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“Preserving–Sharing–Caring”

# Crossroads

**Special Issue on the Civil Rights Movement:  
Trinity and the Struggle for Civil Rights**

By Gloria Colvin



Florida Memory. (2014, July 7). “Richard Ervin and the Gradualist Approach to Desegregation.” *Floridiana*. Photo Note: In the above picture, dated 1962, young men and women stand outside a theater in Tallahassee, calling on White America to reevaluate racial segregation. <https://www.floridamemory.com/items/show/295189>

The 1950s and 60s were turbulent times for Trinity, Tallahassee, and the Methodist Church as racial practices, attitudes, and structures were challenged and slowly changed. Changes happened in part because of courageous individuals who stood up, spoke out, and acted in favor of racial justice, often making multiple sacrifices in the process. Changes also occurred through the leadership of people and institutions at the national

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## Dot Binger

Tallahassee community advocate and Trinity historian Dot Binger died on Tuesday, December 3, 2024. The next issue of *Crossroads* will be dedicated to this pillar of the church.

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level. To better understand the attitudes and culture of the time, it is necessary first to place these decades in historical context.

### Racial Segregation

The practice of racial segregation, particularly in the Southern United States, was a product of slavery and the view that White people were superior to Black people. In practice, segregation became more pronounced after the Civil War and Reconstruction, and in 1896, the Supreme Court's 1896 ruling in *Plessy v. Ferguson* legally established it. "Separate but equal" became the guiding principle for many aspects of life in the South, though "separate" was rarely "equal."

In most Southern towns and cities, including Tallahassee, there were separate school systems for Black and White children with unequal facilities and instruction. Seating on public transportation was segregated. Black individuals were forced to use separate restrooms and water fountains, enter stores and public buildings through separate doors, swim in separate swimming pools, and eat in places separate from those of White individuals. Only certain hotels and restaurants throughout the South served Black people. Separate hospitals provided different levels of medical care. Housing for Black persons was restricted to certain areas. In addition, there were countless indignities Black people endured. "Blacks enjoyed few of the choices and almost none of the privileges of their white neighbors" (Rabby, 1999, p. 2).

### Beginning of the End of Segregation

The Supreme Court's 1954 ruling in *Brown v. the Board of Education* overturned the *Plessy v. Ferguson* ruling and legally ended segregation in schools, igniting change that affected many as-



"Boycotting and picketing of downtown stores." (1960, December 6-7). Image #RC12402. Florida Memory. Note Summary: Protests were due to lack of progress in desegregating lunch counters "at Neisner, McCrory, Woolworth, Walgreen, and Sears. <http://www.floridamemory.com/items/show/34835>



"Reverend C. K. Steele (center left), and Reverend H. McNeal Harris (center right), protesting segregated bus seating in Tallahassee." (1956, December 24). Image #RC12419. Florida Memory. Note Summary: The men sat in the middle instead of at the back of the bus and ended a seven month boycott protesting two FAMU women students for sitting beside a white woman. <http://www.floridamemory.com/items/show/34854>

pects of society. Even then, many of those changes happened gradually.

In Tallahassee, a citywide bus boycott by the Black community in 1956 was the spark that ignited many changes. Following the arrests of two Florida A&M University (FAMU) students, **Wilhelmina Jakes** and **Carrie Patterson**, who refused to give up their seats in the front of the bus to stand in the back, FAMU students were joined by leaders of the Black community, including **Rev. C.K. Steele** and **Rev. Metz Rollins**, in protesting the practice of requiring Black people to sit at the back of the bus. Inspired by the bus boycotts in Montgomery, Alabama, this protest spread throughout the Black community. The boycott brought bus service to a halt and ushered in changes that would "continue to have ramifications for Tallahassee and throughout Florida for the rest of the decade" (Rabby, 1999, p. 64).



Reverend Metz Rollins, pastor of Trinity Presbyterian Church - Tallahassee, Florida." (n.d.). Image #No47240. Florida Memory. Note Summary: 1950s Civil rights activist who faced criticism, ridicule, racial attacks and hostility in his significant involvement of support of FAMU students Wilhelmina Jakes and Carrie Patterson who refused to give up their seats to white passengers on a city bus in 1956. <http://www.floridamemory.com/items/show/155148>



"Sit in at Woolworth's lunch counter - Tallahassee, Florida." (1960, March 13). Image #RC03284. Florida Memory. Photo note: "Included in the photograph are Policeman Joe Gregory and City manager Arvah Hopkins." <http://www.floridamemory.com/items/show/26927>



"Picketing at the Florida Theatre in Tallahassee." (May 1963). Image #TDO1498A. Florida Memory. <http://www.floridamemory.com/items/show/270054>

In the following years, FAMU students led sit-ins at department store lunch counters where employees refused to seat Black individuals, picketed segregated theaters, and demonstrated against Whites-only city swimming pools, demanding an end to the segregation that was part of the fabric of life in the city (Ellis, 1999, p. 173).

### Segregation in the Methodist Church

Segregation extended to churches, too, including the Methodist Church. In Trinity's early years, slaveholders brought their enslaved people to worship, but they were seated separately in a gallery. Some of the enslaved became members of the church (Booth, 1999b, p. 12). Following the Civil War, most Black people left and joined the Colored Methodist Episcopal Church or the American Methodist Episcopal Church, though at least one member, **Memory Adams**, continued to worship at Trinity until her death in 1898 (Booth, 1999a, pp. 24-25; Butterworth, 1999, pp. 37-38).

The Methodist Episcopal Church, South (MECS) broke from the main denomination in 1844-1845 over the issue of slavery. The MECS remained a separate denomination until 1939 when it joined with the Methodist Protestant Church and the Methodist Episcopal Church to form the Methodist Church. At that time the denomination established a system of five regional jurisdictions and a Central Jurisdiction based on race. All Black Methodist churches in the U.S. were assigned to the Central Jurisdiction. This move was a concession to the Southern churches, which were resistant to having Black members (Elford, 2023, pp. 69-72). It remained highly controversial, and national church leaders worked for

decades to eliminate the racially discriminatory Central Jurisdiction (Sikes, 1969, pp. 249-250).

In the 1950s, with Jim Crow segregation solidly entrenched for decades in Tallahassee, it was accepted practice in Tallahassee for churches to be segregated. At this time and according to church records, only White people attended worship services and became members of Trinity. Bulletins, *Tidings*, and "Quarterly Conference Minutes" from this period indicate little activity or discussion in the church regarding race other than collecting special offerings for two Negro colleges, Bethune Cookman in Daytona Beach, Florida, and Paine College in Augusta, Georgia (Worship Bulletin, 1958; "Special Offering...", 1960; "Announce Aid Program...", 1958, p. 4).

