



# Crossroads

## Trinity Helped Start Church and School for Freed Slaves: Part 3 – Birthplace of Leon County Public Schools

By Brianna Harrison

**S**t. James Colored Methodist Church received property from the Methodist Episcopal Church, South (CME,S) in Tallahassee that helped to establish the church as a viable institution for the city’s African American community. For instance, a school operated inside the church. According to **John G. Riley**, St. James is the birthplace of the present-day Leon County public school system. Riley writes, “St. James is also the first place in this community where colored children attended public school taught by **Henry Matthew** and **Robert Meacham**” (Riley, n.d., p. 1).

Presumably after Meacham’s departure from the Colored Methodist Episcopal Church (C.M.E.), **Lydia Smith** took over as the school’s primary instructor. Riley remembered Lydia Smith as “a member of St. James . . . whose instruction in manners and morals remains with us [former students] until the present day” (Riley, n.d., p.1).

Lydia Smith was married to **James Smith**, the first Black pastor of St. James C.M.E. Born about 1816 in Cam-

The *Crossroads* editorial team is pleased to feature a series of articles, authored by scholar **Brianna Harrison**, on the establishment of St. James C.M.E. Church, which was founded under the auspices of Trinity. A native of Tallahassee, she holds a bachelor’s degree in political science from Florida A&M University and master’s of applied science degree in history. She is currently working on her PhD at the University of Memphis.



bridge County, MD, **James Smith** moved to Florida in 1829. In the 1870 United States Census, James and Lydia Smith are both enumerated as occupying the same household. James is listed as a minister and Lydia as a schoolteacher. In 1870, James is listed as being fifty-four and Lydia forty-nine. Lydia is also listed as a mulatto woman. Ten years later in 1880, Lydia’s occupation is listed as the housekeeper. A Black male by the name of

(cont. on p. 2)



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Appreciation to Linda Yates and  
other fellow editorial team  
members for their copyediting  
assistance.

**Joseph Smith** is recorded as living with James and Lydia. It is unclear what relationship status Joseph had with James and Lydia (US Census, 1870, 1880). Lydia does not appear in 1885 Florida State Census. James is listed as the only person occupying the household (Florida State Census, 1885). In Freedmen’s Bureau Bank Records of 1867, Smith’s occupation is listed as “Pastor of Methodist church, south colored” (Bureau of Refugees, Freedmen, and Abandoned Lands, 1865–1872).

In 1865, Smith wrote to **George Whipple** of the American Missionary Association on October 18, 1865, requesting teachers. Smith wrote:

Dear Sir I have received your letter of the 4 desiring me to inform you of the condition of the peoapall of colore in this place...very poor as yet the peoapall hear is just out of the house of Bondage and have not had a chance to make every thing but a comon support for them Selves and famileys. The government have not done every thing hear for them. We have 5 small schools but no one that can teach them the English Language properly, the Colored peoapall is trying to do what can for them Selves. (Smith, 1865)

In October of 1867, three teachers and 173 pupils existed in Tallahassee (“Synopsis of School Report,” October 1867). By 1868, the Freedmen’s Bureau recorded five schools in Leon and Wakulla counties. Lydia Smith, **A.C. Lightbourn**, **James Page**, and **Henry D. Donaldson** headed those schools. Most of the freedmen schools in Tallahassee operated out of church buildings, although some operated from plantations. The Freedmen’s Bureau school report indicates that three schoolhouses were located in Tallahassee in 1868, however. When asked what the Freedmen’s Bureau could do to improve these schools, the sub-assistant commissioner responded, “Send teacher from the North with books and money to assist in erecting school buildings” (Bureau of Refugees, Freedmen, and Abandoned Lands, 1865–1872). By June 1868, the total number of schools increased to seven.

In May 1868, Lydia Smith sent her monthly school report to the Freedmen’s Bureau. In this report, Smith titled the school “Smith School.” She indicated the school being funded “in part” by freedmen. In addition, she indicated that the Methodist Episcopal Church, South (known today as *Trinity*) owned the building, in which the school operated (i.e., St. James C.M.E.). Although the Methodists issued property to St. James C.M.E. Church in 1853, it is clear there existed unwill-

ingness to transfer complete ownership of property to African Americans. Nonetheless, the school prevailed. Smith reported an average of fifty-five students in attendance. Thirty of those students paid tuition. “Smith School” housed six advanced readers; four fluent in the alphabet; ten fluent in geography; and thirty fluent in writing, to name a few. In addition, a Sabbath school operated from St. James. Seven teachers taught at the Sabbath school to sixty-six students. Based on Smith’s report, it is clear that freedmen possessed a desire to learn and to be fused into the larger American culture (“Teacher’s Monthly School Report,” May 1868).

