

Chapter 6

“BUT WE ARE NOT ALONE”

Roderick and Esther MacLeod

Roderick Alexander MacLeod, Scots to his finger-tips, was born 3-3-1885 on Prince Edward Island, Nova Scotia. A man of sturdy build with hard common sense and twinkling humor he was also a man of courage, hope and fearlessness. He graduated from Butler College with two degrees, his D.D. from Yale, the highest degree of any of the non-medical missionaries. He also had a brilliant football record. He taught two years at the College of Missions. He married Esther Martin, charming lady from Lawrenceville, Ill. (9-25-17)

Esther graduated from Shurtleff College in Alton, Ill. and an M.A. from the University of Ill. in mathematics, being also the highest non-medical degree of any of the women. They sailed from San Francisco on the Siberia Marie after being appointed to Tibet. They traveled with Dr. Osgood, missionary to China returning on his last term. At Yunnanfu they met Mr. Baker who had come to take them to Batang. Because of war in the area they were glad to reach Batang safely.

They made friends along the way in the China Mission. Stopping in Shanghai, in 1917, they met Frank Garrett, chairman of the Central China Mission's Advisory Committee. He wished to make up for years of neglect for the Tibetan Mission by the China Mission so he wrote Dr. Shelton offering closer relationships. He stated he was happy to give the MacLeods extra funds for their trip inland as “they are fine people; I'm sure you will enjoy them and that they will be people who will do good service for the Mission.” He was astonished that W.E. Main, acting treasurer for them, was only sending money to Batang when requested, except for salaries. “I told him to make deposits at once to your accounts of all moneys received and never to await my order again before payments to you. I trust no serious harm has been done.”

Roderick and Esther MacLeod: Arrived in Ba January 24, 1928. In winter their journey was cold in the mountains and the roads dangerous. They settled in the Hardy house in Jaranong and had taken their first exam in Tibetan before Annual Meeting in April. Of course, Esther and “Mac” began the tasks of orienting themselves to the Tibetans and their culture. It is interesting to note that their son, Duncan, (born 6-25-20), years later notes that his mother was a rebel.

By this he meant she was outspoken and hard-working as a career missionary. The women certainly had to be to survive in the strange culture and the difficult living conditions; so that they could live and work not only to maintain their families and households but to do the missionary work they insisted upon doing. Llorra Patricia was born to the MacLeods, 8- 12-18.

In 1991 Duncan MacLeod said he considered his father about 50 years behind the times, which probably meant that he believed solidly in the morals of the Victorian Age as exemplified by McGuffy's Reader, according to Duncan's memories. In contrast to present morals Duncan agreed with his father. Probably what was hard to take was that Mac blew his 'top' to reinforce his views.³⁰ Yet it was this strength of character and the determination it fostered that made it possible for this couple to sustain and succeed in their missionary careers. This strength of character was passed on to their children and grandchildren, in their determination and setting of their own goals.

2-18-18 Josephine B- Sec'y TCM writes of Dr. Shelton's request to Bro Corey to escort his wife and two daughters to Shanghai so they can go to the States to enter schools there; Dr. planned to return to Batang for two more years; his plan being to go to Lhasa as per his permission from the Dalai Lama. If only that could have been carried through at this time.

Josephine also wrote for permission for themselves to extend their term of service either six or 18 months. They needed more time to study Tibetan and wanted to make the trip across China in the winter instead of hot summers. Harold also wanted more time to make the Rug Industrial self-paying. Bro Doan left it up to them happy with their willingness to take more time.

5-20-18 Money was not coming in and conditions were so bad that all the Mission help had been dismissed except for those willing to wait for their pay until funds came. Josephine wrote, "We are utterly helpless in this matter." Jim made a trip, 8-15-18, to Atuntze to get cash, but had returned empty-handed; the merchant having failed to keep his promise.

6-1-18 Esther MacLeod, writing to cousins, told of enjoying her garden and how astonishingly fast and large everything grew once the rainy season started. She said that most of the fruit: apricots, peaches, pears and plums were too wild tasting, too acid with very little flavor, but she was enjoying the strawberries.