### Black Membership in Methodist Churches

Although there were never legal (*de jure*) restrictions on Black individuals becoming members of Methodist churches, the practices and laws during the years of discriminatory Jim Crow segregation led to Southern churches becoming *de facto* racially exclusive. While there were AME and CME churches in Tallahassee, there were no Black Methodist (USA) churches in the 1950s and 60s (Foster, 1969, pp. 111-12).

The story of **Edna Bennett**, who has been an active and valued contributing member of Trinity since 1981, illustrates the consequences of racial exclusion at the time. When Edna arrived in Tallahassee in 1963 to teach biology at FAMU, she wanted to find a Methodist church to attend because of her strong connections to the denomination. She grew up in South Carolina, and though her parents had limited formal (cont. on p. 4)

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education, they had stressed the importance of education. She graduated from Browning Home and Mather Academy in Camden, South Carolina, a Methodist High School founded by the Methodist Home Missionary Society. Unlike public Black schools in South Carolina, this school provided an education through the twelfth grade for Black students, thus enabling her to graduate from high school and attend college (“Mather Academy 1887-1983,” 2016).

Edna received a scholarship to continue her education at Bennett College, a Methodist College for Black women in Greensboro, North Carolina (“Bennett College History,” n.d.), and then did graduate work at Purdue University. In Indiana, she participated in the interracial campus ministry. Since the option of attending a White Methodist Church was not available in Tallahassee, she attended Trinity Presbyterian Church, which was established in 1954 by the Presbyterian church for Black people (Edna Bennett, personal communication, June 25, 2024; “Trinity United Presbyterian Church History,” n.d.).

### Tallahassee Leaders in Trinity

Many of Tallahassee’s leaders in the business, political, education, and legal communities attended Trinity and held leadership positions in the church at this time, and many of them also played an official or unofficial role in the Civil



Edna and Nelson Bennett and their children, Nelson and Carissa. Photo provided by Edna Bennett.

Rights struggle in Tallahassee. As author **Glenda Rabby** points out, “Tallahassee, like other southern communities, was governed by a close-knit group of white men—attorneys, landowners, bankers, and businessmen—who controlled its economy, determined its politics, and guarded its social mores” (Rabby, 1999, p. 2). Tallahassee mayor and banker **Sam Teague, Jr.** was a steward on the church’s Official Board, a trustee, and a member of the Finance Committee. **Judge Ben Willis**, who ruled in many of the Civil Rights cases in Tallahassee, was a member of the Committee for Christian Social Concerns, which included race relations as one of its areas of focus (“Quarterly Conference Roll...,” May 1955, p. 47; Worship Bulletin, 1961). Attorney **John Ausley**, businessman, **J.D. Williamson**, business owner **Lillian Shaw**, and bankers **Spencer Burress**, **Julian Smith**, and **Godfrey Smith** were among others on the church’s Official Board (“Quarterly Conference Roll...,” May 11, 1955, p. 47; April 16, 1956, pp. 118-121; October 21, 1958, pp. 323-326; May 4, 1959, pp. 333-336; May 17, 1960, pp. 419-426). Tallahassee was a small community of 48,174 in 1960 (“Population of Incorporated Places...,” 1960, p. 11), and not surprisingly some of these families were friends or relatives who socialized with each other (Elizabeth Ausley Gablehouse, personal communication, July 1, 2024; Tanya Hollady, personal communication, June 19, 2024).

The three senior pastors who served from 1953 through 1972, **Rev. Dr. Glenn James**, **Rev. Dr. H. Melton Ware**, and **Rev. Dr. George Foster**, guided the church through these tumultuous years in Tallahassee. Dr. Ware later recalled that discussions on integration and racial equality took place throughout the community. Quoting Ware, Moody reflected,

The Trinity congregation faced the issue frankly and remained faithful to the Scriptural ideal of acceptance of and compassion for all people of all races. The leadership of the Trinity congregation was described as outstanding during those years, which proved to be important to the church. (Moody, 1999, p. 74)

### Attitudes Toward Racial Integration

Attitudes toward race varied within the congregation. As described by **Cecile Williamson Baker**, some were accepting of integration, others promoted it, and still others firmly opposed it (Cecile Baker, personal communication, September 20, 2024). In subsequent years, some of these differences in attitude became more evi-

dent. Some people were vocal in their opinions, some left the church, and others chose not to disrupt the status quo.

The youth of the church were exposed to some points of view that at times differed from those held by their parents. While not mentioned in any of Trinity's publications, Glenda Rabby writes in her book, *The Pain and the Promise*, that in summer 1956, Rev. Metz Rollins, pastor of Trinity Presbyterian Church, and a leader of the Tallahassee bus boycott, spoke to the combined youth groups from First Presbyterian, Trinity, and First Christian Church on "The Role of the Minister in the Bus Boycott" (Rabby, 1999, p. 40). In the summer of 1958, two young men who would have a lasting influence on some of the church's young people, joined the Trinity staff. **Rev. Danny Morris** was appointed associate pastor of Trinity and **Robert M. "Bobby" Temple**, a student at Emory, was hired as a ministerial intern, part of whose responsibilities included working with the youth for "counsel and direction" ("The Rev. D. J. Morris....," 1958, p. 1; "Robert Temple, Jr....," 1959, p. 1; "Seminary Student....," 1958). Cecile Williamson Baker and her sister **Jeanie Williamson Ough** were in the youth group at that time and recall them as charismatic-type leaders with progressive ideas who made a big impression on the church's youth. At one Methodist Youth Fellowship (MYF) meeting, a professor from FAMU was invited to speak to the youth, and some parents

were quite angry when they learned of it (Cecile Williamson Baker, personal communication, June 20, 2024; Jeanie Williamson Ough, personal communication, June 20, 2024). Jeanie Williamson Ough, believes that "no place other than the church could have changed attitudes from the way I was brought up" (Jeanie Williamson Ough, personal communication, June 24, 2024).

