



“Preserving—Sharing—Caring”

# Crossroads

## Do Baptists Have More Fun? Fortune Telling, Oyster Roasts, and Playing Hooky—The Epworth League, Part Three

By Pamela C. Crosby

*The story of the Epworth League in Methodist history began in 1890 and ended in 1939, when the Methodist Episcopal Church, South merged with its Northern counterpart (and the Methodist Protestant Church). This is the third part of a series that traces the history of the League, an early youth organization that had considerable influence on U.S. Methodism.<sup>1</sup>*

### Social and Intellectual Life

#### Fads and Frolics

Sometimes the aim of an Epworth get-together was just to have fun and fellowship. Reports about the type of recreation and parties that engaged the Leaguers offer a glimpse into Tallahassee social life of these young adults and the fads and frolics that drew their attention.

#### Costume Parties

Although there were many holiday-themed parties, the most colorfully described were Halloween festivities. In 1915, party-goers covered themselves in sheets, hid behind masks, and dressed as witches and black cats. A favorite activity was “bob the apple” (“Members....,” 1915, p. 5).

### BOOKS OF Parties and Pastimes

By Mary Dawson  
and Emma Paddock Telford

One need never be at a loss for new stunts to pull off if in possession of this book. From A to Z, it is chock-full of delightful ways of making people who come together for a social hour have an interesting time. It also tells how to conduct christening parties, garden parties, wedding anniversaries, etc. Appetizing menus, together with novel ways of serving them, are furnished for picnics, at homes, church suppers, luncheons, chafing-dish suppers, etc.

Price, \$1 net.

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This ad for a December 1917 party suggestions book published in *Epworth Era* illustrates the emphasis on social life as a means to attract young people to the organization (24[4] p. 125).

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*This issue is  
dedicated to  
Mary Margaret Rogers,  
a friend,  
colleague, and  
moral exemplar.*

(cont. from p. 1)

Halloween in 1921 was celebrated in the church basement, where guests—dressed as witches, goblins, and ghosts—had their fortunes told, and played games in a ghostly aura of black and orange lights (“Epworth Leaguers Enjoy. . .,” 1921, p. 5).

That same year, in 1921, the Senior League sponsored a “Kid Party.” This time, costumes were children’s clothes and the activities were children’s games followed by tasty ice cream cones and “animal cakes” (“Senior League Enjoys...,” 1921, p. 5).

Another type of costume party that would become popular in the 1930s was a “Character Party.” Junior Epworth Leaguers, dressed as famous people, gathered at **Carolina Burr’s** home on North Monroe Street and competed for prizes for the best costume. First prize for the boys went to **Byron Ricks** as golfer **Bobby Jones**—winning as his prize a picture of a ship—and first prize for the girls went to **Mary Alice McNeill**, dressed as “the famous old maid school teacher,” and collected for her winnings “stationery.” Following an evening of games, they traveled to The Coffee Pot (a Tallahassee restaurant on North Monroe Street) to have ice cream (“Character Party...,” 1931, p. 5).



Ruby M. Proctor. Circa 1920. Photo provided by J. Doug Smith.

Also in 1931, during **J. Edwin White’s** presidency of the Senior League, members put on a “Depression Party” at “Shelfer’s Barn.” While, perhaps, the intention of the event was to find an amusing way to seek relief in the midst of hardship brought on by Florida’s Depression era, a possible criticism might be that young people would learn that it was okay to make light of those who suffered from poverty: Guests were dressed in “rags and tatters,” and were on guard not to smile or appear “happy” lest they be fined by two “constables,” played by **Duncan Lester** and **Russell Tutt**. Unlike those whom the young people caricatured, the attendees were able to have their fill of popcorn, peanuts, and punch and later participated in an “old fashioned candy pulling” in the barn that was decorated with “moss, autumn leaves, and corn-stalks” (“Depression, 1931, p. 3).

### **Socials at the Parsonage**

Trinity’s parsonage was a frequent site for socials in the late 1910s. Epworth members at a gathering in 1918, engaged in “contests” as party activities. On the menu were “salad” and “grape juice.” **Opal Eubanks, Ruby Proctor, Bernice Sheffield, Jennie McIntosh, Mary**



Clifton A. McKinnon, Lela A. Proctor, and J. Edwin White on their way to Bradenton. Edwin and Clifton would represent Trinity’s Epworth League at the state conference in 1926. Edwin was Senior Epworth president in 1930-1931, and Clifton was Epworth Hi-League president in 1932. Photo provided by Clifton’s son, J. Doug Smith.



**Davis, Jack Ashmore, James Plane, and Fred Davis** were among the guests attending that April (“Epworth League Social...,” 1918, p. 3).

### Concerts, Drama, and Tableaux

A concert promoted as “one of the most enjoyable events of the kind ever seen in the Capital City” captivated audiences at the private residence of “Mrs. Edmondson on Monroe Street” (the name “Mrs. Edmondson” likely refers to **Louisa Edmondson**). Admission was 25 cents—including refreshments—to hear performances by the Epworth League of “The Cradle Songs of the Nation,” where lullabies from various cultures filled the evening air <sup>2</sup> (“Edmondson...., circa 1880s; “The Epworth League,” 1901, p. 1).

Musical groups entertained different organizations. For example, in 1937 a quartet of Senior Epworth League members sang at church services, the Woman’s Missionary Society, and at the Presbyterian Church (Humphress, 1937).

Drawing city-wide acclaim were actors in *Polly Wants a Cracker*, a comedy, presented by the Senior Epworth League in May 1928. The drama was first performed at the Leon High School auditorium, and the “cast members were noted as having already established their popularity in amateur theatricals.” Among the star players were **John Yaeger Humphress**, who would go on to be Tallahassee mayor and commissioner, **LeRoy Collins**, future Florida Governor, and **Gladys Wade**, Caroline Brevard Elementary teacher. The actors went on tour in the Big Bend, performing in Quincy, Havana, and Monticello (“Polly...,” 1928, May 16, p. 4; May 18, p. 5; League..., 1928, p. 5; Woodruff, 1987, p. 2C; “Caroline. . .,” 1928).

In 1915, the Epworth League met to explore the theme of the “Model Missionary Meeting.” This discussion followed a short showing of a

“picture of some of our meetings as others see them,” which was conducted in all seriousness by the temporary leader, the pastor. . . but which proved somewhat ludicrous. The point was plainly evident. (“Epworth League Held,” 1915, p. 8)

The “picture” was probably an example of *tableaux vivant* (living pictures), which was a presentation of a cast of characters assembled in a frozen

position depicting a scene from art, literature, or life events that was very popular in gatherings at this time (Murphy, 2012).

### Readings, Talks, Discussions, and Literature

In September 1900, the Epworth League reported organizing a reading circle, and by December, it had 22 members, with the *Epworth Era* periodical (the Methodist Episcopal Church, South’s official Epworth League magazine) as a foundational part of the study assignments. In 1904, a state report on Florida’s Epworth League highly recommended other Epworth publications as reading resources such as the “The League Reading Course” including “Culture Courses” and “Bible Circle” studies (Carpenter, 1900, September 20, December 7; Mickler, 1904, p. 41).

