



“Preserving—Sharing—Caring”

Crossroads



Peggy Wells Hughes: A Trinity Member with a Heart

By Wallace H. Beall

Peggy Wells Hughes, as president of the Glenn Terrell Foundation, talks with Ames Swartstager, chaplain at the Federal Correctional Institution. (FCI). The Foundation, located at “Terrell House,” was a center of support for families of incarcerated men serving at the FCI in Tallahassee. Volunteers had just completed painting the interior of the house on 522 North Adams Street. Photo published in article (“House Painters.” [December 18, 1973]. *Tallahassee Democrat*, p. 10). The Center would later relocate to the southeast corner of Call and Duval, which is now a Trinity parking lot.



It is indeed a woman of unusual gifts who can meet the demands of a full family life as well as give generously of herself to become a leader in the life of her church and a community leader of note. Such a person was **Peggy Wells Hughes**.

Growing up in Monticello, the daughter of the late **Francis** and **Marie Wells**, her first church

home was the First Baptist Church in Monticello. Active in the youth group, she honed well the attributes of commitment and involvement. Fortunately for Trinity, a young man in the Methodist Church in Monticello caught her eye and heart and after her marriage to **Joseph Raiford Hughes** in 1960 (“Miss Wells. . .,” 1960, p. 7) and the completion of their education and military

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Editor’s Note:

Historical Society members have been hard at work while practicing social distancing and primarily using digital tools and resources during the COVID-19 pandemic. We remain committed to preserving and sharing historical information and offer our prayers to all those who suffer loss.

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service, the couple moved to Tallahassee and Trinity.

It was here that they created a home, a family with two children, and a thriving dental practice for Joe Hughes.

Peggy's commitment to service was writ large in our church as well as our community. Early, while her own children were small, she gave volunteer hours weekly to the Raney School, a grade school for Black children located off Centerville Road. Peggy worked tirelessly on the Parsonage Committee, keeping our church-owned ministers' residences attractive and in working order. It was she who took the lead in the design of building a new home for the senior minister on Live Oak Plantation Road.

She and Joe were active members of the Bob Story Class at Trinity, and she brought many new members to Trinity through her enthusiastic witness. When Trinity leased the small house that stood at the corner of Call and Duval Street, it came to be known as "Terrell House" and was used as a place of respite for families of those imprisoned at the Federal Correctional Institution when they came to Tallahassee ("Peggy. . .," 2010, p. 6). Hughes provided the link to Trinity's outreach ministry there by serving on the Terrell House Board.

Peggy also provided leadership to Trinity's Board of Trustees. Over many years Peggy Hughes bemoaned the fact that our beautiful downtown lacked chimes. She envisioned brief concerts uplifting those who found themselves in the city. Rather than simply fret, she and her family gave the chimes to the church.

Perhaps her most lasting contribution was made in her role as one of three church members who led the drive to purchase our magnificent Casavant Organ ("Peggy. . .," 2010, p. 6). She, **Paula Smith**, and **Myron Blee** did the research, listened to countless instruments, and once the decision was made, embraced the task of raising the funds for its purchase: \$500,000.¹

While Peggy Hughes gave generously of her time and treasure to the church, she served more

broadly in our community as a member and president of the Junior League of Tallahassee, as a nine-year member and chair of the Civic Center Authority Board, and was later a three-term member and a chair of the Board of Tallahassee Memorial Regional Medical Center² ("Peggy. . .," 2010, p. 6).

Her life of service to both the church and the community was extraordinary, her various roles of leadership within her service makes Peggy Hughes exceptional.

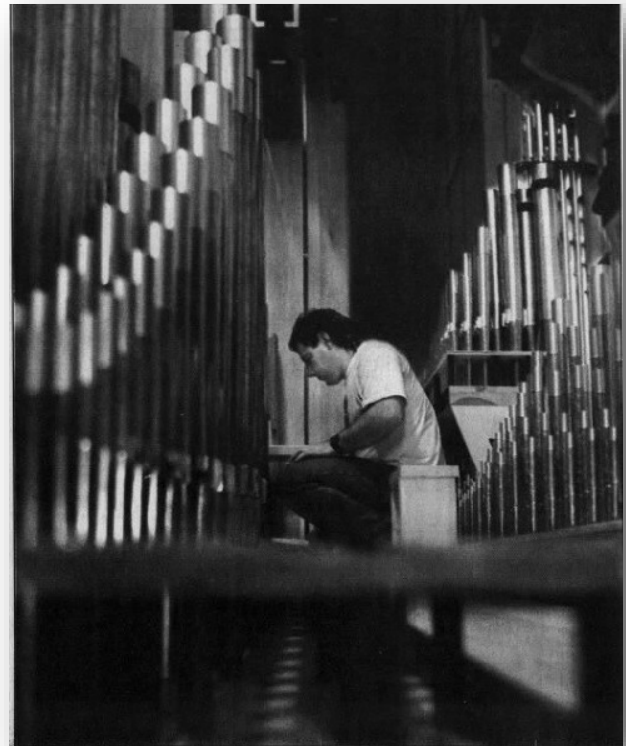
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Notes

¹To see photos and read details of the building and the installing of the organ, go to Hogan, B. (1999, December 18). "Making New Music." *Tallahassee Democrat*, pp. 1D, 3D.

²Tallahassee Memorial Regional Medical Center (TMRMC) became Tallahassee Memorial HealthCare in 1998.



Inside one of Trinity United Methodist's two concealed organ chambers, Casavant Freres organ technician Mario Vanasse checks on some of the 3,380 pipes set into their wind chests. The hidden chambers are above the choir on either side of the chancel. Published in article (Hogan, B. [1999, December 18]. "Making New Music." *Tallahassee Democrat*, pp. 1D; 3D).

The Terrell House: Once a Place of Hope for a New Beginning

By Pamela C. Crosby

As we saw in **Wallace Beall's** article introducing this issue ([Beall, 2021, p. 1](#)), **Peggy Wells Hughes** was a notable leader in Trinity's history. Beall wrote that one of the projects dear to Hughes was Terrell House, which was a community center and program that aided families of those serving in correctional institutions, and which, as we shall see, had ties to Trinity. In 1982, when Hughes was named "Woman of the Year" by Tallahassee's Junior Woman's Club, her work with Terrell House was lauded as a volunteer activity that had made a significant difference in the community ("Woman. . .," 1982, p. 2B). This article traces the history of Terrell House and explores its ties to Trinity and to the broader community of persons who led and served the agency as well as those who were served by it.

Purpose and Goals

In its beginning days (1973), the purpose of Terrell House at Tallahassee (or "THAT") was to respond "to the needs of the families and friends of those incarcerated in a federal, state or local penal institution." Underlying this purpose was the premise that the family unit is a crucial factor in the flourishing of the individual. If family is the "life-giving, supportive, hope-filled and the core of everyone's life," then it must be true for those living *inside* the prison as well as those living *outside* of it. It is also true that the relatives of the offenders are significantly influenced by their family relationships. It follows, then, that the person and his family should be treated as a "whole unit" ("THAT. . .," 1973, p. 8D).

Multiple persons involved in the relationship must consider what changes should be made, that is, responsibility to change not only falls on the offender, but it also falls on a combination of the person and the person's family members and friends in order for comprehensive socialization to occur (Datt, 1973, p. 3E).

