stem from the more racist views of the Convention during the twentieth century, but it is also possible, and even likely, that African-American members of the community traveled to nearby African-American Baptist churches and Churches of Christ in Sand Hill and Shady Grove. Following a brief period of despair over the future of the Convention, in 1866, the Convention began pouring money into its mission society and the Convention experienced such a boom in membership that by 1890 the Convention reported having 1,101,714 members.<sup>30</sup>

Some of this growth can be attributed to the efforts in evangelism by the Convention, but some historians attribute a large part of the proliferation of Southern Baptist thought to its contributions to the Lost Cause narrative and conservative values. John M. Heffron states that Southern Baptists “tended to reinforce the atavistic, agricultural values of the Old South,” which included a strong work ethic, teetotalism, and self-sacrifice.<sup>31</sup> This meant that the Southern Baptists were integral to the “preservation of southernness” and the narrative of the Lost Cause, which hearkened to

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<sup>29</sup> *Nacogdoches County Families*, 65.

<sup>30</sup> Ahlstrom, *A Religious History*, 720.

<sup>31</sup> John M. Heffron, “‘To Form a More Perfect Union’: The Moral Example of Southern Baptist Thought and Education, 1890-1920,” *Religion and American Culture: A Journal of Interpretation* 8, no. 2 (Summer 1998): 179.

the lost way of life Southerners faced due to aggression from the North.<sup>32</sup> Similarly, George Tindall coined the term “peculiar Americanization” to describe Southern Baptists.<sup>33</sup> The term is defined as pervading view that Southerners were the purest Americans in both moral character and faith.<sup>34</sup> Whatever the factors were that contributed to the growth of the Southern Baptists, the denomination grew. In Texas that growth was substantial. Between 1860 and 1900 the population of Texas quadrupled in size, and the number of Southern Baptists grew by five times that rate.<sup>35</sup> By the time Martinsville Baptist Church was founded, Southern Baptists formed a large part of the population of East Texas. Despite this growth and potential need for more churches to accommodate the growing number of Baptists, by the turn of the twentieth century, many sociologists believed the rural church, like the one in Martinsville, was a dying institution.

A rural church was defined by George Frederick Wells as a social organization dedicated to religious worship and supporting moral living in communities with 2,500 people, or less.<sup>36</sup> The community of Martinsville, having never been incorporated, had, at its peak, a population of around 200 people in 1929, making Martinsville Baptist Church the very definition of a rural church.<sup>37</sup> In the decade before the church’s founding, sociological studies were being conducted, the majority of which concluded that rural

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<sup>32</sup> Heffron, ““To Form a More Perfect Union,”” 181.

<sup>33</sup> George Brown Tindall, *The Ethnic Southerners* (Baton Rouge: Louisiana State University Press, 1976), 2.

<sup>34</sup> Tindall, *The Ethnic Southerners*, 2.

<sup>35</sup> Torbet, *A History of the Baptists*, 324.

<sup>36</sup> George Frederick Wells, “The Rural Church,” in *The Annals of the American Academy of Political and Social Science* 40 (March 1912): 131.

<sup>37</sup> Long, “Martinsville, TX.”

churches were dying. In 1900, Charles E. Hayward stated that “few country churches can be said to be in a flourishing condition . . . and the tide is rising against them.”<sup>38</sup> In his study of rural church reform in the early twentieth century, James H. Madison found that by 1900 rural churches, once beacons of the community, were “beleaguered, dying, and dead.”<sup>39</sup> The creation of Martinsville Baptist Church in 1912 during a successful revival demonstrated that while the majority of rural churches might have been dying, particularly in the Midwest where most surveys were conducted, there were rural areas where small country churches were being built and even flourishing. A newspaper article from *The Redland Herald* of Nacogdoches on May 29, 1913 stated that there was a revival at Martinsville that drew in a crowd of 2,000 people.<sup>40</sup> While this number does not reflect actual membership of the church, it does show that rural churches in some areas not only were not dying but were thriving. In fact, Martinsville Baptist Church was formed during what McLoughlin calls the Third Great Awakening which occurred between 1890 and 1920.<sup>41</sup> McLoughlin argues that the Third Great Awakening was a response by Christians, particularly evangelicals and Southern Baptists, against the rising interest in Darwinism, a rise in sexual immorality, increased urbanization, and decreased emphasis on agriculture.<sup>42</sup> In light of this movement, the founding and growth of a church

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<sup>38</sup> Charles E. Hayward, *Institutional Work for the Country Church* (Burlington, VT: Free Press Association, 1900), 9-10.

<sup>39</sup> James H. Madison, “Reformers and the Rural Church, 1900-1950,” *The Journal of American History* 73, no. 3 (December 1986): 645.

<sup>40</sup> “Singers Draw Big Crowd at Martinsville,” *The Redland Herald* (Nacogdoches, TX), Vol. 5, No. 51, Ed. 1 Thursday, May 29, 1913, accessed December 17, 2017, The Portal to Texas History.

<sup>41</sup> McLoughlin, *Revivals, Awakenings, and Reform*, 141.

<sup>42</sup> McLoughlin, *Revivals, Awakenings, and Reform*, 150-151.

in a rural agricultural community is not surprising. Martinsville Baptist Church continued to steadily flourish until the 1940s. After World War II, better access to automobiles, the creation of well-maintained roads, and the growth of rural and suburban communities led to a rapid growth in national church attendance. This national trend can be seen in Martinsville as attendance at the Baptist Church reached its peak in the postwar era.

According to Jon Butler, many high school textbooks glossed over religion in the United States during the twentieth century. To look at what historians had been writing, Butler said, religion lost its significance during the twentieth century due to the rise and influence of science. Butler argues though, that this omission leads to confusion the few brief times it is mentioned in twentieth century popular history, such as during the Scopes trial or when discussing Martin Luther King, Jr.<sup>43</sup> To support his claim, Butler cites Roger Finke and Rodney Stark's assertion that active religious participation did not die out during the twentieth century but actually increased, In the 1880s and 1890s, Finke and Stark found that forty to forty-five percent of Americans were affiliated with a religious institution, while in the 1970s and 1980s that number grew from sixty to sixty-five percent.<sup>44</sup> During the postwar era, church membership numbers increased from 86.8 million people to more than 114 million people between 1950 and 1960.<sup>45</sup> Mark Wild

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<sup>43</sup> Jon Butler, "Jack-in-the-Box Faith: The Religion Problem in Modern American History," *The Journal of American History* 90, no. 4 (March 2004): 1360.

<sup>44</sup> Roger Finke and Rodney Stark, *The Churching of America, 1776-2005: Winners and Losers in Our Religious Economy*, 2nd ed. (New Brunswick, NJ: Rutgers University Press, 2005), 159.

<sup>45</sup> Benjamin E. Zeller, "American Postwar 'Big Religion': Reconceptualizing Twentieth-Century American Religion Using Big Science as a Model," *Church History* 80, no. 2 (June 2011): 331.

agrees and asserts that the growth in conservative evangelical Christianity led to the group's demographics being larger than the evangelicals' politically left-leaning opponents.<sup>46</sup> Southern Baptists fall into this conservative evangelical movement, and therefore growth in Southern Baptist church membership mirrored the growth in conservative evangelicalism. Though these are largely national and urban trends, the increased attendance at Martinsville Baptist Church during this time period attests to the impact of religion in the mid to late twentieth century. Indeed, Martinsville Baptist Church grew from 119 members in April 1947 to 165 members in June 1955, a growth of forty-six members in eight years which is roughly five to six members per year. Membership stayed constant between 1955 and 1980.<sup>47</sup>

This rapid growth in church attendance can be attributed to a few things. Butler notes that the rise in the numbers of churches in the suburbs indicates that "religion found more compatibility than threat" in the growing consumer culture of 1950s America.<sup>48</sup> Butler supports this claim by noting that suburban Americans often made two or more trips to a religious institution for every one trip to a shopping mall between 1945 and 1970, often due to the ample amounts of consumer and social services provided, such as youth groups, choirs, and counseling.<sup>49</sup> At Martinsville, this trend is less evident. For one

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<sup>46</sup> Mark Wild, "'Urban Christianity' in the United States After World War II," *History Compass* 9, no. 8 (August 2011): 645.

<sup>47</sup> Church Membership Records, 1939-1995, Martinsville Baptist Church Collection, East Texas Digital Archive, East Texas Research Center, Stephen F. Austin State University.

<sup>48</sup> Butler, "Jack-in-the-Box Faith," 1374.

<sup>49</sup> Butler, "Jack-in-the-Box Faith," 1375.

thing, Martinsville remained a fully rural area, and one that, population-wise, faced little growth. Then why did church attendance at Martinsville Baptist Church increase during this period? For one thing, the church had a youth group, a women's group, activities for children, and many social events including potluck suppers. As Butler argued, consumer culture aided in the growth of Martinsville's church roster. People could now afford to buy automobiles, allowing them to travel greater distances to church. This expanded the church community outside of the traditional boundary of Martinsville into neighboring communities such as Grigsby, Shady Grove, Aiken, and Blackjack. Additionally, increased mobility allowed citizens within the larger neighboring towns of Center and Nacogdoches to have more options for attending church. Much how consumer culture expanded supermarket options for the consumer, the culture also made it possible for people to pick and choose their church based on desirable characteristics such as size or pastor rather than on location accessibility alone.

