



"Preserving-Sharing-Caring"

Crossroads

Women Missionaries in China Part 2: From Miccosukee to Soochow: Sue Blake 白小姐 Florida's First Female Medical Missionary

By Pamela C. Crosby



In 1893, a new Methodist church building was rising on a Tallahassee downtown corner, replacing an earlier structure. It was adorned with colorful stained-glass windows. Three of them were "large triple memorial windows." On the south side, a window honored **Rev. William M. Poage**, the church's pastor, while the east and west windows were dedicated to other worthy people in the church ("Memorial...", 1894, p. 2).

The first panel of the west window featured a harp, crossed trumpets and sheet music of the missionary hymn. It was a tribute to the first female medical missionary from Florida, a young woman from Miccosukee whom the church would sponsor. "**Sue P. Blake**," read the dedication, "Our Mission-



Photo of memorial windows on west side of 1893 church. The first panel is dedicated to Sue P. Blake (later Crozier) and reads "Our Missionary to China." Trinity UMC archives.

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This issue is dedicated to the founder of the Trinity Historical Society and for whom the Yates Heritage Center is named, **Linda Herold Yates**.

Bicentennial Celebration

To learn more about Trinity's Bicentennial Celebration, go to

<https://tidings.tumct.org/faith-of-our-founders-living-still/>

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ary to China” (“Memorial Windows...,” 1894, p. 2).

This article is a second in a series on female missionaries in China and features the first missionary Trinity would sponsor in its long history.

From Miccosukee to Soochow

Sue Blake was born on August 6, 1862, to **Walter Raleigh Blake** and **Caroline W. Leonard** in Miccosukee, Florida. Blake’s grandfather, **Miles Blake**, was one of the first individuals to serve as a steward for the “Tallahassee Station” (Trinity’s earlier name) and served from 1828 to 1834 (John, 1899, p. 63; “Missionaries. . .,” 1928, p. 1; “Early Florida. . .,” 1944, p. 4; Quarterly...,” April 5 & Feb. 17, 1834).

Miles Blake moved to Leon County from North Carolina in 1826, two years after Tallahassee was established. He owned 15 enslaved people on his “Blakely Plantation,” a 900-acre, forced-labor estate near Lake Miccosukee in northeast Leon County. He also was one of Tallahassee’s first merchants (“Miles Blake Records....,” n.d.; “Miles Blake,” n.d.).

Sue Blake’s mother died in 1868 when she was only five. Following her mother’s death, she moved in with her aunt. Blake must have benefited from her aunt’s nurturing for it was said that Blake owed much to this “consecrated woman” (John, 1899, pp. 63-64).

In 1879 at the age of about 17, Blake converted to Christianity while attending a Methodist revival. Her call to Christian work was a specific one: to spend her life in service to God as a missionary. For two years she resisted the call but then “yielded everything to God” and began to plan for her education and preparation (John, 1899, p. 64).

However, nine years after her religious conver-



“Cromartie Family House in Miccosukee, Florida.” Date photograph was taken: March 21, 1957. Florida Memory. <https://www.floridamemory.com/items/show/44425>. This is a photo of the Blakeley Plantation house. Cromartie family were descendants.

sion, she had not yet begun her missionary work. In 1888, Blake was working in a millinery in Tallahassee. In a *Weekly Floridian* article on women in job positions, published on November 27, her name was included as one of the women whom the newspaper writer described as part of “Tallahassee Progress.” The woman of today, the writer wrote, was one of “quick, deft fingers, clear head, accuracy in accounts and faithful attention to duties” so that she could “work in the active world of business” (“Tallahassee...,” 1888, p. 1).

The article continued,

No one understands human nature better than a woman, and, for this reason, she is success behind the counter. To gain and retain patronage one must be bright, cheerful and entertaining, and it stands to reason that woman, with her fair face and graceful figure, can better fill this bill than an awkward man or frisky dude. Go to any prosperous, progressive city, and you will find bright and beautiful young ladies in the stores and offices, holding places of trust. (“Tallahassee....,” 1888, p. 1)

As evidence of this claim, a “special reporter” had been sent out the day before to all the “business houses and offices in the city” to compile a list of the names of ladies who occupied positions of work outside the home and what these positions were. For example, among the many

names were **Mrs. D. L. Warden**, who was stenographer and typewriter at the Office of Clerk of Florida Supreme Court; **Fannie Byrd**, a book-keeper at the Singer Sewing Machine Office, and Sue Blake. Blake's position was noted as "assistant" at "Miss Stephenson's Millinery Store," owned by **Eliza. J. Stephenson and Adele Gerard Vingerhoets** ("Tallahassee...", 1888, p. 1; Meginniss, 1962, p. 4).

"Miss Stephenson's Millinery and Notions Shop" on North Monroe Street (across from St. John's Episcopal Church) was frequented by women who stopped by to shop and "exchange tidbits of information and rumors" (Meginniss, 1965, p. 35).

The shop was prominent in the 1880s through-



"Advertisement Announcing the Opening of Millinery Shop - Tallahassee, Florida." Note from Florida Memory: "The opening of Miss Adele Gerard's Millinery and Fancy Goods shop was on Wednesday, October 12th at 149 North Monroe Street, Tallahassee, Florida." <https://www.floridamemory.com/items/show/24694>

out—and a few years after—the turn of the 20th century with Stephenson and Gerard Vingerhoets operating the business. After the buyer bought an unfinished hat, it was trimmed according to the shopper's preferences. It is not clear if Blake waited on customers or trimmed hats in the "long room in the back" of the shop—or both (Meginniss, 1962, p. 4).

The *Weekly Floridian* reported in 1889 that Blake left her Miccosukee home for Tallahassee to spend the winter. She may have been employed at the millinery at this time. She may have stayed at a boarding house, or with relatives or friends during the winter ("Miccosukie [sic] Items," 1889, p. 1.)

We know that by 1890, Blake's plans for serving as a missionary shifted from primarily intentions to action. The Woman's Missionary Board of the Methodist Episcopal Church, South (MECS) sent her to Chicago for nurses' training that year, when she was 28, as preparation for medical work in the Woman's Hospital in Soochow, China (John, 1899, p. 64).

Blake would leave for China in September 1892. But before she left, she delivered an address in June at the closing of the MECS district conference at Madison, Florida. She was also one of four persons who were honored with a lifetime membership of the Woman's Foreign Missionary Society (John, 1899, p. 64; No Title, 1892, p. 5).

Introduction to China

After arriving on October 18 in Shanghai, Blake and fellow missionary **Alice Waters**, a teacher, reached Soochow November 2, two weeks after others on assignment had arrived (John, 1899, p. 64; McGavock, 1894, p. 27).