Four months after Smith sent her monthly school report in May 1868, Freedmen’s Bureau records indicate fifty-two as the total number of students in attendance. Five dollars is recorded as the probable amount that could be collected by the school (“Teacher’s Monthly School Report,” August 1868). Smith’s February 25, 1869, monthly school report is relatively similar to the report filed less than a year prior. Initially, Smith titled the school “Smith School,” but in this report, the school is labeled “Lydia Smith’s School.” By February 1869, twenty-six students attended: ten males and sixteen females. Despite being hardly a decade removed from enslavement and lacking significant resources, functional schools for freedmen existed and thrived because of the desire to be educated (“Teacher’s Monthly School Report,” February 1869). Because the African American experience has been one marked by bondage and injustices, African Americans have carved out a distinct culture. *The Negro Church*, edited by **W.E.B. Du Bois**, argues that out of this culture, the only aspect that began in Africa and survived slavery is the church. The combination of traditional West African spirituality with American Protestantism during the days of slavery resulted in a distinct mode of worshipping that can be readily associated with African Americans. This result is why the African American church is said to be the only social institution that originated in Africa and, though altered, survived slavery. However, as time progressed, and slaves’ African roots gradually weakened, in turn, African religiosity grew more American (Du Bois, 1898 [published in 1903], n.p.)

For instance, the African Methodist Episcopal Church (A.M.E.) adheres to a Protestant theology largely modeled after their White counterparts. The A.M.E. Church looks African in makeup and even in the name; however, the values and theology of the church are generally no different from those of White Methodists and American Protestants at large. Certain rituals and beliefs of the A.M.E. Church are the same as their White



Lynn McLarty, Paula Smith, and Bob Yates pictured in front of St. James C.M.E. Church. The church moved from its original location, corner of West Park Ave. and Bronough St., to its present location, Richmond St. (L. Yates photo)

Methodists counterparts. This similarity is due to a pervading American Protestantism most adhered to, regardless of denomination.

Although White Methodists created separate quarterly, annual, and district conferences for the African Americans who chose to stay with the Methodist Episcopal Church (South), the Colored Methodist churches only replicated what already existed within Methodism. They did not form a distinct Black theology or values. For instance, the early instruction of St. James's members included White teachers instructing manners and morals from an American perspective, and thus reinforcing the Americanness at the Black church's core. In addition, St. James not only served as spiritual guidance for African American Methodists but as a schoolhouse, too. Based on reports of the school's teacher (Lydia Smith), the school instructed students using an American curriculum. The curriculum instructed students in the basics of reading and writing, so that freedmen relatively integrated themselves into an American way of life.

The theology and overall values of St. James and the ilk functioned within an American worldview. Because the system of slavery stripped slaves of their African roots and gradually weakened African influence, freedmen would enter a post-Civil War society as Americans with American values. This Americanness reflected itself in the way churches like St. James Colored Methodist Episcopal Church functioned.

Although African American churches are certainly deserving of special recognition, considering the experience that birthed them, it is important to recognize that these churches are not separate from the larger American religiosity. It is important not only to recognize that African American churches are American at

the core but part and parcel to American Protestantism and American history.

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Part 1 – Origin of African American Church: [http://www.tumct.org/history/July\\_2018\\_hs\\_newsletter.pdf](http://www.tumct.org/history/July_2018_hs_newsletter.pdf)

Part 2 – Origin of St. James Church: [https://www.tumct.org/history/October\\_2018\\_hs\\_newsletter.pdf](https://www.tumct.org/history/October_2018_hs_newsletter.pdf)

## Countdown to Trinity's 200th Anniversary in 2024: 1830s Timeline

By E. Lynn McLarty

In 2024, Trinity will be celebrating its 200th anniversary. In each issue leading up to this noteworthy date, Crossroads shares with our readers notable events that focus on one decade.