The nation's postwar rise in church attendance can also largely be attributed to national anti-communist campaigns during the Cold War. Jonathan P. Herzog argues that during the Cold War there existed a spiritual-industrial complex that used faith, particularly Judeo-Christian faith, as a weapon for fighting communism. The fierce dedication to the Soviets' way of life, American leaders thought, demonstrated that Soviet communism was on par with a religious faith, a faith of godlessness. They then concluded that the best way to fight the Soviet faith in communism was with American

faith in God.<sup>50</sup> Indeed, it was during this time period that the Federal Reserve began printing the words “In God We Trust” on money and the words “under God” were added to the Pledge of Allegiance. Benjamin E. Zeller agrees with Herzog and argues that this spiritual-industrial complex, or “big religion,” involved not only politicians and civil servants, but also religious celebrities such as Fulton J. Sheen and Billy Graham.<sup>51</sup> Both of these men had television appearances, radio shows, and large crusades in order to Christianize Americans to save the country from communism. While there is no evidence that members at Martinsville Baptist Church were directly influenced by the threat of communism, current members from that era still strongly intertwine their faith in God with their patriotism and love of country, evidenced, anecdotally, by their Facebook posts, comments during Bible studies, and politically charged sermons. Church growth in this time period might be attributed to the growth of the Martinsville school community. The school in Martinsville saw increasing numbers of families bussing their children in from an integrated Nacogdoches Independent School District to the smaller, majority-white school in Martinsville. While the records of the church do not indicate a strong relationship with the Martinsville school, current traditions of holding events with the school, such as an Angel Tree at Christmas and a senior baccalaureate service in May indicate that the two communities were intertwined.

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<sup>50</sup> Jonathan P. Herzog, *The Spiritual-Industrial Complex: America's Religious Battle Against Communism in the Early Cold War* (Oxford, UK: Oxford University Press, 2011), 6.

<sup>51</sup> Zeller, “American Postwar ‘Big Religion,’” 342.

This mixing of faith and patriotism led to a rise in political activism by conservative evangelicals, including Southern Baptists. McLoughlin identifies this neoconservative movement as part of a larger “Fourth Great Awakening” that began in the 1950s and 1960s in response to both communism and a growing cynicism and turmoil within the nation.<sup>52</sup> At the center of this awakening, claims McLoughlin, was popular evangelist Billy Graham, whose position as a leader in national revival was solidified when Graham was appointed as an unofficial White House chaplain in the 1960s.<sup>53</sup> The Watergate scandal in 1974 marked a boiling point for the push for conservatism and fundamentalism both in politics and the church.<sup>54</sup> In 1976, these politically minded Southern Baptists began to push for Ronald Reagan as the Republican nominee for president. When Ronald Reagan finally won the 1980 presidential election, many such evangelicals, members of the so-called Moral Majority or Religious Right, credited themselves with Reagan’s victory.<sup>55</sup> This brand of faith-based politics continues to flourish among Southern Baptists and other fundamentalist evangelicals, including at Martinsville Baptist Church. This push towards political and religious fundamentalism or conservatism caused tensions within the larger Southern Baptist Convention, but in Texas, this push led to yet another split that affected Martinsville Baptist Church.

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<sup>52</sup> McLoughlin, *Revivals, Awakenings, and Reform*, 185.

<sup>53</sup> McLoughlin, *Revivals, Awakenings, and Reform*, 186.

<sup>54</sup> Ellen M. Rosenberg, *The Southern Baptists: A Subculture in Transition* (Knoxville: University of Tennessee Press, 1989), 187-188.

<sup>55</sup> Butler, “Jack-in-the-Box Faith,” 1372.



The Baptist General Convention of Texas was formed three years after the creation of the Southern Baptist Convention in 1848. This remained the only state convention in Texas until 1997. That year, at the annual meeting, the majority of members wanted to break away from the national convention's push towards fundamentalism. The small number of members who wanted to maintain ties with the national convention, a group known as the Southern Baptists of Texas, voted to separate from the General Convention and formed the Southern Baptist Convention of Texas at that meeting in 1997.<sup>56</sup> Since that split, Martinsville Baptist Church continues to receive correspondence and notifications from both state conventions, though it is officially aligned with the Southern Baptist Convention of Texas.

Despite a continued religious fervor among the older members of the church into the 1980s and 1990s, membership in the church slowly declined. After the conventional split, numbers declined even more as members flocked to larger churches in neighboring towns. Though this exodus from the church has no apparent ties to the 1997 split, it is worth noting that membership numbers dropped somewhat significantly beginning in 1998. There was a temporary upswing in membership in the early 2000s, but that upswing has now ended. The church continues to worship today but its numbers keep dwindling. In an era of increased diversity in religious beliefs, waning interest in rural

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<sup>56</sup> Early, *A Texas Baptist History Sourcebook*, 644-648.

life, and the desire for modern conveniences, perhaps Hayward's predictions of the death of the country church were just a century too soon.

## CHAPTER TWO: ARCHIVAL THEORY AND PRACTICAL APPLICATION

Archives are a major field in the profession of public history. Indeed, many public historians find employment in archives. Generally defined as the repositories of historically important documentary artifacts, archives and history, perhaps unsurprisingly, have long been intertwined, with archives being the basis for much historical scholarship. The importance of archives for the study of history further correlates with the professionalization of both history and archives in the late nineteenth and early twentieth centuries, leading to a growing body of professional standards and practices. On the one hand, over the past fifty years or so, many of the best practices associated with archives have changed very little. On the other hand, as technology advances, new practices have been introduced and incorporated. To understand better the archival approach of maximal processing used for the Martinsville Baptist Church Collection, this chapter reviews the history and development of archives, both as a repository and as a profession, by narrowing on the evolution of archival processes throughout the twentieth century, highlighting key concepts and issues along the way.

Understanding the practices and processes used in archives requires a brief look at the history of archival institutions and the archival profession. In their book *Processing the Past*, archivist Francis Blouin and historian William Rosenberg examined the

histories of both archives and the study of history. They began with a study of early archival authority. The authors found that early archives had historical authority, or power and credibility, due to a simple principle. This principle states that the fact that an artifact or document has been preserved indicates that it has some sort of inherent authority for representing history. Blouin and Rosenberg argued that this inherent authority was crucial for the creation of authoritative history. Historical authority, the authors argued, is rooted in the concept of “objective truth, located first and foremost in the authenticity of historical documents and other artifacts” as first espoused by historian Leopold von Ranke.<sup>1</sup> In other words, if the documents found in archives are considered to be authentic, then the documents themselves are authoritative, thus leading to the creation of authoritative history. This objective document-based approach to history was a result of the push by von Ranke and other nineteenth century historians to model the study of history after the study of science, which led to the fetishization of documents by historians bent on scientific historical study. Additionally, during the rise of scientific history, historians and archivists were often the same person. According to Blouin and Rosenberg, during the nineteenth and early twentieth centuries historians acted as archivists when doing historical study by selecting documents for preservation, and archivists acted as historians when creating historical scholarship and knowledge based on their archival collections.

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<sup>1</sup> Francis X. Blouin, Jr. and William G. Rosenberg, *Processing the Past: Contesting Authority in History and the Archives* (Oxford, UK: Oxford University Press, 2011), 15.

In the early twentieth century, the relationship between historian and archivist began to diverge, partly due to the historians' growing emphasis on the role of archivists as objective custodians of the documents. This meant that archivists, rather than studying the documents and creating historical knowledge based on those documents, began to focus on only selecting and preserving documents while endeavoring to avoid historical analysis and the creation of historical knowledge. Instead, they left the creation of knowledge and scholarship to the historians who utilized the archives. This view was largely influenced by archivist Sir Hilary Jenkinson who argued that it was imperative that the archivist maintain neutrality, free of historical analysis and judgment, being a "servant of the archive" rather than an historian.<sup>2</sup> In his own writing, Jenkinson theorized the role of archivist as custodian, arguing that the job of the archivist is to obtain historical documents, preserve them, and make them available to researchers to use for historical study.<sup>3</sup> He stated that archivists are not to be historians, arguing that as custodians, they should protect against their own bias in collecting and arranging archival materials except for ensuring the materials' preservation and safety, guarding that the "Archivist must not turn Student."<sup>4</sup> Blouin and Rosenberg argued that this idea of archivist as custodian led to the divergence between history and archives, and therefore, to realign the professions, archivists must become historians once again.

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<sup>2</sup> Blouin and Rosenberg, *Processing the Past*, 38.

<sup>3</sup> Hilary Jenkinson, "Reflections of an Archivist," in *A Modern Archives Reader: Basic Readings on Archival Theory and Practice*, eds. Maygene F. Daniels and Timothy Walch (Washington, D.C.: National Archives and Records Administration, 2009), 15.

<sup>4</sup> Jenkinson, "Reflections of an Archivist," 20.

Indeed, archivist Frank Boles, in 2005, elaborated on Jenkinson's model for archival selection in his work *Selecting and Appraising Archives and Manuscripts*. In his chapter "Why Archivists Select," he traced the development of the archivist's role in determining what documents needed to be preserved. Said differently, in contrast to Jenkinson, Boles argued that archivists and historians were more qualified to determine the value of documents, and therefore, were more qualified than even records creators to select what documents become part of the historical record. Too, Boles argued that the overabundance of documentation required stringent appraisal of documentary value and more selective preservation of documents. Like Blouin and Rosenberg, Boles combatted the "keeper mentality," meaning the custodian mentality, found among archivists and argued for a more proactive role as selector and appraiser for the archivist.

In addition to expanding on the role of the archivist, Boles also traced some of the history of the archives profession, particularly in the United States. His study began with a look at executive director Theodore Schellenberg's work at the National Archives in the 1930s. Boles followed the development of archival theory from the early days of the custodial "keeper mentality" through the emergence of new archival paradigms, including the Universal Theory of Archives which posited that all archives are the same and have the same mission regardless of location or types of materials collected.<sup>5</sup> After tracing a brief history Boles then shifted to providing an outline for archival practices.

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<sup>5</sup> Frank Boles, *Selecting and Appraising Archives and Manuscripts* (Chicago: Society of American Archivists, 2005), 24.