Then Roderick tells of Llorra, now about two weeks old and being 11 lbs. at birth; sleeps from 8 PM till daylight which is better

³⁰ Interviews with Duncan MacLeod, summer 1991.

than a schedule which was tried. Roderick was getting (acc. to Esther's dictation) quite expert in caring for Lora, reading the Mothers' Magazines Esther has on infant cares. He claims he could write better than they after his experiences. Mrs. Baker was bathing the baby while Esther was down for her first two weeks. (to Sebe 8-21-18)

Yin Ch'eng-hsien, a follower of Tsias-as is made Frontier Commissioner. History would later say that Sun Yat Sen was too much of a dreamer and an idealist to be realistic about the gathering of forces of unrest in his own country or to appreciate the greediness of the warlords. *Even the anger of the Tibetans at the previous invasion of their land and at Chinese insistence upon tribute, was passed over instead of his consolidating a friendship that could be made real by returning lands and stabilizing the Border.*

A 1918 letter was sent to Dr. Shelton and Mr. Ogden by Tibetans: (translation)

1. *Our soldiers to the number of 3630...come to Ba...not meaninglessly. We come to collect taxes, to lay in provisions for a month and a year from the 9 1/2 tribes of the da Geh in Yunnan, Daho, Genya, Coorung, Banutan, Kundzeding, Bagading, Gurah, Richi, Drudu Shisungong and the tribes on both sides of the Yangtze*

2. *Formerly, when the Cha Tring (Hsiang Chen) soldiers came, they did not touch so much as a hair of the foreign community. We also have no intention of doing any injury. Please do not be troubled.*

3. *Formerly when we had a difference with the Chinese...you...rendered valuable assistance on acct. of the unreliability of the Chinese.*

4. *...If you will act as middlemen between the Chinese and us, we will trust you; but we will not trust the Chinese. Please investigate the matter well. If the Chinese trust you, we will trust you.*

5. *Please send Mr. Whang to meet me at Leh, we will discuss details. We have no confidence in any other Chinese whatever. It will do to send Mr. Whang...we do not trust Wang si ling, his officers and soldiers. We--made Wang si ling as official but...he listened to evil men from Cha Tring (Hsiang Chen), Gank Kah Lama (the priest Gang Ka) and the interpreter Shiao Lee, difference has risen between him and us...Respectfully...BM Lama."*

From March 11 to Dec. 25, 1918 peace negotiations are undertaken with the help of Dr. Shelton and Mr. Ogden under the acceptance of the British Consular, Eric Teichman.

Now the question of missionaries getting involved in the political process of their mission country was much debated in the

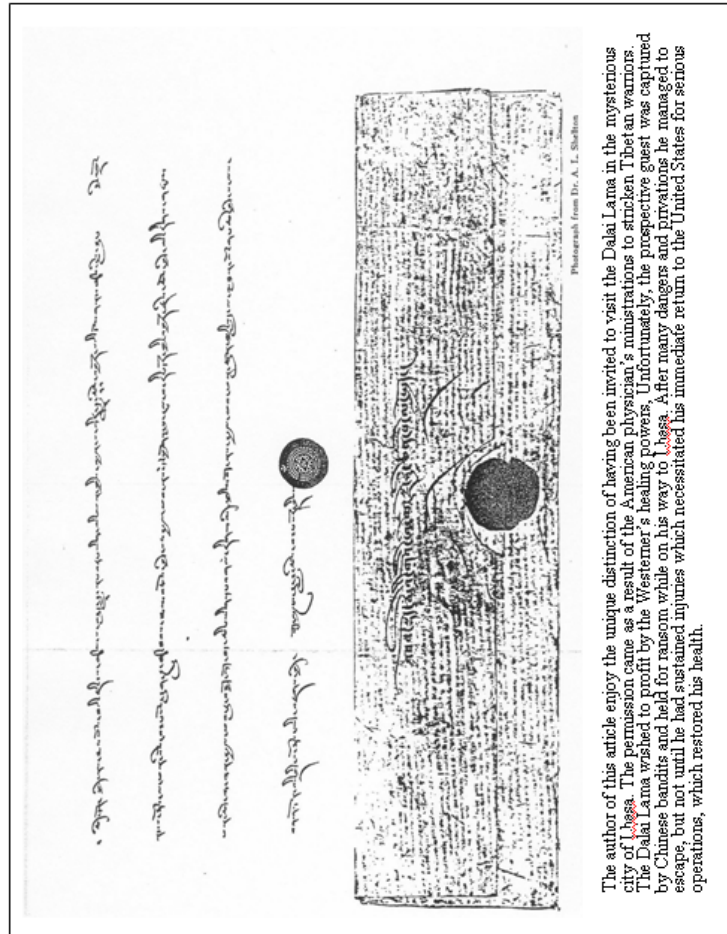
early decades. It was mostly frowned upon; yet many did become involved in one way or another. There was an inherent danger of having their true mission distorted. That Dr. Shelton and Mr. Ogden became involved was due primarily to Dr. Shelton's skills as a counselor and a doctor. His charisma on the one hand and his skill and expertise on the other made him a confidant and a helper to all, including the officials and army generals. That help was necessary, or some way to keep the communities stable, was undeniable. That they did this service under the sponsorship of the British Consul was wise and fortunate.

