

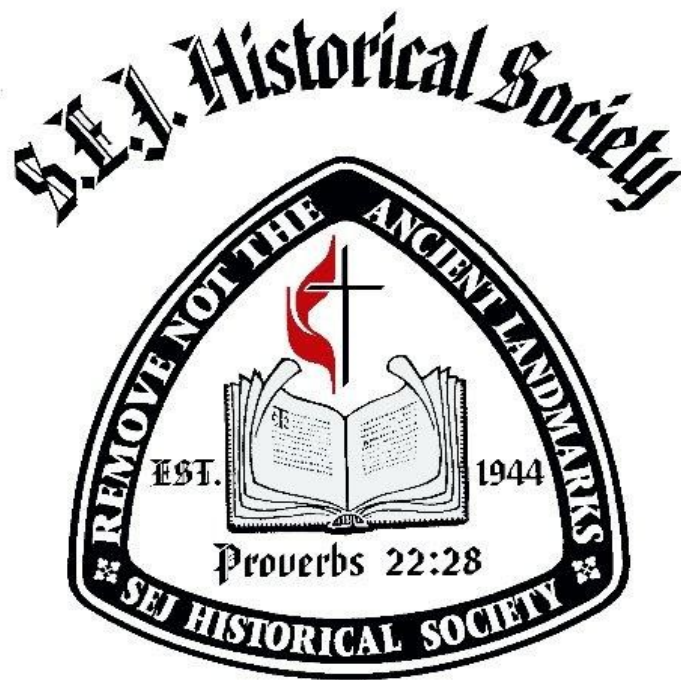
Methodism and the Civil Rights Movement

Annual Meeting

The Southeastern Jurisdiction Historical Society

July 18-21, 2023

Bennett College, Greensboro, North Carolina



PROCEEDINGS

2023

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**Published By
The Southeastern Jurisdiction Historical Society**

Edited for The Society By
Roger M. Gramling

SEJHS Annual Meeting, July 18-21, 2023
“Methodism and the Civil Rights Movement”
Program Agenda

Tuesday, July 18th

- 2:00-5:00 PM Check in and Registration – Lobby, Global Learning Center(GLC)
3:30-5:00 PM SEJHS Executive Committee Meeting - Multipurpose Room, GLC
6:00-7:00 PM Supper - Multipurpose Room, GLC
7:00-7:30 PM Welcome/Welcome from Bennett College/Housekeeping Details
7:30-8:30 PM Keynote Speaker - Dr. Linda B. Brown, Professor Emerita, Bennett College
“Daughters of Harriet”
8:30 PM Ice Cream Social - Lobby, Global Learning Center

Wednesday, July 19th

- 9:00-9:15 AM Opening Devotion - Multipurpose Room, GLC
9:15-10:30 AM Business Session 1
10:30-10:45 AM Break - Lobby
10:45-12:00 Noon Speaker – The Reverend James L. Pyatt, Archivist, Western North Carolina Conference
“The End of the Central Jurisdiction in Western North Carolina”
12:00-12:30 PM Lunch, Multipurpose Room, GLC
12:45-2:30 PM Charlotte Hawkins Brown State Historical Site Visit, Sedalia, NC
2:30-2:45 PM Break, Lobby, GLC
3:15-5:00 PM Business Session 2
5:30-7:00 PM Supper at St. Matthews UMC, Greensboro, NC
7:00-8:00 PM Speaker - Ms. Tonya Lanier, former President, United Methodist Women, WNCC
“St. Stephen United Methodist Church, Here . . . For Good!”
8:00 PM Fellowship Time

Thursday, July 20th

- 9:00-9:15 AM Devotion
9:15-10:15 AM Speaker – Mrs. Sandra Williamson, Chairperson, Commission on Archives and History,
WNCC “Methodism, Ministers and the Movement”
10:30-11:45 AM Tour of Bennett College
12:00-12:30 PM Break
12:30-1:10 PM Lunch, Multipurpose Room, GLC
1:20-2:40 PM Riding tour past Greensboro College, UNCG, and NC A&T
2:45-4:30 PM Tour of the International Civil Rights Center and Museum, Downtown Greensboro
6:00 PM Dinner – West Market Street UMC, Greensboro, NC
Presentation of Honorary Membership(s)
Speaker - Ms. Gayle Hicks Fripp, Greensboro and West Market Street Church Historian

Friday, July 21st

- 9:00 AM Closing Worship Service and Communion – Annie Merner Pfeiffer Chapel
Preacher – The Reverend James L. Pyatt, WNCC Archivist & Treasurer, SEJHS
Celebrant – The Reverend Bev Copley, Superintendent, Northern Piedmont District
Pianist – Dr. Janet Pyatt

*All meals and breaks will have vegan/vegetarian and diabetic friendly refreshment options.
Tour transportation will be by commercial coach bus.

SEJ HISTORICAL SOCIETY EXECUTIVE COMMITTEE ROSTER

President – Roger M. Gramling
31 Palmetto Wood Court
Irmo, South Carolina 29063-2882
803/781-7754
gramlingrm@bellsouth.net

Vice President – Vacant

Secretary – Douglas C. Jonas
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919/771-6882
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Treasurer – James L. Pyatt
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historian@twkumc.org

At-Large – Meredith M. Dark(2023-2025)
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Sarasota, Florida 34233

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SEJ Commission on Archives and History

9148 Colchester Ridge Road

Knoxville, Tennessee 37922

865/719-9715

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Updated July 25, 2023

Attendees

Andrew W. Brown, Jr.
Mocksville, North Carolina

Franklin & Becky Buie
Columbia, South Carolina

Robert & Marilyn Casey
Williamsburg, Virginia

Helen Casey-Rutland
Williamsburg, Virginia

Linda Collier
Lebanon, Tennessee

Kelly Crissman
Albemarle, North Carolina

Thelma Crowder
South Boston, Virginia

Meredith Dark
Myrtle Beach, South Carolina

Betty Durham
Greensboro, North Carolina

Roger & Marilyn Gramling
Irmo, South Carolina

Kathy Hanko
Kernersville, North Carolina

Jason Harvey
Greensboro, North Carolina

Douglas Jonas
Morrisville, North Carolina

Tonya Lanier
Lexington, North Carolina

Lawrence Loveday
Gulf Breeze, Florida

David Martin
Whites Creek, Tennessee

John Mitchell,
Raleigh, North Carolina

Laurie Preston
Manquin, Virginia

Jim & Janet Pyatt
Salisbury, North Carolina

Patricia Stoll
Fort Pierce, Florida

Nancy Watkins
Waynesville, North Carolina

Alex & Sandra Williamson
Greensboro, North Carolina

Frank & Virginia Young
Boone, North Carolina

LIFE MEMBERS 2023

Stephanie S. Ashworth	Hughlene S. Perrott
Geneva Blackburn	Ellen Reynolds
Becky L. Buie	Marilyn Riddle
Dewey G. Campbell	Brad Scott
Linda Collier	Lee B. Sheaffer
Kevin Cooley	Sue Sheaffer
Delmas Copeland	Jean Shepherd
Ivan Corbin	Chris Shoemaker
Shirley Crouse	Kerri Shoemaker
Eugene L. Curry	William C. Simpson, Jr.
Neil Dobson	Ginger H. Smith
Norma Jean Dobson	Carl O. Stewart
William Fackler	Patricia L. Stoll
Michael L. Feely	Mildred S. Swain
Marilyn M. Gramling	Betty Swarthout
James T. Hall	Ann O. Tang
Jim Havron	Margaret A. Turbyfill
Virginia A. Hein	Rebecca Warren
Hugh Hendrickson	Margaret Watson
Barbara Howard	Michael Watson
Kate Huff	Sandrea T. Williamson
Bill Jenkins	
Douglas Jonas	
F. Belton Joyner, Jr.	
Sarah S. Kreutziger	
Lawrence Loveday	
Deborah Maloy	
William T. McAlilly	
Thomas S. McClary	
Janet R. McCoy	
James W. Morris	
Carmen Maria Nelson	

HONORARY MEMBERS 2023

Charles W. Brockwell, Jr.+
Andrew W. Brown, Jr.
Franklin B. Buie+
Leland T. Carden, Jr.*+
Carlton D. Casey+
Elizabeth W. Casey+
Marilyn Casey+
Robert T. Casey+
Thelma Crowder
Alfred T. Day, III
Robert "Bob" George+
Roger M. Gramling+
James Hart
A. V. Huff, Jr.+
Dennis C. Lamm
Bill Lowry
Harriett Mays
John Mitchell+
Ann R. Phillips
James L. Pyatt
John Vice
Mary Vice
Arthur F. Warren, Jr.+
Nancy H. Watkins*
Robert Williams

**New 2023*
+Life Member

INSTITUTIONAL MEMBERS 2023

Central United Methodist Church
Knoxville, Tennessee

Vineville United Methodist Church
Macon, Georgia

Friends of Methodist Heritage, Epworth-by-the-Sea,
St. Simons Island, Georgia

Arthur J. Moore Museum, Epworth-by-the-Sea,
St. Simons Island, Georgia

Pitts Theology Library, Emory University
Atlanta, Georgia

Honorary Membership Presentation

Leland Thornburg Carden, Jr.

Leland was born in Kinsale, VA, June 27, 1938, to Leland Thornburg Carden, Sr, and Anna Mary Guthrie Carden. Six-months later his father moved the family back to his hometown of Lake City, in East TN, and they later moved to Clinton, TN (1945). While in high school, he was very active in youth ministries. He served as president of Sub-District and District Youth organizations, and was active in Holston Conference youth activities. Leland initially aspired to be an architect and enrolled in the University of Tennessee upon graduating from Clinton High School in 1956.

Unfortunately, Leland's father died just as he completed his first quarter of classes at UT, and he dropped out of school to seek employment and provide for his mother and younger brother. When his mother decided to move back to Virginia, he remained in Tennessee working at Union Carbide in the field of data processing where he worked for fourteen years.

A former minister from his childhood days invited him to serve as Youth Minister of the Oakwood Methodist Church in Knoxville, TN. Following a move to Oak Ridge, he became involved in Youth Ministry again at Trinity Methodist Church. In 1968, a retired minister, whom he knew, called upon him to assist with three churches the minister was serving. The District Superintendent suggested that Leland enroll in the Course of Study and be licensed as a Local Pastor.

As soon as he was licensed, he was appointed to serve three churches part-time while still employed. Leland received an invitation to enroll in a program for Lay Pastors offered by Hiwassee College in Madisonville, TN. Continuing his job in Oak Ridge, he commuted to Madisonville three days a week, worked an evening shift five days a week, and preached three times on Sundays.

Upon graduation from Hiwassee, he was offered the opportunity to attend Scarritt College for Christian Workers in Nashville, TN. Resigning his job in Oak Ridge, he applied for an appointment in the Tennessee Conference and was appointed to Triune Methodist Church, near Nashville. Family problems including a divorce took him out of the ministry at that time. Leland completed his studies at Scarritt, graduated, and found employment with the State of Tennessee Department of Revenue. He eventually remarried and moved to Murfreesboro.

With the support of a pastor friend in Murfreesboro, Leland was reinstated and enrolled in the Vanderbilt Divinity School. While at Vanderbilt, he returned to pastoral ministry.

After graduating from Vanderbilt in 1986, Leland was ordained as a Deacon. He was also named to the TN Conference Health and Welfare Committee, and was soon chosen Chairperson. This involved him in the Southeastern Jurisdiction Association of Health and Welfare Leaders, and he was soon elected President of that organization (1989-1992) and a

member of the SEJ Administrative Council. As Chairperson of Healthfare Ministries, Leland was also a member of the Board of McKendree Village Retirement Center and was involved in the initial planning for the Tennessee Conference Children's Service.

In 1988, Leland was ordained an Elder and was appointed to serve in Shelbyville. While there, Leland served as Chairperson of the Good Samaritan Association of Bedford County, and President of the Shelbyville Ministerial Association.

In 1993, Leland was appointed to serve in Williamson County. While there, church leaders from multiple congregations began meeting together and praying for guidance in forming a benevolent ministry to meet the needs of less fortunate citizens in an otherwise wealthy community. In 1994, Leland's experience with Good Samaritan in Shelbyville proved beneficial when they created and organized Graceworks Ministries of Williamson County, with Leland as its first Chairperson.

In 1997, Leland was appointed to serve in Dekalb County. There he was President of the Smithville Ministerial Association and helped organize Covenant Partners, a community benevolent ministry.

His next appointment was in Marshall County. There he was active in the community serving as President of the Marshall County Ministerial Association, Chairperson of the Marshall County Senior Citizens, Organizer/President of the Lewisburg Downtown Alliance (Improvement Committee). During this time he also served on the TN Conference Committee on Investigation.

Upon reaching age sixty-five in 2008, Leland retired from active ministry, but continued his involvement in local, annual conference, and jurisdictional activities and ministries.

In 2002, Leland entered into a new area of ministry, "*The Ministry of Memory*", when he was appointed to the TN Conference Commission on Archives and History, as a Columbia District Representative. In 2008 he was named as Chairperson of the Conference Commission. He continued in this position until 2021 primarily due to the shut-down and lack of activity brought on by the Covid Epidemic.

In 2009, Leland returned to the pastoral ministry when the need arose to provide pastoral leadership to a small rural congregation in Marshall County, and he agreed to serve as a Retired Supply; then, in 2016, he also assumed pastoral responsibilities for another small rural church. He recently retired from these two pastoral positions after fifty-five years of pastoral ministry, at age 85!

In 2012, the Tennessee Conference hosted the Annual Meeting of the SEJ Historical Society. During the election of officers for the SEJ Historical Society, Leland was asked if he would consider serving as Vice-President of the SEJ Society. There being no other nominations, he was elected and the rest is "history".

In 2016, Leland was nominated to serve as President of the SEJ Historical Society, and was duly elected. Little did he know that his term as President would last for six years. After 2018, the Society experienced delays and postponements due to Covid and a shipwreck near St. Simons Island, where the Society had been scheduled to meet. During these years, the Executive Committee under his leadership maintained the ministry via email and on-line.

Intermingled with 21 years of educational endeavors, and secular employment in the field of computer technology, Leland served seventeen different congregations, in seven Middle and East TN Counties representing 55 years of pastoral ministry. Included has been 50 years of marriage to his partner in ministry, Patricia.

Honorary Membership Presentation Nancy H. Watkins

It is my privilege this evening to speak on behalf of one of the recipients of Honorary Membership in the SEJ Historical Society, Nancy Watkins. From what I can gather from the Proceedings, the first SEJHS meeting that she attended was in 2006, when the society met in Durham at Duke University. That was also her first meeting as the North Georgia Conference representative to the Steering Committee. As we talked during that meeting, we learned of several mutual connections. She knew my brother Tim from professional Archival meetings, and her husband Roy had preached Homecoming for me at his home church some twenty years earlier. Little did either of realize at that time how much we would be working together in the coming years.

Nancy Watkins has been described by her friend and colleague Ginger Smith in the following ways:

- Nancy is the epitome of a kind and caring professional. She cares about the materials in her care, she cares about the creators and donors of the materials, and she cares about helping anyone conduct research in the materials. She has excellent interpersonal skills.
- She is an excellent puzzle solver, knowing how to put the pieces together, how to identify and locate missing pieces, and how to plan for the most effective solving.
- She is well versed in archival theory and practice, and she understands and fully supports archival ethics.
- She is very knowledgeable about Methodist history, the United Methodist Church, and the Book of Discipline. That has been very important in her being able to work so successfully with the SEJ Archives and to have credibility with people in the SEJ, in other jurisdictions, and in the UMC at large.
- In her time as assistant university archivist at Emory, she worked with historical materials in various libraries across the campus. We called her our "circuit riding archivist" since she went from place to place processing collections and promoting their use. That must have been foreshadowing for her all-Methodist-archives-all-the-time future.
- She has a lovely sense of humor and sense of perspective. She knows that the permanent records of the church are more important than any individual among us.

Nancy served a member of the General Commission on Archives and History 2008-16, serving as Secretary of the Commission from 2012-16 and serving as a member of the Search Committee as GCAH sought a new General Secretary to succeed Dr. Robert Williams.

Nancy has served us well as Director of the SEJ Heritage Center from May 3, 2010, until May 31, 2023. In this capacity she has assisted researchers, given tours of The Heritage Center,

shared with countless confirmation classes a bit of our UM history and heritage, led workshops, and tirelessly given of herself in the ministry of memory.

In addition, Nancy has led the Heritage Center through two significant moves. First, she did the work when the Heritage Center moved from the Harrell Center to the Foundation for Evangelism in January 2019. While the move was only six tenths of a mile in distance, everything still had to be packed, loaded, moved, unloaded, and placed in an organized manner. Then, this spring she provided oversight to the move of the SEJ Archives to Pitts Theology Library. As anyone who has ever been involved in moving an Archive will attest, it is a major challenge! Nancy has now done it twice within a five year span!

Nancy's service does not end there, for she has been involved with the Lake Junaluska community, and with Haywood County in general. Nancy has served as a guide for boat tours of Lake Junaluska, and has trained others to serve in this capacity. She has been a team player with the Assembly, even when some of the other staff were a difficult challenge. No task has been too menial for Nancy, for she has assisted the housekeeping staff in the cleaning of rooms and the changing of linens, especially on occasions when virtually every bed in Assembly-owned housing had to be changed and every room cleaned in just a matter of hours.

In Haywood County, she has served on the Board of the Shook-Smathers House. She was also instrumental in helping the Shook-Smathers House being named as part of a UM Historic Site, along with Louisa Chapel UMC, for the first Methodist congregation west of Asheville in North Carolina met in the third floor of this house for a number of years. Nancy has also been instrumental in the inclusion of this house as part of the first cohort of the Partners for Sacred Places Central Appalachia Program.

In grateful appreciation of the leadership that Nancy Watkins has provided to The United Methodist Church (and especially the SEJ) as Director of the SEJ Heritage Center, the SEJ Historical Society gratefully names Nancy H. Watkins an Honorary Member of this Society.

MINUTES
Executive Committee Meeting
Southeastern Jurisdiction Historical Society Annual Meeting
Global Learning Center, Bennett College
Greensboro, North Carolina
July 18-21, 2023

July 18, 2023

Members present: Roger Gramling, Douglas Jonas, David Martin, Nancy Watkins, Jim Pyatt, and Franklin Buie

Members absent: Leah Pittard, Mike Feely

Call to Order

The meeting was called to order at 3:30 p.m. by Roger Gramling. He then asked for the approval of the Minutes from the November 9-10, 2022, meeting held at Lake Junaluska.

Announcements

Douglas Jonas has joined the SEJ Commission on Archives and History representing the North Carolina Conference and is serving as Vice-Chair of the Commission. Mike Feely has been elected as Chairperson of the Commission succeeding Foster Ockerman.