In addition, when there is a concern for the

welfare of the society to which the persons will return after their time in prison, together with concern for their families and the persons themselves, the crucial question is "How do you deal with incarcerated people to teach them to cope



Terrell House in its earliest days as a place for families and friends of incarcerated loved ones at the Federal Correctional Institution in Tallahassee to share meals and receive support. Its first home was here, at 522 North Adams. Photo published in article ("THAT Is a People Project" [1973, November 4], *Tallahassee Democrat*, 8D).

with life once they are free?" (Foster, 1973, p. 3E). Founders of the Terrell House responded to that timeless question in a 1973 news article, saying that four goals of the program were cited in the planning process:

- (1) To provide lodging, food, child care and transportation arrangements so the wives (of prisoners) can visit their husbands¹ more often
- (2) To provide an information and resource center regarding problems they meet while the husband is away and also act as liaison between the wife and the institution
- (3) To motivate the wives toward counseling (individual and-or group) either at the hostel or at home
- (4) To provide ongoing resource services and counseling to wives who live in town or nearby surrounding areas (Foster, 1973, p. 3E)

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Continuing to improve and expand the process, the leaders of the program at Terrell House sought to

- (1) preserve as much as possible the family links of inmates while they [were] in prison.
- (2) help the men and their families adjust to the fact of separation.
- (3) help prepare the man and his family for the time when he [would] return to the community and normal life. ("THAT. . .," 1973, p. 8D)

Ecumenical Support

In these very early years supporters of the project were the "Presbytery of Florida, First Presbyterian Church of Tallahassee, the Tallahassee Convocation of the Episcopal Church, Catholic Charities and the Diocese of St. Augustine in Jacksonville" (Foster, 1973, p. 3E). Support of the program continued to increase with specific churches and organizations named as involved, including Blessed Sacrament parish and St. Thomas More Student Center at Florida State University (FSU) with **Father James Smith**, Catholic chaplain at the federal prison, raising awareness in the Catholic community of the project's mission and needs ("THAT. . .," 1973, p. 8D).

Leadership

Leadership in getting the project started came from diverse directions: **Rev. Ames Swartsfager**, Episcopal chaplain at the Federal Correctional Institution (FCI) in Tallahassee, had identified the distinct needs of the families of the men in FCI. For assistance, he turned to **Sr. Maureen Fenlon**, a Dominican nun, who had earned a master's degree in social work with emphasis in corrections and had interned at FCI, being the first woman to be allowed to work at FCI. **Leila Bennison**, who had attended a community workshop at FCI on families and their needs, sought the help of the social action committee of the First Presbyterian Church. The committee, with support from **Rev. Joseph Harvard**, the church's minister, devoted their efforts to jumpstart the project ("THAT. . .," 1973, p. 8D).

Sr. Fenlon accepted the post of director, and the staff also included two other Dominican Sisters, **Sr.**

Sharon Stevenson and **Sr. Rosemary Thomas Finnegan**, the two being funded by the Adrian Dominican Congregation (based in Adrian, MI [<http://adriandominicans.org/Our-Story/About-Us>], and

Cathy Mathews, a graduate intern from the School of Social Work at FSU ("THAT. . .," 1973, p. 8D).

Specific Needs

Among the many specific needs of the families noted by Sister Maureen was learning how to deal with "guilt and shame" along with the agonizing question of whether they could have done more to prevent the situation. They were also in constant fear of their loved one not being able to succeed once he could return to society. Feeling shunned, they felt as though they were not able to talk to anyone about these feelings. To respond to that need, the staff at Terrell House made it possible for family members to converse with others in similar circumstances as well as get help from those who did not "condemn" them (Foster, 1973, p. 3E).

The house was a place, therefore, where a basic human need could be found: *companionship*—companionship through enrichment activities such as a "Tuesday evening sewing class"; shopping at the "free store" clothing closet; and sharing meals on the weekends after visiting their loved ones ("THAT. . .," 1973, p. 8D). So its purpose was not to provide lodging or a nursery, but rather a "community center." Their services consisted of directing "the women to a place to live, a day care center, a doctor, or whatever they need, than just to



Sr. Maureen Fenlon, Terrell House's first director. Published in article (Foster, M.A. [1973, February 11]. "Whom Can You Turn To?" *Tallahassee Democrat*, p. 3E; photo credit, Earl Warren).

provide every service” (Wills, 1973, p. 3B).

Its Namesake

The Terrell House, home of the Glenn Terrell Foundation, Inc., was named for noted Florida **Supreme Court Justice Glenn Terrell** (Datt, 1973, p. 3E), who served on the Court from 1923 to his death in 1964 (Thursby, Dowling, & SCPIO, 2020, p. 4). Terrell had been a Sunday School teacher of a men's class at First Presbyterian Church. When FCI opened near Tallahassee in the late 1930s, FCI's warden became a member of the church and told the class that there was no chaplain at the institution. So the class conducted Sunday afternoon devotional services there (Datt, 1973, p. 3E).

Reputation

Articles about the agency in its early beginnings were published in newspapers in Tampa, Panama City, and other areas with there being

nothing even similar to it in the southeast. California has one center geared to the needs of families of prisoners; there is one in Virginia but it is operated by the state, not the community. (Wills, 1973, 3B)

Locations

Initially the organization was housed at 522 N. Adams, a block from the Governor's mansion. (Foster, 1973, p. 3E). But in 1974, the organization was moved to 115 W. Call Street—the corner of Call and Duval (“Foundation. . .,” 1974, p. 19). In an [April 2018 Crossroads article](#), Trinity historian **Lynn McLarty** provided a short history of the house that once stood there:

In 1948 Trinity looked to provide a home for the associate minister and was able to purchase the one-story home on the west 85 feet of lot #136 from **Margaret M. Datson** for \$13,282. Even though it was intended for the associate minister, the home soon became the residence of those who would serve as director of Christian education. When other properties in Tallahassee were purchased for the home of the associate ministers, this residence on Call St. became the Terrell House, a temporary service center for families of prisoners incarcerated in the Tallahassee Federal Prison. (McLarty, 2018, p. 6)

The house was described as a “converted two-bedroom, one-bath, frame home” (Cobb, 1977, p. 1).

Judy Levy, Trinity member and historian, recalled living in the house on Call and Duval in fall 1951. Her family had just moved from New York, where her dad had earned his PhD from New York University. They had come to Tallahassee so that her father could establish a degree program in recreation at Florida State University. While waiting for housing on West Campus, the family lived in the house temporarily.

Judy was six at the time and attending Caroline Brevard as a second grader. She remembers the house as being a “cabin style” with “wood finishing” and was especially struck by the tree in the yard because it had moss—something unfamiliar to her growing up in the West and Northeast—and there were “pecans on the ground.” She said that she was able to walk to school because Caroline Brevard was still on the corner of Gaines and Calhoun, only a few blocks away.

One of her most distinct memories was hearing her mom express shame at living in a house where there were cockroaches (which she felt was a “sign of not a well-kept house”). While later attending a tea at the home of FSU's president, Judy's mom was surprised that no one seemed to be bothered when a cockroach was spotted at the president's house as well! (Judy Levy, personal correspondence).

A Thriving Center at Call and Duval

On October 17, 1974, an annual meeting of the Glenn Terrell Foundation was planned at Trinity in the parlor with a scheduled tour of the “new Terrell House” to follow (“Foundation. . .,” 1974, p. 19). In April 1975, Sister Fenlon presented a program at Trinity on “Women in Prison” that included a panel of women who discussed their experiences in state or local penal institutions and which focused “attention on the community's responsibility towards our penal system” and the “ways in which people can improve the system” (“Women. . .,” 1975, p. 13).

A 1976 article in the *Tampa Bay Times*, described Terrell House as

an unpretentious, little white house near the

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center of town. Lawn chairs decorate the front porch and play equipment fills the backyard. The inside furnishings are neat but not new. The walls need painting and the rug needs cleaning. It appears to be an ordinary house. It isn't. (Pierce, 1976, p. 1E).

At that time FCI was serving 10 states, and women were driving to Tallahassee to visit their loved ones as far away as Delaware. FCI was a medium security prison with most of its inhabitants sentenced for bank robbery, drug-related crimes, or auto theft. Many women had learned about Terrell House from their spouses or boyfriends who had seen a slide presentation in the corrections institution about the community outreach (Pierce, 1976, pp. 1E, 7E).

In 1976, the Center was thriving, with two staff members, several interns who were majoring in social work, and over 100 volunteers from the community. Although completely dependent on grants and contributions from individuals and organizations, its yearly budget was over \$40,000 (Pierce, 1976, pp. E1, E7). On October 21 of that year, **Hugh MacMillan**, administrative assistant to **Governor Reuben Askew**, was a guest speaker at the Glenn Terrell Foundation's annual "Open House and Membership Meeting," held at Terrell House ("Readers. . .," 1976, p. 37).