In 1907, a short report in the local newspaper described the offerings of literary fiction of the Senior Epworth Literary department as “capable of affording the highest culture” and “being among the cream of literature.” December’s average attendance of literary meetings of the Junior League, who were reading the recommended course of study, was 40 members (“Church News...,” 1907, p. 6).

In the example on the next page, there is a description of a reading project taken from the



This is an illustration from a serial novel, *The Girl from Golden Gate*, by W. H. Nelson, published in the January 1918 *Epworth Era*, with the caption reading, “Bob was compelled to listen to her tearful pleas of love” (24[5], p. 139).

(cont. on p. 5)

## Junior Epworth League Sample Bible Study Circle Lesson

**I. Bible Study.** A travel study is the feature for this class. It is always interesting to take journeys to foreign lands.

The Juniors will be eager to go on a journey to Palestine. All travelers need a guide-book, and that is what the book "Journeys in the Holy Land" will be for the teacher of this class....

The journey is to be a travel study through Palestine, following "In His Footsteps," and so the members of this class must have their Bibles to refer to as their textbook....

[Children should] make all arrangements for railroad and steamship passage [using] railroad and steamship fold-

ers, from which travel pictures may be cut.

For [their] journey [they] keep a diary. One kept by a girl who took this (imaginary) journey from Washington contains the following: "Our party (the class and teacher); the preparation and start from Washington; sight-seeing in New York; sailing; picture and name of ship and assignment to staterooms; amusements on board the ship; sights at sea; vessels passed and flags they floated. . . a day at Gibraltar; stops made in Africa; up the Nile: landing at Joppa." Then followed several pages of pictures, some of them neatly colored with water colors.

An outline map of Palestine comes next, locating the places where Jesus lived. The studies now begin with the boyhood of Jesus.... Then come the first, second, and third years of the ministry of Jesus, and events and references are given in the same way, with pictures illustrative of the events.

From week to week, with her guidebook in hand, the teacher leads her class through Palestine with Jesus, following in his footsteps, looking upon the hills that he looked upon, seeing the people in the same simple manner of life as he saw them, finding out how he lived and worked and played as a boy.

Taken from *Handbook for Junior and Intermediate Epworth Leagues* by P. Hawkins and published in 1918 (pp. 126-127). In contrast to canned lessons purchased from a church resources company, this lesson relied on teachers and students to create all of their own materials for the study project.

### Martin Luther, the Reformer.

#### PROGRAM FOR A LITERARY SOCIAL.

[This October registers the four hundredth anniversary of the beginning of the Protestant Reformation; and as Martin Luther and the Reformation are inseparable subjects, the Era is providing the Leagues with this program, by means of which the greatest event of Church history since Pentecost may be celebrated. It is impossible for us to overestimate the consequences of the Reformation. Besides the emergence of the Protestant Churches, to which we owe our religious life and training, reforms in the Roman Catholic Church are due to Luther and his great work. Let no League pass this great anniversary without due celebration.—EDITOR.]

INSURE success for this program by careful preparation. Let everybody know that it is not to be a stiff, stilted affair, but an evening of the best fun and enjoyment.

The room could be decorated with sayings of Luther, such as:

"What is mine thou hast taken upon thyself, what is thine thou hast given me."

"I am but a young doctor fresh from the foundry, hot and happy in the Word of God."

"I know and am certain that our Lord Jesus Christ still lives and rules."

"He who is with me is greater than he who is in the world."

"Arise, fight the battle of the Lord!"

"Here I stand. I can do no other. God help me."

When the guests have arrived, have a "circle march." The ladies form the inner circle, the gentlemen the outer. A single march is played, while all march around. Suddenly the music stops, each man steps forward, and, with resumed music, marches around once, with lady ahead of him. Thus, partners provided, allow five minutes for each couple to write "What I Know about Martin Luther." Collect and have read.

Would students today think of a literary social on Martin Luther as a "fun" event? And did the young Epworthians think so back in 1917 when this was suggested for an Epworth League activity? One wonders! Especially interesting is the "circle march." Taken from the October 1917 issue (24[2], p. 62).



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*Epworth Handbook for Junior League*, recommending that teachers design their own materials according to guidelines (Hawkins, 1918, pp. 126-127).

In 1913, a study circle read *Advance in the Antilles: The New Era in Cuba and Puerto Rico* (1910) by **Howard Benjamin Grose**, a book published by the Presbyterian Home Missions. The purpose of the book was to

familiarize our people with the past and present of the islands and to show what has been accomplished through the missionary agencies sustained by American Protestants. (Grose, 1910, pp. xi-xii)

In addition to this study in 1913, the Senior League members participated in a mission study on “Darkest Africa” in 1914 (Nixon, 1913, 1914).

Leaguers presented talks, readings, and musical selections in a special 1927 program led by **Clyde Atkinson** who spoke on the “teaching of the heathen.” Listeners were in “rapt attention during his discourse.” **Priscilla Plattfort** read from author **George Kilmer. Mr. Ricks**<sup>3</sup> sang a solo, and **Sara Jones** and **Gladys Wade** sang a duet (“Epworth Leaguers Hold. . .,” 1927, p. 5).



“Clyde William Atkinson, County Prosecuting Attorney.” 1930 circa. Florida Memory. <https://www.floridamemory.com/items/show/150456>

## Fun and Fundraising

Fun activities and parties were often combined with fund-raisers. For example, at the Woodman Hall,<sup>4</sup> Leaguers sponsored a Valentine’s party in 1921 to raise money for a piano that the League was purchasing for the church. Young people sold “valentines” and “refreshments” for their project (“The Young People...,” 1921, p. 4).

In 1917, patrons paid admission to view a “picture show” at Trinity, where proceeds were earmarked for Y.M.C.A. projects as discussed in part two of this series. The “picture show” was likely a film showing but could have also been a *tableaux vivant* scene. Film showings sponsored by nonprofit organizations to illustrate important information were common (“League Benefit...,” 1917, p. 3; Crosby, 2023, p. 6; Johnson, 2017, p. 1).



The Tallahassee Country Club was organized in 1908 <https://www.capitalcitycc.com/the-club/history>. This photo is from the early 1900s. “Capital City Country Club.” 1900s circa. Florida Memory. <https://www.floridamemory.com/items/show/24935>

## Outdoor Fare

Outdoor roasts were popular with Tallahassee young people in the early decades of the 1900s. In January 1916, **Mary Davis** hosted an oyster roast for 30 persons of the Epworth League and their invited friends. Across the street from her house (on College Avenue), a large bonfire blazed in the evening to roast the oysters. In 1919, under the moonlight, the grounds of the Country Club provided an incandescent setting of three fires tended by three “captains”—**Lottie Lawler**, **Mrs. C. E. Daffin**, and **Wesley Carter**—the “informal affair” was a wiener roast

(cont. on p. 6)

(cont. from p. 5)

with “pickles,” “rolls,” and “celery.” In response to the success of the merry occasion, the “forty enthusiastic Leaguers” and invited friends attending the event agreed to plan one social a month (“Oyster Roast...,” 1916, p. 5; “Epworth League Entertains,” 1919, p. 1).

And boat trips were also popular, such as in 1937, Senior League adventurers planned a fishing trip when they would ride a boat from Carrabelle, FL, to Dog Island for a picnic supper and swim (“Senior Epworth League...,” 1937, p. 2).