To better understand Boles's outline, it is necessary to understand the difference between selection and appraisal. Selection is the act of choosing which collections of records might conform to the scope of a repository's mission. Appraisal is a second layer of selection where each record within a collection is evaluated. In other words, selection refers to the accessioning of a larger collection of records, while appraisal is the selection of each individual record within a larger collection. Boles suggested three areas for archivists to consider when selecting and appraising records. First, he argued that archival institutions should create their own distinctive mission statements as each archive has a different set of goals and needs. Every archive has a particular scope or mission that will guide its selection practices. An archive dedicated to records about World War II, for example, would have different goals and selection requirements than an archive dedicated to colonial American history. Second, Boles urged archivists to understand that selection occurs multiple times throughout the making of a record, sometimes even before the creation of the record. That is, he argued that the existence of a record is in itself a form of selection. Records are documentary evidence of a particular event, the fact that someone chose to write down the details of an event indicates that the creator of the record found some value in documenting the event. Therefore, the decision to document something in the past selects that event as worth remembering or preserving. Thirdly, Boles stated that the archivist must evaluate the role of context and content when making the selections. Processing archival collections in the late twentieth century focused on a rigorous selection process. Boles, as a prominent archivist, took the standards and

principles of the Society of American Archivists and outlined them through a six-step process for decision-making in regards to selection. The steps he outlined are 1) archivists need to define the goals of the archive and recognize how past decisions shaped the current collection; 2) archivists need to determine the documentary universe; 3) archivists need to prioritize the documents; 4) archivists should define the functions and levels of the documents in question; 5) archivists need to make their selections; and 6) archivists need to evaluate the collections for updating at predetermined intervals.<sup>6</sup> Boles reiterated that selection is one of the primary obligations of the archivists and reminds them to be bold about their decisions and not to fear making mistakes.

After selection and appraisal is complete, archivists now must turn to the process of arranging and describing their collections. According to the Society of American Archivists, arrangement is defined as “the intellectual and/or physical processes of organizing documents in accordance with accepted archival principles, as well as the results of these processes.”<sup>7</sup> Description is defined as “the creation of an accurate representation of the archival material” through analyzing and organizing information that identifies the material and explains the context of the material as well as the recordkeeping systems that produced it.<sup>8</sup> Kathleen Roe provides an update to Frederic

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<sup>6</sup> Boles, *Selecting and Appraising Archives and Manuscripts*, 99.

<sup>7</sup> Society of American Archivists, *Describing Archives: A Content Standard*, 2nd ed. (Chicago: Society of American Archivists, 2013), xvi.

<sup>8</sup> Society of American Archivists, *Describing Archives*, xvi.



Miller's classic *Arranging and Describing Archives and Manuscripts* in which she traces the archival process from accession to the implementation of content standards.<sup>9</sup>

Roe begins her work with an overview of the profession and the defining of core concepts found within the archival profession. The bulk of her manual, though, describes the process of archival collection management. She begins with a discussion on the acquisition and accession of new materials or collections to be added to the archive's existing collections and recordkeeping system. Acquisition refers to the procurement of documents from donors while accession refers to the process of incorporating those documents into the archive's organizational system. These are key concepts which, after a records repository analysis, guide future arrangement and description. Then she states that the archivist needs to establish context for the new materials. The collection needs to be placed in the historical context of the materials' origins and the new materials also need to be placed within the context of the repository's scope and mission. Context is of utmost importance, according to Roe, because it aids in understanding the reasons for why a collection is arranged and described in a particular way. Then the archivist needs to determine how the collection will be arranged, followed by the physical implementation of the arrangement decision. Roe places a particular emphasis on the arrangement of materials and collections, arguing that "archival records must be arranged before they can be described."<sup>10</sup> The arrangement of the materials is what lends value

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<sup>9</sup> Kathleen Roe, *Arranging and Describing Archives and Manuscripts* (Chicago: Society of American Archivists), xiii-xv.

<sup>10</sup> Roe, *Arranging and Describing Archives and Manuscripts*, 61.

and integrity to their description. Ideally the materials are organized according to the creator's original order because, like selection, the value of the records often rests upon the creator's organization. For example, letters and correspondence in a collection may have been grouped by the creator, not by date, but by person, thus indicating that the value of the letters is found in whom the letters were addressing rather than in their chronological order. The archivist then needs to describe the materials, and finally, needs to provide tools for access, including but not limited to accession numbers, physical location, and finding aids. Roe touches on some of these standards for arrangement and description, but the Society of American Archivist's *Describing Archives: A Content Standard* provides an in-depth model for archival arrangement and description.

Most recently updated in 2013, *Describing Archives* is the manual for maintaining professional archival standards in the United States. The manual begins by stating that the management and description of archival holdings is dependent upon the nature of the holdings, their creation context, and "two hundred years of archival theory."<sup>11</sup> Additionally, description standards are increasingly applicable to all archival materials, regardless of provenance or acquisition method. These standards are summed up in a series of principles. The first principle states that the records in archives have distinctive characteristics. Principle two states that the principle of *respect des fonds* forms the foundation for arrangement and description. *Respect de fonds* means that all records

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<sup>11</sup> Society of American Archivists, *Describing Archives*, xv.

created, assembled, or accumulated by a particular individual must be kept together in their original order whenever possible.<sup>12</sup> Principle three states that archival arrangement includes the identification of extant groupings within the material. Principle four states that “description reflects arrangement.”<sup>13</sup> Principle five indicates that the description rules apply to all archival materials, no matter their form. Principle six argues that the principles of archival description apply to all records equally, whether they were created by corporate bodies, individuals, or families. Principle seven posits that archival descriptions may contain various levels of detail. Principle seven is broken into several sub-principles that provide guidance for multiple levels of description. These sub-principles include guidelines on the relationship between the different levels of description, identification of the relationships within the description itself, and determining the appropriateness of detail for each level. Principle eight indicates that the creators of the materials must be described. These descriptions are often easily accessed through finding aids. The descriptions found within a finding aid have different requirements. For example, a single-level description must, at minimum, include the name and location of the archive repository; the title of the collection; the date of the collection, meaning both the date of the materials and the date of the accession; the name of the creator, not the archivist, but the original creator of the collection or materials received by the archive; the scope and content, that is, the nature and types of materials

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<sup>12</sup> Society of American Archivists, *Describing Archives*, xvi.

<sup>13</sup> Society of American Archivists, *Describing Archives*, xvii.

found within a collection; access restrictions, and language.<sup>14</sup> Multi-level descriptions must contain the same elements as a single-level description, as well as the identification of each level within the description and each level's relationship to the whole description.<sup>15</sup> It is imperative that the description include the context of the materials, because the context of their creation, like Roe argued, is important for understanding their structure and content. Therefore, it is important to describe the creator(s) of a collection in a biographical sketch in order to understand the collection and its contents better.<sup>16</sup> The manual then provides multiple examples of effective descriptions and specific examples for each level of description. These methods of appraisal, selection, processing, and description comprise the foundation of archival theory over the past fifty years or so. These elements of classic archival theory are still widely used. In 2005, however, a new theory of archival practice emerged, spearheaded by archivists Mark A. Greene and Dennis Meissner.

Greene and Meissner wrote a revolutionary article in 2005 that, per its title, called for "More Product, Less Process" (MPLP).<sup>17</sup> The two argued that because most archives had massive backlogs of unprocessed collections, traditional processing techniques were clearly no longer effective. Not only were traditional methods ineffective, Meissner and Greene argued that the methods, and the professionals implementing them, refused, or

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<sup>14</sup> Society of American Archivists, *Describing Archives*, 8.

<sup>15</sup> Society of American Archivists, *Describing Archives*, 10.

<sup>16</sup> Society of American Archivists, *Describing Archives*, 87.

<sup>17</sup> Mark A. Greene and Dennis Meissner, "More Product, Less Process: Revamping Traditional Archival Processing," *The American Archivist* 68 (Fall/Winter 2005): 208.

were unable, to adapt to the massive influx of records at the end of the twentieth century.<sup>18</sup> Instead of spending months removing every staple, refolding all items, and describing each individual item, before considering a collection fully processed, archivists need to redefine their standards of processing. In 1982, Helen W. Slotkin and Karen T. Lynch had defined a fully processed collection as one in which the collection is able to be used effectively for research.<sup>19</sup> Greene and Meissner used this definition to create a new framework for archival processing that would allow repositories to decrease their massive backlogs and make more collections accessible to the public. The framework they created had four basic tenets: a) make collections accessible as quickly as possible; b) arrange records adequately enough for productive use rather than perfectly; c) minimalize preservation steps as much as possible; and d) describe only as much as necessary to make the collection usable.<sup>20</sup>

The first tenet of MPLP provides the foundation and end goal for all processing completed using its other three tenets. In other words, the steps undertaken to adhere to the last three tenets are done only to make collections accessible more quickly. After all, making records publicly available is the next responsibility of an archivist after taking control of records and their maintenance.<sup>21</sup> To achieve the end goal of MPLP, Greene and

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<sup>18</sup> Greene and Meissner, "More Product, Less Process," 211.

<sup>19</sup> Helen W. Slotkin and Karen T. Lynch, "An Analysis of Processing Procedures: The Adaptable Approach," *The American Archivist* 45 (Spring 1982): 157.

<sup>20</sup> Greene and Meissner, "More Product, Less Process," 212-213.

<sup>21</sup> James Gregory Bradsher, "An Introduction to Archives," in *Managing Archives and Archival Institutions*, ed. James Gregory Bradsher (Chicago: University of Chicago Press, 1988), 10.