By October, 1977, Terrell House depended on funds "largely from the United Way, with donations from churches and several other organizations." At that time, **Carol Atkins** was volunteer coordinator and described Terrell House as a place



Structure on southeast corner of Call Street and Duval Street during its time as home of Terrell House from 1973 to 1987. Published in article (McLarty, E. L. [2018, April]. "Our Church Property on Duval Street." *Crossroads*, 2[2], p. 6).

where

volunteers try to help wives who follow their husbands here find jobs and apartments. They give food, clothes and temporary child care and provide transportation for families to visit their relatives in prison. They also help the prisoners themselves find jobs and adjust to the world outside after their release. (Cobb, 1977, p. 1)

Atkins also said that a yellow ribbon tied around the oak tree in the front yard marked the celebratory release of a loved one whose family had been helped by Terrell House (Cobb, 1977, p. 1).

In July of that year (1977), the *Democrat* reported that Peggy Wells Hughes and husband **Joe** had hosted a dinner in honor of Sister Rosemary who had earlier become director of Terrell House and was now returning to school to work on her master's degree in social work at Florida State after an international tour of Russia, Poland, and East Germany. Sister Maureen Fenlon, founder of Terrell House had since moved to San Raphael, CA, to direct another project there, but sent her greetings and congratulations by phone (Clifford, 1977, p. 5).

In that same year, Terrell House sponsored an all-day community conference on juvenile delinquency that was open to the public and held at Trinity ("WFSU. . .," 1977, p. 11). In 1979 **Waldo Klein** as executive director of Terrell House lamented in the *Democrat*, however, that no parents or young people had attended a workshop on the juvenile justice system, which the Terrell House had presented, featuring five experts serving as panelists and a free pancake dinner donated by a local restaurant (Klein, 1979, p. 5A).

Seeking a New Home

By 1986, Terrell House had been calling the corner of Call and Duval its home for 12 years, paying Trinity, its landlord, \$150 a month to rent the down-town building for use of its various outreach activities. The agency had two full time staff members and one part-time staff member, serving 40 to 50 families a month. They had continued to provide "child care, home-cooked meals on the weekends, emergency food and clothing, and



Sister Rosemary Thomas Finnegan, right, received good-bye gifts at a going-away dinner at the home of Peggy Wells Hughes and her husband Joe ("A Yellow Ribbon Says Good-bye." [1977, July 15]. *Tallahassee Democrat*, 5; photo credit: George Kochaniec, Jr.).

various social activities" (Philpot, 1986, pp. 1B-2B).

But in June 1986, Trinity trustees were making plans that called for an extensive recreation park, including basketball, volleyball, and shuffleboard courts, a drive through for pick up and drop off and a parking lot ("Recreation. . .," 1986, p. 1). They needed the property on which the little house was standing for parking needs as the facilities of the church were changing (Philpot, 1986, pp. 1B-2B).

At that time, **Gae Weber** was executive director of the Terrell House, and was told by Trinity that she had 13 months to find another home for the non-profit support agency. In light of the pending move, Weber was worried about the future of the organization, stating in the *Democrat* that they would have to "cut back on staff and reduce services" and that "some of our clients will not be able to visit their relatives and friends" (Philpot, 1986, pp. 1B-2B).

However, the move turned out to be a fortunate one, according to its new director at the time, Lutheran minister **Harry K. Vensel**, who moved in with his staff to 107 5th Avenue in January 1987. "The floorboards were so bad that you could look through and see daylight," Rev. Vensel said of their former home at Call and Duval. His staff included "two interns, a program director and

several social workers and community volunteers," who would see their monthly rental payment go up from \$150 to \$1200 (Pemberton, 1987, p. 4E).

Meanwhile, in April 1987, Trinity offered the small house on Call and Duval to the Tallahassee Housing Foundation (THF), allowing them two months to move it from the church's lot. Fortunately, the structure was sound, and THF Executive Director **Steven Sharp** was able to raise enough money to cover moving expenses (Olson, 1989, 2B), while the building itself was a "free and clear" gift ("Trinity. . .," 1987, p. 1).

In a letter of agreement between Sharp and **John Olson**, chairman of Trinity's trustees, THF agreed

to remove the building within 60 days (of May 4) to rehabilitate it for a low-income family to assume cost of tree removal or other work necessary to remove it, and to obtain liability coverage for the move. ("Trinity. . .," 1987, p. 1)

A Miracle Home

The house, as it turned out, needed extensive renovations, which involved two years of combined efforts of 100 individuals including "builders, bankers, surveyors, city officials and FSU fraternity and sorority members" at its new location on the corner of Saxon and Manatee Streets (Olson, 1989, p. 2B). The new owners were **P.B. and Bernice Bryant**, who for 30 years, had been "working and saving and praying for a home of their own." In fact,

whenever they moved from one rental place to another, the Bryants would faithfully transplant their rosebush and palm tree and boxwood shrubs dreaming of the day when their mobile garden could put down permanent roots. (Olson, 1989, 1B)

The house that was a setting for bringing about miracles for numerous women and children of the imprisoned became a "miracle come true" for the retired couple who said that they would live in the house "till Jesus comes" (Olson, 1989, p. 1B).

A Sad Ending

In April 1987, Rev. Harry K. Vensel, Terrell House director, sent a call for help in Trinity's newsletter, expressing the need for donated items such as meals, clothing, and play

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equipment. They were serving 667 clients in one month, and the need was ever increasing (“Terrell House. . .,” 1987, p. 4). By that time, primary funding was provided only by a United Way Community Development Block Grant and a city grant. In 1990, United Way (UW) threatened to reduce funding from \$36,000 to \$2,950, based on what UW saw as concerns about child care services and financial records (Olson, 1990, pp. 1C-2C). They were now housed at 232 East 5th avenue, and Rev. Vensel expressed his surprise while insisting that the nonprofit had received no forewarning of the budget slash. Eventually they were able to receive \$30,350 that budgeted year, and in 1991, \$40,000 (Olson, 1991, p. 1B).

At some point, the Glenn Terrell Foundation relocated to 603 N. Martin Luther King Blvd. By 1995, the budget had grown very thin again with funding substantially cut for services such as assistance to apply for “state IDs” and to purchase “bus passes” (Olson, 1995, p. 2B). One of the latest articles I have seen so far referring to Terrell House in the *Democrat* was published in October 1997. A man released from “jail” had arrived in Tallahassee “with \$100 and a white prison-issue bag containing

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his eyeglasses and a change of clothes.” He was immediately directed to “Terrell House. . . an agency that finds jobs for ex-cons” (Palermo, 1997, 1B). However, he never made it to Terrell House; the body of the fifty-year-old man was found in a vacant lot—a sad ending for someone who had only “wanted to get straightened out” and “be free again” (Palermo, 1997, p. 3B). He had left prison only three days before his death (Palermo, 1998, p. 3B). Meanwhile, big changes were in the works for FCI. After 50 years of housing only male inmates, (Cole, 1995, p. 1B), FCI would be converted to a women’s prison in 1996 (United States General Accounting Office, 1999, p. 35). This was also a time of transition for Terrell House, which had once boasted an extensive outreach, an outpouring of financial support from churches and community, and a huge cadre of volunteers, one of those being a devoted Peggy Wells Hughes. The story of the agency that had nurtured hurting families seems to have ended.

Acknowledgements

With much appreciation to historians, Lynn McLarty, Linda Yates, Judy Levy, Dot Binger, Rubie Butterworth, and Mary Margaret Rogers for their contributions and assistance.

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The Linda and Bob Yates Heritage Center: A Beloved Place Gets a New Name

By Rhonda Work

This story began many years ago when **Linda** and **Bob Yates** became faithful members of Trinity United Methodist Church. Soon both were involved in the activities of the church. Linda became editor of the *Monthly Tidings*, a position she held from 1974-1995.

Then in 1999 she not only chaired the 175th Anniversary celebration of the founding of TUMC, she also had published and served as editor and as one of the authors of the volume, *Trinity United Methodist Church: Tallahassee's First Church 1824-1999*. In 2003, both Linda and Bob became the leaders of the Committee on the Preservation of Church History.

At this point they came to realize that the accumulated documents and artifacts representing TUMC's history, much of which was stored in various and sundry places, needed a permanent home. They envisioned a place where the papers, photographs, and artifacts of the church could be cataloged, preserved, and made available to church members and visitors for viewing and research.



Thanks to the vision of Linda and Bob Yates, Trinity has a permanent home for archival documents, media, and artifacts. Their extensive work in historical preservation led to the naming of the location of the archives the "Linda and Bob Yates Heritage Center."