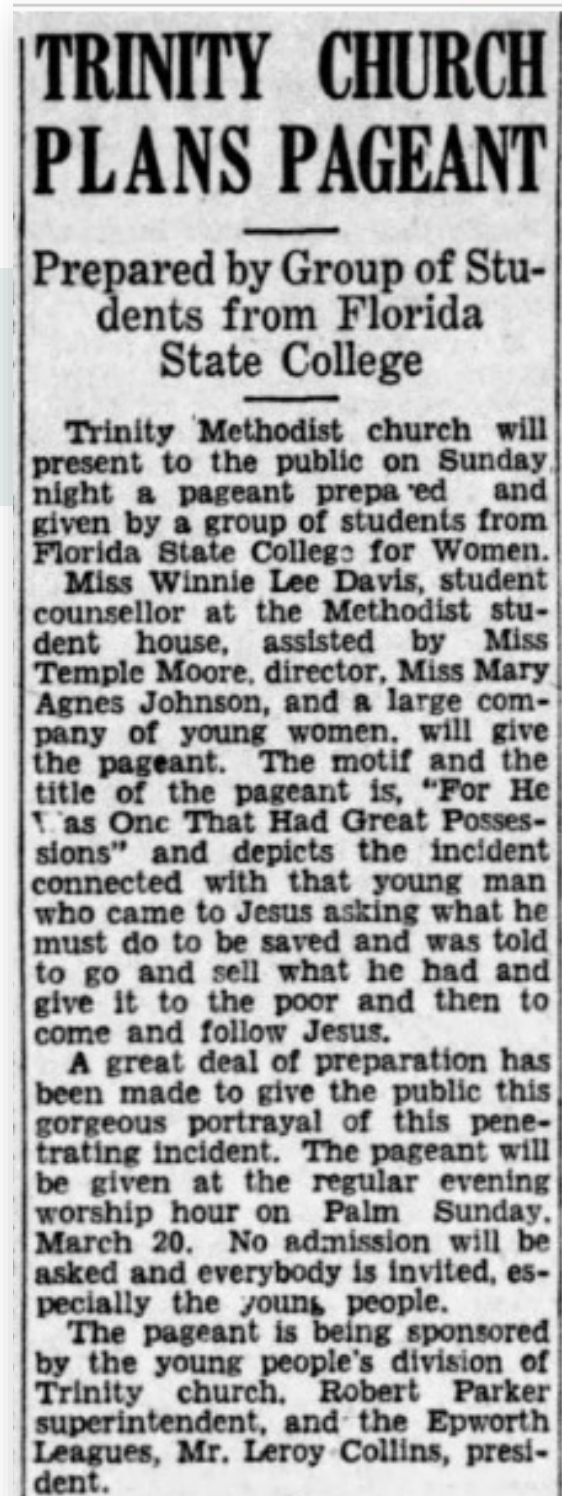
### College Women Welcomed

At the turn of the century, religious institutions throughout the United States reached out to college campuses in order that the church could extend its influence on the spiritual life of the nation’s youth. Throughout its years at Trinity, the Epworth League welcomed Florida State College for Women (FSCW) students to its meetings and social gatherings as part of the membership and as a means for the women to connect to a nurturing church community. For example, in 1916, the League met in the church parlors to honor the “faculty and Methodist young ladies” at the college. In August 1928 Leaguers and Methodist women at FSCW held a week of sunrise prayer meetings, and in 1937 college students were included on the boat trip mentioned above to Dog Island (Smith, 1981, p. 226; “Social and Personal Items,” 1916, p. 3; “Social Activities,” 1928, p. 5; “Senior Epworth League...,” 1937, p. 2).

Ways for Epworth to attract and involve the college women in the organization became increasingly more emphasized. In 1931, LeRoy Collins, Senior League president, reported that among the League goals was to invite the college students to at least one social event a month while encouraging them to affiliate with the League as active members (Collins, 1931, September 23).

In 1932, the Senior Epworth League hosted the Union League that included church organizations of Lloyd, Monticello, Greenville, Miccosukee, and Pisgah. At the meeting the young women at FSCW presented a skit. In 1935, 15 young women from FSCW were in regular attendance of Epworth

League meetings (“Epworth League Met...,” 1932, p. 5; Humphress, 1935).



One of the goals of the Epworth organization in 1931, as stated in the Senior League president’s report, was to engage students from Florida State College for women. Above is an announcement of an upcoming activity sponsored by Epworth Leagues that involved these young scholars from the nearby college. Published on page 11, March 18, 1932, in the *Daily Democrat*.



Yet, overall, efforts in the MECS to keep college students interested in church, religious, and spiritual life were seen to be failing. In 1933, reports on college student interest showed that “Many young people drop out of Sunday School, Epworth league and public worship while in college,” according to **C. C. Selegman**, president of Southern Methodist University. Yet at Trinity, events, including informational sessions on marriage, continued throughout the decade.<sup>5</sup> (“Says...,” 1933, p. 1).

## References in Media

Because the Epworth League was such an important part of U. S. culture during its existence, references to it in fiction, stories, articles, and commentaries have appeared in American media throughout many decades after the organization ended in 1939.

For example, in 1955, Governor LeRoy Collins recalled an Epworth League story involving his sister **Alice**. The two had promised their parents they would attend the Epworth League meeting at Trinity on a Sunday. However, Alice and LeRoy played hooky instead. Being good children, they knew they should not lie to their parents, so they devised a plan to say truthfully that they had gone to church—by *really going to the church*—that is, running up the hill where the church stood and touching the building and quickly running back home.



“Children of William Edwin and Lina Clifton Byrd Van Brunt - Tallahassee, Florida.” 1940 circa. Florida Memory. General note: “L-R: Billy, Tom, Clifton, Sonny [Jesse Bernard Van Brunt].” <https://www.floridamemory.com/items/show/157340>

This ruse made it convenient when the parents later asked them, “Did you go to church?” And they could say enthusiastically, “Yes!”

But the father wanted further details. The exchange became a bit tricky—according to Governor Collins—when their father wanted to know what the minister preached about that day: “Daniel in the Lions’ Den,” replied LeRoy—likely making the answer up. The reply, however, satisfied the father. While the children’s Epworth League experiences they had growing up may not have done the best job in teaching the children not to be deceptive, at least Governor Collins confessed his earlier sin to his constituents, and it provided a good story for his audience (“Sense of Humor...,” 1955, p. 13).

Another example of a reference to Epworth in fiction was in the 1962 musical, *The Music Man*, when character **Zaneeta Shinn**, the mayor’s daughter, at first says she cannot secretly meet **Tommy Djilas** after supper because she has “Epworth League” (“Trivia,” n.d.).