1830

According to each of the entries in the *Quarterly Conference Minutes* for **1830**, the conference meetings of the **Tallahassee Station** and the **Magnolia Station** were held in conjunction. It is assumed that the Tallahassee church had some difficulty in paying the preacher's salary. Combining the two churches into one allowed for the two to share that responsibility. In **February 1830**, due to growth of the South Carolina Conference, the Georgia Conference was created and included five districts. The Savannah River, which marked the geographical boundary between South Carolina and Georgia, served as the dividing line of the two conferences. The new Georgia Conference took jurisdiction over the Georgia districts of Milledgeville, Columbus, Athens, and Savannah, as well as the entire Territory of Florida (including West Florida), which was called the "Tallahassee District" of the Methodist Episcopal Church.

1831

On **January 5, 1831**, the first meeting of the newly formed Georgia Conference was held in Macon, GA. Circuits from Leon, Quincy, Chattahoochee, Holmes Valley, Pea River, Pensacola Mission, Escambia Mission, and Early Mission represented the Tallahassee District. According to the **April 2, 1831**, *Quarterly Conference Minutes*, the **Tallahassee Methodist Church Sunday School** would commence operations on the second sabbath in May of that year. Members of the conference pledged themselves to support and to use their influence in sustaining this institution. Note: there was no other mention of its activities in the church records during the Territorial period.

1832

In **November 1832**, the West Florida area of the Methodist Church, separated geographically from the rest of the Territory of Florida Methodist Church by the Apalachicola River, entered the Alabama Conference. This strong sentiment in the Methodist missions was due to the desire for West Florida to have autonomy from the remainder of the Territory. Politically, this attitude permeated the general public as well.

1833

The Tallahassee District (also called the Florida District that year) included all Middle Florida, as well as Lowndes, Early Mission, and Ochlocknee Mission circuits in Georgia.

1834

Florida was divided into two districts, the St. Augustine District and the Tallahassee District.

1835

The Augustine District was abolished, and the societies and stations in that district became part of the Georgia Conference.

1835–  
1842

The Second Seminole War took place from **1835 to 1842**. The United States Government set out to displace the Seminoles by seeking to force them out of Florida. In response, the Seminoles executed raids and massacres, which directly affected the Methodist missionaries and the established stations in the Tallahassee district, resulting in fear and reduction in population.

1837

On **May 5, 1837**, the Methodist Episcopal Church in Tallahassee purchased three lots, numbering 127, 128, and 129 NA (North Addition) from **William** and **Rachel Maner** for \$600 for the initial building on the present site at Park and Duval. On **June 24, 1837**, the first issue of the *Southern Christian Advocate* was published in Charleston, SC, and became the official Methodist publication for Florida, Georgia, and South Carolina.

1838–  
1839

These years brought celebrations in the United States of the Centennial of the early teachings and the organizing of Methodist Societies in England by **John** and **Charles Wesley** and **George Whitfield**. Churches organized in the US around this time carried with pride their name *Centenary*. One such church was in Quincy, which can trace its beginning to several years before this milestone.

1838

On **December 3, 1838**, **Joshua Knowles**, a former pastor of the Tallahassee Church (1836) was named Secretary of the Constitutional Convention of Florida in Port Saint Joe. He gained this important position due to being editor of the *Florida Watchman* (formerly the *Florida Intelligencer*).

1839

According to the *Weekly Floridian*, on **December 28, 1839**, there was an announcement accepting sealed proposals for a brick Methodist church building, 60 feet by 40 feet, in Tallahassee. The Building Committee gave explicit specifications, which included a gallery and a basement. Paramount in the proposal was that the church be built similarly to the Presbyterian Church in the city.

## Committee 200 Plans for Church's Bicentennial Celebration

By Pamela C. Crosby

The historical narrative of what we now call *Trinity United Methodist Church* has spanned almost 200 years and has defined its church life, purpose, and contribution to the Tallahassee community.

To lay the groundwork for the celebration of the heritage of this church body (the first church to be established in the city), **Lynn McLarty**, Historical Society member, has organized Committee 200, consisting of 13 church members, including **the Rev. Dr. Wayne Wiatt**.

Other founding members of the committee are **Bob Bass, Donna Bryan, Marti Chumbler, Gloria**

**Colvin, Dan Drake, Ann Lumsden, Cindy McDuffie, Laura Rogers, Sarah Watters, Palmer Williams, and Linda Yates**, consultant.

As the plans proceed, the group will welcome additional members who will bring with them specific areas of expertise to their roles.