A timeline displayed on one of the walls of the Yates Center highlights the tenures of ministers and other important events throughout Trinity's history.

In 2009 with the assistance of then Senior Pastor **Rev. Wayne Curry**, room 309 on the third floor of the education building was selected for use. With Bob's expertise as an architect and Linda's vision of how to display the church's history, the Heritage Room became a reality.

They created a visual timeline of all the ministers who had served Trinity, and they displayed photos, artifacts, and volumes of conference minutes, bulletins, and issues of *Tidings*. The archives have grown considerably over the years with the addition of audio and other written material, including all of the *Crossroads* issues.

Displayed proximately in this new room were a pew and a stained glass window from 1893. Realizing the increasing amount of material that needed attention, Linda and Bob, along with fellow historians, established the Trinity United Methodist Church Historical Society as a means to involve more members in the work of historical preservation. Linda recently stepped down as chair of the Committee on the Preservation of Church History and the Historical Society, but continues to contribute her expertise as a committee member of the Society. Unfortunately, we lost Bob in February 2020, but his contributions over the years will not be forgotten.

In recognition of all that the Bob and Linda
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have done for the preservation of church history, the Committee on the Preservation of Church History and the Historical Society recommended that the Board of Trustees approve the renaming of the Heritage Room to The Linda and Bob Yates Heritage Center.

On October 20, 2020, a formal dedication and consecration of the Center was conducted by **Rev. Dr. Wayne Wiatt**, senior pastor, with the following individuals in attendance: Linda Yates, honoree; **Rev. Wayne Curry**, associate pastor;

Rhonda Work, chair of the Committee and Society; **Lynn McLarty**, Committee and Society member; and **Spencer Schrowang**, Trinity's communications director.

The naming of the Heritage Center is a well deserved tribute to the dedication and devotion that Linda and Bob have given Trinity. It is with love and gratitude that the members of Trinity say "thank you" to them for all they have done for us.



The Linda and Bob Yates Heritage Center

Top photo: Lynn McLarty unveils the plaque during a dedication ceremony honoring the contribution of Linda and Bob Yates.

Above: Photo of the plaque that bears the new designation of the Center on the third floor of the education building. It is placed above the entrance to the Center.

Right: Those attending the ceremony were Rev. Wayne Curry, Rev. Wayne Wiatt, Rhonda Work, Linda Yates, and Lynn McLarty. Photos by Spencer Schrowang, communication director.



CONSECRATION OF THE LINDA and BOB YATES
HERITAGE CENTER

Pastor: We present The Linda and Bob Yates Heritage Center to be consecrated today to the Glory of Almighty God and for service in this Church.

Committee on Preservation of Church History: We accept The Linda and Bob Yates Heritage Center as a sacred trust and will guard and use it reverently.

Pastor: In the name of the Father and of the Son and of the Holy Spirit, we consecrate The Linda and Bob Yates Heritage Center to the glory of God and the memory of Bob Yates and in honor of Linda Yates.

Let us pray: Most loving God, without you no words of ours have meaning. Accept these gifts of our hands as symbols of devotion. Grant us your blessing as we have consecrated this gift to your glory that it may be an enduring witness before all your people and that our lives may be consecrated in your service, through Jesus Christ our Lord. Amen

Consecrated on the 20th of October, 2020

In witness thereof:

Linda Yates
Honoree

Rev. Dr. Wayne Wiatt
Senior Pastor

Rev. Wayne Curry
Associate Pastor

Rhonda Work
Chair, Committee for the
Preservation of Church History and Historical Society

Lynn McLarty
Member of Committee for the Preservation of Church
History and Historical Society

(cont. on p. 12)

Taking Their Places and Making New Spaces: Women Leaders of Trinity's Past—Focus on Adah Celeste Russell Mickler

By Pamela C. Crosby

An earlier article ([Crosby, 2020](#)) on the history of the role of women in the Methodist Episcopal Church, South (MECS) described events leading up to the MECS General Conference of 1918 and the subsequent approval by annual conferences to grant full laity rights to women of the MECS. As a result of this radical break with the past, when only men were lay leaders with full rights, the name “Mrs. P. T. Mickler” began to appear in Trinity’s *Quarterly Conference Minutes* (1920, November 24).

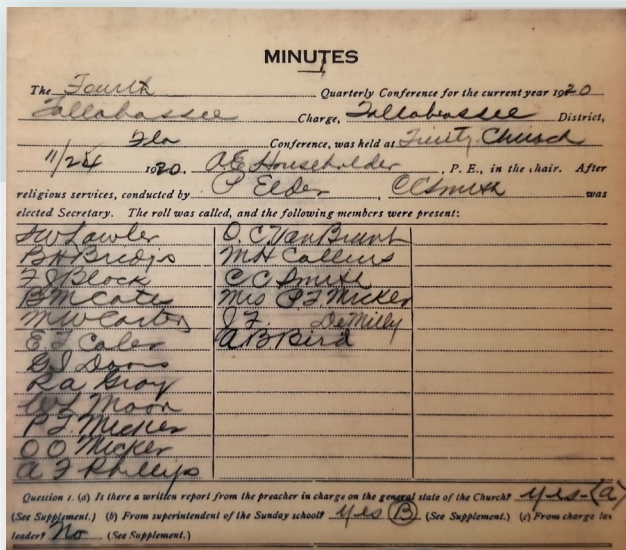
Adah (Mrs. P. T.) Mickler’s attendance at the Quarterly Conference in 1920, according to available records at Trinity (the 1919 QCM has not been located), provided evidence of beginning years of inclusion of women at the once all-male local conference in Tallahassee. She was likely present as a leader of the Trinity’s Woman’s Missionary Society (WMS) in 1920 (either corresponding secretary, president, or other office).

A year earlier (December 1919), Mickler had joined **Lula Augustus W. Smith, B. M. Cates,**



Adah Celeste Russell Mickler (right) and Bessie Ferguson May (Mrs. William D., Sr.) sit at the information booth on the corner of Park Avenue and Monroe Street. The small building assisted service men from nearby bases during World War II when they visited the city (“Two Women Seated at an Information Center.” Circa 1940s. Image no. PR12385. <https://www.floridamemory.com/items/show/10778>).

and **Annie E. Cates** to attend the Florida Conference of the MECS (*Daily Democrat*, 1919, December 8, p. 5), where Lula Smith was probably the first woman Lay Delegate to the Florida Conference from Trinity (Jenkins, 1919, p. 8). In addition to women attending the local conferences as lay leaders, Smith's selection as a Florida lay delegate marked a new era for Trinity, and her involvement was representative of the new role women assumed throughout the MECS.



“Mrs. P. T. Mickler” (Adah Celeste Russell Mickler), in the November 24, 1920, *Quarterly Conference Minutes*, as one of the church leaders attending. From available records in the Trinity United Methodist archives (the *Quarterly Conference Minutes*, with the year 1919 missing), Mickler appears to be one of the first women to attend a Quarterly Conference at Trinity, reflecting the adoption of the change in status of women at the 1918 General Conference and which is indicated in the 1918 *The Doctrines and Discipline of the Methodist Episcopal Church, South*, [F. M. Thomas & C. B. Haley (Eds.)] 1652, p. 266.

In 1922, at the Quarterly Conference, Mickler was elected a delegate to the District Conference in Perry along with **R. A. Gray**, **E. T. Casler**, and **W. N. Sheats** (“Delegates. . .,” 1922, p. 1). This is notable because the *Book of Discipline* had forbidden women from serving as delegates to the District Conference until 1918 when women gained full laity rights (Thomas & Haley, 1920, p. 249).

As a way to broaden the historical perspectives

relating to Trinity leadership, this article is part of a series in *Crossroads* that highlights the lives and contributions of the church’s female leaders whose combined energies triggered a historic shift in the role of women in Southern Methodism as they were “taking their places and making new spaces.”

Woman’s Missionary Society

Adah Celeste Russell Mickler was born in 1872 in Jackson County, IN (J. Doug Smith, personal communication). She married **P. T. (Peter Theodore) Mickler, Jr.**, an active leader at Trinity and a well-known businessman in the city as owner of a prosperous grocery store (Racket Grocery) located on Monroe street (*Directory . . .*, 1904, p. 38). The Micklers lived at 716 North Monroe—the existing structure can still be seen today at the fork of Monroe and Thomasville—and were parents to two sons, **Russell** and **Earl Thomas** (J. Doug Smith, personal communication).