Mr. Ogden's participation was to translate the communications from the Chinese into English and Tibetan and to send them to Dr. Shelton who was tending the wounded in Inner Tibet (Markham, Chambdo, etc.), who then sent the letters on to the Tibetan officials. *So their political involvement was small. Yet it may have been misunderstood.*

Then Dr. Shelton was asked to arrange a meeting with the help of two head Lamas and a few Batang Tibetans, at the request of the Chinese general, with the Chinese general. So he, with those as companions, made a 5-day trip west to Jangka, secured a cessation of hostilities for one month and appointed a meeting of the two generals to discuss the terms of peace. *These activities were much more hazardous.*

"We were all much afraid Dr. Shelton and party might fail in their mission and come to harm, but on the contrary he was welcomed and treated with the highest respect." *In fact, the Tigi so appreciated his help that he was quite willing to write a request to the Dalai Lama that Shelton be permitted to come to Lhasa.*³¹ "It is true that when Shelton went we saw nothing else to do. All relations except war had been cut off, and the Chinese General could not even send a message to the Tibetans. For a month after Dr. Shelton reached the headquarters of the Tibetan General no letters might pass except in Tibetan or English. "The Tibetans had all their plans made to take all territory as far east as Tatienu, and may do so yet unless the Chinese come to reasonable terms." Josephine Baker, sec'y to SJ Corey.

³¹ The National Geographic Magazine, "Life Among the People of Eastern Tibet," by Dr. A.L. Shelton, Sept., Vol XL, No. 3, p.324 for portrayal of note from the Dalai Lama.



PERMISSION FROM THE DALAI LAMA, WITH HIS OFFICIAL SEAL AS SPIRITUAL AND POLITICAL RULER OF TIBET, TO DR. A.L. SHELTON, AND THE ENVELOPE IN WHICH IT CAME.

(6-12-18) Just as the Chinese General was getting ready to go the Chinese soldiers raised a row and threatened to loot the town. It was really the fault of the officials for not paying their wages but instead using the money themselves and then had nothing to give. A party of Tibetans came to Jim taking him to the General who was helpless to deal with the crisis. The soldiers had neither money nor grain, and were an angry mob. The General asked him to do what he could.

Going into the street Jim called together 200 leading Tibetans

asking for 200 bushels of grain and got it. He also asked for 600 Rs within 24 hours. So he brought the soldiers back to theft senses and to quiet.

Now Jim even had to arrange for travel money for the General to go. There, with Shelton as interpreter, an armistice was arranged for two months longer to discuss terms and report to their governments. Then Eric Teichman, British Consul, arrived on the scene and finished up the negotiations.

Roderick commented (7-2-18) that they had passed their second exam in Tibetan, praised "excellent work" by Ogden. They had just had the visit of the English Consul, Eric Teichman, trying to set up the peace between the Chinese and Tibetans. Teichman ate several meals with them and now he is in Chambdo, 10 days distant. Mentioning the garden produce he says they got 'tons' of potatoes, corn, cabbage, lettuce, peas, onions, celery and muskmelons, also 25 gallons of strawberries and tiny blackberries from the mountains. Because of the wars between the northern and southern provinces the telegraph wires are down so it will be impossible for them to send a cable when the long awaited baby comes. They enjoy reading as a relaxation and Roderick asks they send him a clipping of the book reviews from the Chicago Tribune.