Meissner advocated using the fewest steps possible to take a collection from accession to usable collection. While traditional methods focused on removing staples, refolding documents, sorting records at the item level, and detailed descriptions of collections even at the item level, MPLP focused on using as little intervention as possible. Under MPLP, archivists should maintain original order as much as possible, maintain folder-level groupings without item-level sorting, only refolder if absolutely necessary, and make descriptions long enough only to be usable for research. These methods, when implemented, should reduce backlogs, increase patron usage, and provide more space for new acquisitions.<sup>22</sup>

In the years following Greene and Meissner's landmark article, archives across the United States began implementing the MPLP method. Many archivists, however saw problems in Greene and Meissner's approach to archival processing. Some archivists, like Jessica Phillips, felt that Greene and Meissner put too much emphasis on speed and too little on actual preservation, and were especially negative towards preservation in their language. Phillips admitted that item-level care is not necessary for every collection, but that item-level preservation steps should not be thrown out wholesale. Immediate access is desirable, but if item-level care is not taken with more delicate items, then immediate access may be the only access achieved, as deterioration of records will prevent long-term access.<sup>23</sup> Additionally, in contrast to Greene and Meissner, she pointed

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<sup>22</sup> Greene and Meissner, "More Product, Less Process," 253-254.

<sup>23</sup> Jessica Phillips, "A Defense of Preservation in the Age of MPLP," *The American Archivist* 78, no. 2 (Fall/Winter 2015): 472.

out that item-level care is not simply done out of tradition or to create busy work for student workers, but is necessary for the long-term preservation of records.<sup>24</sup> Phillips ultimately rejected the implementation of MPLP for two primary reasons: preservation now is more effective than conservation later, and MPLP strategies actively contribute to the deterioration of documents.<sup>25</sup> MPLP, according to other archivists, also can undermine the professionalism of the archival profession.<sup>26</sup> Despite these types of negative responses to MPLP, the method can be effectively implemented for large collections, particularly if they contain large numbers of similar records. When most of the records are much the same, and in fair condition, it makes the most sense to do minimal processing to make these collections available to the public. Regarding smaller collections or collections in poor condition, MPLP is likely not the most effective processing method. Implementing MPLP, does not mean, though, that collections cannot be reevaluated for more in-depth processing at a later point in time.

Robert S. Cox wrote a rebuttal that used elements of MPLP but enhanced them with elements of traditional archival methods to be more effective and to prevent a “new generation of hidden history.”<sup>27</sup> One key element to implementing maximal processing is understanding that not all access is equal. A collection processed under MPLP may be

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<sup>24</sup> Phillips, “A Defense of Preservation,” 480.

<sup>25</sup> Phillips, “A Defense of Preservation,” 483.

<sup>26</sup> Stephanie H. Crowe and Karen Spilman, “MPLP@5: More Access, Less Backlog?,” *Journal of Archival Organization* 8, no. 2 (2010): 113.

<sup>27</sup> Robert S. Cox, “Maximal Processing, or, Archivist on a Pale Horse,” *Journal of Archival Organization* 8, no. 2 (2010): 141.

physically available to a researcher, but its minimal description may render the collection unusable. That puts a burden on the researcher which undermines the value of the collection and the professionalism of the repository.<sup>28</sup> On the other end of the spectrum, Cox recognized that traditional processing was not keeping up with the future of archival work and thus needed some reworking. Thus, the model of maximal processing was born.

Cox's method contains three major phases: pre-description, description, and post-description. The pre-description phase most closely resembles the implementation of MPLP. During pre-description, a collection is surveyed, and only the most basic of stabilization, interpretation, and intervention is undertaken. Then a short abstract with relevant subject terms is posted on the repository's online catalog to provide instant access to the public.<sup>29</sup> While some collections may remain in the post-description phase for a long period of time, this implementation of MPLP is only a phase rather than an end goal in maximal processing. During the description phase, the collection is then processed through more traditional methods. More in-depth preservation may occur, items may be reorganized, and description is more detailed during this phase, thus encompassing many traditional methods of processing. Collections in this phase are still made available to researchers which contradicts Greene and Meissner's concerns that in-depth processing prevents collections from being accessible.<sup>30</sup> The final phase, post-description, requires that all collections be revisited at various intervals to determine if

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<sup>28</sup> Cox, "Maximal Processing," 138.

<sup>29</sup> Cox, "Maximal Processing," 144.

<sup>30</sup> Cox, "Maximal Processing," 145.



more processing is necessary.<sup>31</sup> By providing nearly-instant access while ensuring all collections are effectively and efficiently processed, Cox neatly combined tradition and modernization in a method that is applicable to any size collection at any size facility with any size budget.

The Martinsville Baptist Church Collection is a small collection loaned to the East Texas Research Center for processing and digitization. The collection was transferred in a very disorganized state, with no original order and no pre-transfer attempts at preservation. Oftentimes, collections are already in folders, even if the folders are not of archival quality; this was not the case with the Martinsville Baptist Church Collection. The disorganization and the less-than-stellar condition of the materials meant that MPLP would not be the most effective method to use for processing, as the minimal standards advocated by Greene and Meissner would be nearly impossible to implement. The traditional approach to processing was also considered, but it was discarded for a few reasons. First, traditional processing relies, to a large extent, on the original order of documents, and this collection had no order at all. Second, the collection contains many records of the same type that have no value individually, like several decades worth of greeting cards, and thus do not need to be organized or even described at the item level. Third, much of the collection is comprised of multiple volumes of books which need minimal intervention and description. Fourth, and perhaps most importantly, is that the

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<sup>31</sup> Cox, "Maximal Processing," 146.

collection was on loan to the East Texas Research Center for a short amount of time, and so processing needed to be implemented as thoroughly as possible given the time constraints. Thus, the method most applicable to the Martinsville Baptist Church Collection is that of maximal processing as described by Cox.

The East Texas Research Center received the Martinsville Baptist Church (MBC) Collection for a temporary loan in August 2017. The collection arrived in three boxes: a desktop computer box, another large box, and a copy paper box. The first glance into the boxes showed that the materials seemed to have no original order and appeared to have been thrown into the boxes at random. One reason for this lack of order is that many of the materials were found during renovations on the 1947 church building beginning in 2016 and were subsequently put in boxes for storage, where they remained until the church voted to allow for the archival processing and digitization of the records. Upon receipt of the collection, a cursory inventory was taken. The first box contained a plaque, a scrapbook, two church record books, a Bible, correspondence, and an assortment of other documents. The second box contained church letter request books, financial records, deed records, training union record books, Sunday School record books, and guest books from church anniversary celebrations. The third and final box contained financial records and correspondence and records from the adult ladies' Sunday School class, called the Martha Class. After this brief inventory, the collection then entered Cox's pre-description phase.

During phase one of processing the MBC Collection, the documents were removed from their original boxes and sorted into sixteen primary groupings, which are described in no particular order of importance. Group one contained all materials pertaining to the Martha Class including correspondence, class minutes, and class yearbooks. Group two contained all materials related to the church library including an inventory and an accession log. Group three contained all materials relating to Sunday School and discipleship, or training union, classes. The materials in group three consisted primarily of membership records and attendance books. Group four contained all materials relating to church finances including bank statements, church budgets, expense reports, and insurance policies. Group five consisted of bulletins and service programs, including the Diamond Anniversary program and an Easter service bulletin. Group six contained all guest books from church anniversaries and other events. Group seven contained all church correspondence. Group eight contained all church letters of recommendation received and books listing all church letters of recommendation sent out. These letters of recommendation are used to transfer membership from one church to another. When a church sends out a letter of recommendation, it is indicating to the member's new church that they were a member of good standing in the church. Group nine contained records pertaining to the church building and its land including deed records, property surveys, and church resolutions regarding new construction. Group ten contained church membership directories from various years. Group eleven contained church profiles sent to the Southern Baptist Convention. Group twelve contained all the

membership record books which also include church business meeting minutes. Groups thirteen, fourteen, and fifteen consisted of one item each, a Bible, scrapbook, and plaque, respectively. Finally, group sixteen contained any materials that did not fit into any other grouping. At this stage, each group was separated into folders, except for the books which were separated into temporary boxes. Since Cox considered this phase the MPLP phase, minimal intervention was taken.<sup>32</sup> Only artifacts in very poor condition were treated at the item level in this phase. There were only two items that required immediate attention. One was the Bible which had been kept in a plastic zip bag. The Bible was removed from the plastic bag and inspected. There appeared to be some water damage to the Bible, but the item was stable enough to simply rehouse the book into an acid-free box. The other item was a copy of a deed record from 1947. The record was composed of extremely thin and brittle paper that already contained holes. This item was placed in an archival quality Mylar sleeve to prevent further damage before being put in a folder. Each folder grouping was briefly named and described before ending the pre-description phase. At this point, the collection was now considered a usable resource.

Next, the collection moved into the description phase. The first step was taking each of the sixteen larger groups and organize them into smaller, more organized groupings whenever necessary. To ensure that the collection did not stay too long in this phase, the smaller groupings were handled first as they required little further processing.

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<sup>32</sup> Cox, "Maximal Processing," 144.

Some groups, such as the Bible, plaque, and scrapbook required no further intervention. The membership record books, Sunday School attendance books, and training union attendance books required little intervention. Each book received its own folder and the folders were then arranged chronologically by type. The fourteen membership record books spanned several decades from 1939 to 1996. The six Sunday School attendance books were organized chronologically from 1955 to 2006. The six training union and discipleship attendance books were arranged chronologically from 1950 to 2008. Most of these books were too tall to be housed in a one-cubic-foot box, but were placed in two A4-size document boxes. The smaller of these books happen to be the two earliest books and they were placed in regular boxes with other documents. Other smaller groups that required minimal processing included the guest books, which were each placed in a folder and arranged chronologically; the church library records, which were also organized chronologically; the church directories, also chronologically organized; and the church bulletins and service programs, which were organized chronologically.