To understand what the city of Soochow was like, we have the invaluable and eloquent memoirs of **Anne Walter**, a woman physician with whom Blake would serve at the Woman's hospital (McGavock, 1894, p. 20). Her description of the city is from her book, *My Days of Strength: An American Woman Doctor's Forty Years in China*:

Certainly beauty and filth jostle each other with unconcern in the narrow, shop-lined

(cont. on p. 4)



Soochow is marked in red in the above map. “Suzhou [Soochow] in China.” Nature Box. [https://commons.m.wikimedia.org/wiki/File:Suzhou_in_China_\(%2Ball_claims_hatched\).png#mw-jump-to-license](https://commons.m.wikimedia.org/wiki/File:Suzhou_in_China_(%2Ball_claims_hatched).png#mw-jump-to-license)

streets. The overhanging carved balconies are decorated with the family wash hung out on bamboo poles next to gaudy signs and the brilliant draperies of the dyers.

Dainty women float in flower boats along canals where the rice is washed and the refuse dumped; the streets where gorgeously dressed dandies walk, bird afinger, are used by incredible numbers of small children for every natural purpose. For a pittance a day sixty thousand weavers bend over hand looms, weaving exquisite satins; and back of the teeming, putrid streets are fragrant gardens where the women of the rich, shut away from the world, live as divorced from reality as in a dream.

Just outside the city is Tiger Hill with the Leaning Pagoda, around whose ruins mynas and great gray hawks wheel and call.

There is a rambling monastery, and capping the hill is the shrine and main temple. It is as serene and awesome as the strikes of the temple bell. From the tiled rock foundation to the chasmed stream whose waters flow from an unknown source, it is mysteri-

ously holy, utterly withdrawn from the turmoil of the city. Then, in sharp contrast, there is the Great City Temple in the busiest street in Soochow. (Fearn, 1939, p. 22)

Although Walter arrived in Soochow almost a year after Blake, her description of her travels from Shanghai in 1893 was likely very similar to those of Blake. Her memoirs provide insight into what Blake probably experienced on her travels there. We find in her description, that like Blake, she, too, grew up on a Southern plantation (for Walter, it was in Mississippi):

to reach Soochow from Shanghai in the year 1893, one had to journey sixty miles by slow boat up the Soochow Creek Canal. Mrs. Josephine Campbell, the hospital matron and head of the private training school for nurses in Soochow conducted by the Women’s Mission Board of the Methodist Episcopal Church, South, met me in Shanghai.

On the Monday following my arrival we started out.



Anne Walter Fearne said in her memoirs: “Travel in China then was either by slow boat, with possessions and personal safety entrusted to wind, wave and kind providence, or, in the interior, which was not intersected by canals, by *shenza*, a bamboo reclining chair suspended between two mules, one in front and one at the back” (Fearn, 1939, p. 178; photo, p. between 48 & 49).

For three days and nights the panorama of China spread itself before my eyes—my real introduction to the country, for Shanghai is something apart. We passed water wheels, turned by patient blindfolded buffaloes; cormorant boats paddled slowly upstream, the birds sitting solemnly along each side with rings around their necks to keep them from swallowing the fish they had just caught; remarkably long bamboo rafts poled along with utter disregard of other traffic; farms clustered around huddled groups of village buildings.

Once in a larger village we saw lively evidence of the weekly market day, that red-letter event in the monotonous life of the Chinese farmer. Frequently our boatman hopped off at some hamlet to buy eggs, fish, pork and ice. Our boat was propelled by a *yuloh* which is a kind of oar but unlike any I had ever seen. It is shaped rather like a fishtail and fastened to the rear deck, extending out behind the boat.

The boatmen sway rhythmically in unison with its motion, and croon strangely haunting minor airs whose tunelessness, to Western ears, is in fantastic harmony with the scene. With the coming of evening that first day the head man or *laodah* came to us and squatting down, asked in a sepulchral whisper if they might tie up near a village, for the night was dark and before us lay the wilderness.

This network of canals was in those days haunted

by bandits and our boatmen were afraid to traverse it alone at night. When we gave our consent they tied up by sticking a long hook into the bank. All that night I lay sleepless, listening to the bullfrogs in the ponds near by, the tree toads in the overhanging branches, the occasional twitter of wakeful birds, and the soft, mysterious thud, thud of oars as boats passed us in the darkness.

All such familiar sounds I might have heard any similar night on my own plantation home, but now they were touched with an almost fearful strangeness. In the early morning we were awakened by the deep tones of the temple bells.

At noon of the fourth day we came to the walls of Soochow. Word of our approach had reached the hospital as soon as we had passed the gates. At the hospital landing stage the entire staff and all the foreigners in the community waited to welcome the new doctor.

I suppose that in every place the world over where there is a small group of aliens one finds the same hospitality, the same eagerness to greet a newcomer, and the same natural curiosity about this person who has come to share their lot. As soon as we could get away Mrs. Campbell took me to the Hospital Home which we were to occupy together. . . . (Fearne, 1939, pp 23-24)

As was the case of Anne Walter, Blake “immediately” headed to “the ladies' home at the Woman's Hospital” (John, 1899, p. 64).

In recalling her second day, Blake wrote,

The next day I began studying Chinese characters with a native teacher who could speak only two English words, “yes” and “no.” My first lesson began with the second chapter of Matthew. It has been said that “There is no easy way by which one can teach the Chinese language,” but all leads through the same old way of “radicals” and hard study of the Anglo-Chinese dictionary. (McGavock, 1894, p. 27)

Blake noted that her first year was devoted primarily to studying the Chinese language (John, 1899, p. 64).

Alice Waters (mentioned above as Blake’s fellow missionary) also recounted that language study was the first priority upon arrival in Soochow and this emphasis on learning the Chinese language would continue until the “China New Year” (February 17, 1893; “Pinyin...”). She wrote that her time was spent “in uninterrupted study of the language, except an occasional visit to the day schools...” (McGavock, 1894, p. 27). (cont. on p. 6)

(cont. from p. 5)

Another missionary, **Emma Gary**, explained her language study experience:

On reaching our interior home I immediately began the study of this curious language. My teacher was a Chinese gentleman. . . who knew not a word of English, and who came in a . . . silk robe, established himself in comfortable quarters, and taught me, parrot fashion, six or seven hours each day. All that proceeded from his majesty's lips seemed only a curious combination of hisses and guttural sounds. It was trying; but after a time these uncouth sounds took to themselves some definite meaning, and Chinese became quite fascinating. (McGavock, 1894, p. 26)

Because Alice Waters mentioned the Chinese New Year as an important means of marking the time, it is easy to see why it was vivid in her memory when we read Anne Walter's description of her experience the first year she assumed her role as physician in the hospital:

It was my first Chinese New Year and it was early in the year 1894. I was checking accounts and probing into the clinic record ledger when I heard the reports of rockets far and near on the night air. . . .

The old year in China was drawing to a close and the rocket was the escort of some kitchen god on his journey to the skies. This has all been changed with the inauguration of the New Life Movement, but at that time, any night in the last week of the old year,

the family would burn the paper god which had reposed in a recess of the wall above the kitchen fire and watched the proceedings of the household for the past three-hundred and sixty-five days.

This is the usual rite, and . . . I'm sure it still goes on: before the god's ascension New Year's cakes (small white balls made of rice and flour, boiled) and a small bowl of vegetables are placed before him.

