



“Preserving—Sharing—Caring”

Crossroads



Women Missionaries in China

Part 1: Lochie Rankin (雷金贞, Lei Jinzhen), First Unmarried Female Missionary of MECS

By Pamela C. Crosby

Two Letters, Three Photos, and a Paper Bell

In a file folder in the Yates Heritage Center at Trinity on the third floor of our church building are two one-square-inch daguerreotypes. Both photos depict a woman with hair severely pulled back and wearing a dress crowned with a tightly fitted high collar. It is not clear who the women are—the photos are not labeled. Next to the photographs are two pieces of a little card in the shape of a bell with faint writing on both sides—and a one-page letter with faded writing front and back.

Four Chinese children with half smiles are depicted in the third photograph—all grade-school age—sitting cross-legged in trousers and warm clothes on a brick floor in front of a building with steps and majestic columns. Before them are three baskets. It is not clear what



Photo sent from Huchow, China, by Lochie Rankin enclosed in letter dated March 30, 1912, to “Mrs. Woodward” of Woman’s Foreign Missionary Society. Place and persons in photo unidentified. Yates Heritage Center archives, Trinity UMC, Tallahassee, FL.

are in the baskets—quills? Feathers? Flowers?

The letter dated, March 30th, 1912, from Huchow, China, and addressed to “Mrs. Woodward”¹ (of Trinity’s Women’s Foreign Missionary Society), opens with the author expressing her earnest gratitude for receiving the addressee’s earlier correspondence:

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Special thanks to

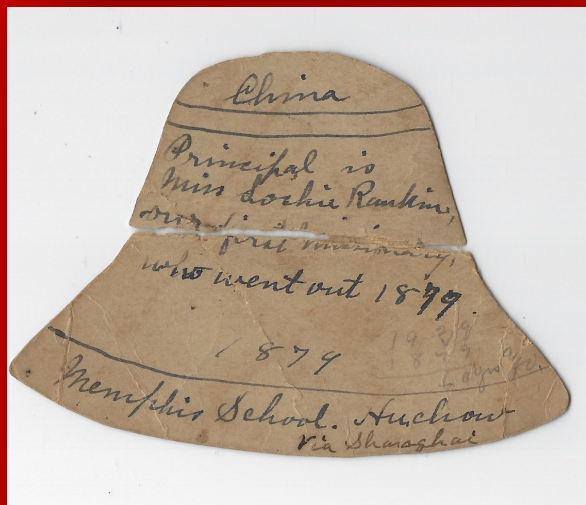
Lynn McLarty, Cecile Baker, Don Crosby, Dot Binger, and Dawn Adams for their assistance in providing resources, editing, publishing, and/or promoting the issue.

Next Issue:

During the completion of this issue, we heard the news of the death of our dear founder of the Historical Society and for whom the Yates Heritage Center is named, *Linda Yates*, on July 16, 2023. Our next issue, October 2023, will be dedicated to her and to the many hours of exceptional work she gave to Trinity’s ministry of historical preservation and dissemination.

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Lochie Rankin sent these daguerreotypes and paper bell from Huchow, China, enclosing them in a letter, dated March 30, 1912, to "Mrs. Woodward" of the Woman's Foreign Missionary Society. Place and persons in photos unidentified but were likely missionaries mentioned on the bell. Top right, paper bell with writing on one side that says "Mrs. Woodward," "Miss Mildred Bomar," "Miss Sarah J. Smith." Bomar and Smith were also missionaries in Huchow. "Mrs. Woodward" was likely Mary C. Woodward, who was a charter member of Trinity's WFMS.¹

Second row, left: The other side of the bell has "China" "Principal is Miss Lochie Rankin, our first missionary who went out 1879. 1879 Memphis School, Huchow via Shanghai." The bottom left shows the small scale of the daguerreotypes. Yates Heritage Center archives, Trinity UMC, Tallahassee, FL.

(cont. from p. 1)

Your dear letter brings fresh comfort, every time I read it and I want to tell you again how much I appreciate the love and sympathy that prompts daily prayers in my behalf....

Saturday afternoon is my writing time.... Your letter was in its usual place and after writing an hour, I took it out to read. (Rankin, March 30, 1912, pp. 1-2)

But her words turn to a bleak and sad tone as she shares her frustrations, finding it stressful that the students' progress in the school where she teaches in Huchow is not going as she had hoped:

Today is one of March's dreariest... and I sat down with a rather heavy heart. Sometimes the rainy days are so trying, crowded classrooms, restless inattentive pupils, lessons all unprepared.... Sometimes the rainy days are almost nerve breaking, for the little ones miss the outdoor exercise and are unusually restless. (p.3)

Still with moments of feeling uplifted, she writes,

You see how sorely I need your prayers, in the classroom especially. And I want to thank you again for telling me that you remember me thus. (p. 3.)

It is apparent that hearing from "Mrs. Woodward" is brightening her day, showing how she values the sup-

port she receives:

The skies are still overcast but "there's sunshine in my soul," for I know someone is praying for me. (p. 2)

The author of the letter, missionary **Lochie Rankin**, was one of many brave women who had come from Western countries to China including teachers, physicians, missionaries—with some individuals serving in a combination of these roles. Although life in China was especially challenging for foreigners, leaders of the Methodist Episcopal Church, South (MECS) successfully established missions, schools, and hospitals within the Chinese culture and as evident in the letter as we shall see below, the women in churches in the missionaries' home country were vital to the dedication of these steadfast women.

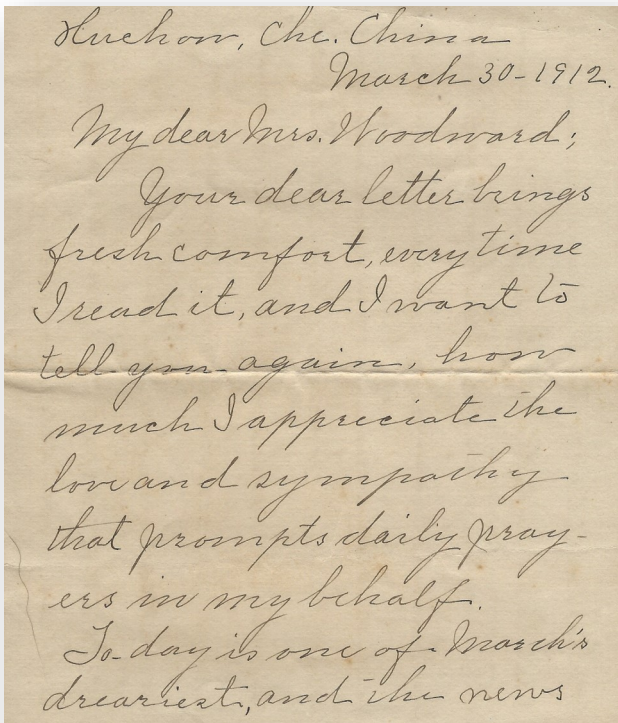
Interwoven in the sections below, I give a brief history of MECS's beginning in China, of Trinity's Woman's Foreign Missionary Society (WFMS), the life of Lochie Rankin who was supported by Trinity's WFMS, the hardships and successes missionaries like Rankin experienced, and cultural clashes and contrasting attitudes.

Beginning of MECS Missionary Work in China

The 1840s brought welcomed opportunities for MECS missionaries to spread the gospel of Christianity to this far-away land. The treaty that ended the First Opium War in 1842 designated the opening of four more China ports to foreign trade, one being Shanghai. Heretofore, foreign access by port was extremely limited. Policies resulting from the treaty did more to anger many Chinese who felt humiliated by its implications, causing them to resent those they called "foreign devils" even more. Nevertheless, with the newly opened ports and the purported guarantee of religious freedom in some Chinese cities, Southern Methodist missions were eager to take advantage of the new laws (Godbey & Godbey, 1887, p. 327).

The Southern Methodist story in China began 64 years before Lochie Rankin's letter crossed the sea to Trinity in 1912. In 1848, **Dr. Charles Taylor** arrived in Shanghai, and **Rev. Benjamin Jenkins** reached the city the following year—both

(cont. on p. 4)



Page one of letter sent by Lochie Rankin from Huchow, China, dated March 30, 1912, to "Mrs. Woodward" of the Woman's Foreign Missionary Society. Yates Heritage Center Archives, Trinity UMC, Tallahassee, Fl.