Next, the groups that required some organizational intervention were processed. The first of these groups was the church correspondence. Originally the correspondence had been found mixed in with several other types of unrelated documents and had no order. Therefore, the correspondence was organized chronologically without respect to whether the church sent the correspondence or received it. While all the church correspondence remained within one folder, it was broken down into smaller chronological groups separated by acid-free paper. The first of these groups was

correspondence from the 1940s, the second was correspondence from the 1950s, and the third was correspondence from the 1960s. Next, church letters of recommendation for membership were organized. First, they were separated into two folders: one for letters sent by MBC and one for letters received by MBC. The letters received were organized by date and then acid-free paper separated each decade. The letters sent were actually similar to ticket stubs maintained in Southern Baptist Convention letter books. These books, already dated, were then organized chronologically. Due to the small size of the books containing the letters of recommendation, they were kept in one folder. The next group that required some intervention were church land and deed records. Each deed, survey, and resolution were separated by acid-free paper and organized chronologically. Then the church profiles for the Southern Baptist Convention were organized into one folder, with each year, from 1960 to 1965, separated by acid-free paper. Finally, the few miscellaneous items were placed in one folder. At this point, all but two groupings had been described and processed more fully than during the pre-description phase. Before placing these fourteen groups into an official order, all folders were double-checked for paper clips, staples, and any other interventional needs. Finally, the final two groupings could be processed.

The last two groups, financial records and Martha Class records, required the most organization and intervention. The financial records had no original order whatsoever as they had just been mixed into many of the other records. There were two types of financial records: church financial statements with income and expense

statements with attached receipts, and bank statements for church accounts. First, all the documents were sorted into these two groups. Then, the church financial statements were ordered chronologically by month and year. Each year received its own folder. Next, the bank statements were organized by month and year with each year receiving its own folder. There were no staples or paper clips or any other interventional needs for the financial records.

The Martha Class records required the most time as all these records had been thrown into one small box at various different times. The first order of business was to sort the documents. There ultimately ended up being three types of Martha Class records: correspondence, yearbooks, and class minutes. The class minutes were contained inside four ledger books, two of which received their own folder. The other two books had overlapping dates of minutes taken by two different people, so they were placed in one folder together. The four books were then arranged chronologically. There were three class yearbooks which were small enough to place together in one folder chronologically, separated by acid-free paper. The correspondence required the most organization. First, the letters and cards were sorted into large groups organized by decade: the 1970s, 1980s, and 1990s. Once that was completed, each decade was then resorted by year. Then, each year was sorted by month. All correspondence from the 1970s was placed in one folder with each year of the decade separated by acid-free paper. The correspondence from the 1980s formed the bulk of these records, so it was broken up into two folders: 1980 to 1984 and 1985 to 1989. Within each folder, the years were separated by acid-free paper.

Then the correspondence from the 1990s was likewise sorted, but it only required one folder with each year separated by acid-free paper.

Once all item and folder-level organization and description took place, it was time to determine the box-level order for the collection. Since some records were dated and some were not, chronological order was not the best option. Additionally, if all records were organized chronologically, it would separate types of records. It was decided that, per Meissner and Greene, it would be best to group the records into multiple series by record type.<sup>33</sup> Series I is composed of records pertaining to church services and amenities such as guest books, church bulletins and programs, library records, and directories. Series II is composed of church correspondence and Convention records, particularly the church profiles, letters of recommendation, and church correspondence. Series III is composed of all records pertaining to church property. This series includes deed and land records, insurance documents, resolutions for construction, property surveys, and documents pertinent to church vehicles. Series IV contains all the financial records. Series V contains all the Martha Class records. Series VI contains all membership, Sunday School, and training union records. Series VII contains the extra oversize items: the Bible, plaque, and scrapbook, each of which required the construction of an oversize box. In all, the collection was processed from three disorganized boxes of various sizes into two one-cubic-foot archival boxes, two A4-size (one-third of a cubic foot) document

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<sup>33</sup> Meissner and Greene, "More Product, Less Process," 241-242.



boxes, and three oversize archival boxes of varying size, making seven total boxes for the Martinsville Baptist Church Collection. The collection officially then entered the post-description phase which it will remain in from this point forward, despite its return to the Church's possession.

After processing, the collection still had one more step before being considered complete and fully accessible: digitization. The next chapter will review digitization theory and standards for digitizing historical records. Following the discussion on theory, there will be a review of the practical application of theory and standards as they pertained to the Martinsville Baptist Church Collection.

## CHAPTER THREE: DIGITIZING THE MARTINSVILLE BAPTIST CHURCH COLLECTION

After archivally processing the Martinsville Baptist Church (MBC) Collection, the next step was digitization. Digitization is a relatively new focus in archival work. The United States's National Archives was one of the nation's first institutions that appraised "machine-readable" or electronic records in 1969.<sup>1</sup> Since then, the appraisal and creation of digital records and archival collections has rapidly grown. Digitization is just the latest form of surrogate records creation following the use of microfilm and photocopying.<sup>2</sup> Digitization is useful for two primary reasons: preservation and accessibility.<sup>3</sup> First, it allows archives to preserve delicate or damaged records, as well as records loaned to the repository rather than donated. While donated collections are kept in the physical repository, the repository temporarily borrows loaned collections for a variety of reasons. Digitization allows an archives repository to provide continuous access to a collection, like the MBC Collection, that the repository held for only a short amount of time.

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<sup>1</sup> Bethany Anderson, Fynnette Eaton, and Scott W. Schwartz, "Archival Appraisal and the Digital Record: Applying Past Tradition for Future Practice," *New Review of Information Networking* 20, no. 1-2 (December 2015): 5.

<sup>2</sup> Ross Harvey and Martha R. Mahard, *The Preservation Management Handbook: A 21<sup>st</sup> Century Guide for Libraries, Archives, and Museums* (Lanham, MD: Rowman & Littlefield, 2014), 5.

<sup>3</sup> Jodi Allison-Bunnell, Elizabeth Yakel, and Janet Hauck, "Researchers at Work: Assessing Needs for Content and Presentation of Archival Materials," *Journal of Archival Organization* 9, no. 2 (November 2011): 68.

Second, digitization allows archival records to be more widely accessible than they are when kept only in a physical repository. Additionally, digital storage is practically unlimited, so repositories can maintain more records at a fraction of the space needed for maintenance of physical records.

It may seem that a new type of record-keeping space requires new principles of record-keeping. According to some public historians, however, preservation of digital documents adheres to many of the same principles as physical archival preservation. Harvey and Mahard list five primary principles used in both digital and analog archival preservation. First, appraisal, or selection, is necessary and desirable for creating collections that have value. Second, the materials themselves have inherent vice, meaning that they already contain the elements that will lead to their destruction, therefore it is important to know the physical structure of each material. Third, there must be a clearly defined line between the record itself (the physical object or digital file) and the information contained within the record. Fourth, the preservation actions and policies enacted by a repository should be created to address large quantities of records rather than individual documents. Fifth, and perhaps most important, all preservation actions should be predicated on the needs of the users of the materials.<sup>4</sup> These principles help to maintain collections with integrity, whether digital or physical.

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<sup>4</sup> Harvey and Mahard, *Preservation Management Handbook*, 16-17.

Electronic and digital records come in many different forms. There are records that only ever existed in digital form, such as emails, websites, and social media. There are then physical records whose images have been captured and saved in digital form; these include documents, physical photographs, and books that have been scanned or digitally photographed into digital records. Additionally, there are audio-visual records, whether originally digital or converted from video or audio cassette tapes.

Regardless of record type, all digital objects require a certain set of information called metadata, or information about the data or object in question. There are different types of metadata. The first type is called descriptive metadata which refer to unique identifying characteristics of a record, particularly physical traits and bibliographic information. Descriptive metadata can include anything from the color or condition of a record to the author, publisher, and date of authorship of a record.<sup>5</sup> The second type is called structural metadata. This type of metadata typically includes page, chapter, section, and volume numbers; the relationship of the record to other materials in the collection, and the relationship of one file type to another (such as a conversion of a TIFF file to a JPEG).<sup>6</sup> The last type of metadata is called administrative metadata and contains all technical and preservation information. Administrative metadata can include the type of scanner used, image resolution, file format, color depth, compression, owner, copyright, and a listing of preservation intervention undertaken.<sup>7</sup> Metadata is essential for

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<sup>5</sup> Harvey and Mahard, *The Preservation Management Handbook*, 116.

<sup>6</sup> Harvey and Mahard, *The Preservation Management Handbook*, 116-117.

<sup>7</sup> Harvey and Mahard, *The Preservation Management Handbook*, 117.

maintaining the provenance, value, and integrity of a digital collection. Also, administrative metadata is particularly important for two reasons. First, technology is always changing, therefore no particular file format or digital storage technique will be permanent.<sup>8</sup> Second, each institution may have different standards for digitization. This lack of uniformity can affect the accessibility of records for the user, as different file formats and sizes may affect download and viewing quality for researchers.

Despite the increased use of digitization in archives, there has yet to be determined a uniform set of standards and guidelines for digitization processes. Each institution has its own set of standards and guidelines. There are, however, some similarities between the guidelines and standards of several different institutions. National institutions and other large-scale institutions have set standards that may have a trickle-down effect on smaller institutions, thus leading to similar standards. For this study, the standards of two federal institutions will be discussed and compared with the standards of the East Texas Research Center (ETRC). The prominence of the National Archives and Records Administration (NARA) and the Library of Congress (LOC) means that their standards and guidelines have set the bar for smaller institutions, making these guidelines the closest thing to definitive archival standards.