Lillian and **James Shaw**, owners of Shaw's Furniture Store, were members of Trinity, and Lillian served on the Official Board ("Quarterly Conference Roll and Record," April 16, 1956, p. 120). Both natives of Quincy, they quietly held liberal social and political views different from their neighbors. In an interview with author Glenda Rabby, Lillian Shaw discussed leaving Trinity because the board of directors (presumably the Official Board) voted against allowing Blacks to be seated during worship services (Rabby, 1999, p. 70). While no record of this vote, or of any Official Board votes during this period, have been found, the church's May 1960 "Quarterly Conference Minutes" indicate that James and Lillian Shaw left Trinity for another denomination ("Removals from Church Rolls," May 1960, p. 441). Lillian Shaw told Glenda Rabby that she communicated to the Board and Trinity's minister, Rev. Dr. Glenn James, that the Board's decision was the reason for their leaving the church. In her telling, Dr. James responded by saying that he had no objections to allowing Black people to



"Group portrait at Tananarive Due's dedication ceremony." (1966). Image # Due017. Florida Memory. Summary of Note: Back row, L-R . Susan Ausley, activist, and later, Johnita's godmother; James and Lillian Shaw, activists and Tananarive's godparents (J. Shaw secretly gave bond money to R. Haley and D. Young to get students out of jail); Rev. Grant A. Butler, minister, Candaisy Blackshear; Horace Walter Stephens, Tananarive's uncle; and Dr. Irene Johnson, FAMU professor. Front row, L-R: Wanda Crutcher, daughter of Rev. James and Addie Crutcher, activists; Dorothy C. Jones, one of Tananarive's godparents and former elementary teacher of Patricia Stephens Due (D. C. Jones allowed Patricia to live with her in the early sixties when it was very dangerous); John D. Due (holding Tananarive); Patricia Stephens Due; and Addie Crutcher holding Stephen Crutcher. (Photo: Steve K. Beasley). <http://www.floridamemory.com/items/show/296146>

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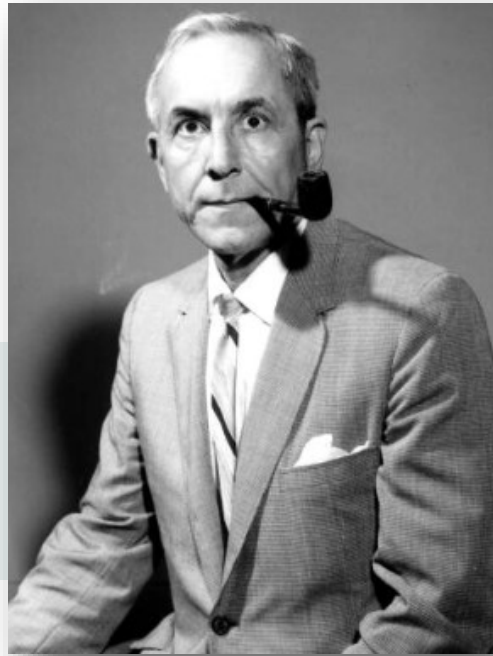
attend Trinity, but he needed to support the church's wishes (Rabby, personal communication, June 20, 2024).

**John** and **Susan Ausley** were active members of Trinity. Susan Ausley, a firm believer in integration and equal rights for Black people, was more outspoken on the issue of race than her husband, who agreed with her, but was concerned that it would only cause issues that would hurt his law practice (Ausley & Ice, 1978; Rabby, 1999, pp. 166-167). The Ausleys helped to start John Wesley Methodist Church in the rapidly growing area of Indianhead Acres in 1960, and along with some other members of Trinity, moved their membership to the new church (McLarty, *Church Register Book Six...*, p. 47). Their daughter, **Margaret**, recalled that her parents felt that Trinity was moving too slowly when it came to integration and wanted John Wesley as a new church to be more open to Black people (Margaret Ausley Stalvey, personal communication, November 14, 2023). Her sister, **Elizabeth**, added that her father left Trinity in 1960 because it would not seat Black people, and he felt that the church, which had been working on plans for a new sanctuary, was too focused on buildings (Elizabeth Ausley Gablehouse, personal communication, July 1, 2024). Trinity and St. Paul's Methodist Church provided financial support in the new church's first years, and Danny Morris, Trinity's associate pastor, was appointed as the first pastor of John Wesley (*A Brief History...*, 2010, p. 1; Parramore, 1999, pp. 67-68).

### Testing Trinity

In the early 1960s, Black Americans tried to test some of the mainline White churches by showing up to attend worship services (Elford, 2023, p.99). Several people recall this happening at Trinity. It is not clear if there were multiple instances or only a single instance, and people remember it slightly differently. In an interview with **Rev. Davis Thomas**, pastor of First Presbyterian, Glenda Rabby records that he had gotten word that a group planned to come to his church and to Trinity. He alerted Dr. Glenn James, Trinity's pastor. According to Rev. Thomas, Dr. James "made sure" that there would be someone to admit them. Only one person showed up that Sunday at First Presbyterian, but all accounts indicated that multiple people showed up at Trinity (Rabby, personal communication, June 20, 2024).

**Rev. Austin Hollady**, minister at Florida State University's (FSU's) Wesley Foundation, recalled an instance when an usher approached



"John C. Ausley." (1969, May 19). Image # SL23198. Florida Memory. (Photo: Harvey E. Slade). <http://www.floridamemory.com/items/show/48026>

Dr. James in the pulpit to let him know that there were Black people at the door who wanted to come in and worship. Dr. James responded by saying that the visitors should be ushered to the "front row" (Rabby, personal communication, June 20, 2024; Tanya Hollady personal communication, June 19, 2024).

**Sam Rogers, Sr.** also recalls being at a worship service when a group of Black people were seated at the front of the sanctuary and that some people in the congregation walked out (Sam Rogers, Sr., personal communication, April 30, 2024). One Sunday, **Harry G. Sharpe III**, a graduate student at FSU who worshipped at Trinity, witnessed a

well-dressed Black couple emerging from a Lincoln sedan with NY license plates in front of Trinity and telling the driver to go around the block and they would be right out. (Harry Sharpe III, personal communication, August 6, 2023)

They were seated, and some men who were sitting in the back half of the sanctuary walked out (Sharpe).

Dr. James's daughter, **Caryl Cullom**, has memories of her father getting word that FAMU students were coming to a Sunday service, but in her recollection, the ushers were told to seat the visitors wherever they wanted to sit. She also remembers some of the people in the congregation

leaving in protest (Caryl James Cullum, personal communication, July 22, 2024). At least one of those who walked out later returned and apologized to Dr. James after another church member reminded him that it was not his church, but God's church, where all people are welcome (David Hortin, personal communication, October



“Rev. Dr. Glenn James.” (n.d.). Yates Heritage Center Archives. Trinity United Methodist Church, Tallahassee, FL. (Photo: Slade)

27, 2024).

In Caryl Cullum's memory, an Official Board meeting was called that evening following the seating of the Black visitors in the worship service, leaving Dr. James and his family wondering if he would be asked to leave the church. At that meeting, **Dr. Coyle Moore**, an FSU professor whose son was battling cancer, told the Board members that there were so many more important things for the church to do, and welcoming others “is what Jesus would do” (Caryl Cullum, personal communication, July 22, 2024). No official accounts of this meeting have been found, but Dr. James remained as senior pastor at Trinity. During his tenure at Trinity, he faced opposition from some members of the congregation, and there were threats to cut his salary, but he stood firm (Rabby, personal communication, June 20, 2024). According to Sam Rogers, Sr. and Harry Sharpe III, Dr. James addressed the issue with

the congregation in a worship service the following week, communicating that “the way we treat our Black brothers is a faith issue” (Sam Rogers, Sr., personal communication, April 30, 2024; Harry Sharpe III, personal communication, August 6, 2023).

