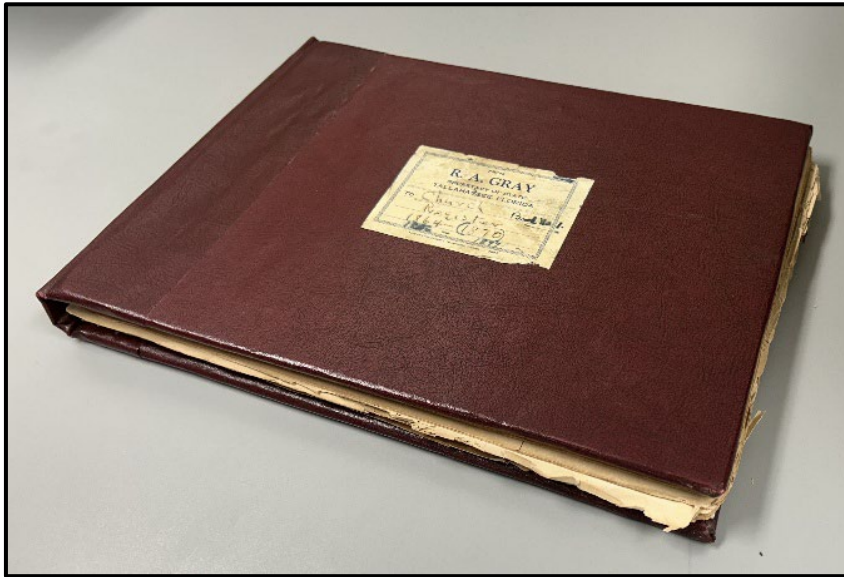


Book 1 Explanation

The Book is horizontal in appearance, measuring 12.5 inches by 9.75 inches and is 1 inch thick. The pages are not in good condition, many frayed and not attached to the spine. There has been repair (replacement) of the covers and the spine. One of the introductory pages gives the publisher as George Lane and Levi Scott, 200 Mulberry Street, New York. The name of the printer is Joseph Longking and the date of printing of the book is 1851.

would



This Book 1 is the oldest record of congregant or pastor registrations that can be found in Trinity's Archives. There is no recognizable thread which ties the many segmented divisions constituting Membership Book 1. Therefore, the composition of Book 1 is clearly an assembly of preserved records from the noted respective years. Concomitant *Quarterly Conference Minutes* give names of the leading officials of the early church, but there is no mentioning of the parishioners who made up the congregation. Even though early Minutes state the census of White and Colored congregants, there has been no indication that any of those individuals listed in either the Minutes or in the Membership records were Black. Were early registrations, which possibly included the names of Black congregants, lost or destroyed? Did the *Discipline* not require registration of people of servitude? Was there a registration of church members at all? Who was the caretaker of the early records? The early Preacher-in-Charge had an annual residency in that position.

Usually, the local preachers were not married; or, if they were, very seldom did they have their family with them. Nothing is known of how vital the first parsonage next to the original church at the southwest corner of McCarty Street and Bronough Street was to the resident minister. Did the parsonage continually function as the repository for the church's records? Was the Secretary of the Quarterly Conference the custodian of membership records? Maybe there were no written registrations until this first book in 1856 during the pastorate of Josephus Anderson. It seems the *Methodist Discipline* would succinctly make it known as to the requirements for recordkeeping as well as the preservation of same records.

Years lapsed after the building of the 1825 parsonage before a new parsonage was built in 1860 next door to the 1840 church. Having a new parsonage may have been the impetus for better preservation of church records.

Contents of Book One

Exhibit 1

Conference 1856-57

- Preachers and Presiding Elders from 1828-1856
- Board of Stewards 1856
- Local Preachers
- Class Leaders
- Members who died in the years 1855 and 1856

1856-57 Church Roll

There are 152 members listed alphabetically with their "Time of Joining", "Mode of Joining", "Residence", "State in Life" and "Remarks".

Pastors 1828-78 Officers 1857-58

Station Preachers and Presiding Elders listed chronologically from 1828-1878. Several have entries in "Remarks". Officers 1857-1858. This section gives the "Orders" (position in the Church) with a few having an entry in "Remarks".

1858-59 and 1860-61 Church Roll

There are 194 members listed alphabetically with “Time of Joining”, “Mode of Joining”, “Residence”, and “State in Life”. Several have an entry in “Remarks”.

1862 Church Roll

There are 145 members listed alphabetically with “Time of Joining”, “Mode of Joining”, “Residence”, and “State in Life”. Several have an entry in “Remarks”.

1863 Officials and Church Roll

Local Preachers, Elders, Class Leaders, Stewards. Each one has an entry only in “Remarks”.

There 136 members listed alphabetically with “Time of Joining”, “Mode of Joining”, “Residence”, and “State in Life”. Several have an entry in “Remarks”.

Exhibit 2

Pastors and Elders 1828-1871 (listed chronologically). Several have an entry in “Remarks”.

1864-70 Officers and Church Roll

Officers for 1864-66. Their year(s) of service and orders are given.