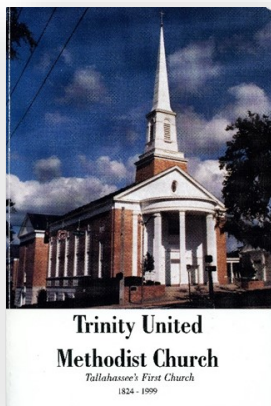
The celebration, set to take place on September 22, 2024, will be a result of an extensive collaborative process, including working with organizers and advisers from the city of Tallahassee and leaders of the United Methodist Church from across the region and beyond.

Please check future issues of *Crossroads* to stay informed about committee activities and plans.

## Marti Chumbler to Serve as Editor of Updated History of Trinity

By E. Lynn McLarty

Some members of the church may be unfamiliar with Trinity's history book, *Trinity United Methodist Church: Tallahassee's First Church, 1824-1999*, edited by **Linda H. Yates**. Contributors to this work, along with Yates, were **the Rev. Norman Booth, Rubie Plant Butterworth, Vernon Parramore, and Christine Puckett Moody**. In addition to historical narratives, one section features photographs and a description of Trinity's stained-glass windows by **the Rev. Dr. George Foster**, and another section features photographs and description of the intricacies of stitchings of needle pointed kneeling cushions, a project coordinated by **Cinda Hortin**, and includes memorials and dedications of the cushions. The book concludes with a photograph of the John T. Sewell Prayer Garden.



In early 2000, events and showing of photos of Trinity's 175 Anniversary Celebration (that occurred in September 1999) promoted the 1999 publication of the 28-page book and was dedicated to the memory of beloved **Godfrey Smith**, who died in November 1999. Copies can be found in the Heritage Room and in the McKenzie Library.

In preparation for the church's 200th Anniversary milestone in September 2024, **Marti Chumbler** will serve as editor, whose role consists of revising and expanding the contents of the 1999 volume by adding newly discovered information and working with a new contributor for a concluding chapter on Trinity's happenings since 1999. The 2024 edition of Trinity's history book will serve as an important resource for researchers as well as others who want to learn more about the church's history.



## Recollections of Trinity Life: Rubie Butterworth (From Videos 3 and 4)

By Pamela C. Crosby

To see the videos produced by **E. Lynn McLarty** and **Rex Adams** with interview by E. Lynn McLarty (divided in eight parts for researchers), go to our video page at <https://www.tumct.org/video-history-of-trinity/>

**Rubie Plant Butterworth** has dedicated many years of her life to the flourishing of Trinity, and she recounts her involvement in the church and her life in Tallahassee in a recently taped interview. Many at Trinity may remember her as the director of the older adult ministry before she retired in 1997, as well as a trainer, mentor, and teacher. Her impressive background includes a degree in modern languages from Florida State College for Women and a master's degree in Christian education from Garrett Biblical Institute. At other times in her professional life, Rubie worked as director of Christian education in various churches and also served as dean of women at Brevard College in North Carolina.

In this printed series based on her taped interview, we reach back to Trinity's past church life to World War II and later. ***Below is the first segment of this series.***

### The Rev. Jack Anderson

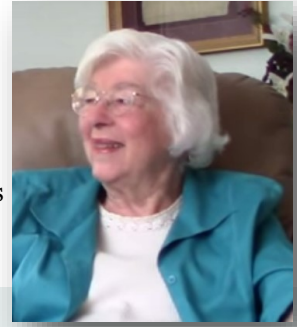
Trinity has had distinguished leaders throughout its history. One church leader who is especially memorable to Rubie was **the Rev Jack Anderson**, who served as senior pastor from 1939 to 1944. Rubie notes two of his contributions to the church that stand out to her.

During WWII, many military personnel from Dale Mabry Army Airfield and Camp Gordan Johnston attended Trinity. As a way to honor them, the Rev. Anderson asked those from the armed forces attending service each Sunday to go out to the front of the church building to be photographed. Writing to their parents, he sent along their photos to "let them know that their sons were in church." Often church members invited them home for lunch, and Rubie remembers the day Pearl Harbor was attacked, when the young men were ordered to return immediately to their base.

Another of Rubie's vivid memories of the Rev. Anderson was that he hired a much needed support staff. According to Rubie, Trinity had no such staff early on except custodians who were charged with cleaning the church before services.