Bryan Huffman and Natalie Hawkins have resigned from the Executive Committee of the SEJ Historical Society due to personal issues related to disaffiliations.

Nancy Watkins has indicated her willingness to take on the duties of the Membership Secretary when Franklin Buie steps down.

The SEJ Historical Society has made a financial gift, approved at the November Meeting of the Executive Committee, to support the work of the African American Methodist Heritage Center. The gift has been gratefully acknowledged by the Center.

New Business

Appointment of the Nominating Committee

Jim Pyatt, Mike Feely, and David Martin have been appointed as the Nominating Committee. They are to submit names of individuals to be nominated for the officers of the Society at the 2024 Annual Meeting. At this time it was agreed that the office of Vice President will remain vacant.

Report of the Membership Secretary

Franklin Buie reported that there were 286 names in the Society's database. He reviewed the system which he developed and which he uses to manage the membership records of the Society. He suggested that the Society consider broadening the membership field to include others who are a part of the Methodist or Wesleyan Family.

Franklin Buie made a motion that Nancy Watkins be named by the Executive Committee as the new Membership Secretary. The motion was seconded by Douglas Jonas and unanimously approved.

Audit of the Treasurer's Records

It was announced that Franklin and Becky Buie have been asked to audit the Treasurer's records and provide a report to the Executive Committee once the review has been completed.

Treasurer's Report

Jim Pyatt presented the Financial Reports including the Proposed 2024 Budget for review.

Where to direct the proceeds from the Annual Meeting offering to be taken at the Worship Service on Friday morning was discussed. Jim Pyatt recommended that this year's offering go to Bennett College which was approved. It was noted that fees normally charged for meeting on the Bennett campus have been waived. This recommendation will be brought before the business session for a vote.

It was decided to recommend to the Society that for 2023 the one thousand dollars previously designated and budgeted to support the SEJ Heritage Center be redirected to the SEJ Archives located at the Pitts Theology Library, Emory University and that the Society continue to support the new Archives as it had previously supported the Heritage Center.

Amendments to the Constitution and Bylaws

The Amendments to the Constitution and Bylaws were briefly discussed. It was noted that both have been published in the SEJ/HS NOTES, Vol. 22, No. 3 (12/2022) and have thus met the 30-day requirement for the publication of Constitutional Amendments. The Amendments will be brought before the body for review and approval during the business session. It was agreed to consider adding the Manager of the SEJ Archives as a complimentary member of the Society.

The Heritage Center and SEJ Commission

Nancy Watkins is providing a "final report" for the Heritage Center and a report for the SEJ Commission on Archives and History during the business session. A gift will be presented to her as an expression of the Society's appreciation for her years of service to both the Society and to the Commission as the Director of the Heritage Center.

Honorary Memberships

The Honorary Memberships approved at the November meeting of the Executive Committee will be presented during the dinner on Thursday evening. The presentation for Leland Carden, who is unable to be present, will be made by David Martin. The presentation to Nancy Watkins will be made by Jim Pyatt.

Executive Committee's Next Meeting

The next meeting of the SEJ Historical Society's Executive Committee is planned for November 8-9, 2023, at the Candler School of Theology, Emory University, Atlanta, Georgia. It will be followed by the annual meeting of the SEJ Commission on Archives and History.

Hosting Future Annual Meetings

Plans for future annual meetings of the Society were discussed. Roger Gramling reported on the difficulty he has had in recruiting hosts. No conference asked so far has felt able to undertake the hosting for 2024. It was decided to check on the possibility of the meeting taking place at Lake Junaluska with the Executive Committee serving as the host as has been necessary several times in the past. The program could focus on where we are in light of the current difficulties related to disaffiliations. Nancy Watkins will check on possible available dates with Lake Junaluska Assembly.

The Proceedings

Roger Gramling stated that an Editor is needed who will oversee the annual publication of *The Proceedings*.

The meeting was adjourned at 4:56 p.m.

Respectively submitted,

Douglas Jonas

Secretary

MINUTES

Southeastern Jurisdiction Historical Society Annual Meeting

July 18-21, 2023

Global Learning Center, Bennett College

Greensboro, North Carolina

Business Sessions

July 19, 2023 – Business Session 1

The meeting was called to order by Roger Gramling at 9:15 a.m. He introduced the members of the Executive Committee and also provided a devotional.

Roll Call of the Conferences	Number of Attendees
Florida	2
North Carolina	2
South Carolina	5
Tennessee-West Kentucky	2
Virginia	5
Western North Carolina	14

There were no representatives present from Alabama-West Florida, Central Appalachian Missionary, Holston, Kentucky, Mississippi, North Alabama, North Georgia, and South Georgia.

Heritage Center Report

Nancy Watkins reported that the Heritage Center is now closed, and the Southeastern Jurisdiction Archives have been transferred to Pitts Theology Library at Emory University.

SEJ Commission on Archives and History Report

Nancy Watkins reported that the Commission spent the past year searching for and approving appropriate homes for the items previously housed at the Heritage Center. The SEJ Archives were approved to be placed at the Pitts Theology Library located on the campus of Emory University.

Appreciation of Nancy Watkins

Jim Pyatt expressed the appreciation of the Society for her years of work with the Heritage Center and the many ways in which she has served both the Society and the Commission. He presented a gift to her as a token of the Society's appreciation.

Amendments to the Constitution and Bylaws

A summary of the Amendments to the Constitution and Bylaws were distributed. The amendments were considered section by section with brief explanations of their purposes, and they were approved unanimously.

Treasurer's Report and 2024 Budget

Jim Pyatt presented copies of the 12/31/2022 and 06/30/2023 Financial Statements and the Proposed 2024 Budget. The 2024 Budget was approved as presented. The Society's previous annual support for the Heritage Center was redirected to the newly established SEJ Archives at the Pitts Theology Library. Jim Pyatt also brought the recommendation of the Executive Committee that the offering from the concluding worship service be directed to support Bennett College which was approved.

Membership Secretary's Report

Roger Gramling expressed the Society's appreciation to Franklin Buie for his many years of service to the Society, most recently and notably as Membership Secretary.

Franklin Buie gave a detailed final report as Membership Secretary including a list of Life and Honorary Members. He then acknowledged that after serving for many years as the Membership Secretary he had asked to be replaced while he was still able to assist with the transition to a new person. The Executive Committee has named Nancy Watkins as the new Membership Secretary.

Hosting the 2024 Annual Meeting

Roger Gramling stated that after contacting several Conference Commissions about hosting the 2024 annual meeting, no Conference has indicated that it can host the 2024 annual meeting at this time. The Executive Committee is working on a solution and tentatively is planning to host the annual meeting itself as has been necessary several times in the past, most likely at Lake Junaluska. Nancy Watkins will work with Lake Junaluska on finding a possible date probably in late summer or early fall.

Annual Conference Reports

Conference Commissions on Archives and History Reports: David Martin(Tennessee-Western Kentucky), Sandra Williamson(Western North Carolina), and Laurie Preston(Virginia) presented oral reports, written reports having been previously submitted.

Conference Historical Societies Report: Meredith Dark(South Carolina) presented an oral report, a written report having been previously submitted.

Business Session 1 was adjourned at 10:30 a.m.

July 19, 2023 – Business Session 2

The meeting was called to order at 3:15 p.m. by Roger Gramling.

Crystal Caviness (UMCom and Communicator for GCAH) brought greetings on behalf of the General Commission on Archives and History.

Nominating Committee

It was announced that Jim Pyatt, Mike Feely, and David Martin had been appointed as the Nominating Committee. The Committee will bring a slate of nominees for the officers of the Society to the 2024 Annual Meeting.

Audit of the Treasurer's Records

Franklin and Becky Buie will report on the Audit of the Treasurer's Records once the review has been completed.

2023-2025 At-Large Member of the Executive Committee

Meredith Dart was nominated and elected to the Executive Committee as the 2023-2025 At-Large Member.

Editor for *The Proceedings*

Roger Gramling emphasized the need for a member of the Society to volunteer to oversee the annual publication of *The Proceedings*.

Business Session 2 was adjourned at 5:00 p.m.

Respectively submitted,

Douglas Jonas

Secretary

**SEJ HISTORICAL SOCIETY
FINANCIAL STATEMENT
JANUARY 1-DECEMBER 31, 2022**

	Actual	Budget
Income:		
Conference A&H Dues (13 @ \$200)	\$2,600.00	\$2,600.00
Conference HS Dues (9 @ \$100)	900.00	900.00
Individual Membership Dues	334.00	400.00
Life Memberships (\$125 ea.)	500.00	500.00
Honoraria & Donations	250.00	200.00
Annual Meeting Registration Fees (\$25 ea.)	1,175.00	1,200.00
Annual Meeting Proceeding Orders (\$15 ea.)	70.00	350.00
Annual Meeting Offering	314.00	
<i>News and Notes</i> (non-member subscription)		
Miscellaneous		
Reserve Funds (if needed)		2,650.00
Total Income	\$6,243.00	\$8,800.00

Expenses:		
<i>News and Notes</i> (Printing and Postage)	\$ 224.00	\$ 400.00
Proceedings (Printing and Postage)	336.74	600.00
Travel Expense:		
Annual Meeting Executive Committee	1,500.00	2,500.00
November Executive Committee	1,737.01	2,500.00
Host Conf. Programming for Annual Meeting	1,000.00	1,000.00
Annual Meeting Offering	314.00	
SEJ Heritage Center Donation	1,000.00	1,000.00
Office Supplies & Postage	129.19	100.00
Life Memberships Transferred to Reserve		500.00
Miscellaneous		200.00
Donation to AAHMC	1,000.00	
Total Expenses	\$7,240.94	\$8,800.00

Checkbook balance 1/1/22	\$5,787.99	
Income in 2022	\$6,243.00	
<u>Expenses in 2022</u>	<u>\$7,240.94</u>	
Checkbook Balance	\$4,790.05	(decrease of \$997.94 in 2022)

Reserve Funds with Wesleyan Investive:

Number	Note	Rate	12/31/2021	Increase	12/31/2022
#342677	On Demand	1.2%	\$ 8,685.52	\$ 75.67	\$ 8,761.19
#368090	5 year-2/15/2025	2.9%	\$ 5,705.04	\$167.66	\$ 5,872.70
#373956	5 year-10/15/2026	2.15%	\$ 5,938.93	\$128.94	\$ 6,067.87
#373956-02	5 year-10/15/2027	3.9%	\$ 6,009.85	\$165.33	\$ 6,175.18
#373956-03	4 year-10/15/2023	2.9%	\$ 6,063.67	\$178.20	\$ 6,241.87
#373956-04	5 year-10/15/2024	3.1%	<u>\$ 6,090.80</u>	<u>\$191.52</u>	<u>\$ 6,282.32</u>
			\$38,493.81	\$907.32	\$39,401.13

**SEJ HISTORICAL SOCIETY
FINANCIAL STATEMENT
JANUARY 1-JUNE 30, 2023**

	Actual	Budget
Income:		
Conference A&H Dues (13 @ \$200)	\$1799.91	\$2,600.00
Conference HS Dues (9 @ \$100)	700.00	900.00
Individual Membership Dues	107.00	400.00
Life Memberships (\$125 ea.)	125.00	500.00
Honoraria & Donations	210.00	200.00
Annual Meeting Registration Fees (\$25 ea.)	`	1,200.00
Annual Meeting Proceeding Orders (\$15 ea.)		350.00
Annual Meeting Offering		
<i>News and Notes</i> (non-member subscription)		
Miscellaneous		
Reserve Funds (if needed)		2,650.00
Total Income	\$2,941.91	\$8,800.00

Expenses:		
<i>News and Notes</i> (Printing and Postage)	\$ 253.55	\$ 400.00
Proceedings (Printing and Postage)		600.00
Travel Expense:		
Annual Meeting Executive Committee		2,500.00
November Executive Committee		2,500.00
Host Conf. Programming for Annual Meeting		1,000.00
Annual Meeting Offering		
SEJ Heritage Center Donation		1,000.00
Office Supplies & Postage		100.00
Life Memberships Transferred to Reserve		500.00
Miscellaneous		200.00
AAHMC History Project	350.27	
Total Expenses	\$ 603.82	\$8,800.00

Checkbook balance 1/1/23	\$4,790.05
Income in 2023	\$2,941.91
Checks from 2022 yet to clear	\$ 240.00
<u>Expenses in 2023</u>	<u>\$ 603.82</u>
Checkbook Balance (6/30/23)	\$7,368.14

Reserve Funds with Wesleyan Investive:

Number	Note	Rate	12/31/2022	Increase	6/30/2023
#342677	On Demand	1.2%	\$ 8,761.19	\$ 58.12	\$ 8,819.31
#368090	5 year-2/15/2025	2.9%	\$ 5,872.70	\$ 84.96	\$ 5,957.66
#373956	5 year-10/15/2026	2.15%	\$ 6,067.87	\$ 64.99	\$ 6,132.86
#373956-02	5 year-10/15/2027	3.9%	\$ 6,175.18	\$120.40	\$ 6,295.58
#373956-03	4 year-10/15/2023	2.9%	\$ 6,241.87	\$ 90.30	\$ 6,332.17
#373956-04	5 year-10/15/2024	3.1%	<u>\$ 6,282.32</u>	<u>\$ 97.19</u>	<u>\$ 6,379.51</u>
			\$39,401.13	\$515.96	\$39,917.09

**SEJ HISTORICAL SOCIETY
PROPOSED BUDGET FOR 2024**

	2022	2023	2024
Income:			
Conference A&H Dues (13 @ \$200)	\$2,600.00	\$2,600.00	\$2,600.00
Conference HS Dues (9 @ \$100)	900.00	900.00	900.00
Individual Membership Dues	400.00	400.00	300.00
Life Memberships (\$125 ea.)	500.00	500.00	500.00
Honoraria & Donations	200.00	200.00	200.00
Annual Meeting Registration Fees (\$25 ea.)	1,200.00	1,200.00	1,200.00
Annual Meeting Proceeding Orders (\$15 ea.)	350.00	350.00	150.00
Annual Meeting Offering			
<i>News and Notes</i> (non-member subscription)			
Miscellaneous			
Reserve Funds (if needed)	2,650.00	2,650.00	2,600.00
Total Income	\$8,800.00	\$8,800.00	\$8,450.00
Expenses:			
<i>News and Notes</i> (Printing and Postage)	\$ 400.00	\$ 400.00	\$ 300.00
Proceedings (Printing and Postage)	\$ 600.00	600.00	350.00
Travel Expense:			
Annual Meeting Executive Committee	2,500.00	2,500.00	2,500.00
November Executive Committee	2,500.00	2,500.00	2,500.00
Host Conf. Programming for Annual Meeting	1,000.00	1,000.00	1,000.00
Annual Meeting Offering			
SEJ Heritage Center Donation	1,000.00	1,000.00	1,000.00
Office Supplies & Postage	100.00	100.00	100.00
Life Memberships Transferred to Reserve	500.00	500.00	500.00
Miscellaneous	200.00	200.00	200.00
Total Expenses	\$8,800.00	\$8,800.00	\$8,450.00

Final Heritage Center Report

July 2023

At last year's SEJ Historical Society annual meeting we announced that the SEJ Commission on Archives and History had made the decision to close the SEJ Heritage Center and distribute the collections to United Methodist-related repositories and individual collectors as appropriate. The process began in earnest immediately following the November 2022 meeting of the SEJ Commission on Archives and History. What follows is a summary of the major categories of the distribution and some basic information about the closure process.

The collections were distributed as follows:

- The records of the various SEJ agencies and ministries, both current and former, have been deposited at the Pitts Theology Library of the Candler School of Theology at Emory University. Dr. Brandon Wason is the archivist there and an at-large member of the SEJ Commission on Archives and History. Pitts Library will continue to acquire and make available future records of the active SEJ entities, in addition to digitizing the more frequently requested records. As a former employee of Pitts Library, I have full confidence in their ability to function as the designated archival repository for the SEJ Conference records.
- Although Lake Junaluska Assembly is also an SEJ agency, their records remain at Lake Junaluska. A task force was chosen at the first of the year with their primary directive being to find an appropriate location to house the archives. After careful consideration, space was identified in the Kern Building. Two separate rooms have been renovated – one houses the collection and another an office/processing space. Adequate shelving was acquired at no charge and the spring UMC NOMAD team worked to clean, paint, and install shelving. The office furnishings and computer equipment from the Heritage Center were donated for use in this new space. I have been hired for one year as a part-time employee to maintain the collections and help Lake Junaluska discern what type of staffing they will need in the future.
- With a few exceptions, collections of UMC bishops' papers were transferred to the Methodist Archives at Drew University where they will be cared for by the staff of the General Commission on Archives and History. This is directed by the *Book of Discipline*. Exceptions were made in cases where significant collections of a bishop's papers were held in other UMC repositories. (For example, the Bishop Roy Hunter Short papers at Pitts Library and the Bishop John Lloyd Decell papers at the Millsaps College library.) The goal was to consolidate resources in as few locations as possible to provide the most efficient access for future researchers.
- Collections of personal papers and artifacts other than those of bishops went to repositories to which the individual had close ties. In most cases they joined existing collections and/or supported specific collecting goals of the receiving institution.

- All materials related to the Evangelical United Brethren (EUB) and its predecessor denominations were placed in the archives of United Theological Seminary in Trotwood, Ohio. United was formerly an EUB seminary and their archivist is working to build their collection of records from the United Brethren and EUB denominations.
- Annual Conference journals and local church histories went to the appropriate conference archives for addition to their collections.
- Library books were distributed to local pastors and other individuals. Those remaining were sold at the Junalusks flea market which was held in June of this year. The Junalusks have been faithful supporters of the work of the Heritage Center over the years, so this donation of books was one small way to say thank you to their organization.

It is impossible to name all the individuals who assisted me in this process. The biggest thank you goes to my husband, Roy, who assisted whenever and wherever needed in the process of moving, packing, and just generally keeping things going on the home front during the last few months. I can now also highly recommend FedEx Ground for shipping of archival materials.

In the process of preparing and packing the collections for transfer, I was continually reminded of the dedication and hard work that so many of our SEJ Historical Society members put forth to establish and maintain the Heritage Center over the years. I dare not try to name specific individuals, but please know that your work is deeply appreciated. Without the existence of the Heritage Center, the majority of the materials would have been lost. The entire process was an uphill climb, but please be assured that it was worth the effort!

As I have said so many times over the past thirteen years, it has been my privilege to oversee the work of the Heritage Center. Thank you again for your support of the Heritage Center and for me personally. I treasure the many friendships that have been formed over these years and look forward to staying in touch with you in the future.