As an officer of the WMS, Mickler was active in recruiting and leading Trinity women in all sorts of service, social, and educational projects. The aim of WMS was to bring to those at home and abroad the promise of Christ, and for those impoverished and suffering, improved living conditions (“Tallahassee W.M.S.,” 1919, p. 4).

The roots of the WMS at Trinity in 1919 can be traced to the organization of the Woman’s Foreign Missionary Society in the MECS in 1878 and the Woman’s Home Missionary Society in 1890. In 1910 the two societies were joined under one governing body, the Woman’s Missionary Council (“From These Roots,” n.d.).



Ad in *Daily Democrat* (1931, February 27, p. 8).

(cont. on p. 14)



Once home to P. T. and Adah Mickler, this house was built by the Micklers at the turn of the century and still stands at 716 N. Monroe St., at the fork of Monroe Street and Thomasville Road (Mickler, D. A., & O'Bryan, C. P. [1984]. *The Colonel's Inn Caterers': Tallahassee Historical Cookbook*. Rose Printing, 106; photo credit, Pam Crosby, December 25, 2020).

As reported in 1911 in the “Constitution of the Auxiliary Societies,” each auxiliary society

shall be called the Woman's Missionary Society of the [name of church] Auxiliary to [name of conference] Conference Society of the Woman's Missionary Council of the Methodist Episcopal Church, South. (“Constitution . . .,” 1911, p. 59)

Requirement for membership was to

give regularly prayer, service, and monthly dues of ten cents to either the Home or the Foreign Department, or twenty cents to both. (“Constitution . . .,” 1911, p. 59)

The purpose of each Society was to

hasten the coming of the kingdom of God in the United States and non-Christian lands by enlisting the women, young people, and children in a study of the needs of the world and in active missionary service, by raising funds for the evangelism of mission fields at home and abroad, for the maintenance of the institutions under the care of the Woman's Missionary Council, for the betterment of

civic and social conditions, and for meeting neighborhood needs. (“Constitution . . .,” 1911, p. 59)

International, National, and Local Support

International

Trinity women were prodigiously active in the WMS in the decades following the merger of the MECS Home and Foreign Missionary Societies. In keeping with the stated purpose, the Society at Trinity saw the need to focus on the “missionary cause” in all of their “activities” (“Tallahassee W.M.S.,” 1919, p. 4). This “missionary cause” involved supporting missions internationally, nationally, and locally; and according to reports in the *QCM* and the *Daily Democrat*, Mickler was an important player in the planning and implementation of projects advancing this cause.

For example, among the international financial projects involving Mickler during those years

A STANDARD OF EXCELLENCE FOR AUXILIARY SOCIETIES-1911-1912

1. *An increase of ten per cent in membership.*
2. *An increase of ten per cent or more in gifts.*
3. *Prompt quarterly payments in even dollars before January 1.*
4. *A list of magazine subscribers equaling at least one-half of the membership of the Society.*
5. *Prompt answers to all letters from officers.*
6. *A Mission Study Class.*
7. *A Foreign Missions Extension Department.*
8. *A faithful observance of Week of Prayer.*
9. *All pledges fully met and contributions made to the General Fund.*
10. *Constant prayer for missionaries supported by the Society, for connectional officers, and for officers of the Woman's Missionary Council.*

The Missionary Voice, October 1911

were supporting a French orphan ("Tallahassee W.M.S.," 1919, p. 4); providing monetary assistance in ongoing medical work in China ("A Week of Prayer," 1919, p. 4); and sending money and requested articles such as "towels," "toilet soap," "toys," "handkerchiefs," and "especially dressed

dolls" to "Miss Nichols," who was serving as a missionary in Korea ("Notice," 1920, p. 5).

Miss Nichols was likely **Lillian Nichols** who served in Korea as principal and founder of a girls boarding schools in Korea, one being the Carolina Institute in Seoul ("Korea," 1911, p. 58).

National



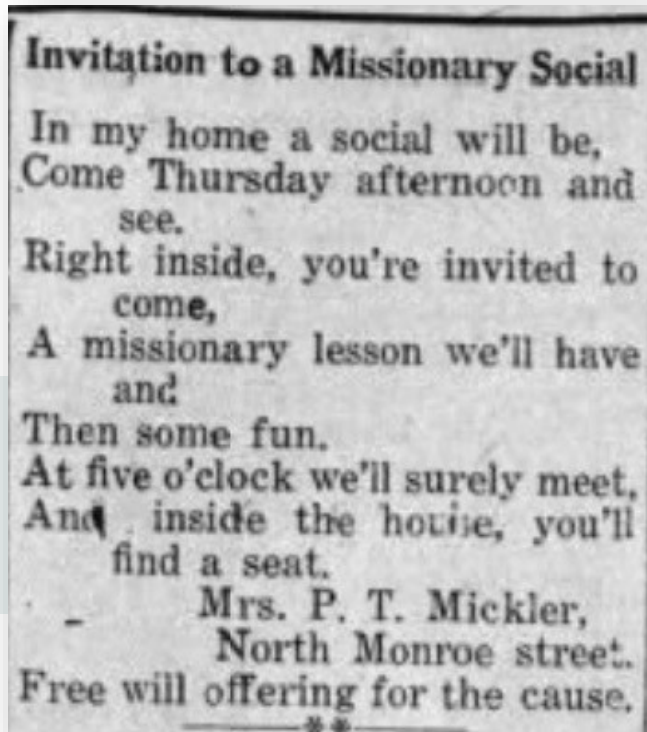
Designated site of the Carolina Institute in Seoul, Korea, 1911. The "X" shows the location where the new structure was to be located. From article (Ivey, M. M. [1911, October]. "Our Graduates at Carolina Institute, Seoul." *The Missionary Voice*, 1(10), 44).

Contributions from Trinity's WMS for national initiatives included the support of the Belle Bennett Memorial fund (Michler, 1923, n. p.), that was part of the building plans of the Scarritt College for Christian Workers in Nashville, TN.

Scarritt College trained young women to be missionaries, nurses, and deaconesses of the church ("Scarritt College," n.d.). It was founded in Kansas City in 1890 by means of a gift of land and funds from **Rev. Nathan Scarritt** and additional money raised by the Woman's Board of Missions led by **Belle Bennett**. In 1924 the school was relocated to Nashville, and the name was changed from the "Scarritt Bible & Training School" to the "Scarritt College for Christian Workers" ("Scarritt Bible. . .," n.d.).

Among the buildings that made up the college were Scarritt Hall, Bennett Hall, the Tower, and the Chapel, known together as "Belle Bennett Memorial," named for the famous Methodist activist

(cont. on p. 16)



Adah Mickler enjoyed writing poems. This one appeared in the local newspaper as an invitation to a missionary meeting and social. Published in article (Invitation to a Missionary Social." [1921, April 13]. *Daily Democrat*, 5.).

("The Tower. . .," n.d.). Although Scarritt College is no more, its buildings are now home to a conference/retreat/education center owned by United Methodist Women and known as "Scarritt Bennett Center" (<https://scarrittbennett.org/>).

Local

WMS also advocated education locally; among the supported educational activities were those involving Florida State College for Women (FSCW) and the local public schools. Members invited young female students from FSCW to their homes and shared their automobiles with them for "delightful drives" (Michler, 1923, n. p.).

A reception for public school faculty in Leon County took place at Trinity to "build a spirit of cooperation between the church and the public school" ("Reception. . .," 1922, p. 8). For those in the area requiring support for basic needs, part of raised funds went to the assistance of Black members in the community who could use the amount to buy "good second hand clothing at a very small cost" (Michler, 1923, n. p.).

And Mickler as president of the WMS was one of the church representatives who attended meetings of the Leon County Welfare Council that addressed problems in the area such as those relating to health ("Welfare. . .," 1923, p. 1).

Included in the outreach that focused on religious causes in Florida and locally, the WMS sent money to the "Methodist orphanage at Enterprise" ("Tallahassee W.M.S.," 1919, p. 4); supported a "city missionary"; gave aid to a "needy preacher"; (Michler, 1923, n. p.); began raising funds to build a house for retired ministers in Tallahassee (*Daily Democrat*, February 27, 1923, p. 1); and shared financial assistance for a new parsonage at Trinity ("Auxiliary. . .," 1936, p. 2).

