

Chapter 7

ANXIETY

Sheltons then started on furlough , via Yunnanfu, taking the \$600 worth of rugs to be sold there. 12-21-19 they met the Hardys at Talifu as they were returning from furlough. A little further down the road tragedy strikes; robbers hold up the caravan.

Later Mrs. Shelton writes in distress- "On Jan. 3rd about noon we were attacked by the robbers and Dr. Shelton taken captive...as if I were telling a story out of a dime novel but it is only too true...men sprang out of the mountain side...We were surrounded & everything grabbed, but the head robber said for them not to take our things & they put them down. They went through our pockets for everything in them. Bert was coming toward us...saying 'Ho ja', 'Ho ja' (quit shouting) and his pockets were rifled. They took rings from Dorothy but Dorris made them give them back. I had my gloves on & so they didn't see mine nor my bracelet. They said to Bert 'Come on & send the soldiers back & we will give the boxes safe escort.' Bert started & I said -'O don't leave us.' He said, 'It's all right, you needn't be afraid.' & was gone." (Mrs. Shelton to Batang Friends, 1-8-20). "They do not take Mrs. Shelton, the girls nor the caravan of boxes, which was some distance behind - thus saving the shipment of artifacts to the Newark Museum." The Dr., though, is forced to travel with his captors through the mountains to escape the Chinese army.

Dr. Shelton manages to get his captors to let one letter of his get through to Batang: (1-14-20) mentioning his thankfulness that Flora, Dorris and Dorothy were safe, but he also told of his anger, at first, at his captors. Knowing he ought not feel that way he prayed for "Grace to try to do them good". Then he began to make friends among them and found some "not bad at heart but rather forced into this business by circumstances." He also "told them that I was asking you to pray for them. Do not worry, the Lord will take care. I am all right, except that I am getting cooties--, but I have no p'u-k'ai (duvet) and have to sleep in my clothes on the mountains, in fields, and every place." He was afraid this may prevent or delay his trip to inside Tibet. "My love to you all, (Signed) Your brother."

As the outside world learns of Dr. Shelton's capture elaborate plans are made to find him. He, of course, is expected to treat the wounded and ill with hardly any medicine or tools. These are the Yang Tien-fu bandits, quite a large and successful group of brigands. Dr.

Shelton's sister in Kansas urged the Newark Museum to aid in pressuring Congress to obtain his release. The Consuls were notified as well as the Chinese government. Newspaper journalists became involved. Dr. Osgood started on the road from the East China Mission accompanied by Frederick Smith, Far Eastern Correspondent of the Chicago Tribune. Colonel W.S. Drysdale is sent by the American Minister to take charge of negotiations and he reached Yunnanfu. Thornton of Standard Oil had been asked to head the expedition. Thornton-Osgood-Smith started 3-3-20 from Wu-ting-show with Shensim, Shelton's cook, to carry messages. A Fr. Bailly had already tried to act as middleman for his release but due to the treachery of the military he had had to give up after a month's work. All these efforts put pressure on the bandits so that they did not stop traveling, usually at night.

Dr. Shelton kept a diary during his imprisonment, an impressive record of his patience and strength for the 72 days. "4 January...Head man has just been scheming to get help. Wants me to help him get ammunition which, of course, I cannot do. 23 February...It was reported that the soldiers were to catch up with us last night, but they did not and we have come up on the mountain about one mile and are waiting for them to come up so they can have another fight...they've just brought the worst wounded man up." Then the strain of constant running and hiding must have been too much.

"4 March...I have been 'cached' as yesterday was about my finish. We started at two a.m. and traveled hard till seven p.m. Sighted soldiers at five p.m. They started on early this morning, but left me in this village. I'm locked up in this barn loft back behind the hay. O, I thank God my wife and babies were let go! The boy who has been my caretaker...on leaving came and crying, kneeled and asked me to pray for him. My jailer held my hands and cried also. Thanks be to God for His mercies."

Shelton was quite ill. Flora had written to the Newark Museum to explain the delay: "He is still held, He is greatly fatigued I know and must come home if he lives through the hardships." Not only the hardships of the long, forced marches, poor food and sleeping out in all kinds of inclement weather, but also his thyroid condition. They finally had to reduce the forces guarding him until they had to abandon him completely which left him free to escape 3-8-20. There were about 3000 soldiers searching for him and the bandits. Yet he crawled out to escape, and Christians; who spoke no language he knew, helped him to safety with Dr. Osgood and the troops of the governor.