Molasses is smeared on his lips so that when he attempts to give his detailed account of the family transactions to the gods in the other world he will be unable to speak. Then the head of the family takes him down from the shelf and holding him in both hands above his head, carries him to the door and places him in a sedan chair.

The chair, made of paper about six inches square, rests on evergreen boughs and is surrounded by cakes, fruits and other delicacies made of paper. Ghost money is scattered around it; the match is then touched and as the flames begin to lick the paper image the firecrackers are set off and the god ascends in smoke to bear record of the family's earthly condition. (Fearn, 1939, pp. 60-61)

After learning the language, Blake's next task was to speak to people in their homes as a necessary way to draw people's interest to the hospital. In addition, she wanted to teach them Christian beliefs and practices. She explained,



"Receive the Gods in Chinese New Year 2." Description: "Men in early Republican China gathered to honor the God of Wealth Cai Shen after completing their ceremonies for the Kitchen God, who spies on the house for the Jade Emperor through the year. First, they set up a shrine to the god in their home. Then, they lade it with many gifts including wine, incense, and paper effigies of sycees, the old boat-shaped gold and silver ingots once used for Chinese money. The longer the flames in the ceremony burn, the more prosperity the household will see in the coming year. Finally, they kowtow, bowing low to the floor as a mark of submission and respect. https://commons.wikimedia.org/wiki/File:Receive_the_gods_in_chinese_new_year_2.jpg



Playmates at the Soochow Woman's Hospital. In Fearn, 1939, p. between 112 & 113.

I visited from house to house with the gospel and simple medicines. I found very strong prejudice to the hospital, and by going to the homes I could reach many, by means of the medicine, with the gospel whose doors would have been shut against me had I not had it. (John, 1899, p. 64)

Many of the people who needed hospital care lived far away from the hospital. Josephine Campbell (earlier mentioned as administrator), explained that in order for patients to agree to travel to the hospital in the city's remote location, they needed to feel that the medical assistance they would receive was necessary for their health. So the missionaries felt obligated to travel to the people to gain their confidence (McGavock, 1894, p. 22).

The Story of Soochow's Woman's Hospital

At the time of Blake's arrival in 1892, the hospital had only been treating patients a few years. Plans had begun as early as 1880 with a vision of a women's hospital in Soochow because at that time, the women in the area were reluctant to go to male doctors for treatment. The focus of the hospital

would be not only to serve the women of China but also to train women native to the land as physicians (Haskin, 1920, pp. 56-57; Bennet, 2011).

Convincing women leaders in the MECS of women's ability and place as physicians was much easier than persuading male leaders. The Woman's Foreign Missionary Society (WFMS) of the MECS had begun in 1878, much later than in the Methodist Episcopal Church (nine years). Not only was its inaugural year later than the Northern Methodists, it was later than foreign mission boards of many other denominations (Shemo, 2018, p. 18).

One reason was the economic impact of the Civil War on Southern Methodists—Southerners were still struggling with the effects of the war's ravages. Another reason was the perceived role of women—even by many women themselves that reflected

a chivalrous feeling that Southern women should retain their old-time unobtrusiveness, without any desire to assert their own personality, even in Christian work, or engage in anything, other than social obligations, that would call them out of their sheltered homes.... (Butler quoted in Shemo, 2018, p. 18)

(cont. on p. 8)

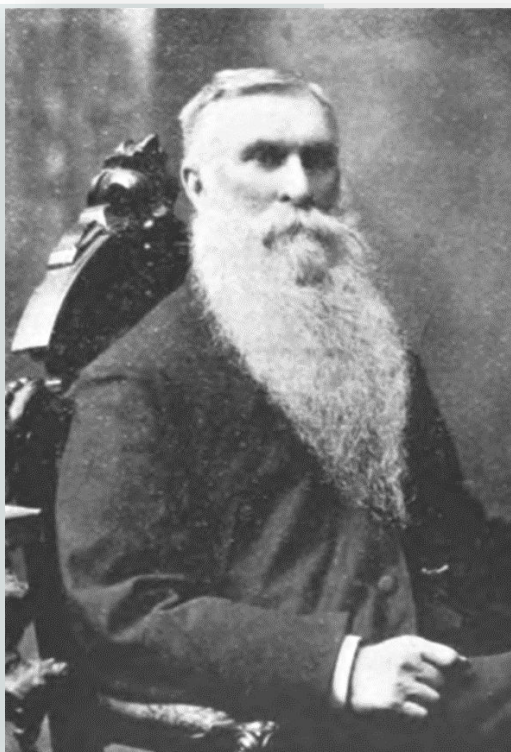


Photo of Young J. Allen. In Brown, E., & Brown, A.M. (1904). *Life and Letters of Laura Askew Haygood*. Publishing House of Methodist Episcopal Church, South, p. between 101 & 102.

Founders of the WFMS of the MECS recalled in historical accounts that the “idea that Christianity should empower women to enter the public sphere at all was not widely accepted in the denomination as a whole.” The perception of “Christian womanhood” did not include “women missionaries as physicians” (Shemo, 2018, pp. 17, 21).

Anne Walter’s experience in her home state of Mississippi reflected this attitude toward women, saying that the topic of female physicians was not condoned in “polite society” when she began making plans to go to medical school in the 1880s (Shemo, 2018, p. 22).

However, women who wanted to study medicine to become physicians had an ally in the MECS: **Young J. Allen**, highly regarded medical missionary from Georgia (Shemo, 2018, pp. 19-22).

When other MECS leaders were cynical regarding women’s work in missions, Allen was an ardent supporter. His impressive reputation as a

physician and Mandarin (first foreigner to be so recognized by the Chinese government) afforded him much influence over both male and female church leaders (Shemo, 2018, pp. 19-22).

Mildred Phillips

Dr. Young J. Allen was also a great negotiator and visionary. In 1881, Allen requested in a report to the Woman’s Foreign Missionary Society (WFMS) that the board provide “\$2,500 or “\$3000” for land and buildings. The plans were to build a men’s hospital that would be separated from a women’s hospital by a corridor. In his request, he was cleverly asking for funds for two hospitals: a men’s and women’s (Shemo, 2018, pp. 20-21).

He also requested funds to run the hospital by training a woman to assume the position as a missionary physician. As a result, the first action to be done regarding the future Woman’s Hospital in Soochow was to create opportunities for training women in the United States and those native to China to be physicians (Shemo, 2018, p. 21; Haskin, 1920, p. 57).

Mildred Phillips agreed to study medicine at the Woman’s Medical College of Pennsylvania. For that training, the WFMS paid \$300 for the first year and \$400 for the next three years (Shemo, 2018, p. 22; Haskin, 1920, p. 57).

In 1882, the WFMS raised \$2000 in order to buy the land for the men’s and women’s hospitals. By 1885, the woman’s board had raised \$6,000 to build the Woman’s Hospital (Shemo, 2018, p. 22).