Fundraising

Raising the funds to devote to these various projects demanded organization, time, and energy—and a bit of creativity. Monies came from "the loose collection on 1st Sunday in the month" to "dispense for charity"; rummage sales were orchestrated; and on at least one occasion each member was asked to earn a dollar and share how she earned it by means of an original rhyme. At Mickler's home (as president) in April 1923, 100 members brought their dollars and rhymes and contributed all of \$141.00 (Michler, 1923, n.p.).

Social Time

Mickler appears to have been especially taken with the composition of rhymes as indicated above. For example, she composed a poem, published in the *Daily Democrat*, entitled, "Invitation to a Missionary Social":

In my home a social will be
Come Thursday afternoon and see.
Right inside, you're invited to come
A missionary lesson we'll have and Then some fun.
At five o'clock we'll surely meet,
And inside the house you'll find a seat.
Mrs. P. T. Mickler, North Monroe street ("Invitation. . .," 1921, p. 5).

"Missionary socials" combined business with pleasure. The WMS held a "Mite Box" social in 1915 at the home of **Mrs. W. L. Moor**, where "between fifty-five and sixty ladies were present, including a number of the young ladies from the College" ("Mite. . .," 1915, p. 8). Mite boxes were

tiny boxes of often elaborately decorated cardboard, which were used to collect money for missions (Shenise, 2020).

The Mite Box Social program (directed by Mickler) offered to members and guests devotional exercises, a reading from the article, “Our Mite Boxes,” a report on the “rural inhabitants of Mexico,” and a presentation in answer to “Why Study Missions?” Interspersed throughout were musical numbers. Highlights of the evening were

A very pretty double duet sung by **Mesdames Bridges, Taylor, Mickler and Miss Ruby Byrd**; a beautifully-executed violin solo (accompanied on piano by **Mrs. T. F Jones**), by **Miss Dorothy Osgood** of the College; “A Perfect Day,” sung by **Mrs. F. M. Hudson**, in her usual inimitable style, and an exquisite piano solo rendered by our own **Elinor Nixon**. The program ended, delightful sandwiches and hot cocoa were served while the ladies chatted with one another during the social half hour. (“Mite. . .,” 1915, p. 8)

In 1919, each fourth Tuesday was a “social afternoon” with “from 50 to 70 ladies present.” This was an occasion when seasoned members could welcome and provide orientation to new members (“Tallahassee W.M.S.,” 1919, p. 4).

Education

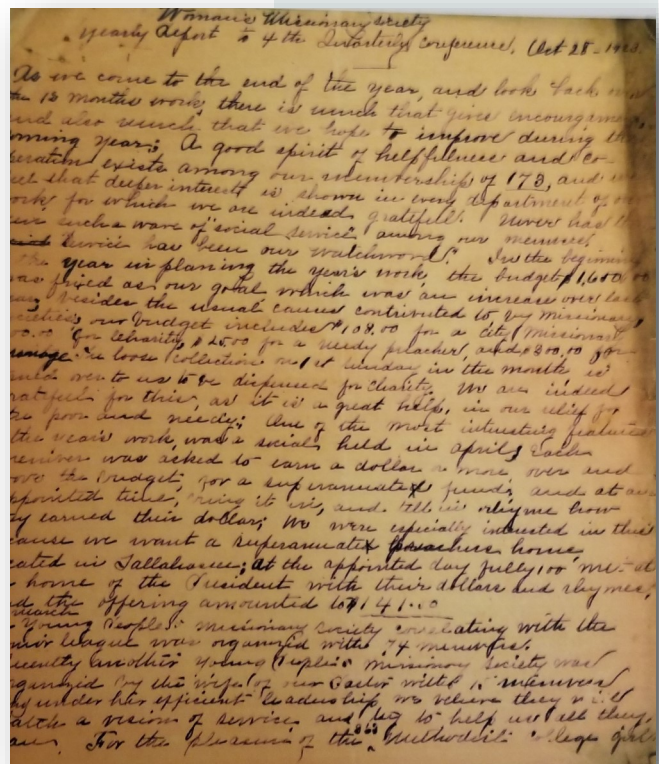
Educating members as well as the church community about home and foreign missions was an important goal of WMS. Combining educational programs with focused prayer on those serving in missions and the lives for whom they served, “The Week of Prayer and Self-Denial” was an annual event, observed by the WMS the world over. In 1911, the Week of Prayer for MECS’s Home Department of the Woman’s Missionary Council was set the first week in October, and that of the Foreign Department, Thanksgiving week (“Week of Prayer,” 1911, p. 4).

This tradition had been established by Women’s Foreign Missionary Society in 1887 (“Origins. . .,” n.d.) and was part of the aims included in “A Standard of Excellence for Auxiliary Societies 1911-1912” (“Standard. . .,” 1911, p. 58).

In 1916, the topics for the programs for the Week of Prayer centered on the religious, social, and educational needs of Latin America (“W.M.S.

. . .,” 1916, p. 1). In 1919, topics centered on San Francisco Relief Work, China’s Healing, and Christian Stewardship (“Week of Prayer,” 1919, p. 4).

In 1923, Mickler wrote in her president’s report to the QCM that among the services of the Week of Prayer that year was the Wednesday night program, which concluded with a pageant put on by the Sunday School class of “**Miss Maud Schwalmeyer**” (Mickler, 1923, n. p.). Schwalmeyer, a professor at FSCW, was well-known throughout the college as a professor of education (“Directory. . .,” 1916, p. 8). The pageant had been written by a “Florida author” (unnamed) who was a part of the Laura Haygood Training School in Soochow, China (Mickler, 1923, n. p.), now referred to as “Suzhou.”



This is a Woman’s Missionary Society report Mickler as president submitted to the *Quarterly Conference Minutes*. (Mickler, A. [Mrs. P. T.]. [1923]. “Report of Trinity Missionary Society: 2nd Quarter, April, May, and June.” *Quarterly Conference Minutes: 1920-1924*. Trinity United Methodist Church Archives. Tallahassee, FL: Trinity United Methodist Church.

(cont. on p. 18)



Cover of *The Missionary Voice* ([1920, February]. 10[2]). Articles with reports and other types of articles addressed activities and programs in both home missions and foreign missions.

Organization Circles

Business circles within the WMS were organized as part of the Society structure. In December 1922, those women who were engaged in professional careers met at Mickler's home to organize a "business woman's circle" at Trinity ("Business. . .," 1922, p. 4).

The following year the business woman's circle of the WMS met in Mickler's house again and were

delightfully entertained by **Mrs. Mattie Higgins** and **Miss Lula Mickler**. Under the capable leadership of **Miss Allie Yawn** an interesting program on "China" was carried out with the following members on the program: **Miss Lillian Cross**, Mrs. Mattie Higgins, **Miss Mary Davis**, **Mrs. Borland**, and Mrs. P.T. Mickler ("Miss Higgins..," 1923, p. 4.).

Circles including all women of Trinity's WMS were organized in 1929. Mickler belonged to Cir-

cle No. 1 in 1929 and helped to organize it in January of that year at their first meeting, which was at her home. She was "unanimously elected chairman." The article in the *Daily Democrat* continued,

Under the splendid leadership of Mrs. Mickler, this loyal band of women will no doubt bring to pass in reality the motto adopted for 1929.

Bound to win shall be our motto,
And we never can be beat;
We are working for the Master, and
His praise we will repeat;
Standing each for glorious victory;
We will never know defeat.

Mrs. T. F. Jones and daughter **Florence** added to the occasion, a delightful melody from piano and violin. Following the business session, a social hour was enjoyed during which the hostess served a delicious salad and ice course. ("Meeting. . .," 1929, p. 5)

At Trinity in 1929, there were at least nine circles with as many as 30 members in each circle. ("Missionary. . .," 1929, p. 5). All circles would meet as one body on occasion. For example those attending the meeting of all the circles in 1930 engaged in a devotional with attention to the "second chapter of the Mission Study book, *Pleaders of Righteousness*," followed by a prayer and group singing to the accompaniment of a piano. After each circle provided reports, the announcement was made of the number of persons subscribing to *The Missionary Voice*, a publication they often called "The Voice" ("Methodist. . .," 1930, p. 5).