(cont. from p 3)

having been sent by the South Carolina Conference to establish the first MECS Chinese mission

(Godbey & Godbey, 1887, p. 337).



Dr. Charles Taylor—cropped photo from “Members of the Foreign Mission Staff in the Orient.” (1901, February). *The American Illustrated Methodist Magazine*, IV(6), 532.

Within a small time, Dr. Taylor (with his wife **Charlotte Jane**) had acquired land, built a house, established a dispensary and chapel, and acquired a proficiency of the Chinese language. In 1850, Dr. Taylor and Rev. Jenkins held their first service in the chapel (Godbey & Godbey, 1887, p. 337; Bennett,

2011).

Other missionaries joined them including **Dr. James W. Lambuth** from the Mississippi Conference and his wife, **Mary McClellan Lambuth**, who arrived in 1854 (Bennett, 2011; “J. B. Cain...,” n.d., p. 1).

As will also be discussed later in this article, American missionaries, along with the persons they served in China, often dealt with varying degrees of political conflict and violence such as the years of the Taiping Rebellion (1850-64). The Rebellion was led by **Hong Xiuquan**, who set out to conquer China and purge Manchu rulers leading the Qing Dynasty. He and his recruitment of a massive army of followers (made up of mostly the outcast and poor) sought to set up a “Heavenly Kingdom of Great Harmony.” Far from achieving harmony, the movement disrupted and threatened society, eventually costing over twenty million lives (Taiping Rebellion, n.d.).

Dr. W. G. E. Cunyngnam, who had joined the mission at Shanghai in 1852, described in a letter home the attempt of the revolutionaries to capture the city in 1860:

The “long-haired rebels”—the genuine Tai-ping insurgents—have at last made us a visit. They came holding out the hand of friendship, and calling us “brethren”; they left muttering curses and threats of

vengeance. They approached us through the smoke and flames of burning villages, laden with spoil and stained with blood of innocent men, women and children. Their retreat was marked by the most revolting cruelty and beastly outrage upon the helpless towns through which they passed. For days before they reached Shanghai, the western horizon was dark with the smoke of burning houses, from which the people were flying in the wildest consternation. So numerous are the dead bodies now lying in the open fields, that the land is filled with stench. (Quoted in Godbey & Godbey, 1887, p. 342)

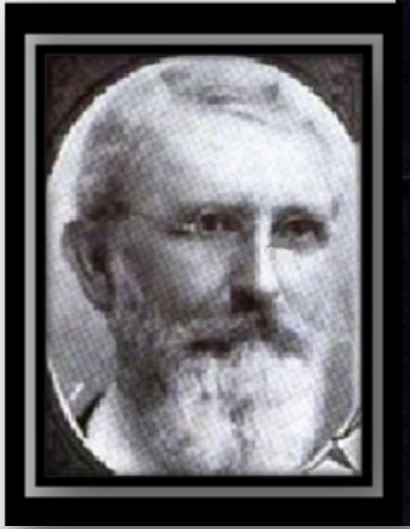
Missionaries also had to contend with the effects of the Civil War in the United States, thousands of miles away. Because they were not able to interact with their church board in the States, they relied on missionaries of other faiths (including the Methodist Episcopal Church of the Northern United States) for help (Godbey & Godbey, 1887, pp. 343-344).

Women Missionaries

Women played many roles in religious missions throughout the world in the 1800s. The MECS first benefitted solely from the wives of the male missionaries as was the case with Mary Lambuth, but that would soon change.

In 1877, women leaders interested in taking leadership roles in foreign missions prepared to present their recommendation for a women’s missionary organization to the General Conference of MECS to be held in Atlanta in May the following year. Some individuals in MECS continued to object to women being sent as missionaries with authority “to open boarding and day schools, hospitals and homes.” Such opposition included women “buying and building, supporting missionaries, teachers, physicians ...” (Butler, 1904, pp. 60-63).

But the women were determined and were full of hope—so much so that weeks before General Conference would vote on the women’s request, a call was submitted to the *Christian Advocate* regarding the need for women to serve in China. Young Lochie Rankin (who decades later would write the letter that remains in Trinity’s archives as mentioned above) responded to the call in the *Advocate* with an offer to serve as a missionary (Butler, 1904, p. 61).



Dr. D. C. Kelly—cropped photo from “Members of the Foreign Mission Staff in the Orient.” (1901, February). *The American Illustrated Methodist Magazine*, IV(6), 532.

Rankin was an exceptional young lady as is evident in a report by **Dr. D. C. Kelly**, MECS associate secretary of the Board of Missions, in April 1878:

After months of prayer and carefulness, a woman has been found for our China Mission, who, as we believe, combines those rare characteristics which will fit her for the work—linguistic talent, which has been tested in the acquisition of English, Latin, Greek, and German; mental equipoise and sufficient individuality to enable her to be aggressive; youth, which fits her for learning to speak a new and difficult language, yet experience in the very field which most of all others would prepare her for this work . . . (Quoted in Butler, 1904, p. 62)

Bishop H. N. McTyeire agreed with the suitability of her background and directed the Board of Missions to inform her of her appointment to the MECS China mission and to “take measures for her departure at the earliest day practicable” (Butler, 1904, p. 62).

By the time of the May 1878 General Conference in Atlanta, women in support of foreign missions were more assured than they had previously been that they would gain approval of a Woman’s Foreign Missionary Society in the MECS. The justification for their assurance was that they had been sponsoring a school in China,

a young woman had been preparing to be sent to serve at the school, and their funds were enough to support her work for a year (Tatum, 1960, p. 24).

The goal of the proposed society would be

to equip and send out women as missionaries to fields already occupied by our General Board, to open boarding and day schools, hospitals and homes, buying and building, supporting missionaries, teachers, physicians, Bible women and scholarships, with mental reservations to do many unthought of things which would surely come to mind later. (Tatum, 1960, p. 24)

The proposal passed with the recommendation “that the women of the church be authorized to organize missionary work under a constitution.” Although on the whole, the women were pleased by the general recognition of their proven skills as leaders and fundraisers to meet such an obvious need, there still existed “very strong prejudices against societies of any kind for women,” and these attitudes would linger on in the Church (Tatum, 1960, p. 24; Butler, 1904, p. 63).



Lochie Rankin (Lei Jinzhen; 雷金贞). From Fang Jinqi, *Lei Jinzhen: The Pioneer Who Cultivated the First Generation Of Modern Outstanding Women For China*. Originally published in *Life Quarterly* Issue 72 (2014)). (House of Faith, Hope and Love), November 5, 2014. Revised April 19, 2021. Canadian Chinese Medical Insurance Information. <http://paper.healthchinese.ca/2270a/>

(cont. on p. 6)

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Looking back at the evolution in the status of women in the MECS, we see a contrast between the current reaction to the event and the reaction in 1878. On the one hand, “an immense change had been wrought in public opinion in regard to the formation of woman's missionary societies.” The WFMS was acclaimed as the MECS General Conference’s first connectional work organized and authorized for women. On the other hand, by the time the recommendation had been approved, it had been so expected by Conference voters that very little emotional reaction was evident. The women, instead, immediately turned their attention to get to the tasks before them, such as sending out information to all of the churches and church administrative organizations and to all women “in every part of the Church” (Butler, 1904, pp. 9, 63, 68; Tatum, 1969, p.24).

Soon to follow the formation of the national MECS WFMS was the organization of Trinity’s own WFMS auxiliary. According to a 1906 presentation by **Jesse Blake**, Trinity’s auxiliary treasurer, the auxiliary was formed in 1881. A short report on the history of the district WFMS states that the church’s “auxiliary was organized in January 1882 at the request of **E.L.T. Blake** [pastor]” (Blake, 1906; “Tallahassee District, 1938).

In 1904-1905, the auxiliary held meetings on the first Thursday of each month—at the church during warmer weather and in the homes of members during the winter. Their program was based on the guidelines from the periodical *Woman’s Missionary Advocate*. Most members tithed, and finances were the result of freely given offerings. Especially important, according to Jessie Blake, was that they “resort[ed] to no kind of entertainments and [took] no public collections so receive no outside help” (Blake, 1904-1905).