Eric Teichman wrote 8-4-18 thanking him for having his Chambdo film developed and asking that he develop another. Developing film and printing pictures was an activity of all the missionaries, producing excellent records of the people and country.

Jim Ogden confesses in the same letter, 7-2-18, to Bro McLean that 18 months previously he had, at the risk of censure, written up the causes of continual turmoil in Eastern Tibet, and sent copies to all the high Chinese officials, foreign consuls and others. It was published both in English and Chinese. In that article the "rotteness of the affairs under the Chinese authorities was fully set forth." Jim felt that if there were no changes there would be serious trouble, but he took a mighty big risk. Now he has been proved for the Tibetans have taken everything the Chinese had taken from them west of Batang in 1913, sending the soldiers and guns captured into Inner Tibet. They had an army of several thousands of soldiers. So it is no doubt that Shelton and Ogden did as they had to do as the next move would have been for the Tibetan army to attack Batang. With Teichman's presence a treaty was signed.³² August 19, 1918.

³² Copy of the "Agreement for the Restoration of Peaceful Relations, and the Delimitation of a Provisional Frontier between China and Tibet" Aug. 19, 1918.

The peace treaty contained 13 provisions admitting the error of the Chinese attacking Tibetans over a trifling dispute: Agreement was made that: *“the districts of Batang (Baan), Yenching (Tsakalo), Itun, Tajung, Litang, Kantze, Nyarong, Luhe, Taofu, Hokou, Tachienlu, Tampo, Lutingchiao, Dhiuling, Hsaingchen, and Taochen and country east be under Chinese; the districts of Riwocho, Enta Chiamdo (Chambdo) Draya, Markam-Gartok, Gonjo, Sangen, Tungpu, Tengko, Seshu, Derge, and Beyu and the country west to Tibetans; and the boundaries of Yunnan and Sining are unchanged. The Tibetans shall not cross to the east of the Yangtze nor Chinese to the West. The monasteries and lamas shall not be maltreated by the Chinese and their matters concerning the Buddhistic religion shall be under the control of the Dalai Lama, but the lamas shall not interfere in the territorial authority of the Chinese. Both shall prevent raids, will render reciprocal assistance for order, suppressing brigandage, and apprehending evil-doers; and peaceful persons may cross the border without interference.”* This treaty was signed by: the Galon Lama as general for the Tibetans, by Liu Tsan-ting as general of the Chinese and by Eric Teichman, mediator of His Britannic Majesty’s consular service.

This was a good agreement, and held for several years, but gradually broke down as the Chinese government under Sun Yat Sen could not maintain order. When Sun Yat Sen died and General Chiang Kai Shek tried to take over as his successor the situation became worse, particularly as the Russian Communists with their own agenda, began to infiltrate.

The request went in for travel expenses for the Sheltons at \$1600. Also the Bakers (9-18-18) made the decision to delay their furlough only one year. Their reasons were: the health of their parents were not good and they are old; Josephine is not well and Dr. Shelton advises she go for more expert advice and help (possibly cancer?). Also, suddenly, this month their only remaining son dies and one can imagine her grief and exhaustion!

1919- One incident which proves the corruption that Jim was upset about: Liu Tsan-ting the likable, but crooked official (Tungling), had involved the missionaries as he forced residents of Batang to lend him money. He took over some checks written on Shanghai and other banks from the merchants that belonged to the missionaries to the tune of Rs 10,000 thus making them payable to himself. Now some farmers brought in by Chao Erh-feng (the one who was beheaded) had been given land but had never fully paid for it. Liu Tungling now planned to seize their land and oust the farmers.