And in one letter to the popular **Ann Landers** column, a woman wrote in 1966 about her boyfriend who in anger took back her “Epworth pin”:

Last night he came storming into the house and screamed, “You wrote to Ann Landers again. That does it!” He almost tore my blouse when he removed his Epworth League pin. I swear by everything holy that I never wrote to you until now. Please help me. SWOLLEN EYES. (“Girl Declares...,” 1966, p. 16)

Finally, **Clarice Cash Hunter**, in a 1987 *Democrat* article, reflecting on her religious background and experiences at church as a youth, wrote,

When I started going to Epworth League, at age 12 [1934] or so, I was so eager to feel a part of it, to be accepted and liked, that, when a volunteer was called for to give the next Sunday’s program, I rashly raised my hand. Then I worried about it all week and didn’t do very well, as a result. Afterwards, though, one beautiful older girl, who had kept her eyes on me reassuringly throughout my presentation, made a point of coming up to me (she was the only one) to say how much she’d enjoyed it. That is my first recollection of **Clifton Van Brunt (Lewis)**, and I think it’s the only words she ever spoke to me. But, you don’t forget something like that. To me, she will always be that “kind and beautiful young girl.” (Hunter, 1987, p. 11A) (cont. on p. 8)

(cont. from p. 7)

## Do Baptists Have More Fun?

While it seems that Epworth at Trinity sponsored many fun activities, at least by the early 1930s, the Baptists were depicted as luring the young people from Trinity to their church because the Baptists were “more fun.” Clarice Cash Hunter compared the Methodist youth group in the early 1930s with the Baptists:

I abandoned the League for Baptist Young Persons Union. All my friends went there. Baptists had more fun, I was convinced. I continued Sunday School and morning church at Trinity and went to First Baptist for BYPU and evening services. It seemed there was always something going on. For instance, Mr. Pichard, generous benefactor to the young people, chartered a boat, and we had a marvelous all-day trip out in the Gulf. Then, there was the week spent at assembly at the old abandoned Bob Jones University building in the piney woods beyond Panama City. I'm grateful that the Baptists took me in part-time and were unfailingly hospitable. . . . But Trinity Methodist remained my home church. (I even returned to Epworth League). (Hunter, 1987, p. 11A)

Trinity member **Mart Hill** described in a 2022 interview with church history archivist, **Lynn McLarty**, her thoughts on the Baptists vs. the Methodists in the 1930s:

The Baptists had a Sunday night Training Union, but they seemed to have more fun than everybody. So we'd visit every now and then. We'd skip Methodist [church] on Sunday night and go to the Baptist to see what they were doing. (McLarty, 2022)

It is not clear if not being “fun” was the case for Trinity's Epworth League in the early 1900s; however, this sort of criticism of the Epworth League as a Methodist organization can be found in this passage from *The Biblical World* in 1916:

If one were to point out some weaknesses of the Epworth League . . . It takes a negative attitude toward amusements. The theater, the dance, the card table are singled out for especial condemnation, and very little of value is suggested in their place. The reiterated “Don'ts” prove what is common knowledge, that young people do these things. . . . If the League puts the common amusements under the ban, it is its undeniable duty to provide something else equally attractive. This it has not done. (Erb, 1916, p. 153)

## Devotion to Devotion

While young people in the League may have wanted to have more fun than Epworth was

***The Baptists had a Sunday night Training Union, but they seemed to have more fun than everybody. So we'd visit every now and then. We'd skip Methodist [church] on Sunday night and go to the Baptist to see what they were doing.***

—Mart Hill

providing, some Methodist leaders would have made no apology for losing the “amusements” competition to the Baptists. A writer in the 1923 *Epworth Era* declared that from the very beginning,

the primary object of the organization was the spiritual culture of the young people. Since its inception that has always been the dominant note. . . . And how admirably the organization lends itself to the accomplishment of this purpose! . . . The most important feature in making the Epworth League a spiritual force in the Church . . . is its devotional meeting. This is a meeting of young people conducted by young people. Here they come together to discuss religious themes. Here they offer prayer and testimony. (“The Epworth League as a Spiritual...,” 1924, p. 420)

We know from Trinity's reports in the *Quarterly Conference Minutes* and in the local newspaper that League devotionals were frequent. In 1900, devotional meetings were held for Senior Epworth members every Sunday afternoon. Junior Leaguers reported in 1907 that **Russell Mickler** led a “splendid devotional meeting” for Trinity's children under 15 years of age (Carpenter, 1900, December 7; “Local and Personal Items,” 1907, p. 7).

In 1912, there was growing concern among leaders of the Senior League that the weekly devotional services were too routine and needed to be designed to attract more members. What changes were made are not recorded but by 1914, meetings were once again well attended (Lawler, 1912; Nixon, 1914).





DR. S. A. STEEL

*The first Editor of the Epworth Era, the first General Secretary of the Epworth League, whose fascinating story of Southern rural life, "The Romance of Brightwood," begins in the September Era*

From the cover page of the August 1917 *Epworth Era*.

These devotional settings were aligned with the dictates of the *Discipline*:

Let Epworth Leagues be organized in all our congregations for the cultivation of Christian fellowship among young people, the expression of their Christian experience in prayer, testimony, exhortation...their training in Church life and teaching.... (Thomas, 1918, para. 369)

While aligning with the *Discipline* was presented in the *Epworth Era* as a cause for pride, the writer in *The Biblical World* would not have suggested that Leaguers dwell too much on their denomination affiliation. He argued that a major problem with the Epworth League was that

It is ultra-Methodistic. That Methodism has elements without which the world would be distinctly poorer few will question. But Methodists themselves grow weary of the denominational self-glorification. Too little recognition is given to the aspiration, endeavor, and achievement of the rest of the Christian world, a recognition which would make better Methodists and surely better Christians. (Erb, 1916, p. 154)

### Attitudes on Race in the Southern Epworth League

Attitudes regarding race that were reflective of the social and political climate of the South during the early years of the Epworth League's existence were expressed in the *Epworth Era*. In the pages of an October 1895 issue of the magazine, its edi-

tor, **Rev. Dr. Samuel Augustus Steel**, who was also general secretary of the Epworth League (1894-1898), voiced his opposition to Black individuals pursuing classical studies. His remarks drew a critical response in the September 1897 issue of *The Methodist Review* from **John Wesley Edward Bowen**, an African American classical scholar whose son would later serve, beginning in 1948, a long tenure as a bishop in the Methodist church ("Bowen...", n.d.).

Rev. Steel's article in *Epworth Era* was preceded by a verbal attack on the "Modern Negro" in the *Southwestern Christian Advocate* in November 1895. The words of Steel (whose byline included "Editor of *The Epworth Era*, Organ of the M. E. Church South") were horrific, demeaning, and inflammatory, directed at the "new negro" of Reconstruction era. Rev. Steel also wrote that the word *slavery* describing the situation of the Black individual before the Civil War was a misnomer; instead, Southern slavery was a "mild and humane system of bondage" (Steel, 1895, p. 2).

While such racist language toward African Americans would not be tolerated in Methodist churches today, in September 1918, Rev. Steel's first chapter of a serial novel *Romance at Brightwood* was promoted and featured in *Epworth Era*. And in a May 1920 issue, he was hailed as "one of the most famous orators of the South" (Steel, 1918, pp. 1-6; "Editorial Shorts," 1920, p. 391).