Yours in Christ's love,
Nancy Watkins

Report from the Southeastern Jurisdiction Commission on Archives and History

July 2023

2023 has already been a season of great change for the SEJCAH. As a sad result of death and disaffiliation we have had several changes in our board membership and officers. We have also made the difficult but (we believe) necessary decision to move our archives from Lake Junaluska to the Pitts Theology Library at Emory University in Atlanta, Georgia. Although at this writing we are still working through some of the details of the arrangement, we feel confident that the SEJ archival materials will continue to be well-preserved, and that this new location will not only continue to be a good repository for future SEJ records, but also a valuable and accessible place for researchers and students of Methodist history.

I cannot begin to express fully my gratitude for the hard work and leadership of Nancy Watkins during this time of transition. She has not only been a wonderful archivist and director of our Heritage Center for these past 13 years, but she has also been instrumental in helping our commission (as well as other historians) to live into our mission of lifting up our history. She has worked incredibly hard, and we are incredibly grateful.

We are excited about the work ahead. In addition to further developing our relationship with the Pitts Theological Library, we are also looking at the possibility of hiring part-time staff to help with research questions around the collection and Methodist history, as well as engaging in other outreach and programs. We remain focused on lifting up and preserving Methodist history throughout the jurisdiction (and beyond).

Michael Feely, Chair

SEJ Commission on Archives and History

PRESIDENTS

Southeastern Jurisdiction Historical Society

1948-1956	Edgar H. Nease
1956-1960	J. Manning Potts
1960-1964	George H. Jones
1964-1968	J. Manning Potts
1968-1972	Harold H. Hughes
1972-1976	E.E. Wiley, Jr.
1976-1978	Brooks B. Little
1978-1982	Charles W. Brockwell, Jr.
1982-1986	Kenneth Lile
1986-1989	Pierce E. Cook, Jr.
1989-1992	Jim Morris
1992-1996	Reginald Potts
1996-2000	James L. Pyatt
2000-2004	Nell Thrift
2004-2008	Thelma Crowder
2008-2012	Arthur F. Warren, Jr.
2012-2016	A. V. Huff, Jr.
2016-2022	Leland T. Carden, Jr.
2022-	Roger M. Gramling

ANNUAL MEETINGS

Southeastern Jurisdiction Historical Society Of The United Methodist Church

Organized 1944

(Accepted as the official date of organization by the Society in 1986)

1944-1947		Records Missing
1948-1952		Lake Junaluska, NC
July 2-5, 1953	“SEJ Wesleyan Commemoration Program”	Lake Junaluska, NC
June 23, 1954		Lake Junaluska, NC
1955 and 1956		Lake Junaluska, NC
July 31, 1957		Lake Junaluska, NC
June 27, 1958		Lambuth Inn Lake Junaluska, NC
June 29-July 1, 1959		Lambuth Inn Lake Junaluska, NC
July 11-12, 1960		Harrell Center Lake Junaluska, NC
July 11-12, 1961		Lambuth Inn Lake Junaluska, NC
August 21-23, 1962	South Georgia	Epworth By The Sea St. Simons Island, GA
July 2-5, 1963		Lambuth Inn Lake Junaluska, NC
June 30-July 2, 1964	South Carolina	Wofford College Spartanburg, SC
July 15-16, 1965		Lambuth Inn Lake Junaluska, NC
April 21, 1966	Methodist Bicentennial	Old Otterbein Church Baltimore, MD
July 19-20, 1967		Lambuth Inn Lake Junaluska, NC
July 9-11, 1968	SEJ Historical Society Becomes SEJ Commission on Archives & History	Lambuth Inn Lake Junaluska, NC
July 8-10, 1969	North Carolina	Louisburg College Louisburg, NC

July 7-9, 1970		Lambuth Inn Lake Junaluska, NC
September 3-5, 1971	Francis Asbury Bicentennial	Stuart Auditorium Lake Junaluska, NC
July 4-6, 1972	Holston	Emory and Henry College Emory, VA
July 10-12, 1973	South Georgia	Epworth By The Sea St. Simons Island, GA
July 9-12, 1974	Virginia SEJ and NEJ Joint Meeting	Shenandoah College Winchester, VA
July 8-9, 1975	Tennessee	Scarritt College Nashville, TN
July 6-8, 1976	North Alabama	Birmingham Southern College Birmingham, AL
July 12-14, 1977	Mississippi	Millsaps College Jackson, MS
July 11-13, 1978	North Carolina SEJ Historical Society Reorganized	Methodist College Fayetteville, NC
July 9-12, 1979	Florida	Bethune-Cookman College Daytona Beach, FL
July 11-14, 1980	Executive Committee	Terrace Hotel Lake Junaluska, NC
July 6-9, 1981	Louisville SEJ and NCJ Joint Meeting	Bellarmino College Louisville, KY
July 7-10, 1982	South Carolina	Wofford College Spartanburg, SC
July 6-9, 1983	Virginia	Ferrum College Ferrum, VA
July 13-16, 1984	Western North Carolina Kentucky	Lambuth Inn Lake Junaluska, NC
July 9-12, 1985	North Mississippi	Rust College Holly Springs, MS
July 8-11, 1986	South Georgia	Epworth By The Sea St. Simons Island, GA
July 7-10, 1987	Memphis	Lambuth College Jackson, TN

July 8-11, 1988	Executive Committee	Lambuth Inn Lake Junaluska, NC
June 30-July 3, 1989	First Historical Convocation The United Methodist Church	Lambuth Inn Lake Junaluska, NC
July 10-13, 1990	North Carolina	North Carolina Wesleyan College Rocky Mount, NC
July 9-12, 1991	Kentucky	Asbury Theological Seminary Wilmore, KY
July 10-13, 1992	Executive Committee	Lambuth Inn Lake Junaluska, NC
July 13-16, 1993	North Georgia	Simpsonwood Retreat Center Atlanta, GA
July 12-15, 1994	Holston	Emory and Henry College Emory, VA
July 11-14, 1995	Alabama-West Florida	Huntingdon College Montgomery, AL
July 9-12, 1996	Florida	Life Enrichment Center Leesburg, FL
July 8-11, 1997	Tennessee	Vanderbilt Divinity School Nashville, TN
July 14-17, 1998	Western North Carolina	High Point University High Point, NC
July 6-9, 1999	Mississippi	Jefferson United Methodist Church Natchez, MS
July 18-21, 2000	Western North Carolina Executive Committee	Catawba College Salisbury, NC
July 10-13, 2001	Virginia	Randolph-Macon College Ashland, VA
July 16-19, 2002	Executive Committee	Lambuth Inn Lake Junaluska, NC
July 14-17, 2003	North Alabama	Trinity United Methodist Church Homewood, AL
July 21-24, 2004	South Georgia	Epworth By The Sea St. Simons Island, GA
July 12-15, 2005	South Carolina	Bethel United Methodist Church Charleston, SC

July 20-22, 2007	General Commission Sixth Historical Convocation United Methodist Church	National 4-H Youth Center Chevy Chase, MD
July 8-11, 2008	Holston	Tennessee Wesleyan College Athens, TN
June 29-July 2, 2009	Executive Committee Anniversary Meeting Historical Society of The UMC	Lambuth Inn Lake Junaluska
July 5-8, 2010	Mississippi	Madison, MS
June 28-July 1, 2011	Red Bird Missionary	Pine Mountain State Park Pineville, KY
July 9-12, 2012	Tennessee	Scarritt Bennett Center Nashville, TN
July 9-12, 2013	Executive Committee	Lake Junaluska, NC
June 24-26, 2014	South Carolina "Methodism and Education in South Carolina 19 th and Early 20 th Centuries"	Wofford College Spartanburg, SC
July 7-10, 2015	Florida "A Kaleidoscope of Florida Methodism"	Florida Southern College Lakeland, FL
July 19-22, 2016	North Carolina "Early Methodist Influences in North Carolina"	New Bern, NC
June 25-28, 2017	Kentucky "Kentucky Methodism" "The Life and Ministry of E. Stanley Jones"	Asbury Theological Seminary Wilmore, KY
July 17-20, 2018	Virginia "Religious Liberty in the Historic Advance of Virginia Methodism"	Williamsburg United Methodist Church Williamsburg, VA
July 9-12, 2019	North Georgia "Turning Points in Georgia Methodism"	Pitts Theology Library Emory University Atlanta, GA
July 26-29, 2022	South Georgia "Walking With Wesley"	Epworth By The Sea St. Simons Island, GA
July 18-21, 2023	Western North Carolina "Methodism and the Civil Rights Movement"	Bennett College Greensboro, NC

Section II

Annual Reports

Annual Conference Commissions On Archives and History

Alabama-West Florida

Florida

Holston

North Carolina

South Georgia

Tennessee-Western Kentucky

Virginia

Western North Carolina

Annual Conference Historical Societies

South Carolina

ALABAMA-WEST FLORIDA COMMISSION ON ARCHIVES AND HISTORY

ARCHIVIST'S REPORT

We are the Ministry of Memory! The Commission On Archives and History (COAH) is the agency responsible for management of the Methodist Archives Center (MAC). It is the responsibility of the archivist and those working in the MAC to maintain the daily operation of the Center. We also assist the COAH with their meetings and the Memorial Service held at each AWFC Annual Session. It is also the archivist's responsibility to gather information and write the Memoirs printed each year in the Journal of the AWFC.

Not only is the MAC the depository for the AWFC but also Huntingdon College Special Collections. It is located in Houghton Memorial Library on the Huntingdon College campus in Montgomery, Alabama. The MAC performs a joint function for the college and the conference.

In the past year we had twenty-five people doing in-house research with several coming multiple times. The number of online and/or telephone research requests filled were over sixty-six.

The following are the names and numbers of accessions received and processed for the Alabama West Florida Conference:

- MC854-2022 Library Publications and Periodicals
- MC855-2022 Reference Files
- MC856-2022 Audio Visuals
- MC857-2022 Artifacts

The following are the names and numbers of accessions received and processed for the Huntingdon College Special Collections:

- HC336-2022 Publications
- HC337-2022 Reference Files
- HC338-2022 Audio Visuals
- HC339-2022 Artifacts
- HC340-2022 Capstones
- HC341-2022 "Art Show" Materials
- HC342-2022 Freshman Seminar
- HC343-2022 Harper Lee "Thank You" Note
- HC344-2022 John Wesley Fellows; A Foundation for Theological Education Conference

Respectfully Submitted: Sharon Tucker, Archivist AWFC and HC Special Collections Library

FLORIDA CONFERENCE COMMISSION ON ARCHIVES AND HISTORY REPORT FOR 2022

This past year has been full of momentum moving forward with digitization efforts. Thanks to the members of the Commission on Archives and History, a vote was passed to purchase new equipment for the Heritage Center that has enabled the digitization of records possible. Databases for these digitized records have been created which will house files and allow for access and preservation. These databases include the digitization of local churches, pastors, Florida Methodism history, and missionaries connected to the Florida Annual Conference. This digitization work are an ongoing function of the Heritage Center for years to come, adding to these databases with the vast information found in the archives. It is important to remember and give thanks to the many people, historians, and commission members who have built these historic files over time. We can digitize today because of their care and diligence.

The missionary preservation project has been an extremely important part of the agenda for the Heritage Center throughout the past year. Rev. Marilyn Beecher, Dr. Larry Rankin, Rev. Ivan Corbin, Brittany Jackson, Don Youngs, and Rev. Judi New have journeyed together collaborating on this project entitled, "The World Parish: Serving Beyond Boundaries: A Missionary Preservation Project." Through collaboration with the Connectional Relations staff, online devotions are available on the Conference website (FLUMC.org) written by missionaries as well as videos with missionaries telling their stories and narratives which will be available long term. This missionary preservation project delves deep into the heart of missionary work that began as early as the 1820s in Florida. The database is a collection of missionaries who have spanned from that time period to the present day. This preservation project will continue for years to come, along with the other databases, to ensure the most information and files will be available for future generations.

Another vital work of the archives has been the connection with local churches that are pursuing disaffiliation. With the collaboration of the faithful Administrative Assistants to the District Superintendents, the Heritage Center is working with these local churches to retain the important histories and documents, mainly in copied form, that will be preserved in the Heritage Center. Keeping records of these disaffiliating local churches is imperative for historical, legal, and preservation reasons. Though these local churches will no longer be a part of the Florida Annual Conference, their stories will always have a place of significance and will continue to be a part of Florida Methodist history.

Additionally, the Heritage Center has been the beneficiary of several files from the South Easter Jurisdiction Heritage Center which has closed. These files related to the Florida Annual Conference will be added to the Florida United Methodist Heritage Center. These files will aid in the depth and continued richness of the historic documents and files available for research and study. Many thanks to Judi New, our Conference Archivist, for her tireless work in the ministry of memory

Respectfully submitted,

Ivan G. Corbin

Rev. Ivan G. Corbin, Chairperson

Report of the Holston Conference Commission on Archives and History for the Year 2022

The Holston Conference Commission has been in a transition in leadership. At our commission meeting in August, 2022, we selected Robert George (Cleveland, TN) as the Conference Historian, and he will be the first lay person to serve in this position. The Reverend James Douthat (Chattanooga, TN) was selected to lead the Historical Society of the conference. Both of these men are located in the southern end of Holston Conference. We look forward to their work as they begin to function in these roles. Both have been active in historical work within the conference for decades.

At the end of the year we also were sad to hear from our conference Archivist, Daniel Ferkin, who announced he would be taking a position at another institution. Daniel has served faithfully in this position at a crucial time as the archives collection was moved from another place to Tennessee Wesleyan University in Athens, TN. He had to build a new catalogue for the collection as the previous one was unavailable when the collection was relocated. Daniel is a gentle and kind soul whose expertise was greatly needed. We will miss him

The Commission appointed a team to be led by the Reverend Charles Maynard to lead conference efforts in marking the Bicentennial of Holston Methodism which will be reached in 2024. He is putting together the team that will work on that inclusive of several groups within the conference. The commission tasked this team to not only mark the bicentennial but to lift up some of the stories of groups within the conference which had previously been under-reported, such as African Americans, Hispanics, etc.

As the annual conference is planning a special session in April of this year to consider ratifying disaffiliating congregations, the commission has been interested in making sure history is honored and that efforts are made to reach out to departing congregations to garner support for keeping our archives and those designated heritage sites which the conference owns available to all who derive from Holston Conference. We hope to achieve a working relationship with them so the work of history (the ministry of memory) can continue unabated.

The Commission has partnered with the Reverend Natalie Justice (Lebanon, VA) to do some work lifting up conference history on social media. She is administering a facebook page and working on interviewing some people on video to be shared accordingly. The Reverend Lisa Harr Bryant (Saltville, VA) has interest in marking the next celebratory occasion of the Keywood Conference, first conference west of the Blue Ridge, which is marked by a monument in the vicinity of Glade Spring, VA. In both of these cases, we are trying to get young clergy to take some leadership in historical efforts.

Brad Scott, Chair
Holston Conference Commission on Archives and History

North Carolina Conference of the United Methodist Church Archives Report for 2022-2023

This year has been one of our busiest years since before Covid. With the beginning of the Disaffiliation process in the fall of 2022 we found ourselves extremely busy with the answering of questions on just what was required to be delivered to the Archives. Having a total of 308 churches that have left meant that a lot of records had to be gathered and either scanned or if we were fortunate scanned and uploaded into Goggle drive for us.

We purchased two new scanners and added one part-time employee and one temperature-controlled storage unit to handle this load. As of the first of July, we have finished about one-half of the 308 churches. We are doing them in the order that they arrived.

Along with disaffiliation work, we continue to receive and complete research requests. Over the past year, we have had over 50 requests; this is the most ever for us. We had our usual two-yearly meetings and our speaker at one of them was Katie Benjamin, Director of Duke Divinity School Library.

The Disciple of Christ College has offered us about 100 books on Methodism; most of which were written prior to 1900. They also have several Disciplines from the 1800s which we are looking forward to adding to our collection. This is a real boon for our library which we hope to make into a lending library in the near future.

Our biggest concern is the lack of interest that we see in younger ministers concerning the history of Methodism. We have an extremely hard time getting members for the Commission on Archives and History. We wonder if this is a trend in other Conferences. Our budget will be cut in the near future, and this will hurt operations in the long run.

**Dennis Lamm, Chair
Commission on Archives and History**

The Southeastern Jurisdiction
Historical Society
2023 Annual Meeting

The South Georgia Conference
Archives and History Summary 2022

The South Georgia Conference may no longer have a separate historical society but this does not mean that the Ministry of Memory is not a vital resource for this conference. With the archives housed at the Moore Methodist Museum, these are active ministries for the Methodist movement in this area.

In 2022, the SGA Conference archives fielded 48 research requests, created a new oral history collection, and renovated a room to house 144 square feet of historical records and artifacts under archival conditions. With 82 churches disaffiliating from the SGA Conference and all of their historical records and artifacts being housed in the archives, staff was busier than ever accessioning these items into the collection but managed to complete this work before the end of 2022. Archives staff accessioned 82 other items into the conference archives including a 1791 Methodist Episcopal Church Book of Discipline and a senior class photo from the 1907 graduating class of Sparks College. The Museum staff welcomed 5,943 visitors to the Moore Methodist Museum and led 88 tours with 605 adults and 997 children and youth participating including 500 summer campers. The Friends of the Moore Methodist Museum raised over \$15,000 to support the Ministry of Memory with the bulk of the funding coming from a highly successful gift shop located in the Museum and supporting the work of local artists.

The highlight of 2022 for the SGA Archives and the Moore Methodist Museum was hosting the Southeastern Jurisdiction Historical Society meeting which included the Historical Society of the United Methodist Church. This four day event brought Methodist historians from around the country to walk in the footsteps of John and Charles Wesley while they ministered in Savannah and at Fort Frederica. From the beginning when the Symonds landed on Cockspur Island to the end, a mere 22 months later, when John Wesley posted the announcement of his departure in Johnson Square, participants traveled with the brothers as they created what would become a worldwide Christian awakening.

As we begin 2023, changes are happening with Epworth By The Sea Christian Conference Center assuming the management of the Moore Methodist Museum and the South Georgia Conference Archives. These two organizations have always been located on the grounds of the conference center but will now also be managed by the conference center with the South Georgia Conference underwriting the expenses of the archives. This change is due to the large number of church disaffiliations within the South Georgia Conference and the economic difficulties that is causing. The Museum and Archives are grateful for the even stronger support of Epworth By The Sea and look forward all the future holds.

Anne Packard
Curator/Archivist

TWKUMC COMMISSION ON ARCHIVES and HISTORY *and* HISTORICAL SOCIETY

2023 Annual Report

David Martin, Conference Historian & Historical Society Chair, historian@twkumc.org

Linda Scott, Commission on Archives and History Chair

Gratia Downs Strother, Conference Archivist, gratia.strother@twkumc.org

The Commission on Archives and History and the Historical Society work together to preserve and make available to the public archival documents and artifacts that chronicle our Tennessee-Western Kentucky Conference heritage.