Days later they approached Yunnanfu where first Dorris, then Dorothy and Andru met the party. They escorted him immediately to

the hospital where Dr. Osgood operated and part of the tumor was removed; Dr. Osgood must have seen that the required operation was beyond his skill. Dr. Shelton wrote letters telling of his continuing severe pain. This and Dr. Osgood's persuasion convinced him to return to America for further surgery under more skilled help. Afterwards he told of his weakness and his fear that he would not recover enough to return to his work with the Tibetans or his plans for the trip to Lhasa. Gradually he found his strength returning and could rejoice.

The first thing that Dorris had said to him was, "Papa, God does answer prayer, doesn't he?" Dr. Shelton's simple reply, "Of course he does?"

They arranged for shipping of the artifacts for Newark Museum via a freighter through the Panama Canal. Sheltons, themselves, proceeded to sail from Shanghai via the R.M.S. "Empress of Asia" heading for the USA, the Mayo Clinic and the hard and dangerous operation. The tumor was deep in his neck and involved with a major nerve which was severed making "his arm almost a handicap but he has no fear of a return of the goiter. It was not cancerous; but for awhile his left arm was weakened. "We give grateful thanks and hope to give the devil one more battle for Tibet before we are out of the running." Chang Shao-yu, the Dr.'s medical assistant, who had gone with them all through China; stayed in Nankin for the education of his children.

The Hardys were meeting with a very joyous welcome 2-4-20 upon their returning to the Border. Jim promised that all would be out to meet them. Hwang Swen-ting came with them, returning from his two years of medical study to be a fully qualified medical assistant. Other news included word from Bert Wilson and his congratulations for stopping the Caldwells and sending them back home. Dr. Hardy's son, Bill, years later, said that his father found out that Dr. Caldwell was an alcoholic.

2-22-20 Jim is quite upset that the funds for the new school were accidentally left out of the estimates. He feels his co-workers do not understand his feeling of urgency and is disappointed. He tells Corey, "Forbid that we should be impatient, or that we try to force the times, or force God" Yet he told the others that they had decided not to return to Batang after furlough, unless buildings and means were made to make their work efficient and their time worthwhile.

"God knows that this is not hasty, but deliberate, after years of warning and pleading. We love the work, and all our co-workers. God knows I write with an aching heart, but with tender love for all my co-workers and each of you." That Jim should have expressed such frustration- was indicative of the depths of depression he had fallen into

without Sheltons, seeing his dreams continually postponed, and the enormous effort he made not to stay in depression. Dr. Shelton was his mainstay. Jim had been gradually restricting his work other than at the school and he now held that to the forenoon only. *Was the action of Bro. Corey and the TCM co-workers sufficiently quick and supportive? Take a breath of relief- it was!*

Report: The TCM, feeling the necessity, transferred the Building Fund balance of \$1400 to the School Building Fund and designated supplies of lumber and lime to the school. Immediate work was begun under Jim's supervision, "this building must go up." Monetary arrangements were made for \$5000 of the \$7500 to be deposited in time to be drawn in July. Jim begged that this be done so as not to "tie my hands".

3-10-20 Jim to Bro. Corey. Another worry of the Ogdens, now that the Shelton girls had gone home for high school and college, they felt pressure to similarly arrange for Harold and especially Ruth. Previously in 8-23-19 the Ogdens had rejected the suggestion that the Wharton Home at Hiram, O. be set aside as a home for missionary children who remained in the States for High School and/or College. They felt that there was no need for a special home for MKs. "We do not like the idea of leaving our children at home without their parents' oversight, and bringing them back is difficult. Mrs. Ogden could stay, but we make a team. She does as much Mission work as I do. Except for the environment which we would have to guard carefully, they would have better advantages than we had. This problem is very important to us, very."

Jim mentions the need for workers, equipment and funds, then closes with "it has done me good to pour out my heart to you and it may help to clear the way for more mature thinking." *Dear Friend and Counselor of my own mother at the time of the death of her first-born, if only someone had understood your tension and problems, had listened with wisdom to your need to understand the influences of foreign cultures on one's own children.*

4-17-20 \$160 increase was asked for the orphanage, \$3400 asked from the inter-church World Movement Campaign Survey, and a request for two single women to be sent.

1919 Annual Report- Roderick: Evangelism. Supervised the Sunday School, Chinese and Tibetan services, cottage prayer meetings, communion services, inquirers classes, prayer meetings on Wed. and Friday training meetings with a gain in members in all. One fact becomes obvious: the Church lost 30 members and inquirers out of 162 by their moving away. So, although mourned this is actually the beginning evidence that the Christian influence is being spread by its

members throughout the region. Elders and deacons were also ordained.

Esther had completed the 2nd year exams on the Gospel of Mark in classical Tibetan; Old and New Testament stories translated into colloquial Batang Tibetan; relating 12 folk tales and 15 proverbs also in colloquial and then a 15 minute speech to her class of S.S. women.