Seeing the need for a secretary, the Rev. Anderson

hired **Lynna Thompson** to assume that role. The "old Park parsonage building" (which was no longer used as a residence) was the venue for the new office. This frame building was located between the church and the back of the Presbyterian church (an area that includes where the Chapel stands now). One renovation was the enclosure of the side porch to make room for the office.



### Starting out as Church Secretary

When Rubie finished college in 1946, she applied for several jobs that related to her degree in modern languages, but being only 20 and living in a post-war economy, she found that there were few jobs available for her that related to her major. When Lynna Thompson, the church secretary, accepted a position to work for **Amos Godby**, superintendent of schools in Leon County, Rubie took her place at Trinity.

Although she could not claim to have experience as a secretary, she dove into her job, posting member contributions on file cards that served as the only member records, answering the phone, and performing other assigned duties. She recalls that her desk was not in the best of shape but afforded a typewriter bearing a tag saying "Property of **Edwin Larson**, Treasurer of the State of Florida" (Larson, being a member of the church).

Her office was especially drafty, with nothing under its loosely spaced floor boards. **Hollis Pemberton** made a gas stove out of a galvanized pipe in which he drove holes, surrounded it with tin, and vented it out of the window. She explains that "as the wind blew through that vent, it blew the flame out. And then I would smell gas. I did not have any heat, I had gas! I don't think I could have been killed by it because there was so much draft in there that it would have saved me. I could tell when it was out, and then I would go light it again!"

*Look for the next "Recollections" by Rubie Butterworth in the April 2019 Crossroads. For information on the Rubie Plant Butterworth Scholarship Fund for aspiring deacons, see <https://www.gbhem.org/article/new-scholarship-fund-deacons-honors-woman-who-dedicated-her-life-church-service>*

# Historical Society Compiling Comprehensive Membership Records

By Linda H. Yates

One of the greatest treasures preserved in Trinity's Heritage Room are eight over-sized, bound copies of membership records of the church going back to the



One of the volumes of membership records (photo credit, Linda Yates).

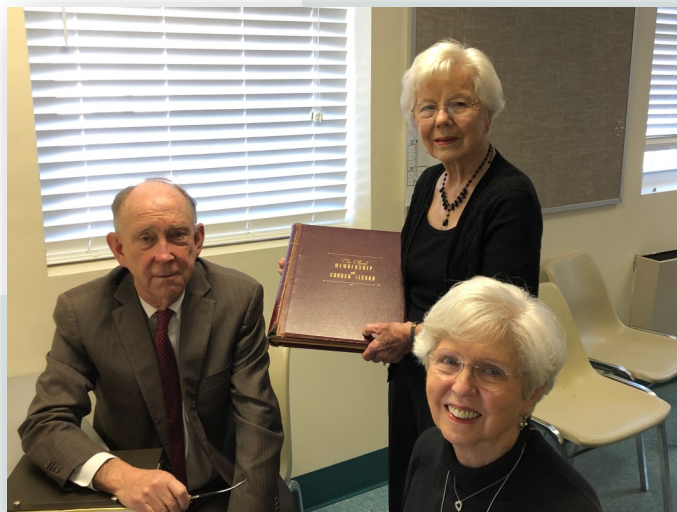
late 1820s, a few years after this first religious congregation was formed in Tallahassee in 1824. The names are inscribed in bold handwriting with comprehensive information of admission dates, family

members, baptisms, marriages, deaths and withdrawals from the church for other reasons.

Similar to the Bible, which recorded the stories of the Hebrew people and the beginning of the Christian church, Tallahassee's first community of faith expressed its concern for the people to whom it ministered by keeping a record of their faith journey. With the advent and proliferation of computers and their time-saving features, the United Methodist Church Discipline, which states the law of the church, has allowed local churches to keep records electronically while specifying that duplicate electronic copies and printouts be updated each year and stored in a fire-proof off-site location. Software and printout paper approved by the General Council on Finance and Administration are to be used.

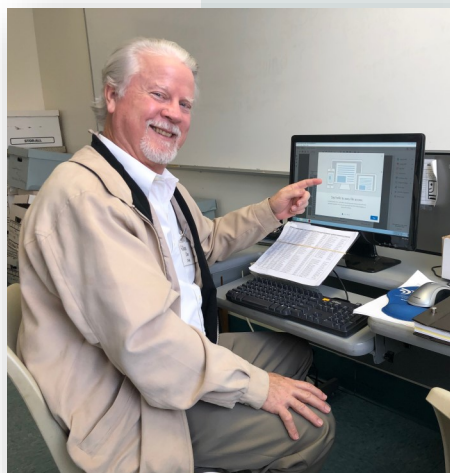
Trinity's membership secretary had performed this function in addition to other administrative duties for several years but ceased a few years ago transcribing lists into bound books. While reviewing their responsibility for preserving the church's member records, the Preservation of History Committee and the Historical Society Leadership Committee discovered that much of the information families seek while creating a family genealogy no longer fits on the computerized pages. Only partial information is listed for baptisms and marriages.