How Jim managed to get away with it is amazing, but in

exchange for the money that was 'owed' to the Tungling, (for the checks the Tungling stole) Jim arranged that he would hold the deeds to the lands of the farmers. Also as well, land near Japoding is leased to him. *Quite a neat bit of maneuvering, yet how close to the bone he shaved! What a diplomat! That he managed to prevent the Tungling from being angered by his action and yet to save the farmers! Perhaps it had helped that he saved the Tungling previously from the mob of soldiers rioting.*

All the farmers but one, repaid him and this one died. He had a son who was placed in the orphanage and the income from this land supported him throughout his childhood and schooling. Not many times have missionaries worked through such situations without damaging the missionary cause. Now it is a requirement that missionaries not involve themselves with government activity.

According to the American treaty with China no American at that time was supposed to own land. Strictly speaking, though, the mission nor the missionaries owned land, they merely bought leases of the land. The land that the Tungling turned over to the Mission in Mr. Ogden's name Jim eventually turned over to the orphanage and before that any income from the land went to the care of the orphans. He did not register this transaction immediately with the Consulate in Chungking so what the disposition was of it did come into question. His lease of Japoding came into question later. The government had leased the land to Japoding- but what happens when the government changes? Many missions then scrambled to rectify 'omissions' or "MISTAKES"!

Years later, Esther Potee of the India Mission, told me that every mission learned what not to do from the mistakes of the Batang Mission.

Dr. Shelton had continued his itinerating whether called to attend the wounded or simply because he preferred traveling, meeting new people with whom he could discuss the issues of life and help with their problems. One issue: Sun Yat Sen had had laws passed to reduce opium addiction, which took such a terrible toll of strength and life. Some newcomers to the Valley had started growing an unfamiliar plant. As soon as Dr. Shelton discovered it was the poppy he went to the civil official to protest the illegality. A merchant and banker refused to destroy their fields until Dr. went to the magistrate and reported that they had said he gave them permission. This act caused him to lose 'face' so he did arrest them and had the fields destroyed. *Though they claimed that they did not blame the doctor one wonders if such acts had not caused some to seek his death by "accident".*

Apparently when the first news came to the FCMS that Dr. Shelton had received permission to go to Lhasa, immediate plans were

made: Voted:- “That we find two evangelistic and two medical families to enter the open doors in Tibet.” The immediate goal was to send missionaries to Chambdo in Inner Tibet and use that station as a jumping-off point to go to Lhasa. The biggest problem in that year was that WWI had all the possible young people in training or in the service for the war effort. They were not at all sure when the war would end. The Every-Member Canvass preliminary campaign was being started and would be used as the means to make the appeal. SJ Corey stated it was unusual for them to plan to enter a station so far removed from a base, but Tibet’s call was unique because “of our being alone in that field.”

12-25-18- Eric Teichman stops by Batang before he goes on his way home after the signing of the peace treaty. Now for awhile the Mission can operate in peace and freedom to go out to the villages around. As usual the Mission holds a Christmas dinner for the poor of the people of Batang.

While in Chambdo to treat the wounded the Dr. established very friendly relations with the Galon Lama and his staff and was treated royally by them. This Tibetan general and his staff were very interested in all kinds of discussion, including religion. They disagreed on much, but Dr. Shelton was delighted that he accepted this: “That from this day forth you and I will work together for the good of our brother men.” “I will accept that,” he replied, “with my whole heart.” Dr. Shelton felt this showed some conception of Western ideals. *Likely, this wise Buddhist was agreeing to please Dr. Shelton while reserving to himself the definition of ‘good’ as he saw it. This neither undermines Dr. Shelton’s relationships with this important Tibetan nor his own status.* The basis of discussion was this, “Truth is of God wherever found. If you have truth, I want it, for it is of God. If I have truth, you should want it. If either of us has error, we should be willing to discard it.”

When the Tigi wrote to the Dalai Lama for Dr. Shelton to go to Lhasa it was for him to establish a hospital and a school for teaching medicine to young Tibetans- the reply³³ which came was favorable! Instruction also went to the Galon Lama to provide proper military escort. Dr. Shelton had been advised to ask our State Department to notify the Governor General of India so there would be no suspicion of foreign intrigue. HOPE RISES! DREAMS SOAR!

³³ Copy of Note entitled: “Permission from the Dalai Lama..to Dr.Shelton, p.294- The National Geographic Magazine. Sept. 1921 by Dr. Shelton.