Oh what a year 2022-2023 has been since last year's annual meeting! As is true with all of our conferences, this year's regular work was overshadowed by disaffiliations. We have had a busy year answering patrons' requests about their church histories, deeds, etc., in preparation for disaffiliation, or seeking information to make an argument against disaffiliation, based on what is on record from their past. In May of 2023, our archivist Gratia Strother met with other UMC archivists from across the country in a GCAH-hosted online gathering. It seems that all of us are facing the same primary issues: A lack of space to keep records from disaffiliating churches, a shortage of qualified volunteers to help process and maintain our collections, and a backlog of records to be processed and catalogued. Happily, we have had some wonderful volunteers come forward this year who are helping in our archives on a weekly basis with processing collections and helping us manage our library holdings. Fortunately, our 2024 budget was approved with the caveat that we might or might not have funding for our archives space or staff in 2025 or thereafter.

We are still scanning and cataloging our archives with a focus on making our archival holdings available online, especially with regard to the most frequently requested records – conference journals, charge conference reports, clergy genealogies, and church membership records. We are working to make our collections compliant with industry standard cataloging vocabularies to make records easily searchable. This practice will eventually reduce our physical space requirements and increase access to our collections. In an effort to expedite this process, we have put big historic research projects on temporarily on hold.

We have expanded our knowledge base through networking with other archivists. This year we worked on a joint scanning project with the Warren County Genealogical and Historical Society – we shared our records of Warren County churches and they did the scanning! Our Conference Archivist attended a West Tennessee Archivists Symposium sponsored by the University of Tennessee, Martin. It was wonderful to meet archivists from across West Tennessee and learn techniques from one another for conservation and preservation in the event of a disaster, as well as about grants available for West Tennessee archives projects. We received a disaster preparedness kit and training as a part of our participation, which was funded by a grant from the National Endowment for the Humanities. This is an especially exciting thing for us, as Tennessee and Western Kentucky has had major tornadoes and floods which damaged our churches several times over the past couple of years. We have participated in disaster mitigation of church archives, and consulted churches attempting to protect their archives after damage to their buildings.

We continue to preserve the UMC Historic Sites in our care: the Asbury-Babb House in Wilson County, Strother's Meeting House on the campus of Scarritt-Bennett in Nashville, and the Green Hill Cemetery in Williamson County.

2022 SIGNIFICANT ACHIEVEMENTS OF THE OLD BRUNSWICK CIRCUIT FOUNDATION

IMPLEMENTATION OF THE ESHPF "HURRICANE" GRANT

In 2021 The Old Brunswick Circuit Foundation (TOBCF) was awarded a grant in the amount of \$199,605. This grant was funded in part by the Emergency Supplemental Historic Preservation Fund and administered by the National Park Services Department (NPS) of Interior in partnership with the Virginia Department of Historical Resource (VDHR). The grant award amount was later increased to \$209,605 to allow TOBCF to hire a part time grant manager. This grant was to cover preservation planning and work at two of our three sites.

The grant was in two parts: the first part was targeted to the preservation of our Edward Dromgoole House and the second part was directed to our Randolph Macon College /Boydton Institute historic site.

The goals of this grant for the Dromgoole property were to:

- Have it listed on the Virginia Historic Landmark Register (VDHR) and the National Historic Places (NPS)
- Obtain a Historical Structure Report
- Obtain an Engineering Assessment
- Stabilize its chimneys
- Restore and/reinforce its foundation

WE HAVE SUCCESSFULLY COMPLETED THREE OF THE FIVE GOALS OF THE GRANT for the Dromgoole House and are currently working on the last two:

- In 2021 the Dromgoole House was successfully listing on the Virginia Landmark Register and the National Register of Historic Places. The nomination report is available at: <https://vaumc.org/the-dromgoole-house-canaan-nomination-to-state-and-federal-historic-registers/>
- In 2022 TOBCF procured the services of an architectural firm, Glave & Holmes who developed and provided us with a combined Dromgoole Historic Structure Report and Engineering Assessment now available at <https://doc.vaumc.org/HistoricalSociety/DromgooleHsHSR2023Mar13.pdf>
- On March 6, 2023 we signed a proposal with Glave & Holmes to obtain their services to write a Request for Proposals (RFP) to procure a general contractor for the stabilization work needed on the foundation and chimneys of the Dromgoole house, provide engineering calculations and specifications, and to provide contract and construction administration services.

NOMINATION OF RANDOLPH MACON & BOYDTON INSTITUTE CAMPUS AS A HISTORIC DISTRICT

The goal of the second part of this grant was to complete an architectural survey and produce the National Register of Historic Places packet to have our Randolph-Macon College and Boydton Institute nominated as a Historic District. The VDHR has secured a contract under this grant to have the consulting firm, Environmental Research Group, to do this work. TOBCF participated with them in a start-up meeting, three days of on-site fieldwork and has met with them to provide pertinent historical information.

REBUILDING THE FOUNDATION OF THE HELENSHA COTTAGE

In addition to the ESHPF grant, TOBCF received a generous donation for restoration of the Helensha Cottage, one of the two buildings on our Boydton site. This building was once the home of the long-standing headmistress of the Boydton Institute. Using that donation we successfully raised up the house, rebuilt, re-supported, and brick veneered its foundation. Additional matching, custom-made brick has been located, purchased and transported from Salisbury, NC to Boydton, VA to be used to repair the chimneys.

COMMISSIONING A CONCEPTUALIZED PORTRAIT OF REV. EDWARD DROMGOOLE, SR.

TOBCF commissioned the painting of a conceptual portrait of Edward Dromgoole Sr. Arrangements have been made to temporarily house and display the portrait at St. Paul's College Museum with long-range plans to hang it in the Dromgoole House when the preservation of that building is completed.

To read about these and other of our successes and to see photos of this work you can access *The Old Brunswick Circuit Foundation 2022 Annual e-Newsletter* at: <https://vaumc.org/obcfnewsletters/> .

WESTERN NORTH CAROLINA COMMISSION ON ARCHIVES AND HISTORY

2022 Summary Report to the Southeastern Jurisdiction Historical Society, July 2023

While the Covid-19 pandemic conditions abated during 2022, The Commission continued to meet virtually via Zoom in February and September of 2022 and February of 2023. We also continued to oversee the work of the Conference Archives, located in the G. A. Pfeiffer Library at Pfeiffer University in Misenheimer, NC. Highlights this year include:

- Rev. James Pyatt continues as the part-time Conference Archivist. He supervises the work of an archival assistant, Mrs. Sonja Clough, who works in the archives on a part-time basis.
- The number of research requests in 2022 was the second highest since the Archives began keeping such records, with information being sought by District Offices, the Church Legacy Initiative, conference staff, conference Trustees, the Conference Chancellor, local church historians, genealogists and others. This healthy and active Archives expects activity to be even higher in 2023, with requests for information exceeding all previous records.
- We commend Archivist Pyatt for writing a series of articles for the conference website that recognizes leaders from the past for Black History, Women's History, Asian American, Hispanic/Latino History, and Native American History months. The response to these articles has been positive. These stories are told and remembered as we lift up and celebrate the diversity of leadership we have had and continue to experience in this conference.
- The Commission continues to desire the digitization of archival records during this quadrennium, but the project has stalled. When the Duke Divinity School library closed due to the COVID-19 pandemic, the project was put on hold. We anticipate moving forward with digitization as soon as possible.
- Now that Pfeiffer University has reopened to outside visitors, the Conference Archives has also been reopened to the public. However, most research requests and other queries have been handled mainly by phone and online. The Archives is also receiving and processing records being forwarded from about 100 disaffiliating churches.

Grave Markers: The Commission continues to provide a clergy grave marker upon the passing of any clergy member of the Conference. During this conference year, markers have been presented to nearly two dozen affected families. We anticipate continuing this ministry on behalf of the Conference.

Training Videos: The series of six training videos produced last year by the Commission are now available on the website of the General Commission on Archives and History (GCAH). They are also being used in their entirety in a GCAH course to train conference and local church historians. Topics include an introduction to the historian's task, how to set up an archive (2 parts), working with pastors to preserve church records, resources available from the Conference Archives, and how to write a church history. The videos are also available through a link on our Conference website.

Historic Site: In December of 2022, The General Conference Commission and Archives certified and registered the Shook House/Louisa Chapel as a UMC historic site for our Conference. The GCAH provided one marker for this newly designated site and our Conference Commission has voted to provide a second one so that each building will bear this identification. The Annual Conference of 2021 approved the site for the Western North Carolina Conference.

Anniversary Churches: The Commission on Archives and History continues its tradition of recognizing those churches within our conference who are celebrating significant anniversaries this year.

- Those churches identified as celebrating sesquicentennial anniversaries in 2023 (at the time of this writing) include Level Cross (Randolph County), Linville (Burke County), Pilot View (Surry County), St. Paul (Kernersville), and Trinity (King).
- Smethport in Ashe County is celebrating its centennial anniversary this year.
- We also recognize Rocky Springs (Alexander County) who was inadvertently omitted from the list of churches celebrating their bicentennial in 2022.
- A more complete list of churches celebrating significant anniversaries will appear in the Conference Journal.

The Southeastern Jurisdiction (SEJ) Commission on Archives and History met at Lake Junaluska, November 13-14, 2022. Sandra Williamson, chairperson of our Conference Commission, serves as a member.

- The SEJ has approved the moving of the SEJ Archives from Lake Junaluska to Emory University in Atlanta Ga. The move will take place by the end of May 2023. Only the SEJ materials are being transferred and the materials related to Lake Junaluska will remain at the Lake. SEJ Archivist Nancy

Watkins will retire at the end of May but will remain in Western North Carolina and will remain on this Conference Commission for the remainder of the quadrennium.

- The Western North Carolina Conference will host the SEJ Historical Society in Greensboro, July 18-21, 2023. The theme of this annual meeting will be “The Methodist Church and Civil Rights.” The meeting will be held primarily on the campus of historic Bennett College, which will be celebrating its 150th anniversary during 2023. The meeting is open to all interested persons and we invite and welcome all who can attend. St. Matthews and West Market Street, both historic churches in Greensboro, have also agreed to host events during the meeting.

God is at work in and through the people called United Methodist in western North Carolina. This Commission pledges to continue to collect the documents, preserve the materials, equip local historians, and tell the story.

Sandra Williamson, Chairperson

South Carolina Conference Historical Society

The South Carolina Conference Historical Society had an eventful 2022 and looks forward to a productive and fun 2023. One of the purposes of the Society is to serve as a "ministry of memory" by helping the church remember how God has worked through the Wesleyan-inspired Methodist Movement.

In April, 2022, the Society held its annual meeting at Wofford College after several postponements due to the pandemic. At the meeting the Society elected a new President and a new Vice President, had a presentation by the Conference Historian on the 1972 Merger process and a presentation by the Conference Archivist on the history of the Society, and toured the renovated Conference Archives in the Wofford College Library.

In other activities during the year, the Society provided information to assist local church historians through the annual district set-up meetings, lobbied to have a local church's organizational date added to charge conference forms, and continued to develop the South Carolina Methodist Historical Trail project. The Society met again in November, 2022, at Claflin University for its fall program continuing the Society's observance of the 50th anniversary of the 1972 Merger of the two South Carolina Conferences. The Reverend Larry D. McCutcheon, Interim Chaplain at Claflin, assisted by Mrs. Marilyn Gibbs Drayton, University Librarian, delivered the program "The 1866 Conference and the Historic Role of Claflin University."

In 2023, the Society plans to continue and hopefully complete publication of the Methodist Historical Trail project. Descriptions of twenty-four of some forty selected sites throughout South Carolina have been published in the Society's Newsletter, *The Mark*. Several editions of *The Mark* are published annually by the Society. The Society plans to hold its Annual Meeting in the Fall preferably at a Conference Institution, and elect officers for 2024-2025. We intend to continue to respond to inquiries and research questions, and continue to provide copy for a monthly Historical Society column in the *SC United Methodist Advocate*.

The South Carolina Conference Historical Society has survived the pandemic, is active, welcomes new members, made a significant contribution to the observance of the 50th Anniversary of the merger of the two South Carolina Conferences, receives and responds to inquiries from across the conference and outside the conference relative to South Carolina Methodist history, and provides a monthly presence about history through the *SC United Methodist Advocate*.

Both the Reverend Drs. A. V. Huff, Jr., and Roger M. Gramling serve on the SEJ Commission on Archives and History. Dr. Huff is the representative of the South Carolina Conference, and Dr. Gramling is an ex-officio member as the newly elected President of the Southeastern Jurisdiction Historical Society.

Ms. Joyce E. Plyler completed her multi-term service as President of the Conference Historical Society in April, 2022. The Society is deeply appreciative of her many years of significant service to the Society.

We look forward to seeing old friends and meeting new ones at Annual Conference in Florence, South Carolina, June 4-7, 2023, the first in-person session to be held since the Pandemic.

Blessings!

Meredith M. Dark, President
South Carolina Conference Historical Society

SECTION III
2023 ANNUAL MEETING
PAPERS SUBMITTED FOR INCLUSION IN *THE PROCEEDINGS*

BELLES OF LIBERTY

“DAUGHTERS OF HARRIET”

Dr. Linda B. Brown, Professor Emerita, Bennett College

Greensboro, North Carolina

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“The End of the Central Jurisdiction in The Methodist Church:

**A Case Study of the Merger of the Western North Carolina Conference of the
Southeastern Jurisdiction**

**and the Central and Western Districts of the North Carolina-Virginia Conference
of the Central Jurisdiction”**

The Reverend James L. Pyatt, Conference Archivist

The Western North Carolina Conference

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“Of Methodism, Ministers and the Movement:

Insights into Activist Methodist Clergymen in the 1960s Civil Rights Movement”

Sandra T. Williamson, Chairperson, Commission on Archives and History

Western North Carolina Conference

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“Historical Highlights for West Market Street UMC”

Gayle Hicks Fripp

Greensboro and West Market Street Church Historian

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BELLES OF LIBERTY
“DAUGHTERS OF HARRIET”
Dr. Linda B. Brown, Professor Emerita, Bennett College
Greensboro, North Carolina

THANK YOU MS. WILLIAMSON, VERY MUCH, FOR YOUR INVITATION TO SHARE MY THOUGHTS today. I am so happy to be here. As a graduate of Bennett College and the niece of Willa Player, our former president, I have always had a bird's eye view of Methodism, even though I am a lifetime Episcopalian which, by the way, always annoyed my Aunt Willa.

I was asked to speak today about my book *Belles of Liberty*. Some of you might be familiar with the fact that I wrote this (the story of the participation of Bennett Belles in the Greensboro Sit-ins), as a result of realizing that our history as Bennett women had been almost entirely left out of the Greensboro narrative.

The afterword is entitled “Daughters of Harriet” because I believe that we are connected to her legacy by the same beliefs - that the message of Jesus compels us to take a stand for justice.

Bennett women truly became the backbone of the sit-ins here with their contribution to open the city to all citizens.

But Bennett students didn't just wake up one day and decide it would be a good thing to sit in. Why would this Methodist private college for women end up being so very involved in the tumultuous changes that were playing out in the city and in the country? By any measurement, if you go by image alone, Bennett College was a conservative place, the last place that could be expected to foster non-violent direct action for social change. Greensboro citizens, Black and White saw Bennett as a place of refinement where young ladies were educated and learned correct behavior, more like sorority sisters than historic daughters of Harriet Tubman, revered freedom fighter. But that was never all we were. We were not a “finishing school”, although we were thought to be. Why would we be so quick to participate in a movement that was seen by the larger society as being disruptive and uncouth as well as dangerous? Why were my classmates and I so anxious to be part of such a movement? And how did I come to call them daughters of Harriet Tubman?

We must look at the history of the college leadership in order to answer that question. Bennett College was founded in 1873 during Reconstruction, 10 years after the Civil War, one of the most difficult periods of American history for African Americans. The college was founded by emancipated slaves who knew that the only way to make a decent life was to get an education. Slavery had fostered illiteracy, and forbidden learning for these enslaved people. The bedrock impulse of the

school's founders was to liberate through education those who had been enslaved.

The engraving on the College bell, a biblical quote from Isaiah verse 61, says it all about the mission of the College: "to proclaim liberty to the captives and the opening of the prison to them that are bound." The Methodist ladies who helped in the establishment of the College were from Northern states and aware of the crying need for the education of Black people. After 1873 they continued to be financial supporters of Bennett, and this relationship proved to be part of the reason there was not a backlash from the church national during the movement. The college's backing by the Methodist church ensured the jobs and reputation of the faculty, staff and administration.

In the 30's and 40's, under the leadership of Dr. David D. Jones, Bennett's relationship to social change continued to be progressive and even on the cutting edge. Dr. Jones was principled and stubborn. He refused to back down when challenged by Greensboro leaders about his controversial invitation to Mrs. Franklin D. Roosevelt. In 1945, he insisted on an integrated audience for her in the college chapel. He said he would have only Black contractors to build the buildings at Bennett. And he had given permission for his daughter to lead a boycott of the Greensboro movie theaters in 1937. This was the man who had mentored Willa B. Player, who became president of the College during the tumultuous sixties. Upon his death in 1955, she would become the president.

This history of resistance gives us a background for the powerful presence of Bennett during the Civil Rights Movement in Greensboro. In 1957 Little Rock, Arkansas, exploded with the effort to desegregate Central High School. But in Greensboro, Dr. Edward Edmunds, Bennett Faculty, attempted to integrate a city swimming pool. For his trouble, a cross was burned in his front yard, which happened to be on the Bennett campus. I have a clear memory of that night as I was living with my aunt in the president's home on campus. With such a heritage what other way could the college have responded to the times? The cross that was burned in Dr. Edmund's yard was a prelude to the powerful presence of Dr. Martin Luther King on the Bennett campus in 1958. It is well known that the decision to allow King to speak on campus was made by Bennett president, Willa B. Player. She made a decision contrary to the entire city of Greensboro. No other venue, church, or school, Black or White, would allow King to speak. There was fear of reprisals and violence. In 1958 he was considered a dangerous radical and there was great fear in the city that his visit might cause violence. Player's response to criticism was: "Bennett College is a liberal arts school where freedom rings, so Martin Luther King can speak here."

That was my introduction to Greensboro in my freshman year. This was one important reason I sat in during the first week of the sit-ins in 1960. The environment and ethos of this campus made it logical that Bennett women would become involved in the movement. Bennett women were involved in the planning months before Feb. 1st. Meetings took place on the Bennett campus, with the NAACP student chapter, and A&T students were invited to join them. More importantly they

participated and sustained the movement for the three years following the sit-ins, Bennett women played a major role in the effort to open public accommodations in Greensboro.

The total opening of the city took four years and involved many people. Local Bennett women participated and sustained the movement along with Dudley High School students during the long summers of 1961-1964, and those from other states returned to join after vacation.