### Changes Within the Methodist Church

As the Civil Rights Movement changed American society, the Methodist Church was also working to eliminate the race-based Central Jurisdiction. The Central Jurisdiction was created as a separate conference for Black churches in the Methodist Church in 1939; unlike White churches whose jurisdiction depended on physical location, all Black churches regardless of location were members of the Central Jurisdiction. At the 1956 General Conference of the Methodist Church, Amendment IX allowing local churches or conferences to transfer from the Central Jurisdiction to a regional jurisdiction was passed and approved by annual conferences. In the following decade, there were mergers in areas other than the South, and the General Conferences continued to work at eliminating the Central Jurisdiction. In 1961, the Florida Conference passed a resolution to eliminate it and later passed the General Conference amendment to eliminate it in 1965 (Temple, 1987, pp. 330, 337). In 1968, the Methodist Church merged with the Evangelical United Brethren (EUB) Church to form the United Methodist Church, and the Central Jurisdiction was eliminated from the new constitution. The following year, the Florida Conference of the Southeast Jurisdiction merged with the Florida Conference of the Central Jurisdiction (Foster, n.d., pp. 108-112).

In 1964, paragraph 106.1 was added to the *Discipline*, which stated,

Therefore all persons, without regard to race, color, national origin, or economic conditions, shall be eligible to attend its worship services, to participate in its programs, and when they take the appropriate vows, to be admitted into its membership in any local church in the connection. (*Discipline of the Methodist Church*, 1964, p. 49)

As Dr. Rev. George Foster pointed out, by the end of the 1960s, actions by the General Conference and the Methodist Discipline established that the United Methodist Church was inclusive at all levels (Foster, n.d., p. 112).

### Welcoming Black People as Members

Through the 1960s, as Congress passed the Civil Rights Act of 1964 and other civil rights legislation, and as Tallahassee began integrating its school system, movie theaters, and public trans-

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Dr. Rupert and Georgetta Seals. “The Sealses-45 Years.” (2000, Apr 29). *Reno Gazette-Journal*, 43.

portation, attitudes of Trinity members regarding integration were also changing. In 1970, Trinity welcomed to the congregation its first Black individuals as members of its congregation since the Civil War and Reconstruction.

**Dr. Rupert and Georgetta Seals** and their four children moved to Tallahassee from Iowa when Dr. Seals accepted a position as dean of Agricultural Science and Home Economics at FAMU (“New Faces ...,” 1969, p. 136). In Iowa, the Seals had attended a White Methodist church, and they chose Trinity as their church in Tallahassee, joining the church in 1970 (Orson Smith, personal communication, June 24, 2024; McLarty, *Church Register Books Eight...*). According to **Dr. Orson Smith**, who attended the Advanced Studies Sunday School class with the Seals, they were “the perfect family to bring into the church” (Orson Smith, personal communication, June 24, 2024). The Seals children attended Sunday School at Trinity (Rupert L. Seals, personal communication July 22, 2024). **Rubie Butterworth**, director of Christian education at the time, later told **Rev. Barbara Hynes** that she and Senior Pastor Dr. George Foster personally took the children to their classes so that the teachers would know how he expected them to be treated (Barbara Hynes, personal communication, June 11, 2024). In his report on social concerns to the November 10, 1970, Charge Conference, Associate Minister **Ben Curry** noted that “We have come a long way in this area as a church. We have received our first black family and continue to strive to care about all people” (Curry, 1970, p. 177). Georgetta Seals became very involved with the Women’s Society of Christian Service and Church Women United (“World

Community Day Set,” 1972, p. 62; “United Methodist Women...,” 1974, p. 3). Three of the Seals children, **Rupert, Rori,** and **Regan**, were confirmed at Trinity (McLarty, *Church Register Books Eight...*) and participated in the MYF (Rupert L. Seals, personal communication, July 22, 2024).

In subsequent years, other Black people joined Trinity, including international students from Nigeria studying at FSU and FAMU (“Trinity Welcomes 18...,” 1977; “Trinity Welcomes These...,” 1977; “Trinity Welcomes Nine...,” 1978). By the 1980s, Black membership in the church was more accepted, and Edna Bennett, who was unable to join Trinity in 1963 because of racial attitudes, joined the church in 1981 (McLarty, *Church Register Books Eight...*, p. 85). She had heard from the Seals that Trinity was open to Black membership. When she called the church office to inquire about bringing her children to Sunday School and identified herself as being a Black person, she was greeted by an enthusiastic staffer who told her that they were welcome to come and encouraged her to bring the children. Her children, Nelson, Jr. and Carissa, grew up in Trinity’s Sunday School and MYF, and she taught Sunday School for many years (Edna Bennett, personal communication, June 25, 2024).

### **Trinity Members’ Influence in the Community**

Legal and societal changes influenced much of the change that took place in Tallahassee and at Trinity, but individuals also played important roles. Since many of Trinity’s leaders and members were prominent people in the community, they were in positions to help influence policy and attitudes regarding civil rights and served as examples for others.

John Ausley and **Governor LeRoy Collins** were law partners, and John and his wife, Susan, and Rev. Austin Hollady and his wife, **Becky**, were friends of the governor. According to their daughters, they were influential in his change in positions on race (Margaret Ausley Stalvey, personal communication, November 14, 2023; Elizabeth Ausley Gablehouse, personal communication, July 1, 2024; Tanya Hollady, personal communication, June 19, 2024). In his first term as governor, Collins called a special session of the legislature following the Supreme Court’s *Brown v. Board of Education* decision to find ways to prevent integration of the state’s schools (Rabby, 1999, p.34).

Glenda Rabby writes that Collins admitted that his attitude toward integration had changed by the beginning of his second term. In her book, Rabby



quotes Collins as saying that he had undergone “a growing feeling that my attitudes were not correct and there was much inherent in segregation which was unfair and wrong to black people” (Rabby, 1999, p. 53).

Collins’s evolving personal beliefs and national political ambitions moderated his views on race. In a televised speech on segregation in 1960, he said that he could “no longer reconcile this view with the moral, religious framework that influenced his personal and public decisions” (Rabby, 1999, pp. 107-108, 197-198).