There are 282 members listed alphabetically with “Time of Joining”, “Mode of Joining”, “Residence”, and “State in Life”. Many have an entry in “Remarks”.

1871-73 Church Roll

There are 146 members listed alphabetically with “Time of Joining”, “Mode of Joining”, “Residence”, and “State in Life”. Many have an entry in “Remarks”.

Registration (designated as pages 51-75 in the original book). There are six sections.

1) Supplementary

Handwritten on page 51 is “The Record of Members--Supplementary to that begun about the Middle of this Book”. The back of this title sheet is page 52 and has no writing on it. The next sheet (pages 53 and 54) is missing which is assumed to have had the members with last names beginning with A and B, and a partial listing of C. The first

entry on page 55 is Capps. In this section the most recent date of any member joining the church is 1875, so this must be the church roll of members as of 1875.

2) 1873 Joiners

Five individuals are listed with only “Remarks”. There are no entries in the columns “Mode of Joining”, “Residence” or “State in Life”.

3) Died 1872-1874

Twelve individuals are listed with their date of death (some just the year) and “Remarks”. There is only one name with an entry regarding “Mode of Joining”, but there are no entries in the columns “Residence” or “State in Life”.

4) 1875 Joiners During the Revival (May)

Thirty-one individuals are listed alphabetically with their “Mode and Date of Joining”. Two individuals have an entry in “Remarks”. There are no entries in the columns “Residence” or “State in Life”.

5) 1875 Joiners After the Revival

Five individuals are listed with their date of joining in “Remarks”. One individual has an entry in “Mode of Joining”. There are no entries in the columns “Residence” or “State in Life”.

6) Church Roll at Close of 1875

The title of this section is further described as being “left by Josephus Anderson, Pastor”. There are 181 members listed alphabetically, with their “Year” of joining”, “Mode of Joining”, “Residence”, and “State in Life”. Several have entries in “Remarks”.

1876 Joiners

There are eighteen members listed with their “Date Joined”, “How Joined”, “State in Life”, and “Residence”. Most have entries in “Remarks”.

1877 Joiners

There are six members listed with their “Date Joined”, “How Joined”, “State in Life” and “Residence”. Most have entries in “Remarks”.

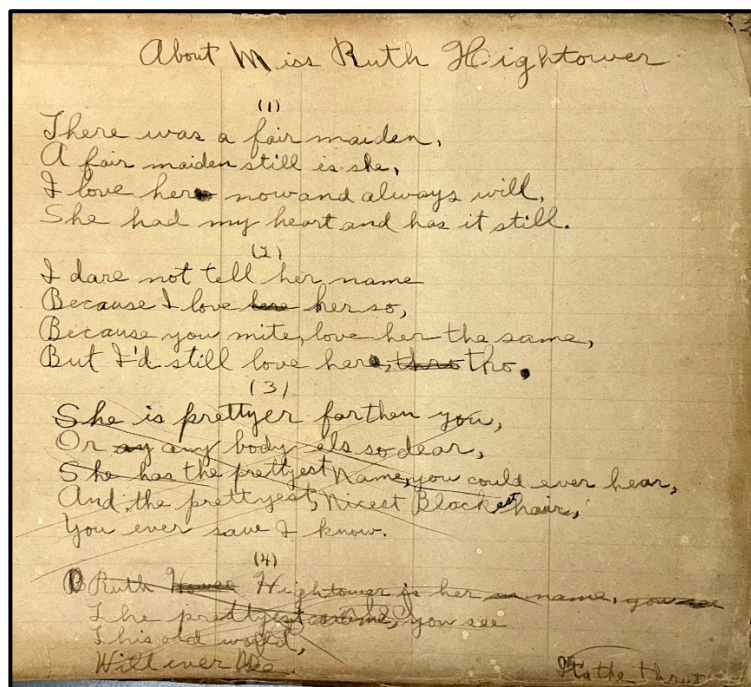
1878 Joiners

There are six members listed with their “Date Joined” and “How Joined”.

1876 Deaths

There are six members listed with only entries in “Remarks”.

Some levity is found among the pages in Book 1. About a dozen extraneous scribblings were entered by some individual infatuated with Miss Ruth Hightower. Newspaper articles from 1921-1923 reveal that Miss Hightower was a private piano teacher in Tallahassee as well as the music teacher at Leon High School. Other names mentioned in the unconnected material in Book 1 are the daughters of the Reverend Seymour Grady who died in October 1922 while serving as Trinity's preacher. His three daughters Miss Eunice Frances Grady, Miss Evelyn Blanche Grady, and Miss Marrion (sic) are recognized on one sheet. How and why this Book was available to someone's having enough time to enter the material would be only speculation.



Names.	Time of joining.	Manner of joining.	Residence.	State of life.	Remarks.
Webster Joseph	1868	On Probation	In the City	m	
<p>Names I</p> <p>Miss Hightower</p> <p>1 Miss Hightower</p> <p>Names</p> <p>Miss Evelyn Grady</p> <p>Miss Eunice Grady</p> <p>Miss Marion Grady</p>					