After obtaining her medical degree, Phillips opened the hospital in Soochow. The hospital began operation in the mid-1880s and opened before the new hospital building was completed. The first hospital occupied two buildings with one housing a ward able to contain four beds, a room for private patients, and a “service room” while the other building housed a kitchen and a wash room. The hospital included a dispensary, and in the first month it was opened, the dispensary saw 280 patients (Bennett, 2011; Haskin, 1920, p. 57).



Dr. Margaret Polk was the dean of the Woman's Medical College in Soochow from 1896 until 1914. Here are faculty and graduates of the 1916 class. "From the Field." (1916, July). *China Christian Advocate*, p. 14.

Margaret Polk

The desire for a second physician prompted a call for supporting other candidates for medical degrees. Several efforts failed to secure a candidate, but in 1889, the WFMS began to finance the medical studies of **Margaret Polk** at the Woman's Medical College of Pennsylvania in order for her to join Phillips in Soochow after earning her degree (Shemo, 2018, p. 23).

Also in 1889, six years after the men's hospital opened, **Bishop Alpheus Waters Wilson** of the MECS opened the new Woman's Hospital—no small accomplishment after some setbacks had slowed progress over the years (Haskin, 1920, p. 57; Fearn, 1939, p. 28; Renshaw, 2003, p. 93).

As had been the plan, the location was next to the men's hospital—and was close to the canal (likely one reason being transportation, but also, frequently hospitals were located close to waterways, where many of them dumped waste). A house constructed for the hospital physician was built later. The clinic/dispensary served 1500 patients the following year (Fearn, 1939, p. 28; Renshaw, 2003, p. 96).

Mildred Phillips described the buildings as

of brick, plastered inside and out and connected by open corridors. They are finished neatly inside with high ceilings and special ventilating pipes. [Then there are the] medical and surgical wards in two separate pavilions, each containing a bathroom and a room for special cases. [These] are single-storied, raised three feet from the ground, with good ventilation underneath and the ground beaten down with a cement of sand and lime. (Renshaw, 2003, p. 93)

Plans for hospital staff were disrupted when Phillips married, resulting in her leaving Suchow in 1891. It was especially difficult to replace women doctors because there were so few female doctors and the travel to China was challenging (Shemo, 2018, p. 24; Fearn, 1939, p. 28).

After Phillips resigned, plans were set for Polk to assume leadership of the hospital after she concluded her studies. Until then, Josephine Campbell would take hospital matters in hand. Although she was not a physician or nurse, she had the help of the Chinese women to whom Phillips had provided basic training in nursing (Shemo, 2018, pp. 23-24; Cobb, 1918, p. 28).

(cont. on p. 10)



Anne Walter as a graduate of Woman's Medical College of Pennsylvania, 1893. In Fearn, 1939, p. between 32 & 33.

Anne Walter (Fearn)

But Margaret Polk would not become the next hospital's physician: Anne Walter, another graduate of the Woman's Medical College of Pennsylvania (who is mentioned earlier), would be the one to replace Phillips when she assumed the Soochow position in 1893 (Shemo, 2018, p. 24; Fearn, 1939, p. 18).

Walter explained in her memoirs how this turn of events happened. A "fateful conversation one noon" came about "shortly before the commencement"

when we were all gathered in the college mess hall. Dr. Margaret Polk, President of the College Association and one of my warmest friends, mentioned that if she had had my unusual advantages in hospital work she wouldn't mind going to China. She was then preparing for work in the mission field as physician in charge of the Women's [sic] Hospital in Soochow. "I'll go in your place for a year, M. P.," I said, "while you take another year's work in the hospitals." (Fearn, 1939, p. 18)

But Walter made it clear that her priority would

be medicine—not missionary work:

The twenty or thirty fledgling doctors seated around the table thought that was a grand idea and chipped in with suggestions. By the time the meal was over a plan had been evolved down to the most minute detail. "I'll pay your expenses to China," said M. P., growing enthusiastic, "and the Women's Board of Foreign Missions can pay your salary for a year." "All right," I said, "but I won't go as a missionary. I'm not even a church member. I'm a physician." "That can be settled, I think," said Margaret. . . . (Fearn, 1939, p. 18)

Walter's local sponsor was the Mississippi Conference of the WFMS, and she began her work in 1893 in Soochow. As was described earlier as an example of what Blake would experience traveling to the hospital, Walter's three-day trip to Soochow from Shanghai was by canal boat. She reached Soochow on September 19 and within thirty minutes began seeing patients in the clinic (Cobb, 1918, p. 28; McGavock, 1894, p. 23).

Using Walter's description, we can also get a glimpse of what hospital life was like for Blake serving under Walter. Walter was pleased to find that the hospital was in good order and well supplied with drugs ordered from the United States (Fearn, 1939, p. 28).

It was a memorable experience. On the first day they [Chinese patients] arrived in hordes, most of them drawn out of curiosity. Some were brought on litters [stretcher] improvised from doors. Many came quite frankly to see the new "foreign devil's" mysterious healings and there were hundreds of beggars, afflicted with all sorts of diseases which were their stock in trade. Feeling helpless and woe-fully ignorant, I faced these strange patients with as much equanimity as I could muster.

Mrs. Campbell sat at a table beside my desk with the big ledger before her in which she recorded the cases as she interpreted. The patients brought their bundles of bedding, which might be all their worldly goods, and whole families came with a single patient to scream her symptoms into my deafened ears.

Our little clinic was very modern and quite up to date for 1893. Its adjoining pharmacy was well equipped, and the druggist, trained by Dr. Phillips, did splendid work. The Chinese nurses, many of whom were graduates of mission schools, were heroines, bright and engaging, not afraid of work,



This photo is of Bible women in the Foochow Mission (475 miles south of Soochow) in China with a missionary of the Congregational Church. "American Missionary Emily Susan Hartwell." 1902. https://commons.m.wikimedia.org/wiki/File:American_Missionary_Emily_Susan_Hartwell.jpg#mw-jump-to-license

We are for-

stanchly loyal to their teachers and determined to succeed. Without them I could have done nothing. (Fearne, 1939, pp. 28-30)

But there were particular challenges; one of those challenges was the terror her Chinese patients felt toward the "foreign devil." She explained,

Often in the midst of a recital of woes a patient suddenly would be overcome by the realization that she was in the presence of a foreigner and before I could speak she would be gone. The soles of her feet and the hem of her garment would be the last I saw of her. (Fearn, 1939, pp. 28-29)
Because of this fear,

The women doctors, and the men too, received only the most distasteful and hopeless cases because in those early days the foreign doctor was called only as a last resort. When the native physicians had done their best, or worst, a friend, or even a servant, would remember that strange stories had been told them of a foreign doctor; then—and only then—we would be called. (Fearn, 1939, p. 41)

Even so, with Walter's return, patients in the clinic would soon double (Cobb, 1918, p. 28).

fortunate that we have these writings (as recounted here) of Anne Walter, so as to have an understanding of the likely environment in which Sue Blake worked. Blake wrote that part of her assignment was to work in the clinic, and because we have few published descriptions from her about the hospital and clinic, Walter's memoirs provide those interested in Blake's experiences a better idea of what challenges she and other female medical personnel encountered (McGavock, 1894, p. 27).