As mayor of Tallahassee in 1963-64, Sam Teague, Jr., a former member of Trinity at the time, tried to keep the peace in the community and was largely successful in keeping protests from becoming violent. Thrust into the role of mayor at a young age, he had to balance upholding state laws with growing unrest in the community. While he was not a proactive proponent



"Sam Teague, Jr." (c. 1950). Image #PR11924. Florida Memory. <https://www.floridamemory.com/items/show/10323>

of integration, he understood that times were changing and came to realize that from the point of view of most Black people, life in Tallahassee was not as positive as life in the Southern town was from his perspective. He tried to keep communication open with leaders of the Black community and worked with the police department to eliminate night sticks and electric cattle prods and to add Black police officers to the force (Teague, 1978). According to Rabby (1999), on other occasions, he defended the action of a police officer that was clearly an act of brutality and authorized the use of tear gas on student protestors to maintain order and prevent violence (p. 147).

When Dr. Orson Smith moved to Tallahassee in 1962, he practiced at both Tallahassee Memorial Hospital (TMH), which served the White community, and the FAMU Hospital, which served the Black community. The condition of the facilities and the level of care were significantly different at the two hospitals. In the late 1960s after the Civil Rights Act was passed, he helped to integrate TMH when one of his Black female patients had a

heart blockage and needed a pacemaker. TMH had just started to do that surgery, so he, along with surgeon **Dr. Nelson Kraft**, pushed the patient in a wheelchair across the street from Dr. Smith's office to TMH for the surgery.

There was no resistance from TMH, and the surgery went well. Dr. Smith speculated that the hospital staff was willing to provide care for anyone who needed it and was likely relieved to comply with the law without having to get into politics (Orson Smith, personal communication, June 24, 2024).

The buildings, books, and instructional materials in Leon County’s Black schools were significantly inferior to those in White schools, and the students were academically disadvantaged (*Power From Within...*, 2023, p. 128). Susan Ausley and **Peggy Hughes** volunteered at Raney Elementary School, a school for Black children at the corner of what is now Centerville and Fleischmann Roads. Susan Ausley was involved in the Raney community, working with the Raney Betterment Association and helping to prepare pre-K students for elementary school. Her efforts led to getting the HeadStart program established there (Margaret Ausley Stalvey, personal communication, November 14, 2023; Elizabeth Ausley Gablehouse, personal communication, July 1, 2024; Ausley & Ice, 1978; Beall, 2021, p. 2).

Public schools in Leon County began integrating in 1963, and it took until 1970 for that process to be completed (Rabby, 1999, pp. 239-240, 258). Leon High School and Kate Sullivan Elementary were the first public schools to integrate (“Negro Girl Will...,” August 29, 1963, p. 13; “3 Negroes Registered...,” September 3, 1963, p. 1). When Orson and Eleanor Smith’s son, **David**, was in first and second grades at Kate Sullivan, **Melodee**



Dr. Orson and Eleanor Smith. Photo provided by family members.

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**Janice Thompson**, the first Black student to attend Kate Sullivan, was in his class. While it was likely a difficult time for Janice as the only Black student in the school, Eleanor, as the class mother for their second grade class, tried to make sure that there was no friction in the class. Years later, Janice recognized Eleanor while out shopping and was especially pleased to see her. The two women sat and talked for a long time (“Mixing Is Quiet...,” 1963, p. 9; Orson Smith, personal communication, June 24, 2024).

Tallahassee State College was founded as Tallahassee Junior College in 1966 and started as an integrated institution. **Dot Binger** worked for the college from its beginnings until her retirement in 1991, initially as business manager and later as a faculty member and administrator. **Dr. Fred Turner**, the college’s first president, impressed upon the senior staff that all types of students would attend the school, and that they were all to be treated the same. The school made deliberate efforts to hire Black faculty and cultivated good relationships with both FAMU and FSU since some of the students would likely transfer to those universities. Dot recalls Tallahassee Community College as “an inclusive atmosphere” (Dot Binger, personal communication, July 2, 2024).

Rev. Austin Hollady conceived of creating an interracial choir of FSU and FAMU singers in hopes that the beautiful harmony of their music would help to change hearts and attitudes about race. He and **Dr. Rebecca Steele**, FAMU choral director, founded the Wesley Singers, who performed at the FSU Wesley Foundation, toured in Florida, and appeared on the Ted Mack Amateur Hour (See accompanying article on [Wesley Singers](#)). Austin and his wife Becky took their three daughters with them on some of these trips, where they were introduced to the everyday discrimination that Black people experienced. Tanya and Wendy Hollady both recall drinking out of the “Colored” water fountain, not understanding why it was called “Colored,” and Tanya bursting out crying when she discovered that the water did not have any color (Tanya Hollady, personal communication, June 19, 2024; Wendy Hollady, personal communication, July 10, 2024).

**Betty Phifer** taught for many years in FSU’s Religion Department and held strong positions on racial justice, the Vietnam War, and other social issues. She frequently wrote letters to the editor of the *Tallahassee Democrat* and shared her views with the community. In one instance, she responded to a previous letter writer who described the relationships between Black and White individuals as a servant-service relationship and em-

phasized the need for people of both races to be on an equal basis (Phifer, Mrs. G. [Betty], 1965, p. 5).

On two occasions in 1965 and 1967, she read original poems at city commission meetings protesting the closing of the city’s swimming pools rather than integrating them (Margie Phifer Tullos, personal communication, October 23, 2024; “Prose Pushes Pools,” March 29, 1967). The mother of three daughters, she often took them with her to protests and introduced them to the issues facing society (Margie Phifer Tullos, personal communication, October 23, 2024).



Betty Phifer, at far left wearing glasses, with image partially cut off. Her father-in-law, Rev. Lyndon Phifer, at top of stairs in the rear. Two of Betty’s daughters are in the photo. The other persons have not been identified.

Betty’s father-in-law, **Rev. Lyndon Burke Phifer**, who also attended Trinity, wrote monthly letters to the editor of the *Tallahassee Democrat*. Some of those dealing with racial issues called for creating an interracial committee of leading citizens to try to “explore this serious problem” and later celebrating the end of Jim Crow segregation in the South (Margie Phifer Tullos, personal com-

munication, October 23, 2024; Phifer, L. B., 1960, 1963).

### Consequences for Advocates of Racial Justice

Speaking up for racial justice during this period was not without its personal consequences. Leaders in the Black community received criticism from within their own community as well as criticism and harassment from Tallahassee's White community. They were subject to "increased threats of physical violence, property damage, loss of income, and strained friendships and community ties" (Rabby, 1999, pp. 38-45).