By 1923, support of backing of initiatives to improve the education and wellbeing of Black individuals in the United States and Africa were voiced in *Epworth Era*. For example, an Epworth missions report explained the ongoing pledge for the funding of Paine College, a private Christian historically Black institution founded by Black and White Methodist leaders in 1882 ("Paine College." (n.d.). The report explained,

We have felt that work for Negroes in America, and especially in the South, was as much our responsibility as that in Africa. So for the past four years a definite part of our contributions has gone for the building program of Paine College, a school for the training of Negro leaders, located at Augusta, GA. ("Paine College, 1923, p. 40)

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An article from *World Outlook* was reprinted that presented statistics on accomplishments of those who were children of former slaves. The writers wrote that at that time there were

500 Negro authors.  
576 Negro dentists.  
125 Negro chemists.  
1,000 Negro inventors.  
2,000 Negro lawyers and judges.  
237 Negro civil and mining engineers.  
4,000 Negro physicians and surgeons.  
2,500 Negro nurses.  
38,000 Negro school-teachers.  
They own 500,000 homes and 64 banks and publish 398 newspapers.  
500,000 served in the American army and navy during the recent war.  
5,000 men of the two Negro regiments were cited for bravery.  
200 Negroes of "Old New York's Fifteenth" received the Croix de Guerre.  
Their subscriptions to the United War Drive totaled \$2,000,000. ("From the Slaves...", 1923, p. 29)

Interest in teaching and learning more about the "Negro race" was part of Epworth curricula in Southern Methodist churches. One widely read book noted often in the *Epworth Era* was *The*



"Dr. George Edmund Haynes: Social Crusader in Black Economics." Rediscovering Black History. National Archives. <https://rediscovering-black-history.blogs.archives.gov/2020/07/08/dr-george-edmund-haynes-social-crusader-in-black-economics/>

*Trend of the Races* by **George E. Haynes**, a Black sociologist, most noted for serving as first director of the National Urban League ("Dr. George...", (n.d.).

An Epworth report from St. Joseph, MO, described the course procedure of the book study and the purpose for reading it:

It is a study practically about the life of the Negro in the United States, especially in the South. We have studied the Negro question as written by white men several times, so we chose this book in order to learn the Negro's opinion of our race. (Borngessee, 1923, p. 96)

And from Cherokee Heights Methodist Church in Macon, GA:

A MOST interesting mission study class has been completed by the Cherokee Heights League, in which the text used was *The Trend of the Races* by George E. Haynes. This book was covered in six lessons. . . . The study of this treatise of the racial conditions in the country by one of the leading figures in the Negro race was extremely beneficial, and, although we cannot see all the conditions through his eyes, there was a great deal of helpful information gained....This is the fourth class of its kind we have held in the last two years, and it was unanimously decided by those who attended that it was the best. We studied the condition of the Negro in Africa in the class previous to this, and, coming as it did on the heels of the preceding study, we were in much better position to appreciate and understand *The Trend of the Races*. ("Mission Study Class...", 1923, p. 96)

Repeated references to perceived socially and intellectually inferiority of Blacks were included in the magazine's pages. Although the League's writers clearly expressed their aim was to improve the lives of Black Americans or Black Africans, the prevailing attitude was that the mission of the League was to fulfill its Christian duty because Whites were superior, and Blacks depended upon them for their wellbeing ("Affirmative...", 1924, p. 362; "Negative...", 1924, p. 362).

### **"The Limitations of Prejudice, Reasoned Interpretation, Knowledge, and Predisposing Experiences"**

In 1924, Epworth League leaders were hopeful that reunification with their Northern brothers and sisters was just around the corner. The edi-



tor of the *Epworth Era* wrote in June that

It is an awful responsibility that confronts the sons [sic] of 1924, faced with a challenge to fulfill Christ's parting prayer that his disciples may be one. . . . it is inevitable that good men should see questions in the light of their limitations—limitations of prejudice, reasoned interpretation, knowledge, and predisposing experiences. Therefore let us pray daily for the peace and unity of the Church. . . . ("The Second Crisis...", 1924, p. 530)

A reason for hopefulness for one Methodist body was based on the voting results of the General Conferences of the Northern Methodist Episcopal Church (MEC) with 802 to 13 and the Southern Church with 298 to 74 approval in 1924 (Parker, 1924, p. 593).

The next step was a general election of members of the Annual conferences who would meet throughout 1925. A resolution was adopted recommending that the members of the Annual Conferences vote by ballot for or against a plan submitted by the bishops. Especially in the states of the lower South there was much organizing against the plan (Moore, 1943, p. 177).

Resulting from the vigorous opposition expressed in talks and campaign literature, the final vote of the Annual Conferences would fall short of the three-fourths approval that was required to pass the Plan with only 4,528 to 4,108

support. Such yearning for unification expressed in the pages of the 1924 *Epworth Era* would only turn to disappointment at this stage of the "Long Road to Methodist Union" (Moore, 1943, p. 179).

### **The Lost Promise of Youth and the Call to War**

It would not be until the end of the next decade before the two denominations would merge. Back in 1923, when Epworth League leaders were hopeful for reunification, they probably could not have foreseen that the eventual merger would bring about the end of their organization, being replaced by another one.

The Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church would unify in 1939 as one denomination. As noted in Part 2 of this [series](#), the unification marked the end of Epworth and the beginning of the Methodist Youth Fellowship (MYF), when *youth* would be redefined as those 12 to 24 years old. Practices and policies that were successful in Epworth would be augmented in MYF (Smith, 1981, p. 228; Crosby, 2023, p. 4).

Although in May 1940, three Epworth Leagues were still noted in the *Quarterly Conference Minutes* of Trinity, by October 1941, the changes

#### **SPECIAL SESSION OF GENERAL CONFERENCE.**

By order of a majority of the Bishops of the Methodist Episcopal Church, South, a special session of the General Conference is hereby called to meet July 2, 1924, at 9:30 A.M., to consider the plan of unification recommended by the Joint Commission on Unification and approved by the General Conference of the Methodist Episcopal Church.

The place of meeting of this special session will be selected and announced by the committee appointed and authorized by the General Conference which was held at Hot Springs, Ark., May, 1922, to choose the place and arrange for the entertainment of the next session of the General Conference.

WARREN A. CANDLER, *Chairman*;  
COLLINS DENNY, *Secretary*.

Nashville, Tenn., May 20, 1924.

Taken from *The Methodist Quarterly Review* (1924, July), 73(3), p. 539.

(cont. on p. 12)

made by MYF had begun with a new “children’s division” as well as transitions in the youth and young adult groups. The promise of a new youth organization drew excitement, but such promise was overshadowed by a call to fight in a war that would have bearing on all aspects of church and community life (Philips, 1941; Anderson, 1941, 1942).

**Rev. Jack Anderson** in his July 1942 pastor’s report—following, of course, the entry of the United States after the bombing of Pearl Harbor—explained that it was too early to speculate on the possible consequences of the world conflict ahead:

the war is going to bring increasing difficulties to our country and consequently to our churches and community. We had a service of dedication for those in the armed forces yesterday and presented a flag with 98 stars. The church must stay close to God in these days in order to minister to those who need help.... Our attendance is fair at all services or worship, though our church school has suffered. The rationing of gas and tires has not affected us so far as we feared. It is too near the first of the year to tell what will be the ultimate effect. (Anderson, 1942)



Rev. Jack Anderson, pastor at Trinity from 1939 to 1944. “Pastors of Trinity Methodist Church.” (1999). *Trinity Methodist Church: Tallahassee’s First Church*, p. 8. Photo is from Yates Heritage Center archives.