They were central in the planning, strategizing, and marching, along with the adult leadership. When Greensboro demonstrations swelled to 2,000 and 3,000 demonstrators, around half the student body of Bennett went to jail. During this campaign Bennett students were held in the polio hospital.

Their willingness to be incarcerated was a combination of their deep motivation and their courageous decisions. Demonstrators had filled up the city jails, and the armory. The polio hospital, a leftover building from the polio epidemic of 1952, became grossly over crowded with demonstrators as well. There was no assurance that it was safe.

Earlier I asked the question why would Bennett end up being so very involved in the movement? From its beginning, the history of this College has included the best that democracy has to offer - the practice of responsible participation in society, a commitment to equality and to help students achieve a quality life. Bennett activism included "Operation Door Knock" in 1960, the largest voter registration campaign ever held in Greensboro before or since. As students, we listened to countless chapel presentations. The remarkable speakers and the faculty we were exposed to modeled the Christian mandate to "do justice, love mercy, and walk humbly with God". Dr. King's message resonated with us that true peace is the presence of justice. Our calling as Bennett women was to become the best that we could become, not just for ourselves, but for the benefit of all. Such a calling echoes the words of Harriet Tubman: "I did not take up this work for my own benefit, but for those of my race who need help. The work is now started and I know that God will raise up others to take care of the future." As I remarked in the book, there is a seamless tapestry of liberation, education, democracy and spirituality that existed in the creation of this college and still stands.

It was only logical that we found it important to get involved, that we did not ignore the growing call for freedom that was sweeping the country. It would have been unthinkable to have done otherwise.

In addition to completing the story of Greensboro's civil rights history, why is it important to tell this story now? I think you know the answer to that question. We are living through one of the most difficult and intense times to be an American of any color, certainly in our lifetime and maybe since the

Reconstruction era following slavery. Americans of every stripe are faced with an assault on their very personhood. Women are still confronted by sexism in major ways, and LGBT people are hard pressed to continue their struggle for equality. It is very important to realize that it was the *Women of Bennett* that were so central to the Greensboro sit-ins, and the current backlash targeting women and LGBT people is a weapon of patriarchy. Even our hard won voting rights are threatened. Everything we fought so hard for in the 60's and before is being attacked. And the struggle over immigration has unleashed ugly and violent prejudice against all people of color and the Islamic and Jewish faiths.

It seemed to me when I sat down to write *Belles of Liberty* in 2013 that there was every reason to revisit the 60's because what is happening now is so much related to this past. The attempt to legislate away our legal equality is "old wine in new bottles," and if we refuse to learn from the past, we are, as they say, "doomed to repeat it". Trayvon Martin and Michael Brown, Tyre Nichols and Breonna Taylor, are the Emmett Tills of our period. The Black Lives Matter Movement and the NC Moral Mondays are the marches of our period. There is every reason to know and understand the 60's period well. Today we are challenged to defend our basic American rights and as Langston Hughes said, we have no choice but to stand up and call for "America to be America again/ the land that never has been yet/ and yet must be - the land where every man is free." It will not do to pretend that the assault on our rights will go away and to retreat into passivity. One thing we can learn again from our activist past is that power, as Frederick Douglass said, does not ever relent without a struggle. Something we can learn from the Greensboro story is that unless we pull together this obscene attempt to turn history back will triumph. From the young women of the Bennett of the 60's, we can learn that the ability to be committed and dedicated over the long haul is one key to success. As Jessie Jackson said in 2013: "The women of Bennett deserve a much bigger place on the stage because they sustained the struggle after the lights went out." Those who are in the background are often more important in the long run than those who are in the spotlight. Martin Luther King reminded us in his speech at Bennett: "Without the ground crew the plane would never get off the ground."

From BC women we can learn that we are in this together and exclusion of gender, race, sexual orientation, different religions, economic levels or the differently abled must go the way of the dinosaur. We can learn from the voices of the Bennett Belles who tell their own stories of commitment and passion. Listen to the voice of Phyllis Strong, in jail in Greensboro on Monday May 20, 1963: [read page 136-7].

We must tell the story accurately to the best of our ability for the truth is really all we have. "Alternative facts" and fake news are known by another name, lies. The drama that is being played out in our country threatens the very foundation of American liberty. The founders and leaders of Bennett understood and took to heart this foundation. The women of Bennett who marched and sat in and went to jail understood and took to heart the America that Langston Hughes referred to.

The great freedom fighter, Frederick Douglass says so clearly what we are challenged with today nearly 200 years later. In a speech given in 1886, Frederick Douglass said: "Where justice is denied, where ignorance prevails, and where any one class is made to feel that society is in an organized conspiracy to oppress, rob, and degrade them, neither persons nor property will be safe." This could have been said yesterday about our time. The women of Bennett College understood this truth. They are the historical descendants of that great woman of God, Harriet Tubman, called the Moses of her people, who answered God's call to free the slaves, and returned to the south 19 times via the Underground Railroad to free and help free 300 people.

This college was founded and supported out of the faith of emancipated slaves and Methodist women. Without a doubt, the Methodist church can feel proud of their investment and support of Bennett College and of the magnificent contribution the daughters of Bennett have made to the redemption of America in the struggle for justice and liberation.

I close as I closed the book: "Passing the torch of liberation to the next generation is more and more a necessity. Our polarized world must find its hope for reconciliation in the great, great, granddaughters of Harriet Tubman, the present Bennett women. This legacy that stretches back for almost 200 years must be passed on. . My hope is that this story of the stand taken by the Belles of Liberty and their College will bring growing awareness to the young people of today, for there is still a great work ahead, perhaps more complicated than ever, to "proclaim liberty to the captives and the opening of the prison to them that are bound." God bless you and thank you for being a part of the Bennett story.

**The End of the Central Jurisdiction in The Methodist Church:
A Case Study of the Merger of the Western North Carolina Conference of the Southeastern
Jurisdiction and the Central and Western Districts of the North Carolina-Virginia
Conference of the Central Jurisdiction**

[This paper is a revised and updated version of a paper presented by this author at the United Methodist Historical convocation, *Merging the Streams*, held at United Theological Seminary, Dayton, OH on July 9-12, 2018.]

The elimination of the Central Jurisdiction and the institutional racism it represented was a non-negotiable for the members of the Evangelical United Brethren and for many members of The Methodist Church as they worked toward the merger of the two denominations in 1968. Yet, the elimination of the Central Jurisdiction did not happen overnight, nor did its elimination eradicate institutional racism in the new United Methodist Church. In this paper I plan to examine the process of the elimination of this construct of institutional racism by examining circumstances and actions which led to the 1968 merger of the Western North Carolina Conference of the Southeastern Jurisdiction and the Central and Western Districts of the North Carolina-Virginia Conference of the Central Jurisdiction.

The story of integration in the Southeastern Jurisdiction varies greatly from conference to conference, with each Annual Conference having its own story to tell. Those of us who were in attendance at the SEJHS meeting in Williamsburg in 2018 heard the Rev. and Mrs. Samuel NeSmith tell their first-hand account of what happened and what did not happen in Virginia in their presentation, *African Americans and Religious Liberty in Virginia Methodism*.¹ William Nicholas narrates the story of the process of integration in Alabama Methodism in his book, *Go and Be Reconciled*.² Joseph Reiff writes about the challenges of racial justice, especially regarding a letter published in the *Mississippi Methodist Advocate* January 2, 1963, in his book, *Born of Conviction*.³ In conversations with others and through my own research I have seen and heard more stories regarding the differences from conference to conference than it is possible to share in the allotted time. Each story is significant both with regard for what was done for the sake of the kingdom and for the time and effort that it took to bring about justice and equity throughout the United Methodist Church.

During the spring of 2018 the Commission on Archives and History and the Justice and Reconciliation Team in the Western North Carolina Conference conducted an oral history project to capture some of the stories of the 1968 merger. It was this writer's privilege to conduct four of the interviews, including those of the Rev. Dr. Harley Dickson, the sole surviving District Superintendent of the WNC Conference from 1967-68; the Rev. Dr. Jim Gilland, a younger minister in the WNC Conference at that time (who would subsequently serve as a District Superintendent and as adjunct faculty at Gordon-Conwell Seminary); the Rev. Dr. James Ferree, the sole surviving District Superintendent of the North Carolina-Virginia Conference from 1965-

1 Samuel NeSmith and Brenda NeSmith, "African Americans and Religious Liberty in Virginia Methodism," 2018 *Proceedings of the Southeastern Jurisdiction Historical Society*, no page numbering.

2 William Nicholas, *Go and Be Reconciled: Alabama Methodists Confront Racial Injustice 1954-1974* (Montgomery: NewSouth Books, 2018).

3 Joseph T. Reiff, *Born of Conviction: White Methodists and Mississippi's Closed Society* (New York: Oxford University Press, 2016).

68; and the Rev. Dr. Andrew Brown, who was a student pastor in the North Carolina-Virginia Conference in 1967 (who would subsequently serve as a District Superintendent). Thankfully, we did those interviews in 2018, for three of the four clergy that I had the privilege of interviewing have since transferred from the church militant into the church triumphant. The WNC Conference Archives are also blessed to have the memoirs of the Rev. Dr. Julian Lindsay, who was a District Superintendent in the WNC Conference at the time of merger, plus some of the correspondence and minutes of the WNC Conference Cabinet from the year 1967-68. All of these primary resources provide valuable insights on this critical and volatile time in the life of the church.

The Central Jurisdiction came into existence as part of the merger process in 1939 that created The Methodist Church. The Methodist Episcopal Church, South, to a large part, was against the institutional integration of the church, so, as Dr. Jim Gilland once said, “The Black members were sacrificed in order to bring [the 1939 merger] about.”⁴

Many within the Central Jurisdiction were opposed to its existence from the beginning, for its existence represented segregation within the community of God’s children called Methodist. Few, if any, of the African Americans who were present at the Merging Conference in 1939 voted for it,⁵ and many wept openly when the merger was approved.⁶ We are blessed that both Bishop James Thomas and Dr. Astor Kirk provide for us at length an inside look at the Central Jurisdiction, especially the struggles and challenges that were faced as they and the Central Jurisdiction worked toward an inclusive Methodist Church and the elimination of the Central Jurisdiction.⁷

Yet, in spite of the evils of segregation represented in the existence of the Central Jurisdiction, there were a few positives. As Dr. James Ferree has noted, “One of the advantages of the Central Jurisdiction was the position to train and develop leaders. We elected our own Bishops in the Central Jurisdiction.”⁸ The Central Jurisdiction also allowed for African American representation on the General Boards and Agencies of The Methodist Church.

Yet, the great goals for the Central Jurisdiction were the elimination of segregation and institutional racism and the equal treatment of all God’s children. Following the 1952 General Conference, the Central Pennsylvania Conference, the Washington Conference, and Mitchell Memorial Methodist Church, Harrisburg, PA, worked together to have legislation in place to allow churches to transfer from the Central Jurisdiction to their corresponding geographic jurisdictions on a voluntary basis, using a process which involved the active participation and consent of all parties involved. Mitchell Memorial transferred into the Central Pennsylvania Conference in 1956. Several other congregations soon made similar transfers.

4 Jim C. Gilland, Interview regarding the 1968 Merger, Salisbury, NC, April 18, 2018.

5 James S. Thomas (*Methodism’s Racial Dilemma: The Story of the Central Jurisdiction* (Nashville:Abingdon Press, 1992), 49) states that no African American delegates voted for the Plan of Union; Peter C. Murray (*Methodists and the Crucible of Race 1930-1975* (Columbia, MO:University of Missouri Press, 2004), 41-42) quotes the *Pittsburgh Courier* as reporting that of the 47 African American delegates, 11 voted for and 36 against.

6 Murray, 42.

7 James S. Thomas, *Methodism’s Racial Dilemma: The Story of the Central Jurisdiction* (Nashville:Abingdon Press, 1992), 49; W. Astor Kirk, *Desegregation of the Methodist Church Polity: Reform Movements That Ended Racial Segregation* (Pittsburgh:Rosedog Books, 2005).

8 James W. Ferree, Interview regarding the 1968 Merger, Winston-Salem, NC, April 27, 2018.

This step pleased some people, but would only lead to the end of institutional segregation in some places. By 1960 leaders in the Central Jurisdiction realized that the Jurisdiction needed to restructure itself to allow for simpler and clearer mergers with the geographical jurisdictions, for several annual conferences and many Episcopal areas in the Central Jurisdiction crossed the geographic jurisdiction boundaries. This led to many changes in the structure of Episcopal areas and conference boundaries in the Central Jurisdiction in 1964, including the merger of the North Carolina Conference with part of the Washington Conference to form the North Carolina-Virginia Conference in 1964. While this new conference covered the area of three annual conferences in the Southeastern Jurisdiction, at least they were all in the same Jurisdiction. Also, in 1964 the remainder of the Washington Conference in the Central Jurisdiction was merged into the Northeastern Jurisdiction.

At the resulting special session of the North Carolina-Virginia Conference, held August 11-12, 1964, a motion for the conference to transfer from the Central Jurisdiction to the Southeastern Jurisdiction, with the churches of the North Carolina-Virginia Conference becoming part of the corresponding geographic conferences, was approved by a vote of 147-0.⁹ This was reaffirmed by the Conference in 1965¹⁰, and 1966¹¹. The 1967 session of the North Carolina-Virginia Conference approved a resolution for the elimination of racial structure and the development of greater understanding and brotherhood in The Methodist Church.¹² By the March 1968 session of the North Carolina-Virginia Conference, merger was a given. The number of districts in the conference was reduced from four to three, and they were realigned to correspond with the three geographic conferences with which they would be merging.¹³

The WNC Conference, while not as progressive toward merger as their counterparts in the North Carolina-Virginia Conference, did approve a motion to establish a Study Commission in 1964. The motion read: "The responsibility of this Study and Planning Commission will be to enter into conversations with a similar committee from the North Carolina Conference of the Central Jurisdiction to explore opportunities for greater interracial understanding and cooperation, and to make suggestions of ways the two Conferences can work together, when mutually agreeable, in implementing the spirit and recommendation included in the plan of action adopted by the General Conference."¹⁴ At the 1965 Annual Conference the WNC Conference approved a motion inviting the conferences of the Central Jurisdiction to transfer as Conferences into the Southeastern Jurisdiction.¹⁵ This motion was reaffirmed in 1966.¹⁶ That same year the WNC Conference voted to approve the merger of the North Carolina-Virginia Conference with the Virginia, North Carolina, and WNC Conferences.¹⁷ Both actions were reaffirmed again in 1967.¹⁸

9 1964 *Journal of the North Carolina-Virginia Conference*, 101, 109-11.

10 1965 *Journal of the North Carolina-Virginia Conference*, 23, 60-63.

11 1966 *Journal of the North Carolina-Virginia Conference*, 23, 91-93.

12 1967 *Journal of the North Carolina-Virginia Conference*, 28.

13 1968 *Journal of the North Carolina-Virginia Conference*, 9.

14 1964 *Journal of the Western North Carolina Conference*, 83-84.

15 1965 *Journal of the Western North Carolina Conference*, 78-79.

16 1966 *Journal of the Western North Carolina Conference*, 85-86.

17 1966 *Journal of the Western North Carolina Conference*, 87-89.

18 1967 *Journal of the Western North Carolina Conference*, 87-89.

In an interview regarding the 1968 merger, the Rev. Dr. Harley Dickson stated that the burning question for the WNC Conference Cabinet was: “What must we do so that our Central Jurisdiction brothers and sisters are received graciously in our conference? . . . [There was] discussion giving serious consideration [to the merger process] during the previous four years, [including] resolutions at Jurisdictional Conference and Annual Conference, and [we] seemed to be pretty unanimous in accepting the merger. By 1968 it was a foregone conclusion [the merger] was going to happen, but there were still a number of details that had to be worked out.”¹⁹

The majority of the details of the merger of the Western North Carolina Conference with the corresponding portion of the North Carolina-Virginia Conference were worked out during the 1967-68 conference year. By then, the merger was a given; the questions arose with what it would look like and how it would work. With regard to these matters there was not a consensus either within the Cabinet or among the leaders of the laity of the WNC Conference. To his credit, Bishop Earl G. Hunt, then Bishop of the WNC Conference, listened carefully to the voices and opinions of all, including Bishop L. Scott Allen and the Cabinet of the North Carolina-Virginia Conference, and he acted in a way which demonstrated prophetic leadership, especially given the attitudes of many people at that time.

During the 1967-68 conference year, the matter which received the most attention from the WNC Conference Cabinet was how to implement integration in 1968 with regard to the districts and the District Superintendents. From the Cabinet notes of that year, I have found that four different proposals were considered regarding the structure of the WNC Conference. The first was to maintain the same thirteen Districts of the WNC Conference, place the churches of the North Carolina-Virginia Conference in their corresponding geographic District, with no African American being appointed as a District Superintendent. The second proposal was to create a fourteenth district, one which would consist of all of the African American churches in the conference. The third proposal was to create a fourteenth district in the Winston-Salem-Greensboro area, creating a new district in an area which would be more positively disposed toward having an African American District Superintendent. Part of the logic of this proposal was that the majority of the African American churches that would be merging with the WNC Conference were in the three districts in the Winston-Salem-Greensboro area. Another part of the logic was that with the merger, the conference would increase by 49 appointments, consisting of 93 churches, which was roughly the size of a district. This proposal would also keep the districts of the Winston-Salem-Greensboro area from becoming too large and unwieldy. The fourth proposal was to have a “contrived” district, crossing the geographical lines of the existing Winston-Salem, Greensboro, and High Point Districts, consisting of churches that would volunteer to be part of an integrated District with an African American District Superintendent.²⁰

In early 1968 Bishop Hunt conducted a meeting with the District Superintendents and key lay leaders from the districts in this area. The discussion which ensued was lively, and represented a diverse expression of opinions and positions. Bishop Hunt’s conclusions from that meeting were: “1) Debate on what ought to have been done is out of date; a job has been given to us to do, and he detected a willingness to do it. 2) What is done should not be done on expediency or convenience, but upon what is right, and done in the right way for all people, and

19 C. Harley Dickson, Interview regarding the 1968 Merger, Asheville, NC, April 4, 2018.

20 Letter from J. Elwood Carroll to J. Garland Winkler and Charles D. White, December 29, 1967; Minutes from Meeting of Bishop Earl Hunt with Laity, January 1968; C. Harley Dickson, Interview regarding the 1968 Merger, Asheville, NC, April 4, 2018.

this you are willing to support. 3) The group is against a contrived district. 4) If we can find the right minister as a superintendent, this group is willing to support and interpret placing him on an existing district or forming a fourteenth district where he might be placed. 5) Additional consideration be given to another office filled by the best man, white or colored, as a liaison between the Bishop and the churches.”²¹

Sadly, according to Dr. Julian Lindsay, only three of the thirteen District Superintendents of the WNC Conference were in favor of creating a fourteenth district and appointing a District Superintendent from the North Carolina-Virginia Conference to one of the districts.²² The majority of the Cabinet wanted to realign the existing thirteen districts and include the churches of the North Carolina-Virginia Conference in their corresponding geographic district of the WNC Conference.²³ The Rev. Dr. Harley Dickson credits the Rev. Dr. Julian Lindsay, then Winston-Salem District Superintendent, with working out the solution. Dr. Lindsay proposed creating a fourteenth district from portions of the rural areas of the Greensboro and Winston-Salem Districts, and appointing an African American as District Superintendent of the new, exclusively urban Winston-Salem District, and Dr. Lindsay stepping aside and serving the newly created rural district.²⁴ This proposal is what ultimately happened, with the Rev. Dr. James C. Peters being appointed as District Superintendent of the Winston-Salem Forsyth District.