Missionary Work

Unlike Anne Walter, Sue Blake was a missionary, and she wrote that she taught two "very interesting Sunday school classes in Chinese and for a while one pupil in English" (McGavock, 1894, p. 27).

In a biographical "cameo," Blake referred to "Bible women"—a specific designation for native women who visited their fellow Chinese in order to convert them to Christianity:

For some months, with four native Bible women, I made daily trips by native boat to villages

(cont. on p. 12)

around Soochow. . . . Often the people would have nothing to do with us, and would beckon us to pass on and not stop at their homes, for they would not speak to us. When they were told we had medicine it was amusing to see how quickly their manner toward us changed. Those who a few minutes before had beckoned us to leave their door now came to us at the boat for help, where they also received the gospel. (John, 1899, p. 64)

At that time, these willing women were often employees who worked in the households of missionaries, or they were mothers and wives of male Chinese evangelists. Often women who expressed the desire to become Bible women could not read and needed to be taught to read the Bible first. Female missionaries taught them by means of a "Romanized form of Chinese characters." This role led to the promotion of women missionaries to establish boarding schools to teach Chinese girls (Chow, n.d.).

Also at that time, their tasks were confined to instructing women and children on the Bible—



The street entrance to "The Heaven Given Place," Soochow. In Fearn, 1939, p. between 48 & 49.

most often in rural areas. Through the years the number of Bible women increased. They assumed more responsibilities and developed more skills as they visited the sick while offering different types of medical care (Chow, n.d.).

Mrs. A. P. Parker, who was in charge of a boarding school in Soochow, oversaw four Bible women in Soochow who supported the Methodist cause (McGavock, 1894, p. 23).

Parker praised the women on their persistence:

they have been most faithful in their visiting, not losing a day when circumstances permitted their going out. To those whose work calls them out on the street and among the people there are of necessity many days when they are compelled to remain within doors. The weather (when extremely hot or bitter cold), the rain, and the snow often make it inconvenient, and sometimes impossible, for the women to go to the homes of the people. (McGavock, 1894, pp. 23-24)

Their custom was to go in groups of two, but sometimes they preferred to visit alone. In rural areas, all the Bible women rode boats to their destinations, and after reaching land, they dispersed in different paths. During the 1893-94 year, they traveled to 71 villages, but most of their visits were in the city—with a total of 3,660 visits. At times they met with residents' refusals to allow visits such as during the month of the celebration of the Chinese New-Year when people were too busy to be bothered (McGavock, 1894, pp. 23-24).

As they made progress through the year, they experienced warmer receptions with "fewer unkind remarks made to them" and with rarely a "rude impulse." While about "one-third" of those they attempted to visit did not want to hear what they had to say, there were occasional high points such as

a number have said that they were praying to the Heavenly Father. One woman said that she had not sworn any since she had been praying to him. Another, at the Sabbath service, said that the women of her family all believed in the Heavenly Father, but the men did not. When asked if she understood what the preacher had been saying, she said: "Yes; and he was pointing his words at me all the time." (McGavock, 1894, p. 24)

The Bible women also invited prospective believers whom they visited to attend meetings and church services. One of those was the Christian woman's prayer meeting which was held in the hospital chapel that included patients and others. Attendance ranged from six to sixty women who frequently sat very quietly and often asked questions after the meeting adjourned (McGavock, 1894, pp. 23-24).



Rev. W. N. Crozier, standing, back row, far right. Sue Blake Crozier, sitting in second row far right. Neither the Presbyterian nor the United Methodist Church archivists could locate a photo of Sue Blake (Crozier) to be included in this article. However, this photo appeared in Robinson, A. B. and Nelson, H. A. (1896). *The Church at Home and Abroad* (Vol. 19). Presbyterian Church in the U.S.A., p. 132.

Marriage

While we know that Sue Blake became Mrs. Crozier on July 4, 1894, at the McTyeire Home in Shanghai, it is not clear how and where she met her husband, **The Rev. W.N. Crozier**, who was a missionary in the Central China Presbyterian Mission (“Married,” 1894, p. 1236). A report in 1894 on Soochow Station stated that Rev. Crozier had committed much time to “itinerating work” and had married

a very excellent worker connected with the Southern Methodist Mission, who is a trained nurse and who will be of great help to Mr. Crozier in his work, which will be mainly itinerating. (Presbyterian Church, 1895, p. 57)

We know little else about Sue Blake Crozier after this period, while Rev. Crozier was much in the news for many years. As was the case at that time, Sue Blake Crozier is referred to only as “Mrs. Crozier” when reports of her presence were made to missionary boards of the Presbyterian Church.

According to one report of the Missionary and Benevolent Boards, Rev. Crozier volunteered to be transferred from Soochow to a station located close to Nanking and this request was approved in 1896 with the Croziers being stationed “on the

Yant-tse-Kiang River, ninety miles from its mouth” (Presbyterian Church, 1898, p. 43).

Also in 1896 a daughter, Laura, was born to the Croziers. In 1897, the Croziers welcomed a second daughter, Cornelia; both daughters were born in China (Department..., 1910).

Return to the U.S.

A third daughter, Rachel, would soon follow—this time in Tallahassee—in 1899—after Sue Crozier returned from China in 1898 (“Births,” 1899, p. 208; “Former Missionary...,” 1944, p. 10; “Early...,” 1944, p. 4).

The Rev. Crozier did not leave China for the U.S. until July 1899, according to the *Japan Weekly Mail*, which cited a passenger list on the British Steamer *Empress of India*, bound for Vancouver (“Departed,” 1899, p. 74).

We have no evidence that either of the Croziers ever returned to China. Rev. Crozier became a traveling lecturer in small-town churches throughout the Midwest. For example, there is an ad published in a Moral, Kansas, newspaper in September 1904, which promised audiences that they would be entertained on “China and all things Chinese” with artifacts such as

(cont. on p. 14)

(cont. from p. 13)

“costumes, curios and chopsticks” and “stereopticon views...” (No title, 1904, p. 2).

No word is mentioned of Sue Blake Crozier, and it is likely she stayed home with her young children, while Crozier pursued the lecture circuit. The last evidence found so far of their being together is a 1909 city directory in Birmingham, Alabama, listing them as “William N. Crozier (Sue P) book agent” (“R. L. Polk...,” 1909).

It is not clear the exact dates when Sue worked at the University of Arkansas, but according to her obituary, she was the “head of the ROTC base hospital” during World War I. In 1920, she was listed as a University of Arkansas married student with her permanent home as Fayetteville (“Early...,” 1944, p. 4; “Twelve...,” 1920, p. 10).

In 1923, her daughter Cornelia left for China to serve as an educational missionary in Sungkiang near Shanghai (“To China...,” 1923, p. 4).