4-20-20 there was a local rebellion of the Tibetans but this time the Chinese had cannon at the fort on the hill overlooking Batang. These were used to destroy the homes of the leaders to bring things under control. Jim acted as middleman to get a pardon for the participants and he eventually succeeds but 50 (half of Ba) homes are burned by now and the town looted. The leader is executed and his head adorns the gate-post. No missionary residence was harmed by either side.

Chambdo, inside Inner Tibet, was being considered as a possible new station with the encouragement of the Tibetan officials who were pleased with Jim's and Dr. Shelton's help. Dr. Hardy, though, had his doubts which were verbalized privately and separately to Bro Corey. Both the Caldwells and the Bakers had wanted to be considered for Chambdo.

Full disclosure was asked re: the proposal to open Chambdo, Was it safe? What about the longer lines of communication? What of climate? Will Hardy gave his opinion through Nina who was TCM secretary, opposing it and saying that careful determination and consultation should be done before opening any new work. *This is trite, but also it sometimes defeats its own purpose. Sometimes it is demanded that participants must step out like eagles and leave the safe nest.* "We have looked on Batang as a strategic center for preparing workers for other places in Tibet when the time comes that these other places can be opened. As such, Batang is a miserable failure." (!) (5-24-20) *That astounding statement probably reflects a certain pessimism about human nature. At any rate the TCM never did, except once, get out beyond its Valley.*

Dr. H- continued, that they had had a hard time keeping the local work sufficiently manned and the occupation of new fields still is out of the question. Will's pessimism about the Tibetans caused him to say that there was no way to assure that the missionaries would have the same protection in Chambdo under the Tibetans as they had in Batang. This was despite Jim's and Dr. Shelton's work with them. Petrus and Dr. Susie had gladly offered the possible sacrifice. That they did sacrifice caused some now to hesitate while others wanted to plunge forward.

Dr. H- suggested, "Let us crowd (this) portion of the Border that is open. Then we can open Chambdo...and Lhasa. England or America or any other country might object to even a trip and still more to residence in Tibet. As that Border is made smaller by the Tibetan army, the opportunity of work among the Tibetans, under Chinese protection (in Batang) is decreased." Nina Hardy was very perceptive in suggesting that the Tibetans (or others) might resent to a fatal degree the visit of even one person across their Border to Lhasa. Remember the Rijnharts!

Hardy had expressed the opposite view from Jim Ogden's saying he felt the flourishing condition of the evangelistic work was due to MacLeod, not Baker. Hardy expressed his anger that the TCM had originally passed a resolution expressing good wishes to the Bakers for their furlough and for their speedy return, while no such invitation had been extended to the Hardys. He believed this was due to the Bakers' opposition and no action was better than a fight.

A Major Magruder and a Mr. Bucknell of the American Consular Service visited Batang. This was a one-time-only visit for an American Consulate member to Ba. (6-13-20) Hardy and MacLeod accompany them to Gartok of Inner Tibet doing medical and evangelistic work on the way, a ten-day trip. Magruder and Bucknell went on their way after a day's visit so they missed meeting the Governor of Lower Kham, as Eastern Tibet was called by Tibetans. He came for a 27 day period of retreat in meditation at the Monastery there. The Governor was very grateful to Dr. Hardy for earlier saving a servant of his who had been wounded and then returned well from the Mission Hospital. He was profuse in his thanks, "Wa-gon was the same as dead (and I had) brought him back to life - the most valued man he had. My Tibetan teacher, reading the letter, said that the Tibetan custom uses so much polite language that it almost amounted to telling lies. Be that as it may, Wa-gon got well, I was credited with a cure and made a friend." (Hardy to Doan, 6-15-21)

Jim writing to the Sheltons (6-20-20) stated that they were proud of the Hardys being busy since the day they arrived. "It is certainly nice to be where everyone is doing his best in harmony. You and Mrs. Shelton and the girls are like near kin, and as much beloved, and we pray that you soon return to us. With tender affections..." Mac, also, thinks Hardy is 'the stuff'.

Bro. Corey at Fall, 1920 opening of the College of Missions tells of "one of the strongest men in the class preparing for Tibet will be ready to sail a year from now. He is a Hiram boy by the name of Marion Duncan and will marry Miss Habecker, also at Hiram. With a very beautiful spirit they decided to plan for the work there, having

been presented with the claims of Tibet.”