Once the decision was made to create a fourteenth district and to appoint an African American as District Superintendent of the new Winston-Salem-Forsyth District, Dr. Lindsay, then DS of the Winston-Salem District, writes, “[Bishop Hunt] authorized me to explore feelings among the people across the District about such an appointment. This was done through scheduling a number of meetings where it was clearly enunciated that such was being considered. I discovered much support from the ministers across the District, and key lay persons indicated support of the idea. There was a minimum of dissent, but as expected, there was some, although it never became focused or ugly.”²⁵

In correspondence from February 1968 related to the realignment of districts, the Rev. Dr. Elwood Carroll, then Secretary of the Cabinet of the WNC Conference and Chair of the Committee on District Boundaries, wrote, “Bishop Hunt pointed out to me in telephone conversation the following factors:

- 1) The Negroes want a Negro District Superintendent, or nothing.
- 2) We cannot have a Negro Assistant to the Bishop.
- 3) The present Winston-Salem District will not do for a Negro D. S. as there is considerable resistance in the smaller, rural churches.
- 4) Bishop Garber has committed himself to appointing a Negro D.S.²⁶

21 Minutes from Meeting of Bishop Earl Hunt with Laity, January 1968, 6.

22 Julian A. Lindsey, *Nemours and Beyond* (unpublished manuscript, 2012), 232.

23 Letter from J. Elwood Carroll to J. Garland Winkler and Charles D. White, October 19, 1967; Letter from Charles D. White to J. Elwood Carroll and J. Garland Winkler, November 17, 1967; Letter from J. Elwood Carroll to J. Garland Winkler and Charles D. White, December 29, 1967.

24 C. Harley Dickson, Interview regarding the 1968 Merger, Asheville, NC, April 4, 2018.

25 Julian A. Lindsey, *Nemours and Beyond* (unpublished manuscript, 2012), 232.

26 Bishop Garber did not appoint an African American as a District Superintendent in the North Carolina Conference in 1968. The Rev. James H. McCallum, an African American, was appointed as Administrative Assistant to the Cabinet in 1968. He served in this capacity until 1972, when he was the first African American

- 5) We must have a Negro in the cabinet for advice and guidance on men and churches.
- 6) We must have a new district, therefore the Committee on District Boundaries is called to bring up some new proposal.”²⁷

The Rev. Dr. James Ferree, the District Superintendent of the Eastern District of the North Carolina-Virginia Conference 1965-68, had this to say about the merger process: “We struggled with some things and we endured some things. . . . I feel like the North Carolina-Virginia Conference fared pretty well through the process.” His personal concerns included “the appointment process and the opportunity [to serve in] leadership positions and to go to General Conference” in the merged conference.²⁸

Dr. Ferree stated that for him, and for the leadership of the North Carolina-Virginia Conference, their goals were: “To make sure that we had the same opportunity with pensions, with leadership positions, and also with the process of appointments, that these would be opened. Gradually, they were.” For him, the highlight of the merger was “That we were striving to be Christians and to open the door of opportunity for all persons, no matter what race or color they might be.”²⁹

Dr. Ferree also stated that as District Superintendent of the Eastern District he asked the Bishop of the North Carolina Conference during the negotiations of 1967-68, “What will my position be?” The Bishop responded by saying, “You get the same salary that the [District] Superintendents are getting, but no position.” Dr. Ferree then asked, “What will I do.” The Bishop never told him. As a result, Dr. Ferree said that “at one point I was about to give up the ministry, then I said no. The Lord called me to preach, and I’m going to stick with it.”³⁰ This resulted in Dr. Ferree serving a two point charge in the WNC Conference for the conference year 1968-69, then being appointed as Assistant Director of the Conference Program Staff in 1969. He would subsequently serve two different stints as a District Superintendent in the Western North Carolina Conference.

The 1968 WNC Annual Conference session was not without excitement behind the scenes. The Rev. Dr. Harley Dickson was the District Superintendent of the Waynesville District (the District in which Lake Junaluska is located) at the time. The population of Haywood County (the location of Lake Junaluska) was roughly 2% African American. Harley states, “When I arrived at the Cabinet Meeting the Monday prior to the conference session at which the merger would be celebrated, Bishop Hunt was very visibly upset. The police scanners had been busy overnight, reporting an unusual number of Blacks showing up in the area. They were wondering what was happening. Were [the Blacks] there to cause trouble? The Police did not know anything about the Central Jurisdiction merger or the Annual Conference coming up,

appointed as a District Superintendent in the North Carolina Conference. See *1968 Journal of the North Carolina Conference*, 6; *1969 Journal of the North Carolina Conference*, 5; *1970 Journal of the North Carolina Conference*, 5; *1971 Journal of the North Carolina Conference*, 5; *1972 Journal of the North Carolina Conference*, 7.

27 J. Elwood Carroll, Letter to Charles D. White, February 17, 1968.

28 James W. Ferree, Interview regarding the 1968 Merger, Winston-Salem, NC, April 27, 2018.

29 *Ibid.*

30 *Ibid.* This contrasts dramatically with what J. Elwood Carroll quoted Bishop Hunt as saying in his letter to Charles D. White on February 17, 1968. Based upon this comment from Bishop Garber and what he ultimately did in appointing the Rev. James H. McCallum as Administrative Assistant to the Cabinet, one might well wonder if this were the position which Bishop Garber had in mind for the Rev. Dr. Ferree.

and they were expecting the worst. Bishop Hunt said, ‘Harley, you’re the Waynesville District Superintendent. You need to handle this. Get to the police and let them know what’s happening. Let them know that we are not here to have trouble.’ [Harley] left the meeting, got Hugh Massey, a prominent layman [and a prominent businessman in Waynesville] to join him, contacted the police, let them know what was happening, and got it all worked out.”³¹ Sadly, this incident demonstrates what racial tensions were like in many places in 1968.

When Harley returned to the Cabinet meeting later that Monday, Bishop Hunt had another request: “I know you are one of the Host District Superintendents and that you have already planned the closing worship service. That’s got to change. The Central Jurisdiction folks need a more prominent role in the service on Sunday. I’m asking Jim Peters to be the presiding Superintendent. . . . I want you and Harold [Groce] (the District Superintendent of the Asheville District) to talk to the organist and choir director to make sure that the music is changed to make sure that it is familiar and acceptable to our newcomers. Also make sure that some of them get to read the scripture and pray. . . . It happened, and worship went well.”³² I might add that as a youth who was part of the worshiping congregation at Annual Conference that Sunday, I did not notice any of these changes. As I remember it, the service seemed to go smoothly, except for the length of Bishop Hunt’s sermon. The good news is that he held my attention for 30 minutes. The bad news is that he was not half finished at that point.

Several additional actions took place soon after the 1968 merger which were significant strides in the integration process. When the Rev. Peter E. A. Addo left as pastor of Scott’s Chapel UMC, an African American congregation in Statesville, to become Director of Religious Education at Bennett College in Greensboro, the Rev. Paul H. Duckwall, a member of the conference program staff who was Caucasian, was appointed to serve also as pastor at Scott’s Chapel, effective December 30, 1968. He served as pastor of this congregation until 1972.

In June of 1969 the Rev. James E. McCallum, an African American, was appointed to serve the Simpson Memorial-Gillespie Charge in Charlotte. Simpson Memorial, organized in 1866, was one of the first African American congregations in Charlotte. Gillespie was a Caucasian congregation organized as Bethel Methodist Church on July 12, 1951 and renamed Gillespie in 1955 after the death of L. D. Gillespie, the founding pastor. These two churches merged on September 2, 1969 to create Simpson-Gillespie UMC, a church which thrives today.³³

Also in 1969, the Rev. Clarence E. Strickland, an African American, was appointed to serve St. Mark’s in Charlotte. This congregation was organized October 4, 1959³⁴ as a Caucasian congregation, but by 1967 had a racially mixed congregation and was receiving denominational grants to assist them with multicultural ministries, especially with regard to child care. These ministries developed under the leadership of the Rev. Robert Lair, who preceded the Rev. Strickland. St. Mark’s is also thriving today.

Another sign of success can be seen in the 1971 elections of the General Conference Delegation from the WNC Conference, where the Rev. Dr. James C. (Pete) Peters, District Superintendent of the Winston-Salem-Forsyth District, was elected as head of the delegation.

31 C. Harley Dickson, Interview regarding the 1968 Merger, Asheville, NC, April 4, 2018.

32 *Ibid.*

33 Russ Ford, *Methodists in Mecklenburg* (Charlotte:Jostens, 2004), 171-72.

34 *Ibid.*, 167-68.

His being elected to this honor demonstrates the esteem bestowed upon him. For an African American to be head of the clergy delegation from a conference in the Southeastern Jurisdiction in 1972 was a significant statement!

While the merger of the WNC Conference and part of the North Carolina-Virginia conference was a relatively smooth and inclusive merger, it was not without its disagreements and conflicts. Nor did it solve all the problems of segregation at once. Far from that! The truth is that we are still working on some of these issues! Also, by modern standards, the merger was very one-sided, paternalistic, patronizing, a bit manipulated, and full of tokenism. The good news is that it happened, and that any manipulation, paternalism, or tokenism were symptomatic of the time, and were done with the intention of making the merger a success. The 1968 merger provided a foundation for future progress in racial inclusiveness both within the new Western North Carolina Conference and throughout the Southeastern Jurisdiction. As many of us have said in recent years regarding race relations in the WNC Conference, "We have come a long way, but we are far from where we need to be."

James L. Pyatt
Archivist, WNC Conference

**“Of Methodism, Ministers and the Movement:
Insights into Activist Methodist Clergymen in the 1960s Civil Rights Movement”**

Sandra T. Williamson, Chairperson, Commission on Archives and History

Western North Carolina Conference

In what would once have seemed like heresy to people in Greensboro, North Carolina, I acknowledge that the four freshmen students at North Carolina A&T College who sat in at the lunch counter of Woolworth’s Department store in downtown Greensboro on February 1, 1960, were not the first students to stage a sit-in event in protest of the segregationist policies of the American South. In fact, their sit-in was not even the first student sit-in in North Carolina. That distinction may rightly be accorded to the six students from A&T’s arch rival, North Carolina Central College (now North Carolina Central University) in Durham. On Sunday afternoon, May 23, 1957, the six sat down to be served at the dairy bar of the Royal Ice Cream Company on the corner of Durham’s Roxboro and Dowd Streets. They were led by the Reverend Douglas Elaine Moore, their pastor at Durham’s Asbury Temple Church of the Central Jurisdiction of the Methodist Episcopal Church.

The Reverend Mr. Moore and the six students were arrested, tried, and convicted of trespassing, although they had quietly and legally entered the store through the “colored” back door. Their “crime” was proceeding to the “portion of the store set apart for white patrons.” The defendants appealed their convictions in county court, then to the North Carolina Supreme Court (losing each time), before appealing to the United States Supreme Court, which refused to hear the case. They were fined \$10 each plus court costs for a total of \$25 per person.

In making his case before each court, Mr. Moore recounted the exchange he had with the store’s manager, Louis Coletta:

“Then Mr. Coletta talked to me and said he did not want to cause any trouble but he wanted us to leave, but ***I said, as a Christian, I could not possibly leave, that we wanted to be served as American citizens and above all, as persons who believe in the Lord Jesus Christ...***Mr. Barnhill (a police officer) told me that I was under arrest. However, he said if we would leave he would not arrest us, but I told him, ***as a Christian, and believing that the power of the Church is above the State***, and that’s where the State gets its ultimate power, and that as American citizens, that we could not leave without doing damage to the Constitution.” (Quoted in the NC Supreme Court’s statement of judgement #650, 1958)

Douglas E. Moore grounded his opposition to the segregationist policies of the American South and his activism in pursuit of civil rights on his faith in Jesus Christ. He used his Methodist church as a base of operation and source of institutional support for his activism. Like other activist Methodist clergymen, he drew strength and comfort from the words of Scripture, from his theological training and background, and from the heritage and legacy of John Wesley. As in the case of Douglas Moore, I believe that the theological grounding and social justice heritage of Methodism led many Methodist ministers to participate in the Civil Rights Movement of the 1960s, even in the face of resistance within and outside of the church.

It is well known that the black church as an institution was instrumental, even essential to the civil rights movement. Well known are the names of civil rights icons like the Reverend Dr. Martin Luther King, Jr., the Reverend Ralph David Abernathy, the Reverend

Jesse Louis Jackson, and the Reverend John Lewis, all of whom were ordained Baptist ministers. Some Methodist clergymen, such as the Reverend James M. Lawson, Jr., and the Reverend Joseph E. Lowery, were also well known nationally for their activism, but many more lived out their commitment to Wesleyan holiness by acting on their commitment to social holiness. (Social Holiness, Discipleship/UMC website)

While there were inconsistent positions and practices taken by the general Methodist Church, individual Methodist ministers, black and white, put their faith into action during the civil rights movement of the 1960s. Even as some annual conferences in the South resisted the end of segregation, and, at a time when many southern Methodist congregations aggressively defended their whites-only policies, justice-minded ministers stood up for civil rights. Many will remain in the shadows of history, but a few will be featured here. James Anderson Dombrowski, Douglas Elaine Moore, James Morris Lawson, Jr., Ralph Edwin “Ed” King, Bishops Charles Franklin Golden and James Kenneth Mathews, Gerald Eugene Forshey, William Bryan “Bill” Selah, Joseph Echols Lowery, James Samuel Thomas, Woodie Walter White, William Bobby McClain, Vernon C. Tyson, and Gilbert Haven Caldwell Jr., all deserve attention.

Theological Foundations

By their own expression, these activist preachers drew from the Scriptures as a basis for their personal convictions and actions. For example, James Lawson found his power deeply rooted in his understanding of Christianity, emphasizing that its core lay in Jesus’ declaration that “I have come that they might have life and have it more abundantly.”(Lawson, *Gospel for Our Age*) Lawson referenced Luke 9:23 (“Take up his cross daily”) in explaining his firm commitment to social justice. Douglas Moore based his assertions of equal rights for all on Galatians 3:26-29 while he was fighting his trespass conviction in court: “So in Christ Jesus you are children of God through faith....” Still others lifted up Matthew 6:10—“Thy kingdom come, thy will be done, on earth as it is in heaven.”

These ministers seemingly would agree with William Bobby McClain when he passionately explained the importance of a key verse from the prophet Amos.

“But in the eyes of the prophets and in the eyes of Jesus justice was not seen as an idea or a norm. This is not what the prophet Amos had in mind when he thundered: ‘Let justice roll down like waters and righteousness like a mighty stream!’ (Amos 5:24) Justice is charged with the omnipotence of God. It is a mighty stream, expressive of the vehemence of a never-ending, surging, fighting movement—washing away obstacles as its mighty waters might waters roll down.” (McClain, *Black People in the Methodist Church*, pp. 105-106)

One writer suggests that the ministers shared a kind of black theology “that contained four tenets: all humans have dignity; racism is idolatry; God delivers freedom for the oppressed; and an ‘orthodox Christianity’ in which Jesus was both Jewish and immortal.” (Ansley Quiros, *God With Us: Lived Theology and the Freedom Struggle in Americus, Georgia, 1942-1976*, p. 63)

And then there was the legacy of John Wesley. In his last letter to William Wilberforce, written six days before his death, John Wesley urged his friend onward in his continued opposition to the institution of slavery, affirming Wesley’s belief in the brotherhood of all mankind.

Balam, February 24, 1791

Dear Sir:

Unless the divine power has raised you up to be as *Athanasius contra mundum*, [2] I see not how you can go through your glorious enterprise in opposing that execrable villainy which is the scandal of religion, of England, and of human nature. Unless God has raised you up for this very thing, you will be worn out by the opposition of men and devils. But if God be for you, who can be against you? Are all of them together stronger than God? O be not weary of well doing! Go on, in the name of God and in the power of his might, till even American slavery (the vilest that ever saw the sun) shall vanish away before it.

Reading this morning a tract wrote by a poor African, I was particularly struck by that circumstance that a man who has a black skin, being wronged or outraged by a white man, can have no redress; it being a "law" in our colonies that the *oath* of a black against a white goes for nothing. What villainy is this?

That he who has guided you from youth up may continue to strengthen you in this and all things, is the prayer of, dear sir,

Your affectionate servant,
John Wesley

The letter above is reprinted in its entirety.⁹ (Evangelical Advocacy: A Response to Global Poverty, "Last Writing of John Wesley (a letter to William Wilberforce)" (2012). *Papers, PDF Files, and Presentations*. Book 10. <http://place.asburyseminary.edu/engaginggovernmentpapers/10>

These ministers firmly immersed themselves in the Wesleyan belief in social holiness.

Solitary religion is not to be found there. "Holy Solitaries" is a phrase no more consistent with the gospel than Holy Adulterers. The gospel of Christ knows of no religion, but social; no holiness but social holiness. Faith working by love, is the length and breadth and depth and height of Christian perfection ¹⁰ (John Wesley, *Hymns and Sacred Poems* (1739), Preface, page viii.)

Admittedly, there was bifurcated thinking in the Methodist Church. While these activists ostensibly shared a Methodist heritage with fellow Methodist clergy who opposed the Civil Rights Movement, their interpretations diverged greatly. In the book, *God With Us: Lived Theology and the Freedom Struggle in Americus, Georgia, 1942-1976*, historian Ansley Quiros asserts that "The civil rights struggle, rightly understood as a major social, cultural, and political conflict, constitutes a theological conflict as well." (Quiros, p. 2) We are reminded that most white Protestant southerners "did not consider segregation incompatible with Christian belief and envisioned themselves and their churches as guardians of traditional orthodoxy against the grain of an increasingly apostate America."¹² (Quiros, p. 42)

These activist ministers railed against and rallied against segregation not only in the general society but also within the denomination. They were in the forefront of the movement to abolish the Central Jurisdiction which relegated black Methodists to a kind of second-class citizenship—inside the Methodist Church, yet apart from the five geographic jurisdictions.