Created by the Board of Missions of the MECS, *The Missionary Voice* was first published in 1911 with a name change in April 1932 as *World Outlook*, and the title again changed to *New World Outlook* in February, 1968 ("New World Outlook," n.d.). *The Missionary Voice* or "The Voice" contained reports about missions—both at home and in remote countries such as Japan, China, and Brazil. Among the expectations of Missionary Auxiliaries was to have at least half of members subscribe to the publication ("A Standard. . .," 1911, p. 58).

One of the most exciting moments in Trinity's WMS history was hosting the Jubilee (50 Years)

The Striking of America's Hour

A PAGEANT OF CHRISTIAN LIBERTY

Trinity Methodist Sunday School

November 28th, 7:30 P. M.

The Prologue	Josephine Key
Spirit of Brotherhood	Helen Bass
Justice	Fannie Blackburn
Liberty	Myra Barr
Trumpeters	Helen Windham, Anna Morgan Blacklock, Dorothy Salley, Sarah Beasley
Egypt	Elizabeth Byrd
Babylonia	Ruby Proctor
Greece	Lula Mickler
Loome	M. W. Carter
America	Marguerite Cope
Handmaidens	Pearl Hentz, Marion Cross, Ariene Pratt, Margaret Dorman, Susie Gilbert, Ada Gilbert.
Indians	Stephen Causseaux, Robert Parker, Edwin White
Pioneer	J. Slater Wight
Immigrants	Wm. Hentz, Marion Salley, Annette Ball, Elizabeth Thompson.
Negro	E. T. Casler
Foreign Nations:	
China	Nellie Tryon
India	Opal Eubanks
Japan	Grace Godley
Korea	Mable Mickler
Africa	Collins Taylor
Cuba	Allie Yawn
Brazil	Walter Beevis
Mexico	J. C. Peel
Education	E. S. Barney
Doctor	Russell Mickler
Nurse	Mrs. M. W. Carter
Spirit of Play	Kate Byrd
Choir	Mr. and Mrs. P. T. Mickler, A. B. Byrd, Dr. and Mrs. W. E. Van Brunt, Miss Bevis, Mr. and Mrs. A. F. Phillips, M. W. Carter, Miss Alberta Hentz, Miss Eva Hentz, Mrs. Greer, Harrold Hayes, Miss Jones, Miss Vann, Miss Long, Miss Alfreda Fuge, Mrs. B. H. Bridges, Director of Music.
Quartette	Raymond Burr, Clifford Blitch, Orion Parker, Charles Gray.
Organist	Ella Scoble Opperman
Directors	Lottie Lawler and Janet Byrd

The offering is to send a delegate to one of the Summer Training Schools. It was at one of these schools that members from our school saw this pageant given and received the inspiration to have our church give it.

Published as an ad in local newspaper ("The Striking of America's Hour." [1920, November 27]. *Daily Democrat*, 8).

(cont. on p. 20)

(cont. from p. 19)

Session of the Woman's Missionary Society, a four-day session beginning April 17, 1928, with over 300 persons registering for the conference ("All Florida. . .," 1928, p. 1). The *Daily Democrat* devoted two full pages to welcoming Floridians from all over the state to Tallahassee. Lillian Nichols, mentioned early as a missionary whom Trinity supported, was one of the speakers (City. . .," 1928, p. 5).

Sunday School

In addition to her missionary society leadership, Mickler was associated with a number of Sunday School classes during her extensive Trinity involvement. Members of Sunday School classes often met regularly in homes of class members. In October 1920, at her home on North Monroe, Mickler

entertained the young ladies composing her class in Trinity Sunday School, the occasion being the first gathering of the class since its recent formation. ("Sunday School Class. . .," 1920, p. 4.)

Mickler, was apparently the teacher of the class, and officers of the class included "President, **Miss Pearl Hentz**; Vice President, **Miss Helen Wells**; Secretary and Treasurer, **Miss Mary Windham**." Members unanimously chose to name their class "Ever Ready," and their motto was taken from Ecclesiastes 9-10: "Whatsoever the hand findeth to do, do it with thy might." These Sunday School meetings, like the missionary society gatherings, included a "social hour," which at this event a "contest was indulged in, the lucky winner being presented with a box of bon bons." The meeting ended with "delicious ice cream and home made cake" ("Sunday School Class. . .," 1920, p. 4.)

During those days, plays or "pageants" were presented from time to time that expressed a par-

Included in Mickler's WMS president report of 1923 was a record of funds paid for parsonage furniture, donations to the orphanage at Enterprise, charity, and support of city missions. (Mickler, A. [Mrs. P. T.]. [1923]. "Report of Trinity Missionary Society: 2nd Quarter, April, May, and June." *Quarterly Conference Minutes: 1920-1924*. Trinity United Methodist Church Archives. Tallahassee, FL: Trinity United Methodist Church.

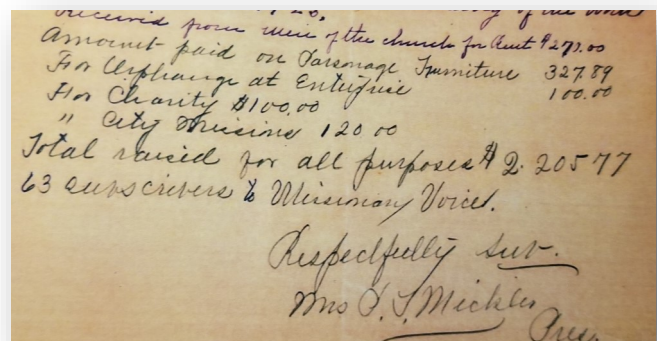
ticular religious and moral theme. For example, "The Striking of America's Hour: A Pageant of Christian Liberty" by **Laura Lu Scherer Copenhaver** and **Katharine Killinger Scherer Cronk** (noted Lutheran lay leaders and authors; "Laura. . .," n.d.) was staged on November 28, 1920, at Trinity ("Striking. . .," 1920, p. 8).

Actors in the pageant, directed by **Lottie Lawler** and **Janet Byrd**, played roles representing moral ideals such as "Justice" (**Fannie Blackburn**) and "Liberty" (**Myra Burr**), and countries including China (**Nellie Tryon**) and Brazil (**Walter Bevis**). Mickler was one of many who sang in the choir with **Ella Scoble Opperman**, the first dean of music at FSCW (Ensley, 2014, n. p.) as organist ("Striking. . .," 1920, p. 8).

Mickler later became a member of the **Beulah Steinmeyer** class, named after the beloved Sunday School teacher who attended Trinity and lived in Tallahassee with her husband, **Rev. F. E. Steinmeyer**, presiding elder (superintendent) of the Tallahassee district from 1929 to 1932 ("Archived. . .," n.d.). By 1946, the Beulah Steinmeyer class had about 130 members and was divided into several groups ("Officers. . .," 1946, p. 3).

Personal, Civic, and Social Activities

From all appearances, Mickler was a woman of many interests and abilities, and her name occurs hundreds of times in the local newspaper (as "Mrs. P.T. Mickler"). For example, she was an award winning gardener, entering many exhibits and flower shows ("Prizes. . .," 1931, p. 5); she was a charter member of the hospital auxiliary in Tallahassee ("Hospital. . .," 1949, p. 5); and she hosted many organization meetings and social



events at her home.

An interesting example of her high profile status in Tallahassee social life was serving as a hostess for **Gov. Park Trammell** (Florida's young Governor) and his wife at their home, the governor's "first large official reception." As recorded in the *Daily Democrat*,

The guests passed from the dining room into the library [where] they were greeted by Mrs. P.T. Mickler and Miss Sallie Blake, the former wore pink chiffon; the latter was gowned in white voile. . . Florida is indeed very proud of her talented young governor and his beautiful and accomplished wife as was evidence by the large number who called on Thursday evening. ("Governor. . .," 1913, p. 1.)

Mickler also made local news involving two calamities relating to automobiles. One was in 1926 when she fell out of a moving car. According to the news account, Mickler left Trinity with a friend, and when the car turned the corner on Duval Street "by the high school building," the door of the car opened and Mickler was "thrown several feet." She "narrowly escaped injury," sustaining no broken bones although she was badly bruised ("Mrs. Mickler. . .," 1926, p. 6.).