The National Archives most recently updated its technical guidelines for digitization in 2004. The purpose of its guidelines is to “define approaches for creating

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<sup>8</sup> Digital Preservation Coalition, *Digital Preservation Handbook*, 2nd edition (Glasgow: Digital Preservation Coalition, 2015), 5, accessed February 23, 2018, <http://handbook.dpconline.org>.

digital surrogates for facilitating access and reproduction.”<sup>9</sup> NARA guidelines are not intended to be used by other organizations (though many institutions mirror their standards), nor are they meant to be used to create digital records that will replace original documents. One important step in creating a digital surrogate is creating the master production image, that is the image that best represents the original document without any adjustments or enhancements.<sup>10</sup>

Creating this master production image requires setting minimum requirements for a series of elements crucial for a faithful image scan. The necessary elements identified by the NARA guidelines are spatial resolution, signal resolution, and color mode. Spatial resolution refers to the distance between pixels within a scanned image and is often expressed as pixels per inch (ppi).<sup>11</sup> A higher ppi means that an image has more pixels overall, and thus increases the amount of fine details in images at increased image sizes. However, one concern to consider is that the higher the ppi is, the more storage space will be required, as the files are much larger.<sup>12</sup> For text documents scanned in color, NARA recommends a minimum of 400 ppi for each image.<sup>13</sup> Signal resolution, also known as bit-depth, refers to the number of shades of colors used in a scanned image with the formula  $2^n = x$  with  $n$  representing the number of bits and  $x$  representing the total number

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<sup>9</sup> Steven Puglia, Jeffrey, Reed, and Erin Rhodes, *Technical Guidelines for Digitizing Archival Materials for Electronic Access: Creation of Production Master Files – Raster Images* (College Park, MD: U. S. National Archives and Records Administration, 2004), 1, accessed March 20, 2018: <https://www.archives.gov/files/preservation/technical/guidelines.pdf>.

<sup>10</sup> Puglia, *Technical Guidelines for Digitizing*, 5.

<sup>11</sup> Puglia, *Technical Guidelines for Digitizing*, 21.

<sup>12</sup> Puglia, *Technical Guidelines for Digitizing*, 21.

<sup>13</sup> Puglia, *Technical Guidelines for Digitizing*, 51.

of shades.<sup>14</sup> For example scanning a document in 8-bit grayscale means that 256 shades of black and white are used for the creation of the image. When scanning text documents in color, NARA recommends using 24-bit color for all image scans.<sup>15</sup> Color mode refers to whether the image is captured in grayscale or color. There are three different types of non-grayscale color modes: RGB (red, green, blue), CMYK (cyan, magenta, yellow, black), and LAB (lightness, red-green, blue-yellow). LAB-based images contain a color scheme that matches the perception of the human eye, which is based on light. LAB is not effective for archival scanning as many file formats do not support this color mode, and it requires a very high bit resolution.<sup>16</sup> CMYK is commonly used in inkjet and laser printers. CMYK is not recommended for digitization by NARA because it has a reduced color scheme.<sup>17</sup> NARA recommends that, when scanning in color instead of grayscale, using the RGB mode because it has a widespread color scheme, is acceptable in most file formats, and takes up less memory for storage.<sup>18</sup>

Once the image specifications are determined, NARA provides guidelines for other elements of the digitization process, such as file format and naming conventions. The recommended file format for NARA is Tagged Image File Format (TIFF) for the production master scans.<sup>19</sup> TIFF is used for several reasons: it is an older format that is

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<sup>14</sup> Puglia, *Technical Guidelines for Digitizing*, 21.

<sup>15</sup> Puglia, *Technical Guidelines for Digitizing*, 51.

<sup>16</sup> Puglia, *Technical Guidelines for Digitizing*, 22.

<sup>17</sup> Puglia, *Technical Guidelines for Digitizing*, 22.

<sup>18</sup> Puglia, *Technical Guidelines for Digitizing*, 22.

<sup>19</sup> Puglia, *Technical Guidelines for Digitizing*, 60.

widely used, it accommodates large file sizes and large color spaces, it is uncompressed, and has greater preservation support.<sup>20</sup> NARA naming conventions have several recommended guidelines. File names should be consistent within collections and within each object. There should always been a numeric identifier, leading with zeroes, that takes into account the maximum number of documents within a collection to be scanned. Use only letters, numbers, and underscores, as other symbols and spaces may not translate between file formats.<sup>21</sup> These basic guidelines will help the archivist to create accurate file names that will be easy to find when searching collection databases. NARA has many other guidelines and specifications, but the standards mentioned are most relevant for the digitization of the MBC Collection.

Another national institution with scanning guidelines for digitization is the Library of Congress (LOC). LOC standards focus primarily on books, whereas NARA guidelines were provided for several different record types including photographs and audiovisual records. The LOC standards are important to look at because many of the records scanned from the MBC Collection are books. Like NARA, the LOC standards recommend using TIFF for the master production scan, with either 8-bit grayscale or 24-bit color.<sup>22</sup> Unlike, NARA, however, the LOC recommends a lower minimum ppi of

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<sup>20</sup> Puglia, *Technical Guidelines for Digitizing*, 76.

<sup>21</sup> Puglia, *Technical Guidelines for Digitizing*, 60.

<sup>22</sup> Library of Congress, *Technical Standards for Digital Conversion of Text and Graphic Materials* (Washington D. C.: Library of Congress, 2007), 2, accessed March 20, 2018: <https://memory.loc.gov/ammem/about/techStandards.pdf>.



300.<sup>23</sup> The LOC also prescribes standards specific to scanning books, such as when to scan book covers, and what internal pages to scan. Book covers should only be scanned when they have unique information or typography, not when they are blank. When scanning covers, both front and back covers should be scanned.<sup>24</sup> All internal pages should be scanned, beginning with the first page that has “significant information,” except for blank pages. Fold-outs, or pages added to the original book pages, should be scanned separately, but should be organized in sequence with the original pages they appeared with.<sup>25</sup> Other standards prescribed by the LOC refer to testing standards for the equipment used, which are not pertinent to the MBC Collection.

The East Texas Research Center’s (ETRC) scanning guidelines used for the digitization of the MBC Collection, have four elements that guide all archival scanning: the guidelines for the actual scanning, guidelines for saving and organizing scans, quality control guidelines, and post-quality control guidelines. The basic scanning requirements for the ETRC are that all materials should be handled with care, the entire record must be scanned (meaning the image is not cropped), a Kodak color strip should be used to maintain color accuracy, and books, like in the MBC Collection, should be scanned in 24-bit color at 300 ppi. Additionally, handwritten documents and manuscripts should be scanned in 24-bit color at 600 ppi.<sup>26</sup> These guidelines mirror both the NARA and LOC

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<sup>23</sup> Library of Congress *Technical Standards*, 11.

<sup>24</sup> Library of Congress *Technical Standards*, 13.

<sup>25</sup> Library of Congress *Technical Standards*, 13.

<sup>26</sup> “East Texas Research Center (ETRC) Scanning Guidelines,” East Texas Research Center, Stephen F. Austin State University, 1.

standards. Also like NARA and the LOC, the ETRC requires that all master scans be saved in TIFFs. Naming conventions require that the collection number, if applicable, collection name, box number, folder number, and item number all be listed in the file names.<sup>27</sup> ETRC quality control standards require that the image be viewed at 100 percent zoom level, compared against the original document, checked for accurate ordering, and ensure color, lightness, darkness, bit-depth, spatial resolution, and color mode are all accurate.<sup>28</sup> Finally, the post-quality control guidelines require conversion to a JPEG file format for uploading to the East Texas Digital Archives and the unaltered master scans are stored on a server that is backed-up daily and accessible only by authorized personnel.<sup>29</sup> Since the MBC Collection was scanned in the ETRC and uploaded to the East Texas Digital Archive, the ETRC's scanning guidelines were used for the digitization of the MBC Collection.

The most difficult aspect of digitizing the MBC Collection was determining which documents should or should not be scanned. Traditional appraisal techniques were used, though unlike the physical collection, not all records were deemed valuable for digitization. Documents with little historical value, though they have value to the church community for physical preservation, were not selected for scanning. These documents included guestbooks from various church events, church directories, library records, service programs, church letters of recommendation, property surveys, copyrighted

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<sup>27</sup> "ETRC Scanning Guidelines", 2.

<sup>28</sup> "ETRC Scanning Guidelines," 3.

<sup>29</sup> "ETRC Scanning Guidelines," 4.

materials from other publications, Martha Class correspondence, and Sunday School and discipleship record books. While many of these records may be self-explanatory as to why they were not scanned, a few require an explanation of rationale. The Martha Class correspondence was not scanned because it consisted primarily of mass-produced greeting cards with short messages or simply signed names. While these greeting cards are important to the church for physical preservation, they hold little historical value for digitization. The church letters of recommendation were not scanned because they contained duplicate information of membership changes found in the Membership Records and Meeting Minutes books. Finally, the Sunday School and discipleship training record books were not scanned as they only held statistical information of weekly attendance numbers, important only for understanding attendance trends. Once appraisal decisions for the online portion of the collection were made, the digitization process began.

Scanning was performed in the ETRC's scanning workroom in the Ralph W. Steen Library. A Dell desktop computer was used with the monitor color mode set at 24-bits. For the production of the master scans, EPSON Scan software version 3.49 was used in professional mode in conjunction with an EPSON Expression 10000 XL scanner. All master scans were saved as TIFFs onto a WD My Passport Ultra external hard drive. The Membership Record and Meeting Minutes, and Training Union Record Books were scanned at 300 ppi in 24-bit color with a Kodak color strip and no alterations or enhancements to the images. The covers of each book were scanned, and all internal

pages with information on them. Blank pages were omitted. Church correspondence and other handwritten documents that were not bound were scanned at 600 ppi in 24-bit color with a Kodak color strip and no alterations or enhancements to the images. All image files were organized first by box number, then by folder number, then item number, and finally by page number. Excluding the record books, most documents consisted of twenty pages or less. The record books took the most time, and storage space, as they all had fifty pages or more to be scanned, with most of the books reaching at least seventy-five pages.

Once scanning was completed, each image was opened in Adobe Photoshop to crop the color strip out of the final image. Then the newly cropped images were converted to JPEGs, while the original TIFF files remained completely unaltered. Once all images were converted to JPEGs, they were then uploaded, with all metadata, to the ETRC's East Texas Digital Archive through contentDM software. Metadata included descriptive, structural, and administrative information. Once the images were uploaded into the digital archive, the master images were transferred to the ETRC's dark archives, while all the JPEGs were saved to an external flash drive for presentation to Martinsville Baptist Church. The digitized documents can be found in the Community Collections section of the East Texas Digital Archives at the following URL:

<http://digital.sfasu.edu/cdm/landingpage/collection/Community>.<sup>30</sup>

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<sup>30</sup> This URL is accurate as of April 4, 2018. It is anticipated that this link will no longer be viable after Fall 2018 due to an expected software update. The digitized scans will still be accessible through the East Texas Digital Archive.