Consider the dissimilarity of tradition and training: Many of the activist ministers were graduates of Boston University's School of Theology (BTH) or were influenced by those who had attended or taught at BTH. Some were influenced by the writing of Howard Washington Thurman who was invited to Boston University in 1953, where he became the dean of Marsh Chapel (1953–1965). He was the first black dean of a chapel at a majority-white university or college in the United States. In addition, he served on the faculty of Boston University School of Theology. Thurman was also active and well known in the Boston community, where he influenced many leaders. He was a brilliant theologian, whose 1949 book, *Jesus and the Disinherited*, deeply influenced leaders, both black and white, of the modern Civil Rights Movement.

Other ministers who did not attend Boston but were also influenced by Thurman, attended Gammon or Howard seminaries. Graduates of Boston University School of Theology included Dombrowski, Moore, Lawson, Golden and Mathews (who had been classmates there), Thomas, McClain and Caldwell. Many overlapped in attendance with Martin Luther King, Jr.

Others spent little or no time at BTH but benefitted from association with BTH grads. James Lawson, for example, only attended the school for a summer after he had been expelled from the seminary at Vanderbilt for leading desegregation demonstrations in Nashville. BTH accepted his credentials from his previous seminary training and awarded his degree after that brief period. During the same period, Lawson frequently worked with Dr. King, and other BTH alums like Caldwell, Moore and McClain, sharing ideas and cross-fertilizing their thinking.

Ministers who opposed integration often had little or no seminary training. Others often attended Southern seminaries which either did not admit blacks or had only recently done so. In the 1950's, Duke University's Divinity School denied Gilbert Caldwell's application because of his race. And as noted above, in 1960, Vanderbilt's conservative trustees forced the seminary's president to dismiss James Lawson because of his "radical" civil rights activities. (The dismissal was later reversed after protests by faculty members but Lawson did not return.)

The most ardent defenders of the status quo were often native southerners who accepted the white supremacist tradition of the region. This was not always so, and many native white southern pastors advocated an end to racial segregation in society at large and especially in the denomination.

There was heavy resistance to integration in the Methodist church in the South but the resistance was not monolithic. Some of the resistance can be attributed to church politics in addition to racial animus. What one writer has reported specifically about Mississippi may perhaps be applied more broadly to much of the resistance to change within the Methodist Church.

This issue of resistance to the Civil Rights movement is complex. It must, as Joseph Reiff wrote, "...be understood as resulting from an interrelated set of factors, most definitely including the Closed Society cultural climate, but also significantly involving disputes over the definition of true Methodism, connectional failures and successes, the peculiarities of the Methodist itinerant system, and the complex culture of the Mississippi Annual Conference, Southeastern Jurisdiction, in those years." (*Born of Conviction*, p. 5)

Amid this complexity, there were white Methodist ministers in Mississippi who were willing to speak up for what they knew to be right. On January 2, 1963, the *Mississippi Methodist Advocate* published a document entitled "**Born of Conviction.**" (See appendix.) It was a statement in support of Paragraph 2026 of the 1960 Methodist Discipline (against any

form of discrimination), in opposition to closing public schools, against communism, and for freedom of the pulpit (allowing preachers to take unpopular but righteous stands in the pulpit without fear of reprisals). It was signed by 28 mainly younger ministers, all of them white, of the Mississippi Conference, many of whom were seminary graduates. The statement proved so controversial that within a year, 19 of signers had left their churches and 18 had even left the state. Four of them later returned to ministry in Mississippi. These were courageous men who stood by their convictions, even at the expense of their jobs. (Note: One of the Mississippi 28 was Denson Napier, a graduate of Duke University. Denson Napier's grandson is now one of my favorite TV personalities. Ben Napier and his wife Erin headline the reality home makeover show *Home Town* on HGTV. It showcases Laurel, MS.)

The Mississippi Kneel-in Campaign of 1963-64 was a significant portion of the Movement. "Kneel-Ins" started as early as 1960 but became more popular as the Civil Rights Movement gained momentum around 1963. These protests followed a basic formula and occurred all over the Southeast. "Kneel-ins" typically began with an interracial group of college age students choosing seven or eight churches to attend. The churches they chose had all-white membership and were typically very large, influential churches in the community. Most of the time the visitors were welcomed into the service; however, "kneel-ins" occurred at the churches that would not allow the interracial groups to attend service.

The interracial groups of college students were usually led by an adult ordained minister. In Jackson MS, that leader was often Ralph E. "Ed" King.

On June 9, 1963, a group of interracial worshippers arrived at Galloway Memorial Methodist in Jackson, MS, and were turned away. When Pastor William Bryan Selah heard that his members had blocked the visitors because of race, he announced his resignation from the pulpit. He had served as the church's leader for 19 years.

The next Easter, March 29, 1964, two bishops came to worship. When Bishops Charles Golden, a Black man, and James Matthews, a white man, tried to enter Galloway Memorial that morning, ushers on the church steps refused to let them enter, citing "church policies." As ranking members of the denomination, the two bishops asked to speak to the church minister, but the ushers refused to let them. While the Bishops stood outside the church deciding what to do next, a white crowd harassed them with taunts and jeers until the men left the church grounds. In an interview, Bishop Golden would later question the wisdom of "those who presume to speak and act for God in turning worshipers away from his house."

Bishop Golden and Bishop Matthews were able to leave freely and attended services together with a nearby African American congregation, but ten blocks away, an interracial group of nine men were arrested when they attended Easter service at the Capitol Street Methodist Church. Later that year, future Bishop Woodie White would be arrested for a kneel-in; decades later, Bishop White was invited back to speak at the by then-integrated church.

Profiles in Methodist Courage or "Ministers who moved the Movement" (These biographical sketches are sourced from Wikipedia and online obituaries.)

James Anderson Dombrowski was born in Tampa, Florida in 1897. After serving in the US Army Air Corps in WWI, he attended Emory University in Atlanta and graduated in 1923. After graduating from Emory University, he earned a PhD from Columbia University (1940) and attended Union Theological Seminary in New York. He was ordained a Methodist minister in 1933 in New York. In 1932, he had co-founded the Highlander Folk School alongside Myles Horton and Don West in Monteagle, Tennessee. Rather than serve in a pulpit

ministry, Dombrowski turned his attention and activism toward promoting social and economic change in his native region, the South.

The Highlander school used small group discussions and workshops to enable students to delve into their own issues and use their collective knowledge to find solutions. During the 1950's and 60s the school trained many of the early foot soldiers who worked in the civil rights movement including Rosa Parks (herself a Methodist, a member of the AME church).

Dombrowski was responsible for administrative work for the school from 1933-1942. He had the desire to improve the lives of workers and to encourage integration. During Dombrowski's administration, the Highlander School served as the de-facto CIO education center for the region, training union organizers and leaders in eleven southern states. In this period, Highlander also fought segregation in the labor movement, holding its first integrated workshop in 1944.

According to the school's history posted on the website of the Highlander Research and Education Center, "The [school's] commitment to ending segregation made it a critically important incubator of the Civil Rights movement. Workshops and training sessions at Highlander helped lay the groundwork for many of the movement's most important initiatives, including the Montgomery bus boycott, the Citizenship Schools, and the founding of the Student Nonviolent Coordinating Committee (SNCC)." (Footnote the website!) "An incubator of the Civil Rights movement, and Jim Dombrowski, a Methodist minister, was instrumental in its inception.

During his tenure as executive director, Jim was active in the struggle against segregation and helped hold the organization together through the McCarthy era. In 1963, the New Orleans offices of SCEF were raided by state and local police and the organization's records were seized. Dombrowski and other SCEF officials were charged with violating Louisiana's anti-subversive law. Dombrowski and SCEF filed suit on the grounds that their first amendment rights had been violated. After several years of litigation, the organization's files were released by court order in April 1965. Dombrowski and SCEF won a legal victory in 1968 when the Supreme Court struck down large sections of the Louisiana law. Dombrowski retired as SCEF executive director early in 1966 and died in New Orleans in 1983.

Douglas Elaine Moore was born in 1928 in Hickory, North Carolina. At an early age, he decided to follow in the footsteps of his grandfather and enter the Methodist ministry. Shortly after earning a Bachelor of Arts from North Carolina College in 1949, Moore enrolled at Boston University as a divinity student in 1951. He joined a radical leftist group on campus and participated in protests of social ills. Moore also temporarily joined a student group called the Dialectical Society, which met every week for dinner and discussion. However, he found the talks largely dissatisfying, viewing them as far too passive and abstract. In addition, he was not too fond of the leader of the Dialectical Society, the then-unknown Martin Luther King Jr. Referring to him as "just another Baptist preacher", Moore invited King to join his student group. However, King declined to do so, likely put off by its radicalness and activist agenda. Moore soon parted ways with the Dialectical Society. He earned his Bachelor of Sacred Theology in 1953 and his Master of Sacred Theology in 1958.

Even before completing his M. Div., Moore moved back to the American South. He served as the minister for two small-town Methodist churches before becoming the pastor of Durham's Asbury Temple Methodist Church in 1956. Soon after arriving in the city, Moore began to look for ways to challenge its power structure.

Moore first drew attention as a 28-year-old clergyman at Asbury Temple in Durham, N.C., where he brought a confrontational approach to the nascent civil rights struggle. He said activists such as the Rev. Martin Luther King Jr., who had been a classmate at the Boston University School of Theology, relied too much at the time on the power of oratory, instead of action, to achieve racial equality.

In 1957, sit-in protests were not new, but they were also not yet a mainstream part of the civil rights struggle, and the “Royal Seven” garnered little attention beyond the local and black press. An alliance of black clergymen in Durham actually criticized Rev. Moore, calling his sit-in “radical.”

Despite the initial backlash to the sit-in, Moore ultimately helped to bring about much change to Durham. He soon found himself some powerful allies in the city's community. The Durham movement eventually began to pick up steam, leading to a rapid series of reforms in the coming years. In 1960, the city became just the seventh one in North Carolina to desegregate its lunch counter service. After several years of legal action, the Royal Ice Cream Parlor finally desegregated along with the rest of the city's public facilities in 1963.

Following the success of the Montgomery Bus Boycott, Moore wrote a letter to his old classmate MLK. In it, he detailed his own experiences with the desegregation of buses in North Carolina and Virginia, noting that by relying “completely upon the force of love and Christian witness”, he was able to achieve his goals. Moore went on to suggest “a regional group which uses the power of nonviolence”, hinting that such a group, were it well-disciplined, could “break the backbone of segregated travel in North Carolina in less than a year”. King, however, continued to display reluctance to partake in Moore's radical agenda. In the end, Moore received only a polite thank-you note from King's secretary. Eventually, Doug Moore became a member of the Board of the SCLC, founded by King and others, but he became disillusioned with the group's moderation and was forced out for being too radical.

Moore resigned from Asbury Temple and served as a Methodist missionary from 1962 to 1965. He returned to the US and settled in the District of Columbia in 1966, pastoring Methodist churches and continuing his aggressive activism. He turned to politics and successfully ran for a seat on the DC City Council. Ever the agitator, his political career was tumultuous to say the least. Reverend Douglas E. Moore died August 22, 2019.

A supporter of the Gandhian philosophy of nonviolent protest, the **Reverend James M. Lawson, Jr.**, was one of the Civil Rights Movement's leading theoreticians and tacticians in the African American struggle for freedom and equality in the 1950s and 1960s. Raised in a household of ten children, Lawson was born in Uniontown, Pennsylvania, on September 22, 1928, to the Reverend James Morris, Sr., and Philane May Cover Lawson. Lawson grew up in Massillon, Ohio, which is where he received his primary and secondary education.

After high school, Lawson entered Baldwin-Wallace College in Berea, Ohio, in 1947. During his years at Baldwin-Wallace, he became a member of the Fellowship of Reconciliation (FOR) local chapter and the Congress of Racial Equality (CORE), both of which were devoted advocates of direct nonviolent resistance to racism. Consistent with his beliefs towards nonviolence, Lawson became a “conscientious objector” during the Korean War. In April 1951, Lawson was found guilty of violating the draft laws of the United States, and sentenced to three years in a federal prison. Upon his release from prison, Lawson returned to Baldwin-Wallace and earned his bachelor's degree. Afterward, Lawson traveled to India to work with the Methodist Board of Missionaries. While in India, he studied the Gandhian principles of

satyagraha, or the strategy of passive political resistance. Lawson later used these principles to combat and end racial segregation in the United States.

Upon returning to the US in 1956, Lawson entered Oberlin College's Graduate School of Theology. In 1957, one of Lawson's professors introduced him to the Reverend Dr. Martin Luther King, Jr., who urged him to move south and aid in the Civil Rights Movement. Heeding King's advice, Lawson moved to Nashville, Tennessee, enrolled at the Divinity School of Vanderbilt University and began hosting nonviolence training workshops for the Southern Christian Leadership Conference. There Lawson trained many of the future leaders of the Civil Rights Movement, including James Bevel, Diane Nash, John Lewis, Bernard Lafayette, and Marion Barry.

In 1960, Lawson was expelled from Vanderbilt for organizing the Nashville student sit-ins. Lawson moved to Memphis in June 1962, where he became pastor of Centenary Methodist Church, one of the largest churches in the city. He also continued his organizing activity. Throughout the decade, he led various community movements for racial justice in Memphis. In 1968, while involved in the sanitation workers strike, he invited Dr. Martin Luther King Jr., to Memphis to speak where 15,000 people heard his famous "I've Been to the Mountaintop Speech." King was assassinated in Memphis the following day on April 4, 1968.

In 1974, James Lawson moved to Los Angeles, California where he became pastor of Holman United Methodist Church and continued his social activism, advocating for Palestinian and immigrant rights; gay and lesbian issues; the poor; and an the end to war in Iraq. Lawson retired from Holman United Methodist Church in 1999 but continues to live in Los Angeles.

Ralph Edwin "Ed" King, a chaplain at Tougaloo College, led a group of black students from Tougaloo in several "kneel-ins" in Jackson, Mississippi. They protested Galloway Memorial Methodist Church and First Baptist Church. They were turned away immediately at First Baptist Church, but the events that unfolded at Galloway were much more dramatic, as noted above. The Easter visitation at Galloway was part of an ongoing effort in Jackson to "crack down on the iceberg of closed society at its most sensitive point." King was a Mississippi native, a graduate of BTH, and a Methodist minister. He was also very involved in the civil rights movement. King's most remarkable civil rights activity was his attempt to desegregate white conservative and moderate churches. King encouraged "church-testings" and believed it was essential to highlight the hypocrisy in segregated churches. He made these protests an integral part of Jackson's civil rights movement. The incident at Galloway was just the beginning of a national movement called "Freedom Summer". Ed King is alive and well in Jackson, MS, where at age 85, he sometimes assists in worship services at Galloway Memorial.

William Bryan Selah was born in 1897 in Sedalia, Missouri. His contribution to the Movement was his faithful witness to the brotherhood of all. When he was pastor of Galloway Memorial Methodist Church in Jackson, MS, he arrived at his church on Sunday morning June 9, 1963, and saw five black individuals standing outside. He later found out that the ushers of the church had denied these students admittance. Selah could not tolerate this blatant act of racism because he subscribed to the national church's affirmation that "all men are brothers in Christ." He declared that morning "there can be no color bar in the Christian Church, so I will ask the bishop for another appointment." Rev. Selah continued in ministry through the 1970s and passed away on May 14, 1985.

Gerald E. Forshey was a Chicagoan, but not by birth. He was born in Long Beach, California in 1932, the son of a casino pit boss. Influenced by Methodist ministers while attending UCLA, Forshey decided to train for the ministry at the Iliff School of Theology after

graduation. He left seminary with “a theology and a sense of mission that would shape his life and work.” He also met and married his wife Florence in Denver, and Chicago became their home in 1958, when Forshey took an assignment as pastor to an inner-city Methodist parish near Lincoln Park. He became pastor of Armitage Avenue Methodist Church. Forshey lived in neighborhoods going through rapid racial change, and his approach to the ministry was shaped by the experiences of his congregants, both black and white. The black migrants’ very presence forced existing residents and institutions to change—often in wrenching, and soul-searching ways in the face of ingrained patterns of racism. He watched as his African American congregants scrambled to find housing in a city where strict racial segregation was maintained through custom, coercion and sometimes violence.

Because of his ministerial appointments, Forshey came to devote himself particularly to the cause of civil rights. Not only did he see the problems encountered by his own parishioners, but he also saw connections to the southern civil rights movement. In 1963, Forshey was among twelve people, four of them Chicago-area Methodist ministers, arrested in Jackson, MS, for trying to lead blacks into three local churches. He spent five days in a MS jail which only strengthened his commitment to civil rights. Forshey died of cancer at his La Grange home Saturday, May 17, 2008, age the age of seventy-five.

James Samuel Thomas was the Methodist bishop who broke racial barriers when he was assigned to an all-white annual conference in 1964. He was born into a Methodist parsonage family in Orangeburg, S.C., on April 8, 1919, attended Claflin College, and then was a rural school principal in Florence County in South Carolina for a year. While serving the Orangeburg Circuit he attended Gammon Theological Seminary and later earned a master’s degree from Drew University. He earned a doctorate from Cornell University.

The General Commission on Archives and History honored Bishop Thomas for his contributions in working to eliminate the racially segregated Central Jurisdiction. Of his life’s work, Thomas said, “I didn’t come to be a black bishop. I’ve always been black. I have come to be the best bishop I can be.”

In 1952, a pronouncement had been made that “there is no place in the Methodist Church for racial discrimination or racial segregation.” It would be another 20 years before the final annual conferences within the Central Jurisdiction would be dissolved, and Bishop Thomas played a major role in its demise. “It was the wave of national changes that finally persuaded the church that something had to be done,” Thomas said. In 1968, less than a month after the assassination of the Reverend Dr. Martin Luther King Jr., the church saw an end to the segregated system. Bishop Thomas died on October 10, 2010.

Born in Darlington County, South Carolina, on April 17, 1911, **Isaiah DeQuincey Newman** was the son of the Reverend Melton C. Newman and Charlotte Elizabeth Morris. He attended Williamsburg County public schools and Claflin College and was ordained in the Methodist Church in 1931. Three years later he received his Bachelor of Arts degree from Clark College in Atlanta, then earned his divinity degree from Gammon Theological Seminary in Atlanta in 1937.

Throughout his varied and distinguished career, Newman thought of himself primarily as a minister, and it was in this role that he made his most significant contributions to South Carolina. For some forty years, he served Methodist churches in Georgia and South Carolina and held key positions with the UMC’s South Carolina Conference and the General Conference. As a member of the SC Conference Merger Committee in the 1970s, he played a major role in bringing an end to segregated congregations.