³⁴Historical Note: Since the Manchu dynasty abdicated in favor of Sun Yat Sen and the Republic of China inaugurated, Yuan Shih-K'ai had been president. The new democratic institutions, though, were not strong enough to deal with the problems. Yuan tried to become emperor but failed. China made concessions to the Japanese. War lordism became prominent producing federal anarchy. Yuan died in 1916. Now in 1918 Marxist study groups formed at Peking University.

The Dilts Memorial Hospital of Batang, newly built and magnificent for that day and country, did find favor faster than they dared hope. \$20 yearly was given by the Chinese military for the treatment of the soldiers.

There was some discord with Mr. Baker over the Rug Industrial work. There were some fiery exchanges when he defended what was happening with it. With Dr. Shelton's and Jim's presence they were contained. But with little market for the rugs, the income to support the work was not coming in. "Mr. Baker on strike...it makes my heart sick to think of the whole affair", writes Jim Ogden.

(3-12-19 MacLeods to family) Batang did not hear about the Spanish influenza epidemic sweeping the world until late as the censors cut out all mention of it from their letters until the war was over- about 50 natives died - but for most it was light. The mail carrier brought it in from Adensi (Atuntze) to Batang; it having been picked up from travelers from India. All the Ogdens and MacLeods had it and Mac was worst, having pneumonia with it. Bakers delayed their leaving on furlough to help nurse them. Dr. Shelton was "bad sick. He also had pneumonia." Llorra was very sick with it and spoiled by too much holding, rocking and being wheeled in her buggy. She is an active seven months.

The Bakers left on furlough 2-20-19 being delayed by the Spanish influenza. Dr. Shelton went with them as far as Atuntze to bring back mail and cash, itinerating on the way.

Ever since the Bakers left MacLeod tried to run the Rug Industrial work as well as study language and run the Evangelistic work. With a great deal of heartache he finally had to admit that it was not working. The rugs were not selling, wool was more expensive and trying to introduce the workers to the Gospel was getting nowhere. He tried to sell the looms and even the workers did not want them. Now, painfully, this had to be explained to the FCMS Board (Monthly

³⁴ Historical Notes from a study sheet on Modern Chinese Politics: Chronology 1840-1949, Oberlin College course. 1975-76, taken by Raja D. Adams.

Meeting notes. 7-6-19) and to the Bakers. This brought a discussion as to whether the Bakers should be invited to return. Dr. Hardy wrote that Mr. Baker had never shown the ability nor the inclination to cooperate with the TCM. If someone did not see things as he saw them it was personally offensive to him. "This quality of his caused me to hesitate in deciding to return, but I came back with the determination to work with him." Dr. Hardy was also concerned about Mrs. Baker's health. She had had an operation in Japan and the surgeon took one look and sewed her back up. She did, though, have a further operation and lived a long and fruitful life. For the Bakers did resign from the Mission and returned to China to work independently in Ke-chiu, Yunnan with a Pentecostal Mission; their Chinese language study being of great help.

March Monthly Report 1919 Baker had left the evangelistic work in good condition. Both Chinese and Tibetan services were well-attended with Lee Gway Gwang, now well trained by Mr. Baker as an evangelist, becoming a power in the work. His expertise in drawing pictures and making charts to illustrate his sermon on the Gospel, were excellent. The simple, good people who flocked to hear this message of good and love did hear and understand.

(7-26-19) Esther tells that she and her two Tibetan girls, Della and Yulan, enjoy sifting together and telling stories. This is one recreation that Tibetans enjoy and are quite good at it. They like all the English folk stories, Little Red Riding Hood, etc. The Tibetan folk stories they tell are mostly ghost stories that go on and on forever.

She says the altitude affects one queerly making one feel "more ambitious, yet you can't do as much." Telling about recent guests, the Lewers, Pentecostal missionaries from Adensi, who believing only in prayer yet wanted medical attention for the birth of their child. They prayed for a sedan chair and Dr. Shelton brought one. Esther felt that this meant- they prayed, but "other folks have to do things for them, which they ought to do for themselves. (Nevertheless) they are pleasant, nice people, I'll say that for them; and it has been nice to have some one new here."