Once digitization was completed, the MBC Collection was considered fully processed. The physical collection was returned to the church along with a flash drive of the digital scans. Once the church received its materials back, there was a presentation to the church formally returning the materials and explaining the process behind the archival preservation of the collection. Additionally, during this presentation, the church was presented with a brief history of the church and allowed to look through the both the physical and digital collections.

## CONCLUSION

The Martinsville Baptist Church Collection, now completed and returned to the church, is significant in several ways. First, it is historically significant because it demonstrates the growth of a type of religious institution thought dead at its founding, a growth that continued throughout the twentieth century. This collection is also historically significant because it shows that a rural church on the edges of American society still conformed to larger national trends, particularly in regards to religion during the Cold War Era. The collection is significant for the East Texas Research Center (ETRC) because it aided in fostering a sense of trust between the ETRC and members of the Martinsville community. Finally, the collection is significant to the members of the church because it provides them with a tangible connection to their shared history. While the physical collection is back in the possession of Martinsville Baptist Church, the digital collection has made these records available to the public at-large. Collectively, this process provides a template for similar ventures and opportunities for more in-depth study of the role of rural communities in larger regional and national contexts.

Chapter One traced the history of Martinsville Baptist Church from the founding of Martinsville itself, through the “day of the country church” and into the twenty-first century. Chapter One also touched on the church’s connections to the larger Baptist faith,

the Southern Baptist Convention, and the Cold War's religious movement. Though the records begin in 1940, other sources helped to document the history of the church and its community from as early as 1850.

Chapter Two explored three competing archival theories: traditional archival processing, Greene and Meissner's MPLP method, and Cox's maximal processing. Traditional processing utilizes much of a repository's resources and an archivist's time. MPLP leads to greater output and accessibility to collections, but often overlooks crucial preservative elements. Maximal processing proved the most effective method for the Martinsville Baptist Church Collection as each of its three phases allowed for quick and efficient output combined with useful and well-preserved records.

Finally, Chapter Three explored the small world of digitization theory. While there are many accepted guidelines, there have been no landmark digitization theories that have set a firm foundation across the archival world. The examination of the theory and the scanning standards of the National Archives and Records Administration and Library of Congress, provided rationale for the East Texas Research Center's scanning standards used in the Martinsville Baptist Church Collection. The Finding Guide in the Appendix allows the user to see, at the item-level, exactly what records the collection contains without having to search every folder for relevant material.

Researchers can now access the Martinsville Baptist Church Collection. This collection, and others like it, can be useful to researchers in several ways. Church collections can be used to map the movement of populations by tracking where members

came from and moved to through church recommendation letters. Other rural collections can help researchers understand the demographics, values, and lifestyle trends of rural areas in comparison to more urban areas. Similar collections can also aid researchers in tracing the movement of ideas throughout history. For example, as seen in the Martinsville Baptist Church Collection, a researcher can see how conservatism and anti-communism spread from urban centers to rural areas. Likewise, researchers can trace other ideas, such as progressivism or abolitionism, from one place to another.

In addition to the value this collection adds for researchers, the public, and the ETRC, this capstone project has also helped me gain valuable skills as a public historian. As with a traditional thesis, I have demonstrated my ability to conduct thorough academic research. While this is an important skill, it was the skills I learned in the field of public history that were most valuable. This project showed me that the cornerstone of any field the public historian works in is the relationship between the historian and the public. Fostering good relationships with the community in which the historian works is vital to the preservation of the community's history. First, it fosters a sense of trust in the historian and the institution she represents. Second, creating good relationships with members of the community opens the door to future preservation opportunities. In the case of the Martinsville Baptist Church Collection, once church members see and trust in the abilities of the East Texas Research Center, they may, in the future, donate other historical records for permanent or digital collections. Another vital skill learned in this process was the ability to think critically, not only about the validity of resources, but



also in determining the value of a record. Some records, like the greeting cards in the Martha Class correspondence did not necessarily have historical value, but they did have value to the church members, and thus preserving these greeting cards assisted in fostering trust and a good relationship between the historian and the church. Additionally, critical thinking was important in determining which records to digitize. Some of the digitized records, like church minutes, were obvious choices for digitization, but others, such as church correspondence or warranty deeds, created more difficulty in determining value. Ultimately, this project showed me that work as a public historian is always changing. The theory may have paradigm shifts or may not be applied effectively in all situations. Decisions made by the historian regarding collections and preservation efforts may determine the future cooperation of the public. Public history is walking the line between ideal theories and real-world situations that the theory does not consider.

With the completion of this project, the members of Martinsville Baptist Church have a well-preserved collection and tangible access to their history through that collection and the digital collection hosted by the East Texas Research Center. Additionally, outside researchers can now access the Finding Guide and the digital collection, as well as the brief history of Martinsville Baptist Church. The “day of the country church” may finally be coming to a close as the membership numbers dwindle at Martinsville Baptist Church, but with the existence of its digital and archival collection, the church will never be forgotten.

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APPENDIX

Martinsville Baptist Church Collection Finding Guide .....75  
List of Pastors at Martinsville Baptist Church.....83  
East Texas Research Center Loan Agreement.....85

## FINDING GUIDE

**Title:** Martinsville Baptist Church Collection

**Component Unique Identifier:**

**Dates:** 1939 to 2012

**Extent:** 3 cubic feet

**Administrative History:** Martinsville is a rural farming community located in the easternmost portion Nacogdoches County with its center at the intersection of Texas State Highway 7 and Farm-to-Market Road 95. Founded in the 1850s at the current town center by Dr. John D. Martin, Martinsville's population, according to the 2000 census, is about 126.<sup>1</sup> The community built the post office in 1867.<sup>2</sup> There was also a school in the community by 1877.<sup>3</sup> Over the years there were several businesses including a cotton gin and general stores, but the town was never officially incorporated. Today, businesses in Martinsville include two churches, a post office, a school, a café, and a Family Dollar. Before the founding of a Baptist Church in 1912, Baptists in Martinsville traveled south towards Blackjack and Chireno to worship at Pilgrim's Rest, a church built sometime around 1873 that no longer exists.<sup>4</sup> All that remains of Pilgrim's Rest is a cemetery.

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<sup>1</sup> Christopher Long, "Martinsville, TX," *Handbook of Texas Online*, Accessed October 05, 2017, <http://www.tshaonline.org/handbook/online/articles/hlm34>. Census data from 2000 is used because the 2010 census combined the population of Martinsville with the population of Chireno, a neighboring community.

<sup>2</sup> Christopher Long, "Martinsville, TX."

<sup>3</sup> *Nacogdoches County Families*, 7.

<sup>4</sup> Carolyn Reeves Ericson, *Nacogdoches County Cemetery Records Collected by Joel Barham Burk*, vol. 2 (Nacogdoches, TX: Ericson, 1974), 7.

According to founding members who were interviewed in 1987, Martinsville Baptist Church was founded during a two-week long revival in eastern Nacogdoches County in the summer of 1912. The revival started on a Sunday and by the following Friday community members met for the purpose of organizing a church in Martinsville, the name of which was chosen to be Martinsville Baptist Church. The founding membership was said to number around 125, comprised of newly baptized members and families moving from another church by letter of faith. These members appointed Reverend W. L. Heflin, the preacher leading the revival, as the first pastor of the church.<sup>5</sup> In 1912, members Robert Bentley and Mark Fuller donated land for the construction of a church building, which was completed and dedicated in May 1913.<sup>6</sup> In 1946, the church membership had grown to the extent that the church began making plans for the construction of a new building. Mark Fuller donated land across the street from the location of the 1913 building as the site for a new building. In 1948, the original building was sold to be torn down or moved, and construction began on a new building on the newly received land. The architect of the 1948 building was Hal B. Tucker. This building, which is still in use today as the church's Fellowship Hall, was completed and dedicated in 1949. The church experienced a long period of sustained growth between 1913 and the early 2000s, when membership started declining. Current records begin in 1940, as earlier records had been destroyed in a fire.

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<sup>5</sup> Diamond Anniversary Program, August 9, 1987, Martinsville Baptist Church Collection, East Texas Digital Archive, East Texas Research Center, Stephen F. Austin State University.

<sup>6</sup> Diamond Anniversary Program, August 9, 1987.