The first six books have been transcribed into a digital format and placed on the church website for online use. Information from each book through 2009 was formatted into a searchable PDF document so data such as names can be searched online.



Committee members, E. Lynn McLarty and Mary Margaret Rogers (seated), with Historical Society chair, Linda Yates (standing and holding membership records; photo credit, Sam Rogers)

Historical Society members **Lynn McLarty**, **Dan Drake**, and **Mary Margaret Rogers** discussed with the Senior Minister their desire to create all-inclusive, bound, printed records as were done in the past, and offered to do the job as volunteers. In a coordinated effort, they have revised software, purchased printing paper, and received a donated computer to enter all listings in a comprehensive format. Mary Margaret Rogers is now entering information from the past eight years, starting first with baptisms and planning to move to weddings and deaths. She works from a desk adjacent to the Heritage Room. She welcomes help from other volunteer, skilled computer operators and proofreaders to bring the listing up-to-date in a timely fashion.



Dan Drake, committee member, at work desk used for entering membership data (photo credit, E. Lynn McLarty).

## Ten Years of BFC Exercise: Supporting, Caring, and Praying

By Beth Curry



When my husband, **the Rev. Wayne Curry**, was assigned as Senior Pastor to Trinity in July 2008, I contemplated what my role in ministry might be and where I might fit in in church life. My great passion for health and wellness weighed on my mind, and I wondered if there might be some way to connect the two. While talking with **Orson Smith**, a Tallahassee physician, and his wife, **Eleanor**, both members of Trinity, the idea of an exercise program came up.

With their encouragement, the first exercise class took place on a bright and early Tuesday morning, September 2, 2008. Six people attended the class, which was offered in the parlor. The following Thursday there were nine, and the next Tuesday there were 12—and so began the exercise program.

Because this was a new ministry, funds for exercise equipment were limited so the classes used handmade masking tape balls (each filled with 16 pennies wrapped in a paper towel, which is still used today), a set of resistance bands, and a set of light weight exercise balls. And a few weeks later, with the help of the



Celebrating the Tenth Anniversary of Staying Strong class.



Celebrating the Tenth Anniversary of Variety Mix class.

our daughter, **Brittany**, the program was officially named *Becoming Fit at Church Series Exercise*, and the logo was designed. The program is now known as *BFC Exercise*—and yes: Some have guessed—*BFC* are actually my initials!

The ministry grew quickly. In November 2008, two more classes were added during Wednesday Lay Academy, and in January 2009, two additional classes were added on Tuesday and Thursday to make a total of six classes per week. I was sole instructor for almost all of the eight years, leading up until the time of Wayne's retirement in 2016. Then four wonderful Trinity members volunteered to teach while we took one year off. I returned in 2017 to join **Elaine Freni, Jaqui Grif-fith, Ruth Ann High, and Amy Leach**, who together comprise the talented volunteer BFC Exercise Instructor Team today.

In September 2018, BFC Exercise celebrated its tenth anniversary! Looking back, there have been many stellar accomplishments. Over 250 people have participated. The youngest was 12, the oldest 95. On most Tuesdays and Thursdays, there are between 25–30 people in attendance, and a quarter of those are non

-Trinity members, making the program a valuable community outreach. Over \$50,000 has been raised by the participants, who have faithfully made financial contributions, usually a suggested donation of \$3 per class. Almost all of these funds have gone to community service, locally or globally, reaching from Tallahassee to Cuba to Guatemala. The remaining portion has funded new equipment.

But the most important accomplishment is that BFC Exercise is more than just an exercise program. It has become a time of fellowship and fun. Participants have shared life's journey with each other. They have laughed together, cried together, prayed together in every class. They have lost members who have moved. They have lost members to death. They have welcomed new friends and new babies. BFC Exercise has not only helped people become fit, it has become a time for caring for, supporting, and loving one another!