Trinity’s auxiliary of WFMS supported people in countries where missionaries of the MECS were serving. In 1907 residents of Shanghai asked for help for a district where famine and floods were affecting 15, 000,000 people. According to the *Quarterly Conference Minutes*, a primary project of the WFMS was collecting and sending money to the Chinese in those affected areas (“Appalling,

1907, p.39; “Minutes,” 1907, July 10).

During 1912, the year of Rankin’s letter, Trinity’s WFMS auxiliary had 51 members. **Rev. S. W. Lawler** wrote in his report that there was a “missionary spirit” in the church, thanks to both WFMS and the Woman’s Home Missionary Society, and donations to the cause of missions were “as large if not the largest contributions in the history of the church” (Lawler, January 10; December 9, 1912).



Lochie Rankin—cropped photo from “Members of the Foreign Mission Staff in the Orient.” (1901, February). *The American Illustrated Methodist Magazine*, IV(6),

“A Love of Children and Souls”

Who was *Lochie Rankin*, the first unmarried woman to be sent abroad as a missionary by the MECS and the first missionary supported by the Woman’s Foreign Missionary Society of the Church? Who was this woman who would later write letters to Trinity? (“Lochie Rankin,” n.d.).

Her story began in Murfreesboro, TN, where she was born in 1851. Her parents were **David F. Calhoun Rankin** (a minister) and **Susan Young Rankin**. Their family moved to Milan, TN, when Rankin was a small child (John, 1899, p. 17; “Miss Lochie...,” n.d.; “The Families...,” n.d., p. 30).

Early in her adult life, she lived in—what was at the time—Native American territory in Oklahoma, while teaching Choctaw women as a volunteer in New Hope Seminary (“The Families...,” n.d., p. 30; “Lochie Rankin,” n.d.; “Choctaw Schools,” n.d.).

About the time Lochie and her younger sister **Dora** were volunteering in Oklahoma, there were

over 50 students who received religious training, instruction in academics, and domestic activities such as sewing, knitting, spinning, embroidery, and crochet at the school (“Indian...,” 1881, p. 28).

While serving at the seminary, she learned about a new Methodist women’s group (which would become the Woman’s Foreign Missionary Society), who were calling for someone to help with the mission work of Mary Lambuth, who, as mentioned earlier, was the wife of Dr. J. S. Lambuth, a missionary in China. She was especially drawn to serve in Mary Lambuth’s school so that she could pursue her desire to do mission work driven by her “love of children and souls” (“Lochie Rankin,” n.d.; John, 1899, p. 17).

During the summer of 1878, after her acceptance for appointment by Bishop McTyeire, Rankin set out to prepare for her travels to the Asian country. She left for China in October of that year, supported by the Memphis conference of the MECS. Sailing on the steamship *SS Belgic* with **Dr. Charles**

Hartwell and his wife **Lucy**, who served in Fuchou, China, Rankin reached China in November 1878 (Butler, 1904, p. 70; Cobb, 1918, p. 4; John, 1899, p. 17).

After she reached Shanghai, she began her language study and soon was teaching English classes in the Clopton Boarding School for Girls, founded by Mary Lambuth in the 1860s. Another school founder was **Willie Elizabeth Harding McGavock** who was also one of the founders of the Women’s Foreign Missionary Society of the MECS. McGavock paid for the school building with her wedding diamonds (Cobb, 1918, p. 4; Butler, 1904, p. 70; “McGavock...,” n.d.).

The school’s name would later change to the Clopton-Lambuth school to honor the Lambuth family. Along with **Rev. Young J. Allen**, fellow missionary, Chinese scholar, and editor, the Lambuths had expanded their mission work and property to Soochow (about 50 miles from Shanghai). Their son **Dr. Walter R. Lambuth**, a graduate of

(cont. on p. 8)



“The China Mission Conference.” From Godbey, J. E., & Godbey, A. H. (1887). *Light in Darkness*. Holloway & Company, 349.

(cont. from p. 7)

Vanderbilt in medicine and theology, established in Suchow the mission's first hospital in 1883 along with **Dr. W. H. Park** (Cobb, 1918, p.5; Bennett, 2011).

Lambuth and Park would experience cultural challenges similar to other missionary male doctors in treating women in China because customs discouraged female patients to come to men for treatment. Recognizing this need, the WFMS sponsored a hospital founded by **Dr. Mildred Philips** that would treat women for problems such as those resulting from "foot-binding, ovarian diseases, and complications from child-birth..." (Bennett, 2011; Cobb, 1918, p. 27).

In 1879, a year after Lochie Rankin arrived in China, her sister Dora joined her, and as had been their experience at the Oklahoma school, they would both serve as teachers (Cobb, 1918, p. 5; Godbey & Godbey, 1887, p. 348).

From Shanghai, Rankin wrote her family in Milan, TN, dated March 25, 1879, of her impression of the Chinese people:

I feel that to you is due the first glimpse I have had of a walled city. ... As we neared the city gate, two men were fighting after the fashion of school boys, in the middle of the way. We left our jinrikshaws, crossed the narrow bridge and . . . passed within the wall. Imagine streets from six to eight feet wide, a row of buildings on either side, too compact to allow a glimpse of daylight, save at long intervals, when there is a break in the shape of a two-foot alley. In this narrow street we met water-carriers who had long poles with a bucket attached to each end . . . blind beggars with little bits of steel which they constantly clicked to warn passersby, beggar women sitting in the street asking for cash, and burden-bearers of too many kinds to mention.

One little child had a baby strapped to its back, and both looked as though they had come out of the gutter. We passed a temple where numerous candles were burning, and a hired musician rasping the air with discordant sounds. A little farther on was a shop where the idols were made, and I actually saw a man carving a deity's nose.

One shop seemed to have only kites for sale. You may not be able to imagine it, but one man found room in this narrow street to plant his frying pan and was actually cooking in the street. How the grease sputtered and hissed when he put the awful-looking things in. Laborers almost nude were turning drills, or rather, I should say, were drilling holes by string power. It is a funny process, I as-

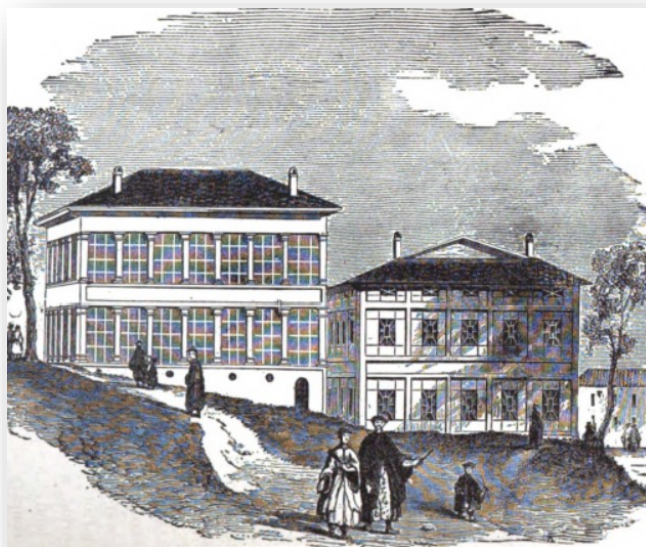
sure you.

In front of the meat market the street was a pool of blood. Like an oasis was a view of the London Mission Chapel. We were to meet, by appointment, some women who were anxious to hear more particularly about the new faith, and our destination was a little school room kept under the supervision of my companion. To reach this room, we must pass through the woman's house who owns it. ...

There were the ever-present tea drinking vessels; the floor was bare earth, and the passages leading to and from the room were so dark one could scarcely see. The school-room is a long, narrow apartment, with a kind of stone floor, and one long, shelf-like apparatus, on either side of which were little benches for the pupils. Only three or four women came at first, but before the close, there were more than twenty. Some brought their children, and some were nicely dressed, others were not, but all listened very quietly for Chinese. Miss Bear first read a part of the second chapter of St. Luke, and explained, allowing any to ask any question they chose.