#### Notes

- <sup>1</sup> Part One described Epworth League’s national beginning as well as its early years at Trinity from 1890 to 1899 and can be viewed at <https://www.tumct.org/wp-content/uploads/2022/10/October-2022-hs-crossroads.pdf>. Part Two continued with the next decades and can be viewed at <https://www.tumct.org/wp-content/uploads/2023/01/January-2023-hs-crossroads.pdf>. Part Three is the

concluding article in the series.

- <sup>2</sup> While cradle songs included “German Lullaby” and “Japanese Lullaby,” among the presentations were two songs that ridiculed and demeaned African Americans and, thankfully, would not be performed in churches today (“The Epworth League...,” 1901, p. 1).

- <sup>3</sup> The last name of “Ricks” was listed for several individuals in Trinity’s members register during this time. “Mr. Ricks” is likely referring to R.E. Ricks. See Trinity’s church membership register at <https://www.tumct.org/wp-content/uploads/2014/10/book5-v2.pdf>

- <sup>4</sup> Woodman Hall was on Park Avenue across from the Leon Hotel. Woodmen of the World was a fraternal organization and insurance company. (“Leon Camp...,” 1922, p. 3; “WoodmenLife’s ...,” (n.d).

- <sup>5</sup> In 1938, with the hopes of increasing participation, Epworth leaders invited women from the college to attend informational meetings. One of the talks was on what “marriage means,” which was “given by prominent men of the city” and was followed by “open forums” (“Quarterly Report...,” 1938).

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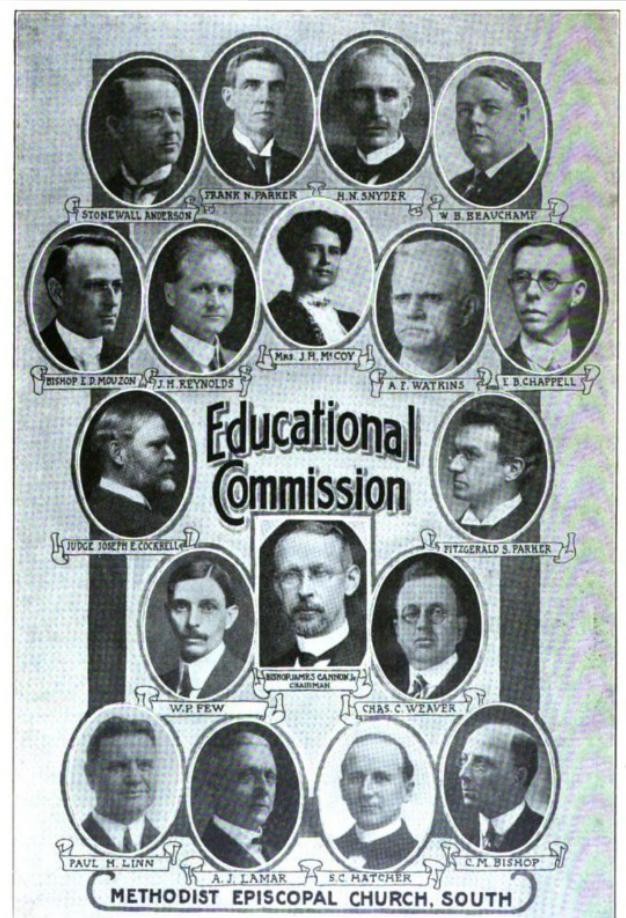
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## Our Work Continues Without Our Beloved “MM”

Mary Margaret Rogers, membership records assistant, in the Yates Heritage Center workroom, with colleague, Lynn McLarty, membership archivist, on December 15, 2018. To read details of the membership project, see [https://www.tumct.org/history/January\\_2019\\_hs\\_newsletter.pdf](https://www.tumct.org/history/January_2019_hs_newsletter.pdf).

*This current issue of Crossroads is dedicated to our membership records assistant, Mary Margaret Rogers, who died on March 8, 2023. We share our memories of her below and on the following pages.*

### E. Lynn McLarty

**W**hat a beautiful lady! Mary Margaret was so much to so many people, within the walls of Trinity or among her many friends in the community.

Our relationship had been a casual one for

many years; Mary Margaret and Sam sat behind us at the 11 o'clock service on Sundays. But, within the last few years our common focus at Trinity was directed to the Church History and Preservation Committee. At least once a month we sat at the same small conference room table in the Yates Center along with other members of the Committee. As a consequence of her longevity at Trinity, she brought to the discussion on all our topics a view that had a field of reference. Within her



responses was that gentle voice, firm but sweet.

We all took her words as conciliatory, never pushing an agenda. The one project of the committee in which she took extreme pride was the transcription of electronic membership records (baptisms, marriages, and deaths) to printed forms. Warily taking on the venture, she worked so diligently to make this uncharted task become a reality for Trinity's written records.

The Church is indebted to her for this contribution, which ultimately showed her persistence once she envisioned the end product. MM, we love you and thank you for the many happy hours we spent at "the table."

### **Rhonda S. Work**

Mary Margaret Rogers was a true Southern belle, not in the sense of the Old South, but as a true North Floridian, born and raised in Tallahassee and at Trinity United Methodist Church. She had grace, sparkling blue eyes, a most disarming smile, and a soft Southern accent. Whenever she arrived for a meeting or work day, she lit up the room. I remember first meeting her when I was asked to serve on the Committee for the Preservation of Church History. She welcomed me warmly and I immediately felt at ease, enjoying her sense of humor.

The more we worked together the more I realized the extent of her knowledge of Trinity's and Tallahassee's history. We were regaled by her stories of the church, the congregation, and the community. And she put this knowledge to good use. I can still see her pouring over photographs with no notations, attempting with great success to identify people, places, and events. Thanks to Mary Margaret we can now preserve these photos, knowing how they reflect our history.

I also was impressed with her keen mind. When we had discussions on various topics at Committee meetings, her contributions were insightful. She had a great way of steering us in the right direction when we meandered around a decision. Perhaps her most significant contribution was that of computerizing church membership records. These rec-

ords went back many, many years, and she spent hours at the computer deciphering hand-written records. We owe a great debt of gratitude to Mary Margaret for taking on this task. There is no doubt that we have lost one of the finest individuals I have ever known. There is a tremendous hole in our ranks and in our hearts.



A black wreath hangs in silence on the door of the Yates Heritage Center, placed by Lynn McLarty, to symbolize the significance of the loss of our colleague and friend.

### **Cecile Baker**

Serving alongside Mary Margaret Rogers on the Committee for Preservation of Church History for the past nine months has illuminated to me a part of her that I would have never known. Both of us are from long-time Tallahassee families who have been part of Trinity for several generations. As such, our lives have intersected many times. It was only recently that I had the opportunity to work with her on a project that is near and dear to both of us. As a member of this committee, she maintained the membership data records using the Cokesbury (an ecumenical resource provider) membership template as an archival resource for Trinity. Utilizing the digital data provided by the church office regarding births, baptisms, marriages, memberships, and deaths of Trinity congregants, Mary Margaret kept up the printed version of this information. But she also contributed to many areas of providing evidence regarding the history of our church. Mary Margaret and I enjoyed reviewing together old photographs and

*(cont. on p. 16)*

(cont. from p. 15)

articles of our 1893 church and recalling what it was like and helping to identify various people and events held at the church. At our meetings, we could always count on Mary Margaret to provide level-headed insight into workings of the committee, and always with a hint of humor and a twinkle in her eye.