Historical Note: May 4th Movement: student uprising in Peking forced dismissal of government leaders responsible for "pro-Japanese" policy; nationalism grew among student intellectuals. The degree of change in first part of the 20th Century for China equals the growth of the centuries between the 15th C. to the 20th C. in the West! *No wonder there was so much turmoil which continues in China- time is needed for adjustment and acceptance of change.*

Later, in 1920, Nina Hardy, as TCM secretary now, wrote that the Bakers needed to understand that he must do as he is directed to do by the Mission as they all had to do when so instructed. No one in the

TCM had been more sat upon, voted down and forbidden to do things he wanted to do, than Dr. Shelton. Ogden and Hardys have had the same experiences, and MacLeod will get his in time. All of them had seen Shelton and the others almighty sore after being voted down; but we all take our medicine and abide by the majority vote and decision. WE must do it. Baker will have to do the same, if he gets along in this mission or in any other. *This was cooperative missions and many independents did not like it and would not do it.*

At one time Dr. Shelton invited Jim to walk out with him. They were both feeling sore in spirit. Directing them to an enormous rock Dr. Shelton mentioned he had often come there to think, and to pray. They both agreed that this was a time to need inspiration from the God of their Faith and together they knelt in prayer, and finding that God did answer them, left that spot together strengthened.

Jim Ogden that kind and gentle man, who could also speak forthrightly when needed, wrote Mr. Baker. He told him he did not understand the economic situation in Batang. Chinese merchants were the only source of income for the rugs and money was now so tight, with a money famine and robbers everywhere, that there were no sales. The TCM was not allowed to investigate his work before the Bakers left, as with much feeling and a storm of words, Mr. Baker objected. His report was excellent and the Mission was pleased. But his hopes did not pan out in any point. As records show, it could not run without extra money, including Baker's own. The workers were a bunch of thieves, one even trying to sell back to them materials he had stolen. Jim explained that this was a business matter, not a personal one. *Learning self-help was no help if there is no market and the capital to begin is high.*

“Now my dear brother Baker, I would not take the time to write this much in so frank a manner, if I did not have an interest in you, and wish you the best. I am sorry that feeling towards you is not what it should be because of your unwillingness to talk over matters freely, your lack of cooperation, and your free criticism of others of the mission in such cutting ways.” (5-15-20 Jim O-) The Bakers were quite discouraged and it is after they received Jim's letter that they decided to resign.

Meanwhile, on furlough, Dr. Hardy receives this summons: “The President of the United States To all who shall see these presents, greeting: Know ye that reposing special trust and confidence in the patriotism, valor, fidelity and abilities of William Moore Hardy I appoint him First Lieutenant, Medical Corps in the United States Army...(9-12-18)” and then 2-17-19 he was “HONORABLY DISCHARGED.”

Stephen Corey was considerably worried that the Hardys would not return to Batang and he wrote giving all the news, including that a Dr. Caldwell of Buffalo, NY, “with a good deal of experience and a mighty strong fellow” was interested in going out for Chambdo.

Another love letter, “Dearest Nina”, Dr. Hardy tells of the surgeries, dressings, etc. and jokes about S.J. (Corey) first allowing only \$50 of a \$110 bill for medical books then granting the whole when Bill threatens to buy them himself and then sell them when he leaves for Batang and continue practicing out of The Saturday Evening Post. The YMCA is after him to go to France for them, so his worth is recognized. Nina is at the S.D. convention and he hopes she is “having a dandy good time”. Bill closes with “You know dearest, I love you and wish I could tell you so face to face, Yours forever...”

Jim writes of the hardships brought on by the WAR TO END ALL WARS, now being designated as WWI as though there were more to follow. “Satan is ever active, but God lives and reigns. The wonder is that while the local government institutions have failed, we have built a hospital, two residences, opened a school, run an up-to-date S.S. with a large attendance and traveled thousands of miles in Tibet in the interest of the Prince of Peace--when the road was closed to others except by force of arms.” This is explained by the widespread influence of Dr. Shelton both in medical aid and in the interests of peace from Tatienu on the East to Chambdo on the West within Tibet. The breakdown of Chinese authority after the war won by Tibet in 1918 left their government and soldiers in very distressing circumstances. The latter had to beg and rob to stay alive - there was even one starvation death.