In 1930, the U.S. federal census listed Rev. Crozier as a photographer “working on own account” in a rented domicile in Riverside, Iowa,

and his marital status was listed as “divorced,” while Sue Blake Crozier is listed in 1940 census as “widowed” and living in Okeechobee, Florida, that same year (U. S. Federal Census).

A 1932 article in the *Daily Democrat* reported that Trinity’s Missionary Society Circle no. 5 met with their chair, **Sallie Blake**. The report said that Sallie had a sister, Sue Blake Crozier, who was “broken in health.” In earlier days, the article explained, Mrs. Crozier had been a missionary in China. Sallie requested prayers for her niece (Cornelia) who was now serving as a missionary as her mother once did (“Circles Met...,” 1932, p. 6).

In 1944, Sue Blake Crozier died in West Palm Beach, Florida, and in 1945, William N. Crozier died in Washington, Iowa. Although both obituaries mentioned leaving behind three daughters, neither mentioned the other as a spouse (“Early...,” 1944, p. 4; Rev. Crozier...,” 1945, p. 9).

...

Sue Parrish Blake Crozier, this first woman medical missionary from Florida, once said,

I thank God for leading me to this land. . . . The



It is not clear the exact dates when Sue Blake Crozier worked at the University of Arkansas, but according to her obituary, she was the “head of the ROTC base hospital” during World War I (Early...,” 1944, p. 4). In this photo, University of Arkansas cadets are parading on Armistice Day, November 11, 1918, on public square, Fayetteville. WWI. This photo courtesy of the digital library at the University of Arkansas, Shared History. Public Domain. <https://armyrotc.uark.edu/alumni/index.php>

work and the people grow dear to my heart. (John, 1899, p. 65)

As a nurse and teacher, she likely would have echoed what her staff physician, Anne Walter, for whom she worked in the Woman's Hospital in Soochow, said about the people they served:

Do the Chinese love as we do? In a country where life is appallingly cheap, I have witnessed the violent grief of friends and relatives too often to doubt it.

Their gratitude and loyalty are equally strong. During the frequent social or anti-foreign upheavals, many disasters were averted because grateful patients brought news to the hospital of impending trouble, though they came to us in the certain knowledge that the act might mean their death, should it ever become known.

Too little is known of this side of the Chinese character and yet to me, who have lived intimately among them for many years, it is one of their most outstanding traits.

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Linda Herold Yates: A Visionary for Trinity History Preservation

This issue of **Crossroads** is dedicated to our Historical Society founder, Linda Yates. Below are tributes by those who, among others, recognize her remarkable contributions to Trinity history and ministry. With deep gratitude, we continue to acknowledge their benefits.



Linda Yates in her beloved Heritage Room, later named “Yates Heritage Center.” She and husband Bob were pioneers of history preservation and worked together to design and furnish the Center.

Rev E. Wayne Curry

It is a privilege for me to remember and honor the remarkable life of **Linda Yates**, a true pillar of Trinity United Methodist Church.

Linda was not only a beloved member of our congregation but also our devoted church historian. Her passion for documenting and sharing the stories of Trinity's past was unparalleled. Through her meticulous research and unwavering commitment, Linda ensured that our church's rich 200-year history would be cherished and passed down to future generations. She and her husband **Bob** dedicated countless hours to creating a space where our church's heritage could be showcased and celebrated. Their tireless efforts resulted in the creation of our beautiful Heritage Room (now named Yates Heritage Center), a place that will forever bear Linda and Bob's names as a testament to their unwavering commitment.

Beyond her role as a historian, Linda possessed a green thumb like no other. As a master gardener, she graciously shared her knowledge and expertise with anyone who sought her guidance. My wife, **Beth**, and I can attest to her invaluable assistance as she helped us create our own backyard garden

with numerous cuttings from her own garden.

Personally, Linda and Bob became an integral part of our extended family, particularly during Thanksgiving celebrations. Their presence and warmth at our family gatherings brought joy and laughter to our home for many years. Linda's bean salad and sweet potato casserole were dishes to which we especially looked forward. Linda's quick wit and dry sense of humor never failed to brighten the room.

May we always remember the legacy Linda leaves behind. Her passion for history, her green thumb, her delightful sense of humor, and her unwavering



Linda and Bob Yates in the 1950s after graduating from the University of Florida. From Yates, L. (2016). “Sunday School.” [Video]. Trinity UMC archives.



A Historical Society gathering in the Heritage Room (now Yates Heritage Center) in January 2020. L-R: Dot Binger, recording secretary; Bob Jones, historian; Lynn McLarty, membership archivist; Linda Yates, chair; and Bob Yates, avid supporter. Photo credit: Pam Crosby, technical editor.

dedication to our church will forever be etched in our hearts. May we carry on her spirit of preserving and cherishing our past as we continue to build a future that honors Linda Yates's remarkable life.

E. Lynn McLarty

Even though initially at arm's length in my association at Trinity with **Linda** and **Bob Yates**, our closeness readily changed in 2003 when they assumed the co-chairperson responsibility of the Committee for the Preservation of Church History. **Vernon** and **Jamie Paramore** had been at this position for the Committee when I became a contributing member in the mid-1990s. Once Linda took the reins, she always had a whispered question to me "How are the membership books coming?" as she knew my project of digitizing these books stemmed from the Paramore era. At that time, we had no dream that one day the transcribed membership books would be disseminated to the world via Trinity's website.

It was quite evident from the beginning of their leadership that Linda was the take-charge person

of that duo. She had so many ideas for the preservation of Trinity records, one of which was to expand the physical repository for our numerous holdings. I can hear Linda say, "We just need more space to truly do the work expected of us." Rather than having our valuable historical records "boxed" away due to a limited amount of space available for the Committee to exhibit these archives, Linda had a much broader objective. She wanted elbow room. It was not until 2008, at the arrival of senior minister, the **Reverend E. Wayne Curry**, were positive steps taken for an expansion. Room 309 was found to be the site for our new archives. With his professional skills as a registered architect, Bob promptly drew plans for the space. Soon these plans went from paper to reality! On September 20, 2009, at the same event celebrating Trinity's 185th Anniversary, the Heritage room was opened to the congregation. Due to Linda's untiring work, the historical timeline on the wall immediately became the focal point to all visitors.

To today's Trinity congregation, Linda's abilities have probably never been brought to thought. As

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part of my tribute to Linda, I would like to share some of them. In 1944 Linda was the editor of Leon High School's newspaper. After initially attending FSCW, Linda transferred to the University of Florida (that's where Bob was) and graduated with honors from the School of Journalism. For over thirty years Linda worked for the *Florida Bar Journal*, rising to managing editor. For Trinity, she dedicated these skills to re-establishing *The Monthly Tidings* in 1974. In November 1990 Linda was recognized by the United Methodist Association of Communicators with the Certificate of Merit for her publication of the *Tidings*. In common vernacular around the Church is the referral to Trinity's most comprehensive history of the Church in 1999 as "Linda's book." Her organizational skills were exemplified as she was contributing a chapter to the book as well as editing it. Furthermore, Linda was the chairperson of the 175th Anniversary, also in 1999.

well as the history of Tallahassee. We discussed their individual upbringings, the Depression, World War II, social issues and how they affected Trinity, building the present sanctuary, and the list goes on and on. If there was a conversation that was not finished during that time, it was carried over to the dinner table before that evening's Lay Academy.