The *Crossroads* editorial team is pleased to include this history of one of the most successful ministries at Trinity! Congratulations to **Beth Curry** on a remarkable ten years of BFC Exercise!

## Female Pioneers: The First Young Lady Acolytes at Trinity

By Dottie Roberts

My early childhood revolved around the activities, staff, and families of Trinity Methodist Church. It was the 1960s, and Trinity reflected the passions, the changing ideals, and culture of that dynamic time. Like most of our church friends, we participated in early church service, Sunday School, and evening services on Sunday and Wednesday nights. I remember well **the Rev. Dr. Melton Ware**, the towering minister who, to my nine-year-old mind, was at least eight and a half feet tall and our youth pastor, **J.P. Floyd**, a very sweet and patient man.

My closest friend in elementary school was **Marna Mears**, whose father, **Bill**, was an FSU music professor and active choir member, and whose mother, **Janet Mears**, was a teacher who administered Trinity's kindergarten program. We all attended this half-day kindergarten program long before it became an academic requirement.

Marna and I were very spirited and willful, believing that Trinity's welcome sign meant that this church was our second home. And although a former Sunday School teacher once told me we were considered the two holy terrors of the Methodist church and that teachers would draw straws to see who had to teach us scripture and to instill in us Christian values, I like to think that we added color to the children's activities and projects.

One of our personal missions was to become acolytes, a responsibility only given to boys at the time. This privilege meant that *only* boys could walk alone before the ministers at the beginning of the service, light the candles, and then sit in the top pew on opposite sides of the choir loft. Such a honor held particular significance to me and Marna. If we were allowed such privilege, not only would we be on stage, but we would not have to sit with our parents at the front of the church: the Mears on the front right, the Roberts family on the front left.

After pestering our parents for weeks, we finally approached J.P. Floyd, one morning and asked him why we couldn't be acolytes. I remember he just looked at us and said he didn't know why, that he would speak with Dr. Ware. Dr. Ware then called the district office, and he received approval. We were thrilled that we would have this honor, and we dutifully served our rotation until the Mears moved away in

1966. Whether the decision was made with reason and consideration or to avoid another battle with a couple of fourth grade girls, I will never know.



Recent photo of a traditional service at Trinity with female acolytes.

This may seem insignificant to many, but I believe Trinity has always represented social change and readiness to adapt. The people and church administration I remember were congregants and staff of educated, thoughtful, and progressive people. The fact that Trinity moved forward concurrently in that time of the 1964 Civil Rights Act, anti-poverty programs, Medicare, Voting Rights Act, and more makes me very proud.

**Dottie Roberts** is a second generational, lifelong member of Trinity United Methodist Church.

## From the *Quarterly Conference Minutes*

*Transcribed here by Pamela C. Crosby. Printed copies and online copy made available by E. Lynn McLarty and Rex Adams.*

The Third Quarterly Conference for Tallahassee Station was held 2nd August, 1845

Members present were

**Peyton P. Smith.** Presiding Elder

**G. A. Mallette.** Station Preacher

**George C. S. Johnson.** Local Preacher

**William C. Campbell.** Class Leader and Steward

**William Hilliard.** Class Leader

**Dr. John B. Taylor.** Class Leader

and **Thomas J. Perkins,** Class Leader and Steward

Opened with prayer by the Presiding Elder and T. J. Perkins appointed Secretary

Are there any complaints? answer None

Are there an appeals? answer None

Are there any references? answer None

The Conference now proceeded to the annual examination of the Moral Character of the official members.

When the following brethren were severally called, their character examined and passed viz

George C. S. Johnson (and his License renewed)

William C. Campbell Class Leader

William Hilliard Class Leader

Dr. John B. Taylor Class Leader

**James Kirksey** Steward

**S. W. Myers** Class Leader and Steward

Thomas J. Perkins Class Leader and Steward

Opened with prayer by the Presiding Elder and T. J. Perkins appointed Secretary.

Brother **George F. Hathaway's** name was then called. When Brother Mallette complained that Brother Hathaway was in the habit of rolling "Ten Pins" on motion of Brother Mallette Seconded by T.J. Perkins, Brother Hathaway was deprived of his Official Standing as a Steward.