We sang, "I am so glad Jesus loves me," after which the school teacher led in prayer. Portions of scripture were read from Matthew and commented upon by the teacher. We sang, "Come to Jesus," "I have a Father in the promised land," "Happy land" and "Jesus loves me." Closing prayer by Miss Bear. Then came the questions and inspections in which I was prominent. Returning, we glanced into a few opium dens, tea shops and gambling places. . . . (Rankin, 1879, p. 5)

Rankin left the Lambuth school in 1879 to open and lead a boarding school for girls in Nantziang,²



"Girls Boarding School of the M.E. Church." It is possible that this is a drawing of the Louise Home and Pleasant College in Nantziang. From Godbey, J. E., & Godbey, A. H. (1887). *Light in Darkness*. Holloway & Company, 352.

China, a city 15 miles outside of Shanghai. To travel there each day, Lochie had to ride in a wheelbarrow or by house boat. The school building was constructed in the back of Louise Home. Louise Home had earlier been a gift from **Achshah Wilkins**, a Baltimore Methodist, and it was named for her sister (Butler, 1904, pp. 73-74, 80; "Lochie Rankin," n.d.; Cobb, 1918., pp. 5-6).

Rankin's school in the rear of Louise Home was called "Pleasant College" and opened with 14 students in March 1880 (Cobb, 1918, pp. 5-6; Butler, 1904, p. 80).

According to historian **Theodora Cobb**, the Rankin sisters intensely felt the clash of cultures and often

were ignorant of the nature and habits of Chinese children and knew not how to deal with the strange little beings. They were often left without a servant of any kind and had to fill the place of servant, mother, and teacher. The days were filled with cares and responsibilities; and the nights were made hideous by disturbing scenes, screams, and wails, both within and without their home. These are only a few of the trials of those first days; but, fortunately, all days were not alike. . . . (Cobb, 1918., p. 8)

A letter from Rankin published in the *Raleigh Christian Advocate* from Louise Home described the naming of a young female Chinese student after a member of a missionary auxiliary in Greensboro, NC:

Louise Home, Oct. 11, 1880. Greensboro Aux.
Dear Friend: About the middle of last August a family moved from Shanghai to Neziang [Nantziang],



Dora Rankin—cropped photo from "Members of the Foreign Mission Staff in the Orient." (1901, February). *The American Illustrated Methodist Magazine*, IV(6), 532.

and soon after brought their youngest child, a little girl about six years old, to my school. She is a regular entered pupil, but as her parents live only a few feet from the school, I allow her to sleep at home.

Her native name, **Ah Nyoh**, means a precious jewel, and with her superior advantages I hope she may really prove to be one of the jewels "God shall make up in that day." She has been in school more than a month, and I am so far satisfied with her, that I today enter her name on the roll book, and hereafter she will be known as **Fanny Webb Bumpass**. You will receive reports from her every three months from date. Yours lovingly, Lochie Rankin. (Rankin, 1881, p. 3)

By October 1882, the old building and Louise Home had been demolished and a new one put into its place where the two young women now lived. The earlier structure had not been well suited to good health with its damp rooms. Dora taught a school for boys and Lochie's Pleasant College had been expanded. The new term began March 1, 1883 (Butler, 1904, pp. 103-104).

Dora had written in one letter,

On last Sunday all the pupils were present at the morning service, and in the afternoon one pupil brought his father, who remained through the entire service and paid strict attention.... This school promises to be the means of doing much good. In addition to the opportunity to teach Christianity in the schoolroom,...I can have access to the homes of the children....(Quoted in Butler, 1904, p. 104)

Missionary Dr. Young John Allen wrote,

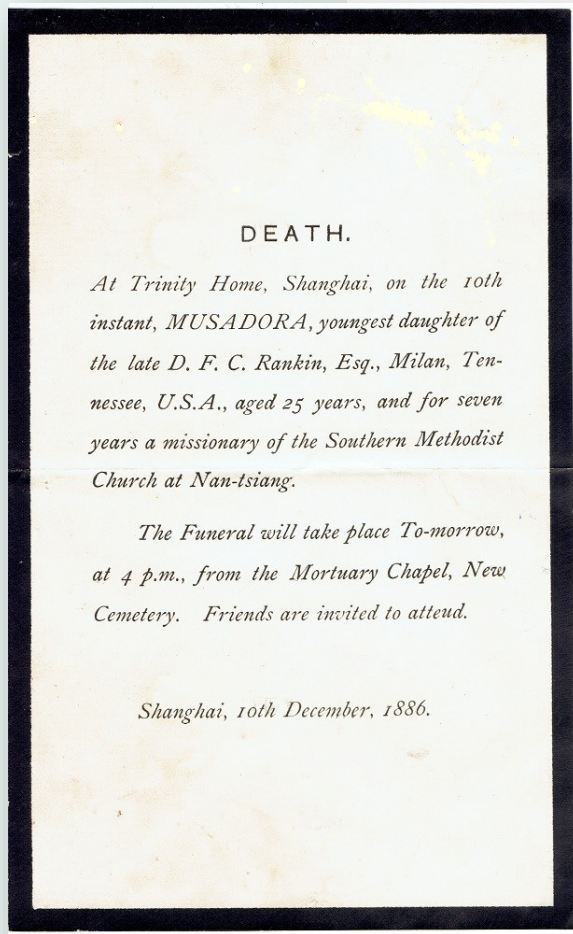
In Nantziang you now possess a gem of a mission compound comprising the new Louise Home, Pleasant College enlarged, with a beautiful new church and a large day school building. The labors of the Misses Rankin in the boarding and day schools have been so successful as to open wide access to the families of that town....(Butler, 1904, p. 104)

In 1882, another letter by Lochie Rankin to the Greensboro auxiliary from Louise Home brought both sad and good news:

Dear Mrs Bumpass: The children are beginning to speak of becoming Christians, more interest has been manifested during the past week than ever before. My greater anxiety is to avoid forcing them. I want them to realize in a measure, what is meant by taking up the Cross of Christ . . .

Fanny B has just lost her little sister, and is unusually serious. For a long time, her mother was opposed to Christianity, but now she seems changed. It will indeed be a joyful gathering of the harvest home, if

(cont. on p. 10)



Funeral Announcement for Dora Rankin. From Fang Jinqi, Lei Jinzhen: *The Pioneer Who Cultivated the First Generation Of Modern Outstanding Women For China*. Originally published in *Life Quarterly* Issue 72 (2014). (House of Faith, Hope and Love), November 5, 2014. Revised April 19, 2021. Canadian Chinese Medical Insurance Information. <http://paper.healthchinese.ca/2270a/>

the pupils of Pleasant College are found leading their mothers into the fold. There seems so little hope for the old people in China, they think only of the traditions received from the ancient sages.... Sometimes we do find a few old men who take an interest in the things we tell them, but our hope is in the children, and we are making rapid strides toward gaining a wide influence over the youths of China.

Science and religion are going hand in hand in this country, and if the church holds her vantage ground there will be less skepticism among the young men of the East than new prevails in our own land. We are trying to give those under our charge the very best education the circumstances will permit, and our plans promise well so far. I wish I could tell you how wonderfully the work has grown within two years. I am utterly astonished when I take time to think of it all.

Three years ago there was only a tiny chapel and a

semi Chinese-residence of missionaries in this village. Now we have two large foreign houses, a magnificent church, a boarding school for girls, and a day school building for boys. We know the people, and they know and have confidence in us. Oh, for a great outpouring of God's Spirit upon us all and a great ingathering of souls to Christ in Nantziang. Yours lovingly, Lochie Rankin. (Rankin, 1883, p. 3)

Lochie had been working closely with Dora for six years in China, but like little Ah Nyoh (Fanny Bumpass), Lochie, too, would lose her sister. On December 10, 1886, Dora died from an "insidious disease" from a cause not explained in historical accounts. She was only 25 years old (Butler, 1904, pp. 130-131; Jinqi, 2014).

While she mourned for her sister, Lochie oversaw a day school for boys in Kading, outside Nantziang. In 1887 she was approached by the "literati" of Kading to open an "AngloChinese school." She enthusiastically agreed and moved to the city, setting out to teach the children how to use "pen and paper, slate and pencil" ("Lochie Rankin," n.d.; Butler, 1904, p.131; Cobb, 1918, n.d., p. 7).