### Dot Binger

Whenever I served on a committee with Mary Margaret, I not only respected the quality of her work and reports, but I also experienced positive feelings about being with a co-worker with such an upbeat spirit. When I worked on a project in Room 305 and Mary Margaret walked in to tackle her commitment, I felt a bit of joy walking in with her!

### Judy Levy

Mary Margaret Rogers was the epitome of class. She never had a bad word to say about anyone. She was the one always in the background, yet she carried a heavy load for our committee. As a volunteer for the church in general, she covered the front desk while the staff held their weekly meetings—all this with a sweet smile on her face. Our church has been blessed with her! What a model to follow.

### Pamela C. Crosby

I am sorting bulletins in the archives prep workroom in the Yates Heritage Center, while hearing the faint sound of *tap! tap! tap!* of fingers on the keyboard and the rustling and flipping of pages. Out of the corner of my eye, I see a familiar person

in front of a computer across the room; it's Mary Margaret Rogers (or *MM*, as we call her), back at work on a Wednesday afternoon, inputting names, dates, and other info into membership book pages. I wonder sometimes how she can see those teeny, tiny rows of data—and how does she stay at it for so long? Don't her eyes get blurry? But I know she will persist until it is completed—because she is diligent and determined to finish those pages.

Afterwards in January, the Committee for the Preservation of Church History meets around our usual table in the Yates Center display room for our monthly meeting. *MM* is extremely excited to report that *finally* the membership records through February 2020 are completed while thanking her loyal, data-input sidekick, Cecile Baker, for her assistance in the project. Another milestone for the church history committee at Trinity!

Later that month, I send out through email attachment the January issue of *Crossroads* for my colleagues to copyedit. *MM* replies (with a wink that I can sense behind her kind email message) that I had misspelled *January* on the first page—which none of us had caught—and also she mentions that I *might* have two images that look exactly the same on one of the pages I laid out. “Could this be an error?” she courteously asks with hesitation, because she adds—very gently, which is always her way—she wasn't sure.

Soon after, I get a recommendation from her about a book by **Pauli Murray**, the celebrated



Trinity's membership records are significant historical documents but also are important to the church as legal documents. Mary Margaret Rogers took on the extensive project of inputting information into digital files for ongoing access and preservation.



Black author who wrote a ground-breaking book based on research of segregation in the U. S. for Methodist women which would later influence **Judge Thurgood Marshall's** involvement in the *Brown vs. the Board of Education* decision. MM just knows that I would really love that book, she says, and that it might be a springboard for a future *Crossroads* article.

And she is right because I do (love it).

But some weeks following our conversation, I hear from our committee chair, Rhonda Work, that MM is in the hospital—we are shocked, but Rhonda temporarily quietens our fears by saying that MM assures us that she will soon return to the Yates Center to finish her new project of writing identifying information on the back of photos for Lynn McLarty—yes, those photos in the stacks and stacks of scrapbooks and albums in the archives! She will most certainly get that project done, she vows, and we absolutely know she will!

But she can't and she doesn't. And we cry.

These are my memories that I have of my fellow Trinity historian and the concrete ways that describe her exemplary moral qualities. Our Historical Society and history committee are grieving because we will miss her so much. We grieve that she, our MM, will not *tap! tap! tap!* on that feisty and contrary computer ever again nor read this issue with its lurking misspelled words hidden in the shadows that only she would find—nor read any future issue—of *Crossroads*.

Yes, we grieve. But in her honor, and certainly because we love her and must come to terms with our grief, we will continue with the tasks and projects at hand, sorting documents, collecting artifacts, publishing articles, and also—she would be very glad to know—adding pages to the next volume of the membership books.

And knowing that MM would never leave a task undone if she could avoid it, we will be labeling photos in that next stack of scrapbooks and albums—taking up where she left off.

## Trinity Methodist Dinner

When the Trinity Methodist Church has its Loyalty Dinner May 18, more than 100 young people of the church will attend the event with the adults of the church.

Serving as ushers for the dinner will be 41 sophomore, junior, and senior high school students of the Methodist Youth Fellowship. Royal Mattice is chairman of the youth ushers. He will be assisted by co-chairman Guy McKenzie Jr. and Booker Moore.

Others serving as ushers will be Mary Margaret Andrews, Jo Ann Budd, Sara Budd, Mary Campbell, Buck Clements, Barbara Curtis, Bill Dean, Sandra Fletcher, Betty Flournoy, Nancy Lou Fraleigh, Karen Gordy, Charles Johnson, Kitty Kilner, Henry Kitchen, Carole Leap, Carol Jo Lewis, Mike McCain, Donnie McCreary, Jackie McKnight, Don McMillan, Joyce Malone, Karl Oakley, Philip Oakley, Robert Parker Jr., Wylie Poag, Griffith Pugh Jr., Mary

Alma Roberts, Patsy Sammons, Judy Smith, Pleas Strickland, Deloyce Timmons, Elise Timmons, Patty Walker, Earline Welch, Betty Wheeler, Bob White, Marjorie Williams and Jerry Williamson.

Mary Margaret Rogers was a long-time Trinity member. Before she married her beloved Sam Rogers, her name was Mary Margaret Andrews. As a 17-year-old high school senior, she served as an usher at Trinity's loyalty dinner in May 1955. Her name is among those listed as ushers in this *Tallahassee Democrat* article (1955, May 14), p. 5.

Loyalty dinners were Trinity events whose purpose was to raise money for building or renovation projects, staffing, and/or equipment. (Crosby, P. [2021, April]. "Sam Teague, Jr. and Danny Morris: Two Brave Christians Whose Lives Really Mattered." *Crossroads*, p. 4).

# Making History: Quarterly News from Trinity's Historical Society and Committee for the Preservation of Church History

## Historical Displays Now Also in Welcome Center

Selected photos relating to Trinity's past, which have been displayed in recent months in the narthex, are now on rotation to include the Welcome Center. New photo exhibits created by **Lynn McLarty** will be set up quarterly and then moved to the Welcome Center after its showing in the narthex.

## The April Narthex Display

We have learned from April's narthex display that four houses designated as parsonages whose photos are included in this quarter's exhibit were for the exclusive use of the senior minister and his family, while the remaining parsonages were most often for associate ministers.

Trinity now has no parsonages. In the summer of 2004, the Church Council voted to follow the national trend of other Methodist congregations, and Trinity sold the remaining two houses. Since that decision, the ministers have received a monthly housing allowance. The exhibit for the second display on parsonages will begin in July.

## Timeline on Website

An extensive interactive digital timeline will be posted on Trinity's online history pages in the future. **Lynn McLarty** has selected historical events from the church's beginning in 1824 to the present. A photo and short description accompany each event. Committee members are reviewing the timeline, which is still in progress, that focuses on the church's structural history and milestones.

## Tallahassee History Festival and Expo

**Cecile Baker** and **Lynn McLarty** brought Trinity's story to the community at the Tallahassee History Festival and Expo on March 25, 2023, at Kleman Plaza, sponsored by Tallahassee Historical Society and Tallahassee Community College. The booth was set up on behalf of the Trinity Historical Society as a means for historians to answer questions regarding Trinity's ongoing programs as well as its long history as a downtown mainstay for almost 200 years.