As a result of the stands Austin Hollady took, a cross was burned in the Hollady's yard, and a racial epithet was written on their house. On another occasion, pine straw was placed in front of his car and set on fire (Tanya Hollady, personal communication, June 19, 2024; Wendy Hollady, personal communication, July 10, 2024).

At one point in the early 1960s, a cross was burned in John and Susan Ausley's yard. Their son was bullied, threatened, and beaten at Leon High School by students because of his parents' stands on racial justice, prompting his family to send him away to school in New England. According to their daughters, the family also lost friendships because of their racial views (Margaret Ausley Stalvey, personal communication, November 2023; Elizabeth Ausley Gablehouse, personal communication, July 1, 2024).

### Influences on Views About Racial Integration

As they did in the community, individuals in leadership positions and members of the congregation also played an important role in moving the church from a segregated institution to one that welcomed people regardless of race. Most of these people grew up in the Deep South in a time of racial segregation and inequality but had experiences that changed their thinking and attitudes on race.

In some cases, people observed firsthand the inequalities in the legal and social treatment of Black people and realized that it was wrong and needed to change. Reading about segregation and civil rights made an indelible impression on others. The beliefs and examples of family members motivated some to oppose the social norms of the day. Significantly, it was their Christian faith and the church that were instrumental in shaping some attitudes.

Perhaps it was the opportunity to get to know Black people that had the most impact on people's attitudes during the time of racial strife. With integration, there were more opportunities for people to work, attend school, and worship with Black people. **Vivian Bevis Smelley** commented that the church changed a lot during the years when the Seals family joined Trinity. It was **Myron Munday**, though, who she credits for doing the most to improve racial attitudes at the



Organist Myron Munday loved the Trinity children and won the hearts of the congregation. Trinity UMC archives.

(cont. on p. 12)

(cont. from p. 11)

church (Vivian Bevis Smelley, personal communication, July 17, 2024).

Dr. Myron Munday arrived as Trinity's organist in 1984 amid some initial opposition over hiring a Black organist (Vivian Bevis Smelley, personal communication, July 2024; Nancy Kerce, personal communication, June 4, 2024). That opposition was short-lived, though, as he won over the congregation with his vibrant personality, humor, and excellent skills as an organist. He was beloved by the Trinity congregation and greatly mourned when he died prematurely at the age of 44 in 1995 (Carrington, November 9, 1995). For several years following his death, Trinity hosted a concert in his memory.

Undoubtedly there are other stories that will add to this picture of the church during these years, and they would be most welcome. Moving from a segregated church to one that welcomed Black people as visitors and members did not happen overnight at Trinity. Through the leadership of the pastors and forward-looking members of the congregation, the church navigated those difficult times and ultimately remained faithful to Christian beliefs that all people are children of God and equal in God's sight.

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#### ***In Memoriam***

*Linda Herold Yates*  
*Bob Yates*  
*Mary Margaret Rogers*  
*Dorothy Nelson Binger*

## Wesley Singers Helped Break Down Racial Barriers

By Gloria Colvin

Trinity has always had a close relationship with Florida State University's (FSU) Wesley Foundation. In 1927, when it was Florida State College for Women, Trinity helped found the Methodist Student Organization on campus (Parramore, 1999, p. 53). Until **Rev. Austin Hollady** was appointed as its first minister in 1954, Methodist students came to Trinity for Sunday worship. Prior to assuming the roles of minister and director of the Wesley Foundation, Rev. Hollady served as an associate pastor at Trinity (Yates, 1999, p. 8), and his family attended the church, further strengthening that connection.

### A Persevering Social Activist

A social activist and firm believer in equality, Rev. Hollady was willing to challenge the status quo. In an interview with author **Glenda Rabby**, he recounted that university leaders had been upset with his predecessor for inviting a Black woman singer to campus and asked that as the new minister he not do anything to embarrass the university. Although he understood the university's position, "he couldn't promise that there might be times 'when we would disagree'" (Rabby, personal communication, June 20, 2024).

Two years later, he approached the FSU Board for permission to hold a Bible study for Black Methodist students from Florida A&M University (FAMU) and White Methodist students from FSU. When the Board did not immediately agree to his proposal, he asked that the members study his proposals and report back in a year. They never reported back (Rabby, personal communication, June 20, 2024). Apparently, Austin Holladay persevered, though, according to a 1959 *Trinity Tidings* article, describing an "ecumenical, inter-racial study group...[that] meets weekly at various student houses on the F.S.U. campus." This study group was preparing for the Student Conference on the Christian World Mission to be held in Athens, Ohio. Austin Hollady was co-coordinator of the conference ("Wesley Foundation Presents Program...", December 1959, p. 5).

### Commitment to Nonviolence

In 1963, while Rev. Hollady was running an errand in downtown Tallahassee, FAMU students

were protesting in front of the segregated State Theater. Seeing a skirmish between some White students from Lively Vocational School and some of the protesting students, he tried to break up a fight between two of them. In the process, "he



Rev. Austin Hollady

was punched in the face and knocked to the ground" (Rabby, p.145). After that incident, he became committed to settling disputes using only nonviolent means (Rabby, 1999, p.146).

### The Wesley Singers

Having rejected violence as a means of dealing with racial struggles, Rev. Hollady had a vision of using music to change racial attitudes. He approached **Dr. Rebecca Steele**, associate professor of voice at FAMU and director of the FAMU Concert Choir, about the idea of forming an interracial choir of FAMU and FSU students that would present concerts locally and in the region. People, he thought, would be won over by the beauty and harmony of their blended voices. Initially, Dr. Steele was resistant to the idea because of racial tension at the time, but she went back to Rev. Hollady and told him that she shared his dream and wanted to join forces (Tanya Hollady, personal communication, June 19, 2024;



Rebecca Walker Steele. American educator. Fair use. [https://en.wikipedia.org/wiki/File:Rebecca\\_Walker\\_Steele.jpg](https://en.wikipedia.org/wiki/File:Rebecca_Walker_Steele.jpg)

Datt, 1972, p. 47). Thus in 1965, the Wesley Singers choir was born. A document describing the performing group stated its purpose and vision in this way:

Our objective, beyond the sheer joy of singing, is to rekindle in the hearts and minds of our hearers the dream and hope of a world in which men may live in mutual respect, trust, and love for each other. It is hoped that through the harmonious notes which we sing our listeners will hear the vibrations of the chords of human brotherhood. We are committed to the belief that love is stronger than hate and trust and respect far more desirable than power and prestige. ("The Wesley Singers")

The group sang at the Wesley Foundation, performed at other local venues, and toured Florida and other areas in the Southeast. **Tanya and Wendy Hollady**, Austin Hollady's daughters, remember occasions when boos from audience members initially greeted the choir, but by the time the choir ended the concert with their signature song "Oh Happy Day," the audience was standing and applauding (Tanya Hollady, personal communication, June 19, 2024; Wendy Hollady, personal communication, July 10, 2024).