In our present mad world of constant change, sensitized by our finely honed knowledge of the social and psychological sciences we sometimes forgive too easily and have lost the sure knowledge of moral rightness, the dedication to absolute purpose that made life simpler and more purely strong for our Victorian grandparents and their children, our parents. To climb the Himalayas, battle the rivers and seek to understand these strange people so as to take the Gospel to such far-off sometimes hostile people -was simply their job. Their reward was that simple, good people flocked to hear their message of goodness and love; heard and understood.

Minnie Ogden was placed in charge of all the orphans in 1917 as soon as there were too many for individual families of missionaries to continue their care. 4-10-19 Minnie wrote to Corey to plea for the Board to provide them with an orphanage. The children in care were so well looked after and looked so good to the community so well-trained, disciplined and clean that many families with children without mothers

or with mothers whose husbands had died, came to beg for the missionaries to care for the child. "They will always have a good home, and plenty to eat and wear and I will be satisfied to see them go to school for I know they will be happy."

Minnie wanted to teach the orphans to be Christian. "We must begin with the young as the old people are too wrapped up in heathenism." This conviction has mixed purposes but it is true that many Christian communities got their best start and grew to be strong because the missionaries took in orphans from wars, plagues and abuse raising them to a Christian life. Otherwise they would have been dead or raised to prostitution or as beggars or thieves. "As the little child said to the lady reporter in the World Call, 'won't you be my Mama? We hope and pray in the future we can say, 'Yes, I'll be your mama.'" *Minnie, a very caring woman, cared all her life for the orphans of Tibet.*

7-5-19: When the orphanage had been officially started, they had begun keeping records on each child and when they were old enough they left with a good start in life from the TCM with a sum of money or a dowry.

It was recommended that the Jar-a-nong home of the Bakers be rented so as to hold it for the new missionary family coming out. As to single women being sent out, despite Dr. Susie's example, the FCMS Board did not recommend it. Fu-Tsang-ru is added to the evangelistic staff. Baker had picked him up as a poor boy and taught him rug-making (he was one success of Baker's) and later MacLeod put him in school. A total of \$103,000 for missions was given by the USA churches in that June of 1919. A copy of the rules of the TCM was sent to St. Louis (7-16-19) to be given out to all new missionaries for Batang.

Esther MacLeod had kept up with the schedule for language study, working on 40 New Testament stories and the telling of folk tales in Tibetan. Little Llorra was born 8-12-18. Mac, though was 6 months ahead of the language schedule while carrying a heavy load of mission work - a fine family!

Esther, TCM secretary since Bakers left, mentioned that Dr. Caldwell would not be rejected because of a cleft palate causing him to lisp. They rejoiced with having new workers since the end of the War. They also rejoiced over the passing of the Prohibition Amendment. "God's plans are working out." The MacLeods bought and were given many things of the Sheltons before they left on furlough, which is common practice among missionaries as it is safer than just leaving them.

Meanwhile both Dorris and Dorothy Shelton were baptized

11-6-19 along with 29 others, before the Sheltons left for America. Then Roderick MacLeod organized the little Batang Church and Lee Gway-gwang was ordained as its first minister. It had separate services for Chinese and Tibetans which Mr. Lee ably led in both languages.

The Batang Mission was too far out to cooperate very much with either other missions or with inter-mission cooperative groups. Some effort was encouraged by the Central China Mission of the FCMS, but ultimately they had too many problems of their own. There was also a committee for a West China Church Union out of Chengtu, but it was only partly successful with Batang.

Failures were due to the troublesome times, first the ongoing revolution started by Sun Yat Sen and then continued by Chiang Kai Shek after the 1925 death of its instigator. These wars were not stopped until the invasion of China by the Japanese. Added to that the Russians exported their Red Revolution to China from 1927 increasing the turmoil. All the major fighting was in eastern China with only some spin-offs in the form of the fighting of brigand groups and the warlords who tried to take advantage of the situation, sometimes just barely reaching to the western Border to the boundary of Tibet. At the worst times Batang became more isolated among robbers than ever, with no mail, freight nor cash getting through. The peaceful period of 1918-20 they were now enjoying was unusual.