And four years later her car was stolen:

John Brown, driving toward Tallahassee, from Monticello recognized [Mickler's] car parked along the road about seventeen miles from Tallahassee. A . . . man occupying it informed Brown that two . . . men had told him to watch the car while they went to town to get some gas and oil for the car. He had been watching there for some time, he said. The sheriff secured the car upon Mr. Brown's report. It was undamaged but drained of gas and oil. No trace of the thieves have been found. ("Stolen . . .," 1930, p. 1)

Remembering Adah Mickler

In 1941, Mickler's husband, P. T., died. Following his death, she had a series of illnesses and lived in several places in Tallahassee that decade before her own death. She died on October 29, 1951 ("Rites. . .," 1951, p. 2).

In her 1923 WMS president's report to the QCM, Mickler remarked that "never has there been such a wave of 'social service' among our members," and, "Service has been our watch-

word." She expressed her gratitude for all of the funds raised so that relief could be given to the "poor and needy" (Michler, 1923, n. p.).

Mickler could have been talking about herself because as a vibrant and caring leader at Trinity, *her own* "watchword" was "service." She, like many other women who were busy leading church projects and raising money for missions in the first half of the 20th century, may not be a prominent name (so far) in the church's history books, nor does she have her photo displayed in the pictorial historical timeline that adorns one wall of Trinity's Yates Heritage Center. But to make sure that she is not forgotten, let us add her name to our list of influential leaders of Trinity's history—those who happened to be female—whom this series of articles in *Crossroads* highlights.

Acknowledgements

With much appreciation to Tallahassee historian, J. Doug Smith, great-great-nephew to Adah Mickler, for his assistance in resources for this article.

And as always, appreciation to Lynn McLarty, Linda Yates, Dot Binger, Mary Margaret Rogers, and Rubie Butterworth for their contributions and assistance.

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Celebrating the Legacy of Women at Trinity: A Call for Contributions

Women have played significant roles in the life of the church; yet most of the published history of the church has been about men.

Help *Crossroads* bring into balance the published narratives of the work and leadership of women so that readers, researchers, young people growing up in the church, and others can appreciate in a more comprehensive way the significant impact that women have made in the history of Trinity United Methodist Church.

The subject of our articles can include laity, staff members, elders, and associate pastors who have served long ago or in the recent past.

Send us suggestions for topics, sketches, or articles. Send us short pieces that recount experiences or longer more detailed research on their lives and roles—or both!

Write to Pam Crosby (pcrosby@tumct.org) and send along your suggestions and submissions that help to answer the question. . . .

What women have made an important difference in Trinity's past?

Paper Trails: From the Sorting Bins in Our Workroom

THE WEEK OF PRAYER

The annual Week of Prayer and Self Denial program will be observed this week in our church with programs planned by the Woman's Society of Christian Service and the Wesleyan Service Guild.

Monday afternoon at 3:30 the W.S.C.S. will have a program incorporating the regular auxiliary meeting at which time the self denial offerings will be given. The program will present the fields to which the gifts will be sent.

Tuesday evening at 7:30, the Wesleyan Service Guild will observe the Week of Prayer with a service. Rev. Austin E. Holady will bring the message after which the self denial offerings will be made.

On Wednesday morning at 10:00 o'clock the W. S. C. S. will have a quiet hour using the theme of the week, "Christ Our All Sufficient Help", for their program.

All of these meetings will be held in Trinity Hall.

From the Sunday, October 24, 1959, Worship Bulletin.

The students whose names appear on this page are the new "Affiliate Members" of Trinity. Others are to be added to this roll. Again let us say that Trinity extends her welcome and offers every possible ministry to our students.

Judith Ann Abrams
Paul Delmer Allen
Jean Carolyn Armstrong
Bill Arthur
Virgil Raymond Austin, Jr.
Joseph C. Barber, III
Herman Carroll Barwick, Jr.
Jacqueline Boudier
Jeri Gail Bradfield
Thomas Richard Bruckman
Jean Forbes Cadenhead
Mary Lou Campbell
Barbara Cooper
Jane Bolton Copelan
Judith Ann Coulter
Lucy Council
Kathleen Agatha Crutchfield
Ann Cunningham
Marion Davis
Martha Dysart
Janice Ann Elliott
Helen Espenlaub
Jeanette Folsom

Geraldine Frank
Mary Catherine Freeman
Barbara Don Hastings
Elizabeth Ann Hatton
Betty Hodges
Elizabeth Jane Huskisson
Sarah Jackson
Bill Jones
Judith Anne Jones
Patricia Ann Jones
Richard Lawrence Keck
Charles B. King
Martha Elizabeth King
Bettye Kate Lechlieter
Mary Leigh Liston
Jane MacIntyre
Frances Patricia Mayo
Mary Anne Meadows
Evelyn C. Moll
Marjorie Moreland
Laura Matilda Murrell
Byron Edgar Nichols
Shirley Nichols

Fanchone Nicholson
Martha Jane Owen
Johathon M. Piper
Emily Ragsdale
Donald Blaine Randall
Judith Ann Rawlings
Delite Robson
Virginia Lee Robson
Mary Carolyn Rose
Edna Mary Runnells
Mary Virginia Sale
Robert Charles Skiff
Verlan Stahl
Jean de Lois Thompson
Joy Thornton
Martha Mae Trice
Nona Gaye Turner
Dorothy Ione Walling
Sylvia Ann Warren
Adria Ann Whittle
Mary Margaret Williams
Nellie Wilson
Kenda Carolyn Wise

From the Sunday, October 24, 1959, Worship Bulletin.

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

Digital Library Project

Dan Drake focused on identifying children in early photos with the help of **Rubie Butterworth** and **Ted Steinmeyer**. He has also been in touch with **Mike Casper** at the FSU Institute on WWII regarding the pictures of servicemen taken when they attended church at Trinity during 1943 and 1944.

Thanks to Those Engaged in Crossroads Project

A hearty thanks to **Lynn McLarty**, **Judy Levy**, and **Julianne Clayton** for their work in making it possible to send *Crossroads* printed issues to those Trinity members at Westminster community. Each quarter the issues are stuffed in envelopes with the current *Upper Room* devotionals that are mailed bi-monthly.

200th Anniversary Celebration

Trinity will observe its 200th anniversary with public celebrations on Sunday, September 29, 2024. More information will follow.

Research Ongoing

The Leadership Team (of the Trinity Historical Society and Committee for the Preservation of Church History) has met monthly throughout the year through Zoom. While homebound during the pandemic, researchers of Trinity's history are taking advantage of online archives and bound copies made available by Trinity historians **Lynn McLarty** and **Judy Levy**.

The Historical Society and the Committee for the Preservation of Church History Leadership Committee

Rhonda Work, Chair

Dot Binger, Secretary Linda H. Yates, Vice Chair

Pamela C. Crosby, Publications Editor Sally Huggins, COVID-19 Project Coordinator

Judy Levy, Membership Archivist Asst. E. Lynn McLarty, Membership Archivist

Mary Margaret Rogers
Membership Records Asst.

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Tallahassee, Florida 32301

Historical Society Email: pcrosby@tumct.org

Crossroads Email: pcrosby@tumct.org

Crossroads Online Archives: <https://www.tumct.org/crossroads-newsletter/>

Church Leadership

The Rev. Dr. Wayne Wiatt, Senior Pastor

The Rev. Neal Avirett, Associate Pastor

Dr. Nick Quinton, Director of Discipleship & Adult Ministries

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. While we strive to be as accurate as possible, we make mistakes sometimes. Please send your comments, corrections, and requests for printed copies as well as inquiries about submissions to Pamela Crosby, chief editor, at pcrosby@tumct.org.

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.
- 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 writ-**

ing; historical accuracy; clarity; conciseness; coherence; and readability.

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

○ 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.

Editor’s note: This publication could not continue (we are beginning our fifth year) without the continued support and assistance of my colleagues: Dot Binger, Rubie Butterworth, Judy Levy, Lynn McLarty, Mary Margaret Rogers, Linda Yates, and Rhonda Work—and our Senior Pastor, Dr. Wayne Wiatt. They are always willing to help me with anything I ask, and they inspire me with their professionalism and kindness.