What number has been recorded into the Church since last Quarterly Conference? answer None

What number has been expelled? answer None

A synopsis of the Report of **Samuel S. Sibley** Superintendent of the Sabbath School in Tallahassee was handed in by the Preacher in Charge in the following words viz

From the report of the superintendent read before the Sabbath School Society at its Second Quarterly meeting held 29th July 1845. There appears to be a marked improvement in the Condition of the School since the last report. There has been a considerable addition both in Teachers and Scholars, especially the latter, who are making rapid improvement. And their interest in the prosperity of the school is manifested in increased attention to their studies. This School promises great good both to the church and the community.

### Statistics of the School

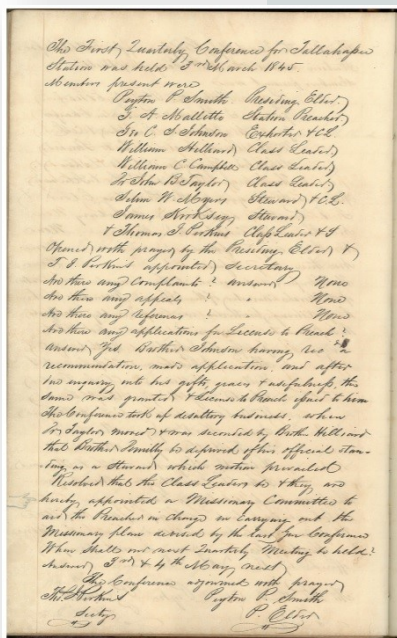
1 Superintendent  
1 vice Superintendent  
8 Male teachers  
5 Female Teachers  
48 Male scholars  
27 Female scholars  
300 Volumes in Library.

When shall our next Quarterly Meeting be held?  
Answer 1st November 1845

The Conference adjourned with prayer offered by **Reverend Pratt.**

Thomas J. Perkins  
Secretary

Peyton P. Smith  
P. Elder



Readers can see the *Quarterly Conference Minutes* online (and all other online resources of the Historical Society) at

<https://www.tumct.org/welcome/about/history/historical-resources/>

## 2019 Historical Society Officers

Linda Yates, Chair  
Dot Binger, Secretary  
Bob Jones, Historian  
E. Lynn McLarty, Membership Archivist  
Rhonda Work, Vice Chair of Historic Preservation  
Mary Margaret Rogers, Member-at-Large  
Judy Levy, Member-at-Large  
Pamela C. Crosby, Publications Editor

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History Website: <http://www.tumct.org/welcome/about/history/>

### Making History

#### Plans Underway for Historical Marker

By Bob Jones

Trinity's Historical Society is planning to apply for a State of Florida historical marker next year. I am working on a draft of this very condensed text that will include the 1824 beginning of the church, the 1963 construction of this current church building and its architect. The history that relates to the activities of the church to the needs of the community is the focus of this marker, and the educational activities that Trinity offers will be the main part of the text.

#### Looking Ahead

By Pamela C. Crosby

Crossroads will be bringing you exciting issues in the upcoming months. We will continue our "Timeline" leading up to the 200th anniversary, decade by decade, researched by E. Lynn McLarty. We continue our series on Trinity history through the eyes of Rubie Plant Butterworth. The Rev. Dr. Wayne Wiatt will describe Trinity life as he experienced it as a young man attending the church in years past. And Judith Levy will share the contributions of her father William James Tait, Jr. to Trinity. A well-known professor at Florida State, he was a leading pioneer in the field of recreation.

### Call for Submissions of Articles and Stories

*There are many options that you can choose to tell us your story. You can be interviewed, and we can write it for you with your approval. You can be video- or audio-taped. You can also submit a written article. Multiple persons can contribute together in any format. See guidelines for written submissions below:*

Written submissions are welcomed any time and may be personal stories or historical research. **The word limit is 500 words.** Longer articles can be adapted as a series of shorter articles.

Criteria for articles considered include **relevance to the purpose of the newsletter, which is to publish articles that pertain to the history of Trinity in a substantial way; quality of writing; historical accuracy; clarity; conciseness; coherence; and readability.**

Articles should be **original works** and not excerpts. Writing should be **free of disrespectful language. Privacy and copyright** pertaining to others mentioned or cited in the articles or appearing in photos will be considered before publication. Photos should **not violate privacy, copyright, or other established laws.** A list of resources used for historical research may be requested. **Original sources** (instead of citations from history books, newspapers, or newsletters) are preferred when possible. All articles are subject to **editorial team approval.** Please send attached Word document to **Pamela Crosby**, editor, at [pcrosby@tumct.org](mailto:pcrosby@tumct.org).