Passersby picked up available pamphlets and flyers to peruse, and many visitors took the March-April

*Upper Room* literature with them. A continuous Power Point presentation highlighting Trinity's history also attracted the attention of the guests who stopped by.

## Talking Trinity History

Back by popular demand, **Lynn McLarty** shared church history with Trinity's Circle One of United Women of Faith during this early spring in Tallahassee. The meetings at Westminster Oaks took place February 13 and March 13. In February he presented PowerPoint slides on three mission churches which Trinity helped to found: Magnolia Heights (1908), Southside (1937), and Calvary (1963). The topic of March's presentation was "Trinity History: Part One," which was an expansion on earlier research on information highlighted in Trinity's timeline. The setting for the presentations was in the parlor in the Parry Building at Westminster Oaks.

## Restored Stained Glass Panel Now Back in Its Former Place

Thanks to **Bob Jones's** masterful restoration process, our 1893 stained glass panel that was damaged in a 2016 storm in Tallahassee, is now back in its former place: hanging in the Yates Heritage Center. During a Sunday School-wide Easter Brunch on the church's third floor, Trinity's Historical Society hosted an open house for visitors to come view the stained glass repairs. A story with photos about the process written by **Pam Crosby** is featured in the church's April 2023 newsletter *Tidings*, which can be viewed here: <https://tidings.tumct.org/>

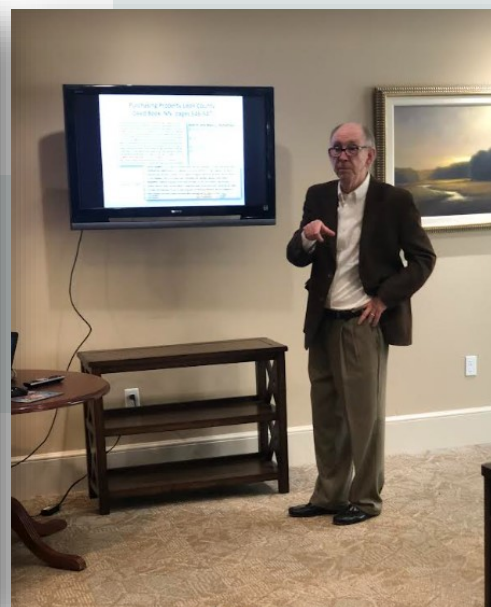
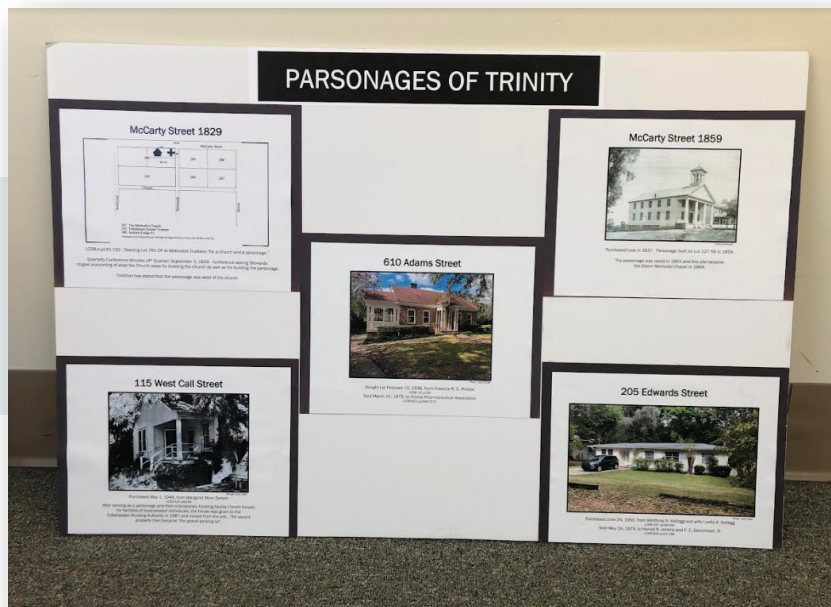
## Preservation of Communication of Events

The Florida Methodist Historical Society suggests that historians preserve hard copies as well as digital copies of important documents. To respond to this recommendation, church preservationists are keeping copies of church-wide digital publications and/or registration platforms such as *News & Notes* and "Sign-Up Genius," and selected documents such as Church Council minutes. Publications editor, **Pam Crosby**, advised members to keep a diary of short descriptions of significant happenings that can later be added to the Yates Center archives.



## Show and Tell: Trinity Historians Share History with Church and Community

Top left: April-May 2023 narthex display created by Lynn McLarty (Live Oak Plantation parsonage will be pictured in next quarter's display); top right: Circle One presentation by Lynn McLarty, Feb. 13, 2023; and bottom: At the Tallahassee History Festival and Expo, Kleman Plaza, Cecile Baker and Lynn McLarty share materials with downtown visitors on March 25, 2023.



## Crossroads

Physical Location: 120 W. Park Avenue  
Mailing: P.O. Box 1086, Tallahassee, Florida 32301

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

Send your comments, corrections, and requests for printed copies as well as inquiries about submissions to Pamela Crosby, chief editor, at [pcrosby@tumct.org](mailto:pcrosby@tumct.org).

The purpose of **Crossroads** is to provide descriptions of historical events and to publish news related to the Trinity United Methodist Church Historical Society. Its intent is not to endorse or criticize theological or ethical positions related to issues that these descriptive accounts might raise.

## Committee for the Preservation of Church History

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Mary Margaret Rogers, Membership Records Asst. *In Memoriam*

Associate Members: Marti Chumbler, Dan Drake, Sally Huggins, Judy Levy, & Linda Yates

Advisors: Dawn Adams, Brett Ingram, &  
Matthew Williams

## Submission Guidelines

If you would like to be a published author in an upcoming issue, see guidelines below:

### Call for Stories and Articles

- **“I Remember When” snapshots:** These are short descriptions that recount church life memories. They are usually **25–100 words long**. See below for general guidelines.
- **Oral interviews:** Interviews may be audio or video taped. Trinity historians write up the interviews in narrative form with approval from the persons interviewed before publication. Videos or audios of the interviews may be posted on Trinity’s website with permission from persons interviewed.
- **Firsthand stories:** Individuals may submit stories based on their firsthand experience at Trinity. The stories are generally **500 words, but can be longer**. See “General Guidelines.”
- **Research articles:** These articles are more formal in nature.

o Criteria for formal articles 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**.

o Articles should be **original** works and not excerpts.

o The word limit for articles **is usually around 500 words, but can be longer**.

A list of resources used for historical research may be requested. **Original** sources (instead of information from history books, newspapers, or newsletters) are preferred when possible.

### General Guidelines

- Writing should be free of disrespectful language.
- Photos and information should not violate privacy, copyright, or other established laws.
- All accepted works are subject to editing in compliance with all *Crossroads* guidelines, including style guide standards, and **must pass editorial approval** before publication.
- Submit Word document to **Pamela Crosby**, editor, at [pcrosby@tumct.org](mailto:pcrosby@tumct.org).