**Linda Thomas** joined the Wesley Singers as a first-year student at FAMU in 1967. It was her initial experience in a racially integrated setting.

She remembers that Austin Hollady wanted everyone in the choir to get to know each other, and when they traveled, Black and White students sat together on the bus and roomed together in hotels. As the choir traveled on tour and as it auditioned for the popular television program, the Ted Mack Amateur Hour, the students encountered incidents of racial discrimination. In Dothan, Alabama, the hotel where the group had reservations only gave rooms to the White students. When Austin Hollady explained the situation to the choir, they all agreed to spend the night on the bus. On another occasion, the group went to eat at a fast-food restaurant, and the employees refused to take food orders from the Black students. The White students ordered lots of food and then left without picking it up or paying for it. The group then went to another restaurant where all were served (Linda Thomas Andrews, personal communication, June 28, 2024).

### **Ted Mack Amateur Hour**

After winning local and regional contests, the Wesley Singers won a trip to New York City to appear on the Ted Mack Amateur Hour. Rev. Hollady obtained donations for a chartered plane to take the sixty-member choir, and the singers appeared on the Christmas Eve show in 1967 ("Choir Goes to N. York," 1967, p. 8.). A feature article on Dr. Steele in the *Tallahassee Democrat* several years later noted, "Needless to say, the Wesley Singers were a smash hit on the Ted Mack Christmas show and gave everyone in Tallahassee something to be proud of" (Datt, July 9, 1972, p. 47).

### **Impact of The Wesley Singers**

In addition to the distinction the choir received after appearing on the Ted Mack Amateur Hour, the group traveled and gave concerts in Florida and other places in the Southeast. In 1968, their tour included concerts in Deland, Jacksonville, Boca Raton, Winter Haven, and Miami, Florida. That year, Trinity also hosted a concert of spirituals and sacred and classical music ("FSU, FAMU Students Join Wesley Singers Concert," 1968, p. 5). The following year the church hosted the choir's performance of the "Human Rights Cantata." It was based on the opening words of the 1948 United Nations Universal Declaration of Human Rights:

All human beings are born free and equal. They are endowed with reason and conscience and should act toward one another in a spirit of brotherhood. ("Wesley Group in Cantata," 1989, p.11). *(cont. on p. 16)*

The choir also performed for the Florida Methodist Annual Conference and the Tallahassee District Conference in 1970 (“Annual Conference...,” 1970, p. 2; “Program: Tallahassee District Conference,” 1970). In 1975, the Wesley Singers sang at the Inaugural Inter-Faith Prayer Service prior to Governor Reuben Askew’s inauguration (“Inaugural Prayer Service...,” 1975, p. 7).

Austin Hollady remained a friend and mentor to Linda Thomas. Her experience with the Wesley Singers she claims “made us better people” (Linda Thomas Andrews, personal communication, June 28, 2024). She wrote in a letter in 1987 that “at Wesley, I felt that people accepted me not as a Black woman, but as a human being” (Wesley Foundation scrapbook). In a letter to the editor in the *Tallahassee Democrat* in 1970, Linda wrote about her experience with the Wesley Singers as a singer and student conductor. In conclusion she stated,

I know that when I directed the Wesley Singers last week I gave a message to my group, the audience,

and the world. I said, “This is my small step which when multiplied by millions more will make a giant leap for mankind—a leap toward total peace and love among all the races of the world.” Thomas, 1970, p. 4)

For the Hollady family, the close relationships that they formed with the students and with Dr. Steele remained lifelong friendships. Daughters Tanya, Wendy, and Traya traveled with the choir on some of their trips and witnessed racial injustices firsthand, which as children had a profound effect on them (Tanya Hollady, personal communication, June 19, 2024; Wendy Hollady, personal communication, July 10, 2024). At the time of his retirement in March 1987, Austin Hollady reflected on the success of the Wesley Singers as one of the high points of his career. “I was trying to find some means to get the dream of the family of God together without turning off other people.” The founding of the Wesley Singers, he said, “surpassed even our wildest dreams” (“Wesley Minister Honored,” March 7, 1987, p. D2).



The Wesley Singers. Official photo for performance in Ted Mack Amateur Hour. 1967. Seated: Dr. Rebecca Walker Steele, conductor, seated. 1967. Photo provided by Tanya Hollady.





The Holladay family joined members of the Wesley Singers in New York for the choir's appearance on the Ted Mack Amateur Hour in 1967. Becky Holladay is at left wearing a head scarf. To her right are daughters Tanya (in front with glasses) and Traya (behind Tanya). Choir member Linda Thomas is behind Tanya. Austin Holladay's face is barely visible at the rear of the group between the heads of two choir members. Photo provided by Tanya Holladay.



Caption: "Section of Wesley Singers sing with Mrs. John Steele."

: ". . . full group of Methodist singers gaining wide acclaim."

"FSU, FAMU Students Join Wesley Singers Concert." (1968, May 11). Tallahassee Democrat, 7.

(cont. on p. 18)

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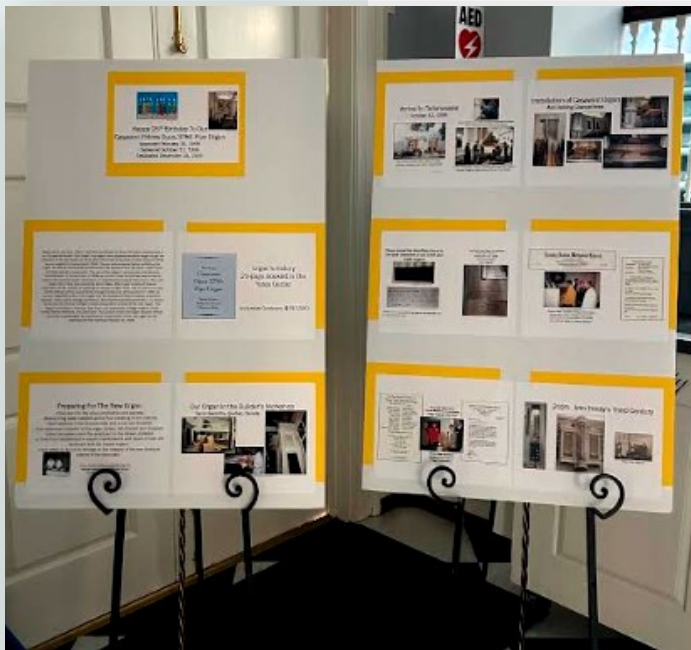
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## Making History: Quarterly News from Trinity's Historical Society and Preservation of Church History Committee

### The Glorious Casavant Organ



Semi-truck loaded with crates of pipes, millwork, console, and other components

The Casavant organ at Trinity has produced music since 1999 to express the power, depth, and beauty of God's love and magnificence. To mark the 25th anniversary, **Lynn McLarty** assembled in December a detailed history told in photographs and descriptions for display in the narthex.