In a letter published in 1888, she noted that she was considerably relieved not to have to continually bathe children whom she described as particularly dirty. The change was likely because the new school where she taught served children whose parents were well educated and affluent.

I wish I had time to tell you of my work, which is now nearly self-supporting. Unless you had lived through it all, as I have, trying to cleanse, feed and clothe a lot of Chinese beggars, not to mention the mental and spiritual work, you could not appreciate the happy



"Some Comfortable House-Boats Being Towed by a Steam-Launch." From Bone, C. (1902). "The Floating Population of China." (pp. 230-238). *East of Asia Magazine* (Vol. 1), 230.

change. The past winter has been my first in China that I could wear clothes that could not be *boiled*. It is such a relief to meet the children as pupils, and not have to waste my best strength in trying to make them decent. (Rankin, 1888, p. 1)

Moving to Huchow

In 1901, Rankin left Nantziang to expand the missionary work of MECS in China at Huchow in Chekiang [also called Zhejiang Province. The district of Huchow was a large area 90 miles wide and 80 miles north and south, that also included an island on Great Lake (Cobb, 1918, p. 8; Holmburg & Estes, 2015, p. 185).

The city was about 70 miles from the coast and a hundred miles from Shanghai. The missionaries could travel to Shanghai from Huchow by means of "steam launch trains" which were vessels on the canals or lake. The area was "cut up by canals and nearly all transportation is done by water" but the canals made for dangerous traveling because of robbers (Estes, 1912, p. 1; Bone, 1902, pp. 230-232).

In a 1905 letter to her niece in California, Rankin described the beauty of the surrounding hills of Huchow. She closes with her Chinese name, "Lei Jinzhen":

You would enjoy Huchow today or at least the weather and scenery: a cloudless sky, soft winds, and haze enveloped hills make a scene worthy [of a] painter's brush. But the city itself I fear would not present so charming a view.

This is one of the most important festival days in the Chinese calendar, today being the Fifteenth Day of the Eighth Moon, is the Mid-autumn festival. At mid-night tonight everyone will go out to worship



雷金贞

Lochie Rankin's name written in Chinese characters: *Lei Jinzhen*.

the Moon. All debts must be paid at this time. Schools have holiday and the pupils can change teachers and schools after this feast is over. Many rich delicacies are prepared for the table, handsome presents are made and everybody goes to the theater.

I am trying to write and make a dress for conference which meets the first week in October at Soochow. The dress making is somewhat out of my line and I am afraid it will not be a success. I can do the sewing well enough but the cutting and filling are quite beyond my ability.

The school building is going up rapidly and we hope to begin the Home immediately after the Conference. Next year you will probably find us in comfortable quarters, something we have not had since I came to Huchow. It will indeed be strange to be in a house with something besides doors and windows for portions, and have a room where you can speak a word and more without being heard all over the building.

Yours Lovingly, Lochie Rankin, Lei Jinzhen, Huchow, Sept. 13 1905. (Holmburg & Estes, 2015, pp. 179-180)

Boxer Rebellion

Because the Boxer rebellion was causing disruption and unsafe conditions for young women to live in the city, Rankin's work at a new boys school in Huchow was delayed temporarily. As was the case for other Christian missionaries in China, Rankin had to be especially cautious at the turn of the 20th century. Missionaries, foreigners, and Chinese Christians were threatened by the Boxers, a loosely organized sect originating in Northern China (Cobb, 1918, p. 8; Preston, 2000, p. x).

The sect, labeled *Boxers* by Western outsiders because of their practice of martial arts, targeted Christian missionaries and Chinese converts whose beliefs and practices were seen to be disruptive to family, home, and community values. Missionaries were often openly disdainful toward the Chinese culture, which many frequently described as heathen and backward. Boxers saw Chinese converts to Christianity as "traitors"—calling them "rice-Christians" for professing their faith in order to get food (Preston, 2000, p. x).

The Boxers were also resentful of the suffering they had endured as social outcasts and as victims of the devastation brought on by natural disasters

(cont. on p. 12)



“Boxer rebels, 1900 photograph.” <https://commons.wikimedia.org/wiki/File:BoxerSoldiers.jpg>

such as floods and drought, causing widespread famine. Claiming to have supernatural abilities, they opposed the continual influx of Western foreigners in their country who brought with them new technologies which they thought disturbed the harmony of spirits in nature. Many foreigners were accused of stealing jobs from the Chinese (Preston, 2000, p. x).

Although U. S. newspapers reported “more missionaries killed” in their stories covering the Rebellion (“Boxers...,” 1900, p. 1), Lochie was able to write that

Everything necessary to the comfort of pupils and Bible women has been secured at last.... The health of the pupils has been fairly good, and no occasions for severe discipline. All of the management and most of the teaching have been done by the pupils who came from Nantziang. While continuing their own studies they have given an hour or more each day to regular class work, besides attending to all business matters connected with the school and scholarship department.... Meetings are held daily, and our Bible lessons are full of interest.

As I pass along the street going to and from my work it does not seem possible that just one Chinese year ago I came an utter stranger, and left without even a promise of a class room, and scarcely the shadow of a hope that my appointment to this place would ever be more than normal. We close for the Chinese New Year holiday with thirty pupils, a large circle of acquaintances, and not a few special friends

among the ladies of Huchow (Butler, 1904, p. 170).

According to **W. A. Estes**, Methodist missionary, there were three MECS schools at Huchow. In addition to The Virginia School for girls, which had boarding students, there were The Memphis School, a day school for girls, and an AngloChinese Boys School (also called Huchow Methodist Academy), both led by Rankin as principal, who used “progressive and up-to-date methods.” Many of the young men would eventually “occupy prominent positions, particular in Church work” after they finished school. However, no schools at that time in China were co-educational (Holmburg & Estes, 2015, p. 176; Cobb, 1918, p. 9; Estes, 1912, p. 1).

Rankin thought that the AngloChinese Boys School needed a male to lead the school as principal of 80 students and several Chinese teachers. The focus of the school was educating its young men for college, and Estes assumed the leadership (Holmburg & Estes, 2015, p. 176).

He would later say in his memoirs that “Miss Rankin was among the most inspiring, kind, modest, and helpful missionaries” he had ever served with. He found her to be an “inspiration for me to teach Chinese boys and prepare them for college while teaching them the Gospel.” She showed her love for her students and would go to their houses to meet their mothers and to invite them to services (Holmburg & Estes, 2015, p. 176).

But he described how the relationships among Rankin, the students, and their parents exemplified the clash in cultures as problems arose within families over the proselytizing:

She [Rankin] told me [Estes] how one girl about 16 was at the Memphis School and converted to Christ by accepting the Spirit and vowed to Miss Rankin to follow the Gospel....

Miss Rankin introduced me to the girl who told me that she went home to her parents to tell them of her new faith. They locked her in her room and told her to recant. They threatened to disown her and turn her out into the streets. She said her mother said her conversion would disgrace the family. Then she said, “My mother told me she would commit suicide if I did not renounce my faith and withdraw from the Church and school. I was so afraid, but I had an idea. I would withdraw my name from



Sun Yat-sen. https://en.wikipedia.org/wiki/Sun_Yat-sen

the Church rolls so I could keep my faith in secret from public notice. My mother finally agreed”....

Miss Rankin told me persecution of young Christians converted by the schools by family members is one of the great missionary challenges which I would face in Huchow. (Holmburg & Estes, 2015, pp. 177-178)

1911-1912: Revolution

When Lochie Rankin wrote her March 1912 letter to Trinity’s WFMS, it could not have been a more tumultuous time in China. In the preceding year, the overthrow of the Qing dynasty took place with the 1911 Revolution, which transformed the empire to a republic (Fang, 2021, p. 3).

In that letter to the auxiliary, she wrote, “the news of the riot and looting at Soochow is not very cheering” and that she was disturbed by the “blowing of bugles, the tramp tramp of passing soldiers.” Historical accounts in 1911-1912 provide clues to help explain Rankin’s letter (Rankin, 1912, March 30, p. 3).