**Administrative Notes:** No Restrictions

**Subject/Index Terms:** Church, Religion, Martinsville, Baptist Church, Rural  
Community, Finance

**Inventory:**

Box 1: Miscellaneous Church Records

Folder #1: Golden Anniversary Guest Book, August 5, 1962

Folder #2: Diamond Anniversary Program, August 9, 1987

Folder #3: 100<sup>th</sup> Anniversary Guest Book, August 12, 2012

Folder #4: Guest Book of Church Visitors, 1968-1975

Folder #5: Easter Sunday Service Program, 1966

Folder #6: Church Directory, 2005

Folder #7: Church Library Catalog, January 1969

Folder #8: Church Library Accession Sheets, c. 1972

Folder #9: Requests for Church Letters Received, 1940-1972

Folder #10: Requests for Church Letters Sent, 1946-1995

Folder #11: Church Letters Received, 1945-1966

Folder #12: Church Letters Sent, 1955-1987

Folder #13: Church Correspondence, 1940-1968

Folder #14: Uniform Church letters to the Association, 1960-1965

Folder #15: Church Constitution and By-Laws, February 1984

Folder #16: 1949 Warranty Deed

Folder #17: 1974 Warranty Deed

Folder #18: 1994 Deed of Trust

Folder #19: 1998 Deed of Trust

Folder #20: 2001 Warranty Deed

Folder #21: 2007 Warranty Deed

Folder #22: Last Will and Testament of Mabel Beaver, Deed of Gift

Folder #23: 1994 Promissory Note

Folder #24: Church Resolutions on New Construction, 1949 and 1994

Folder #25: 2011 Property Survey

Folder #26: List of Pastors and Donations, 1966

Folder #27: "The Cutting Edge," United Church Evangelistic Ministries Newsletter, May-June 1982

Folder #28: "Tell Me the Story" Musical Program Created by Greg & Gail Skipper

Folder #29: Martha (Ladies) Class Yearbooks

Folder #30: Martha Class Minutes, October 1965 to September 1974

Folder #31: Martha Class Minutes, October 1974 to December 1980

Folder #32: Martha Class Minutes, January 1981 to January 1994

Folder #33: Inventory of Martha Class Correspondence, 1980-1991

Folder #34: Martha Class Correspondence, 1978-1979

Folder #35: Martha Class Correspondence, 1980-1984

Folder #36: Martha Class Correspondence, 1985-1989

Folder #37: Martha Class Correspondence, 1990-1997

Folder #38: Martha Class Correspondence, Undated

Folder #39: Church Property Insurance Policy, 1994

Folder #40: Church Property Insurance Policy, 2011

Box 2: Financial and Sunday School Records:

Folder #1: Church Property Insurance Policy, 2012

Folder #2: Church Automobile Insurance Policy, 2012

Folder #3: Church Construction Permits, 2011-2012

Folder #4: Church Vehicle Titles and Registration Records

Folder #5: Church Tax Identification Number

Folder #6: Church Financial Statements, 1989 and 1991

Folder #7: Church Financial Statements, 2003-2004

Folder #8: Church Financial Statements, 2004-2005

Folder #9: Church Financial Statements, 2005-2006

Folder #10: Church Financial Statements, 2006-2007

Folder #11: Church Bank Statements, 2003

Folder #12: Church Bank Statements, 2004

Folder #13: Church Bank Statements, 2005

Folder #14: Church Bank Statements, 2006

Folder #15: Church Bank Statements, 2007



Folder #16: Church Bank Statements, 2008

Folder #17: Church Bank Statements, 2009

Folder #18: Church Bank Statements, 2010

Folder #19: Church Bank Statements, 2011

Folder #20: Baptist Training Union Record Book, 1950-1951

Folder #21: Baptist Training Union Record Book, 1951-1952

Folder #22: Sunday School Record, 1952-1953

Folder #23: Sunday School Record, 1988-1990

Folder #24: Sunday School Record, 1994-1996

Folder #25: Sunday School Record, 1997-1999

Folder #26: Sunday School Record, 2000-2002

Folder #27: Sunday School Record, 2006-2006

Folder #28: Discipleship Training Record, 1992-1994

Box 3: Discipleship Training, Church Membership Records, and Church Minutes

Folder #1: Discipleship Training Record, 1995-1998

Folder #2: Discipleship Training Record, 1998-2003

Folder #3: Discipleship Training Record, 2004-2008

Folder #4: Membership Record and Church Minutes, December 1939  
to April 1947

Folder #5: Membership Record and Church Minutes, May 1947 to  
June 1955

Folder #6: Membership Record and Church Minutes, July 1955 to  
September 1959

Folder #7: Membership Record and Church Minutes, October 1959 to  
July 1962

Box 4: Church Membership Records and Church Minutes

Folder #1: Membership Record and Church Minutes, October 1962 to  
December 1965

Folder #2: Membership Record and Church Minutes, December 1965  
to June 1972

Folder #3: Membership Record and Church Minutes, July 1972 to  
September 1974

Folder #4: Membership Record and Church Minutes, October 1974 to  
October 1977

Folder #5: Membership Record and Church Minutes, October 1977 to  
September 1979

Folder #6: Membership Record and Church Minutes, October 1979 to  
January 1983

Folder #7: Membership Record and Church Minutes, January 1983 to  
June 1986

Folder #8: Membership Record and Church Minutes, July 1986 to  
December 1989

Folder #9: Membership Record and Church Minutes, January 1990 to  
September 1993

Folder #10: Membership Record and Church Minutes, September  
1993 to August 1996

Box 5: 1929 Church Bible

Box 6: Scrapbook, c. 2005

Box 7: Plaques

Item #1: Certificate of Recognition, 1993

Item #2: List of Donors for Church Seating

## LIST OF MARTINSVILLE BAPTIST CHURCH'S PASTORS

1. W. L. Heflin 1913-1914
2. E. M. Gentry 1914-1920
3. A. T. Garrard 1920-1928
4. L. G. Whitehorn 1928-1930
5. James B. Nations 1930-1934
6. Joe Earl Bryant 1934-1937
7. F. F. Higginbotham 1937-1939
8. Roy Monzingo 1940-1946
9. J. E. Johnson 1946-1949
10. Roy Monzingo 1949-1959
11. Sidney Fillingim 1959-1961
12. B. B. McPheeters 1961-1963
13. Randolph Stinson 1963-1965
14. Gene Tomlin 1965-1978
15. George Reynolds 1978
16. Martin Lyons 1978-1981
17. Marion Huckaby 1982-1989
18. Gene Kirkley 1990-1992
19. Haskell Lunsford 1992-1998
20. Ronnie Sowell 1998-2009

21. William Dee Daniel 2009-2016

22. Don Gallatin 2018-Present

During any years not listed above, there was no permanent pastor, only an interim.



# STEPHEN F. AUSTIN STATE UNIVERSITY

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East Texas Research Center

R. W. Steen Library

P.O. Box 13055, SFA Station • Nacogdoches, TX 75962-3055

Office – (936) 468-4100 • Fax (936) 468-7610 • <http://library.sfasu.edu/etrc>

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Date Deposited: \_\_\_\_\_

Received from: \_\_\_\_\_

Address: \_\_\_\_\_  
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Phone number: \_\_\_\_\_

**Received for the East Texas Research Center (ETRC):**

Description of material:

Condition of material:

Item count: \_\_\_\_\_

Period of deposit: \_\_\_\_\_

I have read and agree to the conditions on the reverse, and I certify that I have full authority to agree thereto.

Owner/agent/depositor:

Date:

ETRC Director:

Date:

---

**Items returned to owner/agent/depositor are in the same condition they were delivered to ETRC**

Owner/agent/depositor:

Date:

ETRC Director:

Date:



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East Texas Research Center

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Office – (936) 468-4100 • Fax (936) 468-7610 • <http://library.sfasu.edu/etrc>

## CONDITIONS GOVERNING TEMPORARY DEPOSITS

In consideration of the mutual promises and obligations set forth herein, the ETRC and the depositor or depositor's agent agree to the following terms and conditions.

### PERIOD OF DEPOSIT

1. Item(s) are placed in the temporary custody of ETRC and documented by the Temporary Custody Deposit form for purposes including, but not limited to scanning and digital processing.
2. Item(s) placed in temporary custody with ETRC shall remain in its possession for the time specified on the face of this Temporary Custody Deposit form. Item(s) may be withdrawn from deposit or the deposit period extended by mutual agreement of the owner/agent and ETRC.

### CARE OF DEPOSITED ITEMS

3. ETRC will give item(s) in its temporary custody the same care provided to comparable property of its own. ETRC will use reasonable efforts to protect deposited item(s) from harm.
4. ETRC will not restore, clean, conserve, or otherwise alter the deposited item(s) without the written consent of the owner unless the immediate safety of the item(s) makes such actions imperative; in such cases, all reasonable efforts will be made to reach the Owner for verbal consent. The owner is responsible for the costs of the emergency alterations.

### INSURANCE

5. Employees of ETRC may approve temporary deposit of item(s) with ETRC for scanning, digital processing or other purposes. In these instances, it is understood that the deposit of item(s) is generally for the benefit of the owner/agent/depositor to accomplish an objective of interest to the owner and at the initiative of the owner. Given this instance, the owner/agent/depositor shall be informed that while providing reasonable care, ETRC is not liable and insurance coverage of the item(s) remains the responsibility of the owner/agent/depositor.

### RETURN OF TEMPORARY CUSTODY ITEM(S)

6. ETRC will not provide transportation for items deposited with it unless special arrangements are made in writing.
7. ETRC may request the return of any property deposited with it by written notice directed to the depositor at the address of record. If depositor does not make arrangements with ETRC for the return of item(s) within ninety days after such notice, then and in consideration for its (their) maintenance and safekeeping during such period, the agent/owner/depositor agrees that the item(s) shall become the unrestricted property of ETRC .

### CHANGE OF OWNERSHIP OR ADDRESS

8. If there is a change in the identity and/or address of the depositor/agent/owner, ETRC must be notified in writing. If someone other than the original depositor claims item(s), ETRC reserves the right to request proof of legal authority to receive the material before item(s) will be released.

### INTERPRETATION

9. ETRC accepts this deposit on the understanding that the depositor or authorized agent has legal title or full authority to make this deposit.
10. This agreement shall be construed in accordance with the laws of the State of Texas.



## VITA

After completing her work at Nacogdoches High School in 2009, Allison Grimes entered Stephen F. Austin State University (SFA) in Nacogdoches, Texas with a major in biochemistry. From 2010 to 2012, she left school to work full-time as a nurse aide. In January 2013, she returned to SFA and changed her major to history. During her undergraduate career, Allison worked as a student assistant at the East Texas Research Center where she discovered her passion for public history. She received a degree of Bachelor of Arts in History from SFA in December 2015. She entered the Public History Master's program at SFA in January 2016. During her graduate career, Allison helped create a local history exhibit, completed a National Register nomination, and presented at conferences. While completing her degree, Allison worked as a Graduate Assistant in the History Department at SFA, a docent at the Old Nacogdoches University Building, and The History Center in Diboll, Texas. Allison graduated with a Master of Arts in History in May 2018.

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Chicago Manual of Style

This thesis was typed by Allison N. Grimes.