Early in his ministry, Newman identified the struggle for racial equality as a matter of the spirit, as well as a social and political concern, and he developed a preaching style that linked morality with practicality, especially in reference to race relations. Vernon Jordan, a protégé who later became a national civil rights leader, remarked that he always listened carefully whenever Newman prayed, because he “always felt that when I. D. Newman was praying, God was listening. He seemed to have a direct line.” Newman noted that every aspect of his career was simply an “extension of ministry.”

In 1943 Newman assumed a key position in the emerging civil rights movement when he helped to organize the Orangeburg branch of the National Association for the Advancement of Colored People (NAACP). Thereafter he contributed to the NAACP in a variety of capacities, including service as South Carolina field director from 1960 to 1969, the most critical period in the civil rights struggle. Newman was a gentle, self-effacing man, patient and slow to anger, who preferred diplomacy over confrontation. A tenacious advocate for simple justice in race relations, he also believed in nonviolent protest as the most effective means for achieving the goal. His quiet dignity and appeals to reason won him the confidence, and ultimately the support, of key white political and economic leaders. In effect Newman served both as chief strategist for the protest movement and as chief negotiator at the conference table, becoming the “unofficial liaison” between African Americans and the white power structure. Alone among the Deep South states, South Carolina dismantled its structure of legalized segregation with a minimum of violence, in large measure because of his leadership and dedication to peaceful change. He died in Columbia on October 21, 1985.

Bishop **Woodie White** was the bishop of the Indiana Area conference of the United Methodist Church, and now is Bishop in Residence at Candler School of Theology, Emory University, in Atlanta, GA.

Born in New York City's Harlem neighborhood in the 1930's, Bishop White came up from a troubled youth to become one of the most respected religious leaders in America. After graduation from Boston University School of Theology in 1961, he was a pastor in Worcester, Massachusetts and Detroit, Michigan at the height of the Civil Rights movement. In the early 1960s he was arrested in Jackson, Mississippi and fined a thousand dollars for trying to worship at Saint Luke's Methodist Church—where almost three decades later he was to be a guest preacher. Bishop White served for 15 years (1969-1984) as General Secretary of the General Commission on Religion and Race. He is also nationally known for his annual "Birthday Letter to Dr. King," in which he writes a personal letter to Dr. Martin Luther King Jr. Elected a Bishop in 1984, he served the Illinois Great Rivers Area prior to going to Indiana.

Born in Gadsden, Alabama, on May 19, 1938, **William Bobby McClain** became a teenage pastor, and he met the Rev. Martin Luther King Jr. in Montgomery while still in his teens. McClain attended then-Clark College (now Clark-Atlanta), a historically Black college in Atlanta. After completing his M Div degree at Boston University School of Theology, he returned to Alabama in 1962 to work with King and to serve as pastor of Haven Chapel Methodist Church in Anniston. Rev. McClain returned to Boston U School of Theology and earned a doctorate degree in 1977. He earned a much-deserved reputation as an outstanding preacher and seminary professor.

Throughout his life, McClain continued to issue a clarion call for justice and nondiscrimination in the society at large and within the Methodist church as well. William Bobby McClain died November 18, 2020 at the age of 82.

Joseph Echols Lowery was born on October 6, 1921, to Leroy and Dora Lowery in Huntsville, Alabama. After graduating high school in 1939, Lowery enrolled in Knoxville College, then Alabama A&M College in Huntsville (Now Alabama A&M University) before transferring to Paine College in Augusta, Georgia where he received a Bachelor of Arts degree in sociology in 1943. A year later, he enrolled in Paine Theological Seminary in Wilberforce, Ohio for ministerial training but later transferred to the Chicago Ecumenical Institute where he received his Doctor of Divinity degree in 1950.

Lowery's first assignment as pastor was the Warren Street Methodist Church in Mobile, Alabama from 1952 to 1961. While at Warren Street, he headed the Alabama Civic Affairs Association whose mission was to desegregate buses and public places in Mobile. In 1956 he became involved with the Montgomery Bus Boycott that began with the arrest of Rosa Parks on December 1, 1955. In 1957, Lowery, Martin Luther King Jr, Fred Shuttlesworth, and other ministers, founded the Southern Christian Leadership Conference (SCLC).

In 1961, Lowery participated in marches and sit-ins in Nashville. Lowery took a position as administrative assistant to Bishop Charles F. Golden in Nashville but then returned to Birmingham, Alabama in 1964 to become pastor of St. Paul United Methodist Church. While there he participated in the 1965 Selma to Montgomery marches. In 1968, Lowery moved to Atlanta, Georgia to become pastor of Central United Methodist Church. There he worked with Rev. Ralph Abernathy who had become president of SCLC after the assassination of Dr. Martin Luther King on April 4, 1968. Lowery become the third SCLC president after Abernathy resigned in 1977.

In 1982, Lowry and Jesse Jackson led a march from Tuskegee, Alabama to Washington to promote the extension of the Voting Rights Act of 1965. Continuing his religious duties, Rev. Lowery served as pastor of Cascade United Methodist Church in Atlanta, Georgia from 1986 to 1992. Lowery retired from the pulpit in 1997 and retired as SCLC president a year later.

On January 20, 2009, Lowery spoke at newly elected President Barack Obama's inauguration in Washington, D.C. Later that year he was awarded the Presidential Medal of Freedom by President Obama. Among his other honors were an NAACP Lifetime Achievement Award in 1997 and Fred L. Shuttlesworth Human Rights Award in 2009. Lowery died March 27, 2020.

Vernon C. Tyson was born on November 29, 1929, in Buie's Creek, North Carolina, son of the Reverend Marvin Earl "Jack" Tyson and Irene Hart Tyson. "Jack" was a Free Will Baptist preacher and tenant farmer who became a Methodist minister in the 1940s. He and his wife Irene raised six sons, Dewey, Tommy, George, Earl, Vernon, and Bobby, and a daughter, Merle. Vernon and his five brothers all became Methodist ministers.

He became a conscientious objector in 1950, during the time he was a student at Guilford College in Greensboro and opposed war and the death penalty all of his life.

Vernon Tyson took his first appointment as a Methodist minister in 1952 at Oak Ridge United Methodist Church, which launched his sixty-year career as a minister in North Carolina. He was devoted to the teachings of Jesus, particularly those related to love, mercy, justice, equality, and our obligations to the poor and vulnerable among us. These convictions led him to stand up for racial justice, public education, voting rights, and equal rights for LGBT citizens. He took seriously the Biblical mandate to welcome foreigners and immigrants.

In 1963, when Tyson was pastor of Jonesboro Methodist Church in Sanford, he invited Dr. Samuel Dewitt Proctor to preach for what was called Race Relations Sunday. Proctor, an

African American and one of the leading theologians in the United States until his death in 1997, was then president of North Carolina A&T in Greensboro. When Tyson invited him to Sanford, Proctor laughed and said, "Yes, and we'll be run out of town together."

In the 1950s and 1960s, hundreds of white congregations in the South dismissed their ministers for such gestures of support for racial equality. Nevertheless, Proctor agreed to come. The invitation to Proctor sparked a controversy within Tyson's church, including a protest meeting, calls for his dismissal, death threats and self-doubts in Tyson's own mind. "I thought they were going to kill him," Tyson's wife, Martha, reported.

The controversy grew to the point that Tyson called an emergency meeting of his administrative board the night before Dr. Proctor's arrival. By Tyson's account, the meeting was just about to dissolve in an uproar when a quiet, dignified older woman—Miss Amy Womble—spoke up. "I hear one of us saying that this is going to tear up this church. Now, I don't know the man who is coming very much. I know he's president of A&T. But I know our pastor and he's not going to tear. And I don't suppose Dr. Proctor's going to tear. If there's any tearing done, we're going to do the tearing. It takes two to tear."

This was a case of a grace-filled parishioner coming to the support of a courageous pastor. It was not always so for Tyson. Later, when he tried to foster cross-racial dialogue in the eastern North Carolina town of Oxford following a racially motivated killing of a black veteran in 1970, he was forced out of town. But he never lost faith or his convictions.

He stood up for racial justice, public education, voting rights, and equal rights for LGBT citizens throughout a 60-year career as a minister. He was arrested during a Moral Monday demonstration in Raleigh in 2013.

Tyson won a number of awards for his human rights work, notably the Gayle Felton Drum Major for Justice Award from the North Carolina Methodist Federation for Social Action and a Distinguished Service Award from the North Carolina Council of Churches.

"Vernon Tyson was like a father and bishop to me and the Moral Monday movement," said the Reverend Dr. William Barber, architect of the Forward Together Moral Monday Movement. "Often his presence in our midst kept us focused and strong." Tyson died December 29, 2018, at his home in Raleigh, N.C., at the age of 89.

The **Reverend Gilbert Haven Caldwell** called himself a "foot soldier" in the U.S. civil rights movement, but many remember him as a general for justice. Born in 1933 in Greensboro, North Carolina, he was the son and grandson of itinerant Methodist pastors. Both he and his father were named for the 19th century white Methodist Bishop Gilbert Haven, a noted abolitionist and advocate for women's suffrage.

An activist on the public stage, Gil Caldwell was much loved by his family, members of which still live in Greensboro. He is remembered fondly for his humor. In an interview with his niece, Fannie Boyd Thompson, I learned that "he was well respected for his knowledge and for his ability to speak for his convictions, to fight against discrimination and injustice."

Caldwell grew up in segregated neighborhoods, segregated schools, and a segregated church. Early on, Caldwell committed to change that. In 1955, he graduated with honors from NC A&T College, as it was then known. He tried to break the cycle of inequality by applying in 1955 to Duke Divinity School. However, Duke, which would not admit Black students until seven years later in 1962, rejected his application because of his race. In 2017, Duke invited Caldwell to speak in its chapel to help reckon with its past.

Caldwell ultimately went to Boston University School of Theology, where he met many of the fellow clergy who helped shape his ministry — including the Reverend Martin Luther King Jr. He and King first met in 1958, when the civil rights giant returned to his alma mater to give a speech. King already was nationally famous for his leadership of the Montgomery, Alabama, bus boycott, and Caldwell was vice president of the theology school's student association. Caldwell graduated from Boston University in 1958.

Caldwell and King would later march together in 1965 to protest school segregation in Boston. Indeed, Caldwell participated in many of the civil rights movement's landmark events — the March on Washington in 1963, the Mississippi Freedom Summer voter drives in 1964, the March from Selma to Montgomery, Alabama, in 1965 and the 1968 Poor People's Campaign.

Within the Methodist Church, Caldwell — a co-founder of Black Methodists for Church Renewal — also took an activist role. In 1968, Caldwell was among the silent demonstrators standing at the doorway to the Uniting Conference that formed The United Methodist Church and officially ended the Central Jurisdiction that segregated Black Methodists. A newly named district superintendent at the time, Caldwell held a sign quoting the title of the Rev. Martin Luther King Jr.'s final book: "Where Do We Go from Here... Chaos or Community?" It was just weeks after King's assassination. It was one of many instances when Gilbert Caldwell offered a moral conscience for his Methodist brothers and sisters.

At the 2000 General Conference, he was among more than 180 people arrested for engaging in civil disobedience to protest the denomination's stance against same-gender marriage and "self-avowed practicing" gay clergy.

Caldwell remained a passionate nonviolent activist until the end of his life. With help from a walker, he took the podium at a Black Lives Matter rally on June 7, 2020, in the New Jersey township of Willingboro. He died in New Jersey on September 4, 2020.

Conclusion

Many Methodist ministers certainly were involved in and committed to the Civil Rights Movement of the 1960s. They were willing to put their pulpit ministries on the line to stand up for what they believed was right. In some cases, they literally put their bodies on the line. No matter if they were black or white, native southerners or transplants, or visitors from the North, they were courageous men of conviction. In most cases they exhibited a lifelong commitment to social holiness and a ministry of justice. The theological grounding and social justice heritage of Methodism led them to participate in the Civil Rights Movement and to call for justice inside the denomination, even in the face of resistance within and outside of the church.

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“Historical Highlights for West Market Street UMC”

Gayle Hicks Fripp

Greensboro and West Market Street Church Historian

If you had visited Greensboro soon after its establishment in 1808, you would have seen a small village with two general stores, a saw mill, a blacksmith shop, and a stagecoach inn, but not a single church. A log courthouse stood in the intersection of the two major streets, Elm and Market and the town only stretched two blocks in four directions from the center. In 1819 when William Paisley, a Presbyterian minister, arrived to head the new school for males, he stated that there was only one professing Christian in all of Greensboro and he was a Baptist, Major Jones Johnson.

There were churches in the county that town residents attended, and the earliest Methodist churches were Pleasant Garden and Rehoboth. During the 1820s, the Methodists in Greensboro began meeting bimonthly at the Male Academy to hear a preacher assigned to the Guilford Circuit; the Presbyterians met on the alternate Sundays.

When the first town census was taken in 1829, Greensboro boasted of 369 people, five stores, three liquor shops or saloons, male and female academies, but no churches. This was soon to change thanks to a Methodist preacher named Peter Doub who was appointed to the Guilford circuit in 1830.

Doub was born in 1796 in Stokes County and converted at a camp meeting when he was 21; convinced that he had been pardoned of all his sins, he proclaimed his deliverance for two hours! One wonders how long his prepared sermons must have been. Soon after the meeting, he answered a call to the ministry.

When he arrived in Greensboro, he discovered that 64 Methodists were meeting regularly at the Male Academy and quickly encouraged them to build a church. Nine trustees were elected, and they purchased a lot on South Elm Street for \$32. A brick church, 30 feet by 50 feet, was completed in 1831. It stood just beyond the town's southern limits but was the first religious structure built for town residents. In the records it is referred to as Greensboro station, and in 2009, a historical marker was erected at the site. The congregation included 18 Black and 46 white members. On Sundays, worshippers sat in three separate groups: the slaves in the upstairs gallery, with the men and women downstairs on opposite sides of the church so that they could concentrate on God and not each other.

In 1833, the congregation began the Greensboro Female School to educate young girls, and it was so successful that its trustees petitioned the Virginia Conference for a “female college, under the auspices of the denomination, be established in Greensboro.” The conference approved the petition in 1837 and also established the North Carolina Conference. In 1838, the first annual meeting of the new conference met at the Greensboro Methodist Church, and the North Carolina Legislature issued a charter for Greensboro Female Seminary. Greensboro College, as it is now known, was

the first state chartered college for women and the third chartered college in the nation. The school finally opened on its West Market Street campus in 1846.

Three years later, the Greensboro Methodist Church acquired property near the college and constructed a new building with central heat, gas lights, a basement for Sunday school rooms, and galleries on three sides of the main auditorium. There were 212 members, 61 black and 121 white. The church held separate class meetings for white, free Black and enslaved members, and college students.

The end of the Civil War brought significant change to the church's membership because the 1866 church roll does not include a single black member. No explanation was noted, but the previous black members may have left voluntarily to join a new mission church sponsored by the northern branch of the Methodist Episcopal Church. Early records refer to it as the Warnersville Mission AME Zion Church in America, the Warnersville MEC-North, and the Colored MEC; today, it is St. Matthews UMC. A fire destroyed the congregation's original frame church, and it was replaced by a brick sanctuary that was severely damaged by a 1936 tornado. St. Matthews has been in its current building since 1971.

In 1873, a school to educate Black men and women at the elementary and secondary levels began in the church basement, and seventy students enrolled. The following year, the school came under the auspices of the Freedmen's Aid Society and remained there for the next 50 years. In 1878, a group of formerly enslaved people purchased land for the school which was moved to its present campus.

Skipping forward to 1884, L.W. Crawford, pastor at the Greensboro Methodist Church wrote to the *Raleigh Christian Advocate*:

Our Church here begins the year under the most favorable auspices – by every token Methodism is advancing in Greensboro. Notwithstanding we enlarged our Church auditorium and Sunday-school room two years ago by the addition to each of two hundred sittings, we are now pressed for room both for our congregations and school, and a second Church will be a necessity at an early day.

Land was soon purchased in southeast Greensboro for a mission church named Centenary because it was established in Methodism's 100th year. Forty members withdrew from the Greensboro Methodist Church to seed the congregation, the first of six (Centenary, Proximity, College Place, Park Place, Bethel, and Christ) sponsored by the original church.

The 1887 Annual Conference listing of ministerial assignments used the name West Market Street for the Greensboro Methodist Church since there was another Methodist church in the city. That must have suited the congregation because the name was adopted; therefore, Greensboro has a first Presbyterian, Baptist, Lutheran, and Moravian church but no First Methodist.

At the February 1892 Quarterly Conference, the Trustees announced the purchase of a "beautiful lot" at the highest point in the center city and the hiring of architect S.W. Foulk to design a new sanctuary. A worker discovered a complete set of Foulk's

blueprints during the renovation of the church in the late 1990s. A conservator treated the blueprints that are preserved in the Heritage Room.

The following notice appeared in the *Manufacturer's Record* in 1893: "The Greensboro Methodist Church...will cost \$30,000. It will be 122 feet long, 89 feet wide and be built of Mount Airy granite with steeple 123 feet high." The bricks were made about two blocks away and the interior woodwork by a local manufacturer. The hanging balcony was a distinctive feature.

Foulk designed the exterior in the Romanesque Revival style and included rounded arches, conical roofs, towers and contrasting materials. The interior included two narthexes, an auditorium with a raised chancel in one corner, and circular pews on a sloping floor. An adjacent Sunday School Room featured a large assembly space and adjacent smaller rooms for age-based classes. If the doors to every room in the building were opened, two thousand people could be seated in the church which had 500 members.

The final building cost of \$52,00 did not include the stained-glass windows because they were given as memorials. A member of the church building committee who saw the windows which were on display at the 1893 Columbian Exposition held in Chicago, convinced other committee members to visit the exhibition. The group purchased 64 windows, and the walls of the church were built to accommodate them. The teardrop window of Jesus Praying in Gethsemane is a memorial to church founder Peter Doub. Experts consider the angel window in the balcony to be the best. The building was completed in 1898 after five years of work and dedicated in 1901, after the debt was retired.

The church interior was renovated in 1957. Changes included refinishing the woodwork and pews to lighten the wood, replacing the pulpit furniture and light fixtures, and installing red carpet. Then, in 1998, the sanctuary was returned to its historic look, and a new organ was installed. The project goals were to make the building more visible and more accessible and to make the chancel area more flexible.

The Church History Committee at West Market Street was established in 1980, and its purpose was to locate, preserve and organize records and artifacts important in the church's history. With money provided from the minister's discretionary fund and the trustees, a Heritage Room and archives were created. In 1985, the sanctuary was listed on the National Register of Historic Places after the committee completed the necessary application, and in 2012 the committee worked with the City of Greensboro to rename the street beside the building "John Wesley Way". One of the original goals of the committee was to publish a church history, but that took another 38 years; *Faith on the Move* was published in 2019.

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