During the 1911 summer, a resistance movement erupted in the province of Sichuan (Southwest China—far from Huchow where Rankin lived), opposing the proposal of foreign loans by the Qing court to pay for the nationalization of a private railway company (Zheng, 2018, p. 2).

The opposition consisted of all walks of life

from “rickshaw pullers” to “Buddhist and Daoist monks” to even the “Manchus, the ruling ethnic elite of the Qing.” Therefore, leaders of this movement did not consist of “bandits” or “gangsters” but educated gentry who—rather than acting as supporting officials of the Dynasty in this matter—rose against the “imperial order.” In the Sichuan province was the beginning of the 1911 Revolution that would spread across China and include 14 provinces asserting independence from the Dynasty that year. Among the provinces that declared their independence was Zhejiang, which included the city of Huchow where Rankin lived (Zheng, 2018, pp. 2-4).

Therefore, many were anxious to overthrow the Qing Dynasty and its Manchu rulers (the Qing emperor was a five-year-old child). **Sun Yat Sen**, whom the revolutionaries wanted as leader, was sent in exile for his opposition to the ruling government but returned to China and was hailed as the Republic’s first provisional president with Independence Day being October 10, 1911. China’s people in the north did not recognize Sun Yat Sen as leader; instead, **Yuan Shi Kai**, a Manchu military commander, was able to command respect from, and power over, both the North and the South of China. Yuan made possible the abdication of the young emperor on Feb. 12, 1912, and was named new provisional president on March 10, 1912 (Holmburg & Estes, 2015, p. 191; Fang, 2021, p. 1).

After 267 years of rule, the fall of the Qing Dynasty only took four months. An explanation by one historian of the quickness of the Dynasty’s demise was the fact that old ways of thinking about the role of government were no longer seen as credible in the contemporary world. People on the whole had lost their confidence in the ruling order (Zheng, 2018, p. 6).

Just before Rankin dated her letter (March 30, 1912) that referred to rioting in Soochow (about 65 miles away from Huchow), newspapers in the United States published stories that there had been 500 Chinese soldiers who had left their Szechow garrison and looted the city, setting fire to residential buildings. American and

(cont. on p. 14)

(cont. from p. 13)

British companies who had employees in the area readied a train in case foreigners' safety was threatened ("Troops Mutiny," 1912, p. 2; "Looting...", 1912, p. 5; "Military Outbreak...", 1912, p. 8).

Estes wrote in May 1912 that,

At present affairs have settled down to a good degree of quietness. Yuan Shih-Kai has just taken the oath of office as president of the now united country and the probabilities are that order will soon be established throughout the provinces and dependencies.... More or less serious riots have been taking place lately among the soldiers of both parties at various places both north and south; chiefly because of non-payment of troops. (Estes, 1912, p. 1)

Missionaries on the whole were pleased with the change in government for many reasons. The new republic had pledged that there would be freedom of religion, while foot binding of women, queues (braided hairstyle of male Manchus), opium sales, and dens were banned. Because education was encouraged, MECS schools in Shanghai, Soochow, and Huchow saw more student applications (Holmburg & Estes, 2015, p. 191).

The AngloChinese College and Soochow University of the MECS merged, and Methodist leader **Rev. John Cline** became the university's president. At the time of Rankin's letter, missionary activity was at one of its highest points—specifically the years 1912-1913 (Holmburg & Estes, 2015, p. 191-192).

A second letter from Rankin in Huchow to Woodward of the WFMS is found in the archives at Trinity:

Huchow, China December 5th 1912

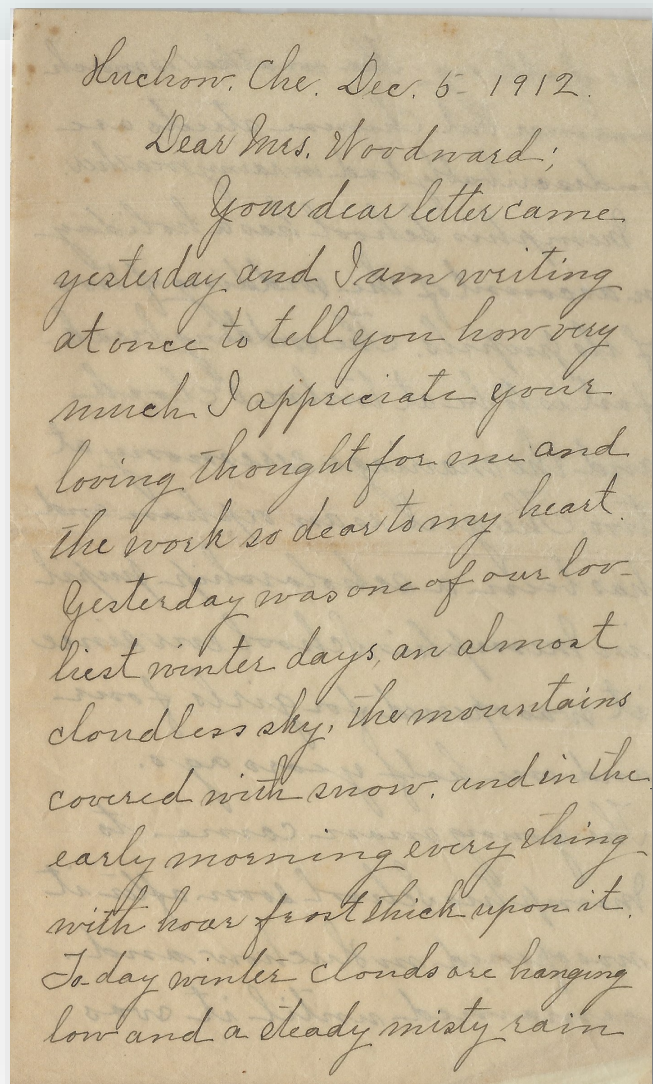
Dear Mrs. Woodward, Your dear letter came yesterday and I am writing at once to tell you how very much I appreciate your loving thought for me and the work so dear to my heart. Yesterday was one of our loveliest winter days, an almost cloudless sky, the mountains covered with snow and in the early morning everything with hoar frost thick upon it. (Rankin, December 5, 1912, p. 1).

Rankin's letter is especially compelling reading because she describes attending a wedding of a current and a former student on the day of the letter; the young woman was "an orphan and has been a scholarship pupil in Memphis School ever

since it was open for girls, four and one half years ago." The young man had been a student before the school had changed to a girls' school and was now a teacher (Rankin, December 5, 1912, pp. 2-3).

The school had been dismissed that day with the wedding breakfast at "twelve o'clock and the marriage ceremony at two." Rankin seemed to be reluctant to go, saying, "They say I must attend the wedding." It is not clear why she might have been reluctant. (Rankin, December 5, 1912, pp. 2-3).

It was custom for guests to visit the "bridal



Huchow, Che. Dec. 5- 1912.
Dear Mrs. Woodward;
Your dear letter came yesterday and I am writing at once to tell you how very much I appreciate your loving thought for me and the work so dear to my heart. Yesterday was one of our loveliest winter days, an almost cloudless sky, the mountains covered with snow, and in the early morning everything with hoar frost thick upon it. Today winter clouds are hanging low and a steady misty rain

Page one of letter sent by Lochie Rankin from Huchow, China, dated December 5, 1912, to "Mrs. Woodward" of Woman's Foreign Missionary Society. Yates Heritage Center Archives, Trinity UMC, Tallahassee, FL.

chamber” before the wedding, and Rankin had gone the day before:

I was met by the young man's mother who being busy turned our party over to her son who took great pride in showing us the tiny room which was scrupulously neat and clean... the bed was adorned with dainty crocheted baskets of fruit and flowers and photograph frames. The hangings were of green silk, the silk covered comforts were folded and put on one side of the bed, the pillows were round and richly embroidered, instead of dainty white sheets, the bed was covered with a tiger skin blanket.

The kindergarten class are preparing a wedding hymn to a Japanese tune. One of the seven-year olds accompanies the organ on the accordion.

Later. The marriage was very simple one. The wedding breakfast was served in different rooms. There was a first course of fourteen kinds of fruit and cake then followed courses of sharks' fins, trepang [sea cucumber], duck, fish, pork, shrimps, mutton, chicken, mushrooms, cabbage, areca nuts, and a dozen more.