### Update of History Volume

To help mark Trinity's 175th anniversary, *Trinity United Methodist Church: Tallahassee's First Church 1824-1999*, edited by Linda Yates, was published in 1999. Twenty-five years later, **Marti Chumbler** is completing an updated version of Trinity's history (by adding a chapter on events since 1999) as part of the church's Bicentennial observance. In the chapter "A Heart for the City: 2000-2008," Chumbler divides the newly added info into sections according to the pastorates of

### John Willis, Wayne Curry, Wayne Wiatt, and Matthew Williams,

marking such national events as the September 11, 2001, attack on the Twin Towers and Pentagon, and the Covid-19 pandemic. The chapter ends with the church's observance of its 200th year—a celebration that was postponed from the third Sunday in September 2024 to January 12, 2025, due to the projected landfall of Hurricane Helene in the Big Bend area. The updated version will be published sometime in 2025.

## Lay Academy

Hurricane Helene caused havoc in many ways at Trinity, including disrupting the schedule of Lay Academy presentations that were planned as part of the Bicentennial observance. Some changes to the schedule were also due to illnesses. The final schedule was as follows with all classes meeting at 6:30 in room 305.

### September 4

“Trinity in WWII,” Lynn McLarty

*This presentation provides examples of how WWII affected our town and the interaction of our church with the general population and service members.*

### September 11 and September 18

“The Susannas of Trinity, Part 1 and 2,” Susan Mick and Patricia Striplin

*These sessions feature some of the Trinity women who have followed in the church leadership footsteps of Susanna Wesley.*

### October 2 and October 9

“Tallahassee in WWII, Part 1 and 2,” Lynn McLarty

*These sessions are focused on the lives and events in Tallahassee that were influenced by the US involvement in WWII.*

## Presentations on World War II

Trinity’s historian, **Dr. Lynn McLarty**, who is widely sought in our community as a presenter of historical research on Trinity and Tallahassee, has presented at such recent gatherings as Kiwanis (October 30 and November 6) and Trinity’s Circle One Alpha at Westminster Oaks (October 7, October 11, and December 9) about the influence of WWII on the lives and events in Trinity and Tallahassee.

## Plans for Visitors’ Guide

**Pam Crosby** is drafting plans to design and publish a guide to assist visitors of the Yates Center with information about artifacts and documents available for their viewing. A sketch of the room revealed that there is a lack of details identifying some of the items on display. The project will now involve identifying all of the items, categorizing them, reorganizing their location, and labeling them.

## Children’s Trinity History Book

**Pam Crosby** and **Candace DuClos** are meeting at the end of January 2025 to begin planning for a subsequent publication of a Trinity history book for children. Candace is director of



L to R: Patty Williams, Pat Striplin, and Susan Mick after presentation by Pat and Susan on September 18. Patty joined others in attendance in room 305 to learn about Trinity women who have followed in the church leadership footsteps of Susanna Wesley. Photo Credit: Pam Crosby; Location: Room 307, Trinity UMC.

children and adult education at Trinity.

## Welcome, Mike Melder

**Mike Melder** has joined the Historical Society and will be involved in researching events that occurred in Trinity and Tallahassee during 1855 - 1865 and into the 1870s. Detailed records of this era in Trinity history have not been found at this time, thus, research of this timeframe is presently a critical vacuum in the church’s history.

## Wall Display Timeline Leadership

With the leadership of **Gloria Colvin, Susan Mick, and Mike Melder**, the timeline wall display will soon be updated. After the rescheduled Bicentennial Sunday on January 12, 2025, these three individuals will meet to determine what photos, dates, and labels will feature highlights from 2015 to 2024, adding to the chronology that begins with the founding of the church in 1824. **Brett Ingram** will provide the means to finish the project which is planned for June 1, 2025.

## Ongoing Organization of Archives

**Amy Jones** has made locating documents and photographs for all of Trinity’s historians much easier. She has created an inventory of artifacts and records and will begin grouping the inventory items by category. Artifacts with no identification will be purged or given away.

*(cont. on p. 20)*

(cont. from p. 19)

## News & Notes Newsletters Preservation

**Pam Crosby** has initiated the archiving of *News & Notes*, a weekly online newsletter, featuring information about events and programs at the church. Because the newsletters are only digital with a possible short shelf life, preserving backup copies in various platforms is important, especially preserving newsletters sent during the COVID pandemic times when communication was limited.

## Membership Registers

Membership registers of Trinity provide records for researchers of family history and all aspects of past church life. These registers have become available online in the Trinity archives and in the Yates Heritage Center. Contact **Pam Crosby** ([pcrosby@tumct.org](mailto:pcrosby@tumct.org)) if you have questions, and she will direct your query to **Lynn McLarty**, archivist, who has directed the publication of Trinity's records.

## From the Editor: A Defining Moment for Trinity UMC Tallahassee

Like many residents of Southern cities in the United States, Tallahasseeans were a divided people during the Civil Rights Era. The division was not only between Black and White people, but also between White individuals who joined the movement to end segregation and those who fought to preserve it. Trinity had members and leaders who represented both sides.

Compiling information from interviews with former pastors, current and past members, relatives of those involved, together with documents, photographs, and other resources, **Gloria Colvin** has knitted together stories of failure and achievement, pride and shame, courage and cowardice, wins and losses. Out of these stories has emerged a detailed narrative of the struggles of a downtown Southern church in the middle of a political and social crisis that would reflect a defining moment of this nation.

This journal issue is perhaps the most important issue *Crossroads* has published since its beginning in 2017. When I first read Gloria's articles, I was both proud and ashamed of my church. But Gloria and I both knew that it was important for her to tell the truth as she found it by means of the best available evidence. Readers can see how far we have come as a loving church, guided by a loving and accepting God, who evokes us to learn from our mistakes. Reading about the lives of those who were courageous to fight the battles for a cause that they knew was worth fighting for can teach our young people to take their places in future battles where they, too, must be courageous.

Thank you, Gloria, for all of the work you have

devoted to this research and the superb writing that will be a critical addition to the history of our church.



*Pamela C. Crosby,  
Editor*

### 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**.
- **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**.
- **For general guidelines and/or to submit Word document,** contact **Dr. Pamela Crosby**, editor, at [pcrosby@tumct.org](mailto:pcrosby@tumct.org)