Along with several historically minded individuals, and under Linda's leadership, the Trinity Historical Society was formed in 2016. Two paramount projects have evolved from this organization. First was the 2017 initial edition of the *Crossroads*, the scholarly journal so skillfully structured by the editor **Pam Crosby**. The other gives credit to **Bob Jones's** diligence to attain the State Historical Marker in April 2021. At the sight of each of these endeavors, one recalls the many hours of Linda's guidance to make each one an indelible reminder of Trinity's unique history.



Linda Herold, young column editor for the *Sunday-News Democrat*, reports on teenagers' activities in the city. Published July 15, 1945, on page 16. Linda was 17 going on 18.

I spent many Wednesday afternoons in the Heritage Center with Bob and Linda (many times **Dot Binger** was there with us). It was a cherished time for me to be near these two individuals as they so unselfishly contributed to the betterment of the room and to Trinity's archives. They taught me so much of Trinity's history as

What could have been more fitting in October 2020 than to say "Thank you, Linda and Bob" by placing their names over the door of Room 309 as "The Linda and Bob Yates Heritage Center." Bob had died in January of that year, and it was soon after our dedicating the room to the couple that Linda's health began to falter. Even though limitations then precluded her active involvement, she continued the desire to be included in all meetings that occurred in the Yates Center. Her sincere, quiet, unassuming presence will be missed at Trinity. I miss you, Linda, and thank you for your encouragement to be deeply immersed in Trinity's history.

Rev. Dr. Matthew Williams

As great lessons in life were given and passed down to Linda Yates, she always had a passion to

preserve these important lessons and share them with others:

- The blessing of living life open and honestly.
- The blessing of being who you are and sharing truth.
- The blessing of keeping good records, but living in the now, so one would have a record of you!
- The blessing of remembering.

In a *Tallahassee Democrat* article published in 2014, which Linda entitled “Passalong Plants Add variety to the Garden,” she spoke of how many new homes being built had small yards and contractors’ plantings. The transformation that could occur in one’s yard—to make it their own—would be the open reception of the gifts of pass along plants; those from neighbors longing to share, those that would create beauty and story. She stated:

Passalong plants evoke special memories. Recall the first plant someone gave you for your garden and you will remember that person and sometimes the story she told you about the person who gave it to her.

Passalong plants are a metaphor for what Linda has passed along to us: her life, the stories she told us, and the stories she has shared with the world about the gifts of others.

Just as she had a way of speaking about garden-

ing, she also had a way of speaking of and to Methodist preachers in precise and exact terms. As she describes in a video archived at Trinity and in the religion department at FSU, she understood the circuit riding spirit of those who traveled here to Tallahassee from South Carolina and Georgia—the sickness and pain they endured for the call of the Gospel—and that same call that God places on people’s lives today.

I recall a time when Linda helped me find new hope and new meaning on my journey. On one of my earliest visits with Linda, she looked at me and said: “You are carrying a burden. Know I am here for you.” She could tell I was carrying heaviness. There, in the midst of that room, God erected a chapel of his Holy Spirit. It became a thin place where Heaven and earth met. Linda listened to me, grabbed my hands, looked me dead in the eyes as only she could do, and encouraged me. She spoke as eloquently about my particular vocation as any theologian or philosopher would, but in a way that even I could understand.

After we talked, I recognized the Lord. She helped me recognize Jesus along my journey—in the difficulties of it—and reminded me of her gardening advice:

Passalong plants are the key to building a garden of beauty, personality and variety. It takes trial and

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Attending the August 2017 Historical Society meeting were (back row) Rhonda Work, Bob Jones, Cinda Hortin, and Julia Foster; (front row) Dot Binger, Pam Crosby, Don Crosby, Lynn McLarty, Linda Yates, and Bob Yates.



In 2014, Linda Yates, Nancy Vaughn, and Bob Yates shown reading historical documents in what is now called the Yates Heritage Center.

error to weed out the few unruly characters that give more work than pleasure. The ones that adapt well will help you create a garden that is uniquely special.

Rhonda Work

How shall I remember **Linda**? As a giver of time and talent. Many years ago, Linda joined Trinity and soon became involved as editor of the monthly *Tidings*. She served as editor and writer from 1974 to 1995, truly giving of her time and talent. Then in 1999, Linda chaired the 175th anniversary celebration of the founding of Trinity. That same year, the book *Trinity United Methodist Church: Tallahassee's First Church 1824-1999* was published with Linda as co-author and editor. Truly a giver of time and talent.

How shall I remember Linda? As an astute leader in 2003, Linda took the reins of the Committee on the Preservation of Church History, holding that position until 2019. She also worked hard to establish the church's Historical Society. She knew how to manage the demands of both the Committee and the Society. Thanks to Linda's guidance, church history was being disseminated through several channels including the Lay Academy and in the worship bulletin.

How shall I remember Linda? As a visionary. Linda and her husband, Bob, saw the need to preserve our church's history and to disseminate it to the congregation and the community. They saw

the need for a permanent place to house the many documents and artifacts in a safe environment. In addition, they wanted to display as many of the documents and artifacts as possible. In 2009, with the support of **Rev. Wayne Curry**, room 309 of the education building was put aside for these purposes. Linda and Bob designed the layout of the room and furnished it with great care. Ultimately, room 309 was consecrated and named the Yates Heritage Center in honor of their dedication and contributions to the preservation of Trinity's history.

How shall I remember Linda? As a gracious, charming Southern lady with a sharp sense of humor who dedicated her time, talent, her leadership skills, and her vision of a place for history at Trinity. Thank you, Linda, for all you did for us.

Dot Binger

If I needed an answer for something regarding Trinity history, I knew **Linda** would have the answer or know how to get the answer or could create a good answer. And I always knew where to find her on Wednesday afternoon!

Pamela C. Crosby

Linda Yates's second home was the Heritage Room (now the Yates Heritage Center), a crowning achievement that she and her husband **Bob** created. Although it has many artifacts and other visual relics to offer, visitors to the room have al-

ways been immediately drawn to the impressive timeline wall display depicting Trinity's story that stretches across the entire south wall. Most people—only seeing the finished product—are unaware of the numerous hours of planning and designing that went into that display as well as the other projects in which she was involved. It took me ages to begin to learn how her skill, knowledge, and creativity were ignited and accompanied with hours of sweat-work.

Often in my early years at Trinity, I would see Linda at Lay Academy and was impressed—from afar—with her intelligence, energy, sense of humor, and knowledge of history. One evening in 2015 or so, I walked over to her in room 305 before one of the classes met and with excitement suggested, "We should have a historical society!" I pictured a little circle of members sitting around talking about Trinity history. I had no idea what that suggestion implied in Methodist bureaucratic decision-making and how it would set off a chain of paperwork. But soon she and fellow church member, Princess Palmer, went full throttle to organize a historical society! They were marvelous organizers and a great get-it-done-quick duo—designing an official logo, creating stationery, crafting by-laws, writing up membership applications, getting the church leadership to agree, etc. I sort of sat idly by—in awe of these administrative experts making it all happen.