At the last we were given a bowl of rice. Tea of course was served all the time. Each guest had a foot stove and a hot towel was passed around as a very last course and a cumshaw of silver was left on the table by each guest. The gift was wrapped in red paper. Two native preachers and Mr. Hearn performed the marriage ceremony. A smile went around when the native pastor insisted that the bridegroom should speak louder.

Candy and cake were served in the bridal chamber to the ladies. Eight ladies had a table in one room. The others had a larger room and the gentlemen of course were served entirely separate. (Rankin, December 5, 1912, pp. 2-6)

A Missionary of Her Time

Lochie Rankin was by all accounts (that I have read) an exceptional human being. **Bishop Elijah Embree Hoss, Sr.** described her “as the kind of woman the kingdom of heaven is made of,” and **Addie Turner**, writing in the *Missionary Voice*, said that “her life was pure and bright, with something of an angel light.” Her devotion went beyond what any reasonable person would expect. For example, she took on the expenses of three schools in Nantziang to keep it running with the very small salary she was earning (“Extending...,” 1911, p. 5; Turner, 1912, p. 249; Tatum, 1960, p. 81; Cobb, 1918, p. 8).

It was a challenging task to teach students of all backgrounds from the “gifted son of the official,

the shrewd, quick-witted son of the tradesman, the less brilliant son of the day laborer”—to the child of the poorest laborer. Accommodations were another challenge because the buildings had no stoves and only cold stone floors. And as we have seen, often missionaries were in danger because of riots and anti-foreigner sentiment (Cobb, 1918, p. 8).

In reply to a “leading church member” who remarked that “mission work” was just “a picnic,” a writer in the *Raleigh Christian Advocate* disagreed:

We thought of Miss Rankin and her companions in China, gathering those waifs from Chinese streets and homes, and combing and dressing them for the school-room, while every touch suggested the heed of disinfected garments. We thought of the eleven hours that devoted woman spends every day in the schoolroom, besides hours after sunset given to Chinese women, who come to her for sympathy and instruction, and wondered how many mothers would willingly see their daughters departing for such a “picnic.” (“From Our Mission...” 1888, p. 1)

She not only sacrificed her life to teach in China under frequent harsh conditions but the results of



Lochie Rankin (Lei Jinzhen; 雷金贞). From Fang Jinqi, *Lei Jinzhen: The Pioneer Who Cultivated the First Generation Of Modern Outstanding Women For China*. Originally published in *Life Quarterly* Issue 72 (2014)). (House of Faith, Hope and Love), November 5, 2014. Revised April 19, 2021. Canadian Chinese Medical Insurance Information. <http://paper.healthchinese.ca/2270a/>

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her leadership and teaching have been praised by Chinese writers. People of exceptional accomplishment such as scholars in the Chinese Academy of Sciences, and other individuals acclaimed for their expertise in various fields of study and practice were former students of hers. In fact, former students of hers assumed prestigious careers in every China province (Jinqi, 2021).

But we cannot ignore the fact that her attitude toward the culture mirrored those of many in the Church at that time. Included in her description of the wedding in the letter to Trinity was thankfulness that the “usual idolatrous symbols” were not “in the bed chamber.” Regarding the words of the preachers at the event, she lamented that they were “not yet familiar with modern usage on such occasions; and it seemed the preachers had some difficulty in remembering the sacredness of the rite” (Rankin, December 5, 1912, p. 6).

She ends her letter with a note of superiority as an American seeking to bring the Chinese people up to the “standard” of Western culture:

we are ever called upon to deal leniently with the crude efforts of these poor people who are striving so hard to take a place among progressive nations (Rankin, Dec. 1912, p. 6).

Throughout her life as indicated in letters from China, Rankin referred to the Chinese people (including her students) as “heathen”—which may have simply meant for her *non-Christian*, but it is likely—based on attitudes of many Protestants of her day—that *heathen* meant *inferior* (Rankin, May 8, 1879; January 17, 1883; March 30, 1912).

For example, a dire warning of the perceived threat that persons from China posed to residents of Florida was published in an unsigned paragraph in a Tallahassee newspaper in 1907:

The Oriental people are scattered all along the Pacific Coast and to some extent all over the country especially in our large cities. Florida has a large share of them. They must be Christianized and civilized or they will heathenize us. (no title, 1907, p. 10)

While there was a desperate desire for Rankin and her fellow missionaries to convert the Chinese people, Protestant missionaries actually had little effect on the number of conversions. **Philip West**, when a scholar of Modern Asian Affairs at Univer-

sity of Montana, wrote that “no more than a fraction of one percent of the Chinese people” were converted during this time period. That is not to say that the positive effects of these missionaries were not wide-ranging. According to West:

missionaries were pioneers. The list of their pioneering efforts is extensive: the spread of literacy to ordinary people, the publication of journals and pamphlets in the vernacular, education and equality for women, the abolition of arranged child marriages, the supremacy of public duty over filial obedience and family obligations, student organizations to promote physical recreation and moral guidance, and the acquisition and sinification of Western knowledge for use in remaking Chinese life. (West, 1976, p.6)

The Last Years

Lochie Rankin would spend almost 50 years as a missionary in China, retiring in 1926. Her last years were passed as a student, serving as a hostess of Gibson Cottage and mentoring those aspiring to be missionaries who were studying at Scarritt College (Nashville)—a former training school in music, education, and missions. She died in 1929. Preserving her letters from 1912 in our history archives provides us with a connection to her life, to China’s history, and to the brave women missionaries who have contributed to the rich history of our church (Jinqi, 2021).

Notes

¹ Mrs. Woodward” likely was Mary C. Woodward who was a charter member of Trinity’s Woman Foreign Missionary Society. (<https://www.ancestry.com/family-tree/person/tree/175932189/person/152283817005/facts> <https://www.ancestry.com/family-tree/person/tree/175932189/person/152283823344/facts>; Tallahassee District, 1938; “Mite...,” 1915, p. 8). Mildred Bomar and Sarah J. Smith were also missionaries in Huchow. See Woman’s Missionary Council. (1911). *Annual Report of the Woman’s Missionary Council*. Methodist Episcopal Church, South.

²I have found *Nantziang* to be spelled in different ways—sometimes as *Nanziang*, for example.

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

By the Leadership Team

A goal for the Committee for the Preservation of Church History is to organize the archives in the Yates Heritage Center to make the documents and artifacts more accessible to the public including church members, researchers, family members, and others.

Cecile Baker and Lynn McLarty have led the reorganization project with an impressive work plan. Others who have devoted considerable hours to the project are **Susan Mick, Nancy Kerce, Rhonda Work, and Dot Binger**. Sorting and cleaning out our prep room (310) and our Yates H. C. display room is an ongoing endeavor, but much progress has been made with these helping hands and hearts.

For example, sorters have organized all *Tidings*, the church newsletter, by date and placed them in a fireproof file cabinet. Historians are noting the missing copies and have asked that individuals be alert to identifying the specific issues that might turn up in various places.

In addition, all *Quarterly Conference Minutes* and *Crossroads* issues are in pockets sorted by year and are in a fireproof file cabinet. Organizers are nearing completion of sorting back issues of the worship bulletins.

Another goal is to update the timeline wall display so that by the church's 200th anniversary, significant events through 2024 will be highlighted. **Brett Ingram** has been leading the way in this extensive assignment.

A Tribute to Two Brothers: Sharing the Stories of Bobby and Billy Maddox

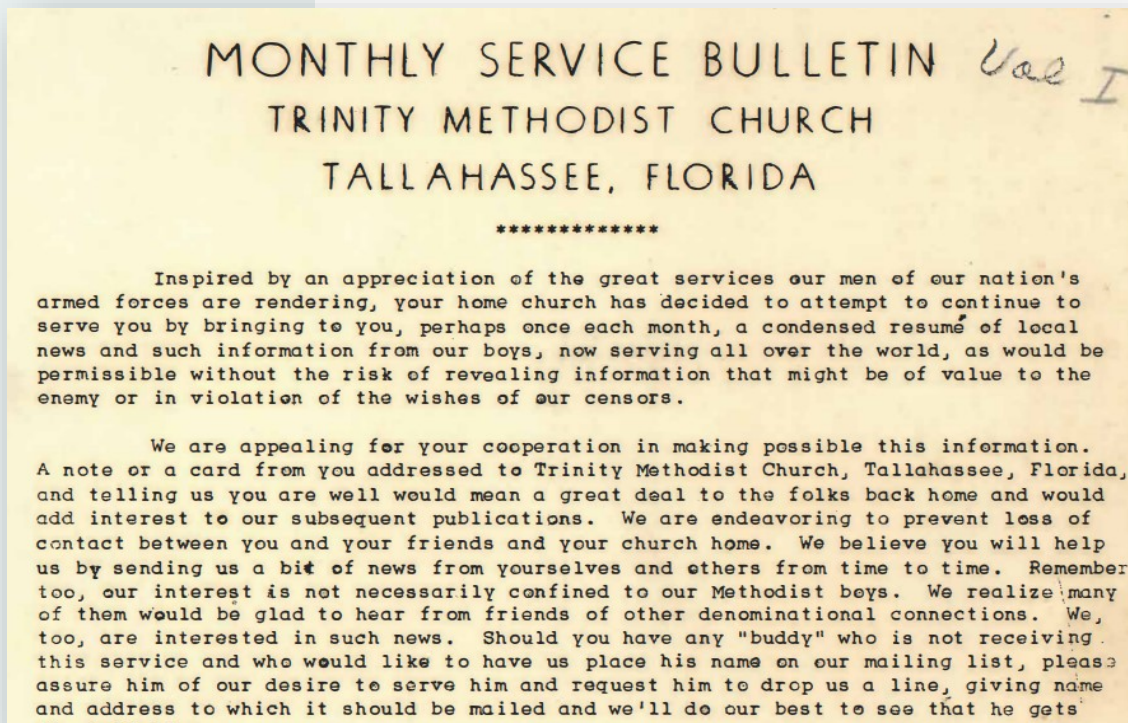
By Pamela C. Crosby with Contributions from E. Lynn McLarty

Collections of records, periodicals, and other documents are available for easy access in Trinity's online archives. These collections have also been bound and can be viewed in hard print format in the Yates Heritage Center. Researchers and others interested in church history are indebted to **Lynn McLarty**, who has overseen and done most of the work of scanning, editing, copying, and binding these important resources.

McLarty has recently been involved in two additional projects: the publication of the World War II *Monthly Service Bulletin* collection and the WWII Letters collection. The online publication of over 200 letters from soldiers during War World II is currently in process, while the *Monthly Service Bulletin* project can be accessed at <https://www.tumct.org/wp-content/uploads/2023/05/WWIIletterstoServicemen-1.pdf>

B.W. Partridge, president of the men's Sunday school class at Trinity, conceived of the idea of a *Monthly Service Bulletin*, and **Rev. Dr. Jack Anderson** (senior pastor at Trinity from 1939-1944) began the practice of mailing these bulletins to military service members in June 1942. Rev. Anderson encouraged the service members to respond to the bulletin which enabled the congregation to learn specific details about the men and women in service and also their addresses. Letters by the service members in response to the bulletins have been preserved for decades in the Yates Heritage Center and will be published online in the coming months—thanks to McLarty's persistence in bringing them to the public.

One bittersweet story relating to the letters adds even more meaning to McLarty's projects. In February of this year, **Amelia Lyons** of the



An excerpt from the *Month Service Bulletin*. McLarty, E. L. (Ed.) (published online 2023, May 25). *Trinity's World War II Letters*. <https://www.tumct.org/wp-content/uploads/2023/05/WWIIletterstoServicemen-1.pdf>

University of Central Florida's France Soldier Stories Project (<https://projects.cah.ucf.edu/fl-francesoldierstories/>), emailed **Dawn Adams**,



Susan Maddox Farren at the grave of Billy Maddox in Oaklawn Cemetery, Tallahassee. (Photo by Lynn McLarty)

congregational administrator and historian advisor and liaison at Trinity, asking for permission to access letters of **James Robert (Bobby) Maddox** after learning from his niece **Sarah Maddox Farren** that Trinity might have letters from Bobby in their archives. The letters would be used, said Lyons, as a basis for students in history to write Maddox's biography—as part of the UCF project.

Sarah Farren also wrote to Dawn Adams about providing letters to UCF. Farren had seen in a 1944

Tallahassee Democrat article that her Uncle Bobby Maddox had written to Dr. Anderson. She also explained that Bobby Maddox had died in the Alsace Mountains one day before his brother, **Billy**

Maddox, died in an accident on his way to Camp Blanding, FL, while he was stationed there.

According to **Jim Henry** of the *Tallahassee Democrat*, Billy Maddox was a star athlete at Leon High School and enlisted in the army following his 1944 graduation. One day, five months later, he was returning to the base after a visit to Tallahassee and stopped to help change a flat tire on the side of the road near Lake City. A vehicle struck him, and he died two days later at the Camp Blanding base hospital. Billy Maddox's remains would lie in an unmarked grave for decades in Tallahassee's Oakland Cemetery (<https://www.tallahassee.com/story/sports/2023/03/30/billy-maddox-veteran-former-leon-star-to-receive-military-headstone/70062400007/>).

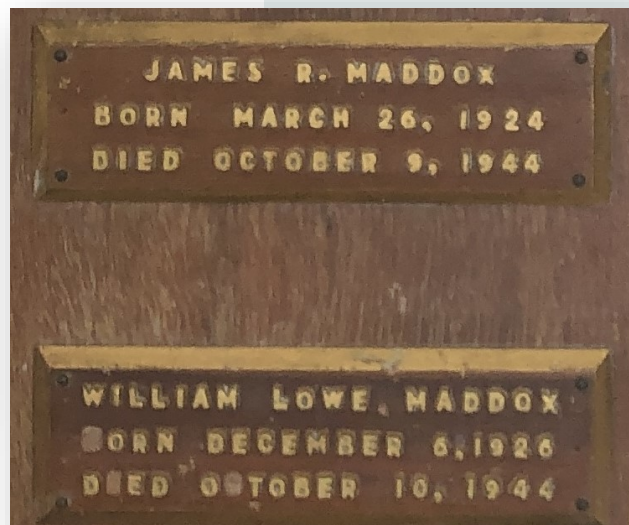
But many years later, **David Wilson**, a former high school football coach, was able through research and contacts to help to provide the necessary steps for Billy Maddox to be honored with a military headstone from the National Cemetery Administration on May 29, 2023. Sarah Maddox Farren, traveling from her home in Rhode Island, her fiancé, **Joe Schiavulli**, representatives from UCF's stories project, and Lynn McLarty attended the ceremony.

That afternoon Farren and Schiavulli, along with the contingency from UCF, met **Cecile Baker** and McLarty at Trinity, where they were introduced to the Yates Heritage Center. The visitors' attention immediately focused on the large

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Lynn McLarty and Cecile Baker of Trinity's Historical Society with Sarah Farren and Trinity's WWII Memorial plaque from the Yates Heritage Center. Names including those of Bobby and Billy Maddox are inscribed as shown in the image to the right.



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album displaying the many letters from WWII service members. In that album were the two original letters from Bobby that he had written to Trinity.

A complete surprise to Farren was the Memorial plaque that recognized the members of Trinity who had lost their lives in the War. There, prominently displayed, was the name of each of her uncles. This moment was a very touching one for her.

We feel gratitude for the persistence of Lynn McLarty and Dawn Adams so that we can tell the stories of the service of Bobby and Billy Maddox, and we are also grateful for the unrelenting faithfulness of their niece, Sarah Maddox Farren.



Photo taken in park across the street (Park Ave.) from church. These are World War II soldiers (with spouses) stationed in area bases close to Tallahassee. Rev. Dr. Jack Anderson (pictured) requested photos be made and sent to soldiers and to families. Yate Heritage Center archives.

To see the *Monthly Service Bulletin* collection and other collections published by McLarty go to Trinity's archives at <https://www.tumct.org/welcome/about/history/historical-resources/>

Crossroads

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