The charter members of the Society were **Linda; Princess; Bob**, her husband; **Lynn McLarty, Bob Jones**; and **I**. Shortly later, **Dot Binger** joined us as recording secretary, succeeding Princess in that position. Linda served as chair, and our meetings officially began in 2016. Although she was good at keeping us on tasks, her real aim was to make each meeting a time and place for brainstorming new ideas for future projects. Early on, she suggested that we present a Lay Academy series on Trinity's early history. She organized it like a pro, inviting impressive speakers to join her including Lynn, **Carrol Dadisman**,

Nancy Kerce, Bob Jones, and **Warren May**, who drew crowds of up to 60 some evenings. Linda served as moderator of the event and was a charming host.

Linda also contributed articles to *Crossroads*, which were based on years of research and insight; I envied her vibrant and down-to-earth writing style—in contrast to my dry recounting of facts. She also copy-edited the issues with an editor's sharp eye (As Lynn McLarty wrote in his tribute, she had been the editor of a law journal, garnered an award for the *Tidings*, the church newsletter, and edited Trinity's definitive history book)—she offered suggestions for topics and resources, located photographs, and once when an author pulled an article at the last minute, she quickly wrote one herself to fill the vacuum. Not surprisingly, it was a wonderful piece—and we still were able to make deadline. I knew after brushing close to that catastrophe, that Linda was someone I could go to for any problem that arose,

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Dressed as early settlers of Tallahassee, Pam Crosby and Linda Yates shared information on Trinity's history at the church's Ministry Expo on Sept. 18, 2016.

and she would stop everything and tend to it—no matter how busy she was.

Like all the biographies we research and write about in our historical publications, Linda's life story has an ending. What truly makes leaders great, however, is that their accomplishments live on after them. Instead of only maintaining the organizational engine and keeping it running, they are visionaries—they see possibilities most of

us cannot see. Her vision has influenced the presentation of every artifact, periodical, and display in this second home she occupied. If Trinity's history continues on for centuries, future historians can only build on the foundation she has laid for them.

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



Cecile Baker will be Trinity's next chair of the Committee for the Preservation of Church History. She and Lynn McLarty represented Trinity at the Tallahassee History Festival on Saturday, March 25, 2023, at Kleman Plaza.

During her years as chair, Work has overseen significant projects relating to historical preservation including organization of the archives in the Yates Center. She has also assisted in the Historical Society's sharing of historical works such as the State Historical Marker, extension of the wall display timeline in the Yates Center, table presentations at the city's annual history fair, and designation and dedication of the Yates Heritage Center.

Tidings Article Features "The Church Through the Years"

Lynn McLarty, chair of the Bicentennial Planning Committee and historian of the Committee for the Preservation of Church History shared his research on the church buildings throughout Trinity's history in the

Cecile Baker to Serve as New Chair

The new chair of the Committee for the Preservation of Church History is **Cecile Baker**. Baker will succeed **Rhonda Work**, who plans to step down in December 2023.

Baker has served as recording secretary, has participated in projects such as the online Bicentennial timeline of the committee, and continues to serve as assistant editor of *Crossroads*.

September 2023 issue of *Tidings*, which was published one year before the 200th celebration of the church's establishment in Tallahassee. You can read the article about the three structures and their historical background at <https://tidings.tumct.org/the-church-through-the-years/>

Yates Center Welcome Hour

The Yates Heritage Center is now open for viewing Sunday mornings from 8:30 to 9:40 and Wednesday evenings from 5:30 to 6:30. All are welcome to come. Contact **Pam Crosby**, *Crossroads* editor, at pcrosby@tumct.org to view at other times.

New Members Bring New Energy to Our Society

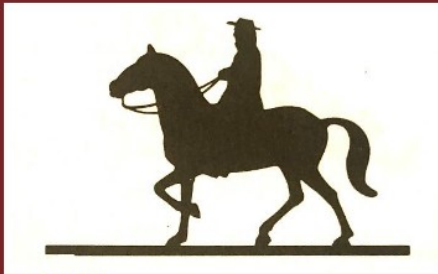
New members have increased the energetic spirit of our Historical Society! And we have already benefitted from their active participation: **Susan Mick** and **Nancy Kerce** have joined the sorting squad who meets weekly to help organize our archives. **Pat Striplin** has used her background as a curriculum materials developer for English language students to copyedit *Crossroads*. We are grateful for their contributions.

Letters from Service Personnel

WWII letters authored by service members *themselves* are now online. For example you can read a letter from **Major J. K. Ballinger**, who was stationed in Africa. Go to <https://www.tumct.org/wp-content/uploads/2023/07/Ballinger-J.-K-19430325.pdf>.

Visitors can read the entire collection of over 200 letters at <https://www.tumct.org/wwii-letters/>.

1823



Trinity Tidings 1987

Circuit riders from the South Carolina Conference brought Methodism to the newly acquired Florida Territory. Notable missionaries on horseback were **John J. Triggs** and **John Slade**. In February 1824 the Conference sent **James Tabor** and **Isaac Sewell** as replacements.



1823

Bicentennial Timeline

We are especially pleased and proud to announce that a comprehensive timeline on Trinity's history has been published on the church's website in our online archives. This timeline—adeptly researched and crafted by **Lynn McLarty** and **Cecile Baker**—is a momentous achievement for any church history ministry and is a tremendously helpful research tool for those interested in the study of Trinity's history. Want a quick lesson in Trinity history? To access the timeline, go to <https://www.tumct.org/welcome/about/history/historical-timeline/>

... and thank these two church historians for the many, many hours that went into creating this masterful work.

Submissions

To submit an article to *Crossroads*, please contact the chief editor, Pamela Crosby at pcrosby@tumct.org.



On Sunday, August 6, 2023, Lynn McLarty, archivist, and Pam Crosby, *Crossroads* editor, enjoy “talking history” at the Historical Society table at Trinity’s Ministry Fair with Cynthia Smith and Earline Adkison—proving that history can be lots of fun!

Crossroads

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

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

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

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

Committee for the Preservation of Church History and Historical Society

Rhonda Work, Chair

Cecile Baker, Asst. Ed., *Crossroads*;
Recording Secretary

Dot Binger, Asst. Historian Editor

E. Lynn McLarty, Membership Archivist

Pamela C. Crosby, Publications Editor

Associate Members: **Marti Chumbler, Dan Drake,
Sally Huggins, Nancy Kerce, Judy Levy, Susan
Mick, & Pat Striplin**

Advisors: **Dawn Adams, Brett Ingram, &
Rev. Dr. Matthew Williams**

In Memoriam

Linda Herold Yates

Bob Yates

Mary Margaret Rogers