Sadly, he reported the failure of the Inter-Church Movement Campaign and the attendant underwriting costs of \$100,000 that must be paid. He feels sure, though, that “1) God wants Tibet evangelized, 2) You and Mrs. Ogden have been specially called to that task, 3) If it is God’s plan He will find a Way.” SJC

Meanwhile on furlough, the Sheltons had been very busy getting the girls settled in school. Dr. Shelton was buying a house for their use and it was more expensive than he planned. Therefore he took some jewelry to the Newark Museum hoping to sell it; the proposed sale “giving the female portion of the family combined heartaches”. But now there were no funds; his second collection had been paid for by the donations of funds collected from the Trustees of the Museum and a \$1000 given by the Crane family. They did invite Dorris to come to the Newark Museum, possibly to help with a descriptive listing of the artifacts. Dr. Shelton suggested she come the next summer after school. (8-1-20) Later, (1994) Dorris said she never did go.

There was an ongoing investigation by the TCM into misconduct by assistants at the hospital; they were allowed to call in their own witnesses. One of them: Lee Gway Yuin, was cleared and reinstated 8-9-20.

Dr. Shelton gave a “minority opinion” that “it would be a mistake to take young, unmarried women into the difficulties and isolation of Batang.” The TCM majority, though, voted to ask for single women and he would support their decision although he disagreed. This is one thing that made Shelton great - an ability to accept and live with differing opinions. (9-25-20 to Bro Corey)

One last word of Mr. Baker - he did not seem to hold any ill-will toward the TCM or its missionaries. He said to Bro. Corey that if all people had the attitude which they had he would have no complaint. (9-25-20 Corey to Hardy) Through the years we have other glimpses of the Bakers and they always remained friendly.

Dr. Hardy was delighted to share with Bro Corey that the Central China Committee of the Red Cross was the recipient from the Siberian Commission of a half million dollars worth of medical and hospital supplies (*did the Red Revolution in Russia prevent its use there?*). So sharing it with hospitals all over China, Batang is also to receive: adhesive tape, surgical dressings, catgut, Canton flannel, gauze, sweaters, and sox probably worth \$1000 plus free shipment worth \$3000. “Because of my distance the letter was received late; however there was still plenty on hand. I never look a ‘gift horse in the mouth’. I have written, but a note from you might not be out of place. Re: the recent local war which resulted in the burning of 50 homes, etc.

- things are getting quiet. One whole week without a night attack. However the moon is full, and I may be able to report better in my next..." *Some joker!* (1-21-21)

"I know you will help me in a little plan for the good of these people." Dr. Hardy writes to a friend, C.E. Pickles of Clark, S.D. asking him to buy and send a bushel of wheat. He had read in the Literary Digest of a new wheat maturing in only three months called the Marquis, grown in Canada and the Dakotas. As it turned out it was several years before this idea had any follow-up of the results. (1-27-21) In a letter of 8-30-23 Dr. Hardy refers back to "Pickles": "I have paved several blocks by my good intentions. The wheat arrived Dec. 1921 and the following two months I planted a bag at a time, with the spring wheat, etc. in Feb., Mar., and April. Some was slow and the birds got it all. The Marquis return was 6-fold, a little better than the native wheat. Acme was planted in Mar., harvested late July yielding 62 1/2# for 10# planted. Gave seed to a Tibetan, he got a yield of 8 1/2 times for the Acme and 10 1/4 for the Marquis. Tibetan wheat yielded 7 times so the wheat supply increased by at least 20%- a big thing for the Valley. Again my thanks...Bill"

A Mr. Li, formerly Bakers' cook, tried to persuade Dr. Hardy to oversee some of his land. Bill was astute enough to know this would never do, but had a hard time persuading Mr. Li of this. In the same letter asking Mr. Clements, Inspector of the Yengin Salt Works, to explain this to Mr. Li, Bill told of the rumors of the next Batang war. (4-6-21) Djon Ngai, this side of Yengin, fell to the Tibetans who burned the lamasery there which supported the Chinese. He, also, passes on the news that Dr. Shelton is sailing in Sept. with two new families. Ogdens are leaving on furlough Sept. 1921. "The work here is about as good or as rotten as it ever was. We have not set the world on fire." *Sometimes this hard-working man had a quite dour humor. Yet humor and wit, be it ever so dry, can be what makes missionary work bearable. Not everyone understands this.*

Jim Ogden, while working on his beloved school and with all his other jobs decided to publish, with the help and for the benefit of some of his students, "The Tibetan Missionary Union News". He taught them how to use their typing skills for a possible vocation. The issue of 1-22-21 described the battle of June, 1920, the robberies, the murders, the massacres, with the moral standard at low ebb for the families, the many orphans produced and the race hatred, etc. "yet the Mission has the opportunity to bring the Light to shine into this black darkness - the drain on our sympathies is enormous. The Chinese officials most all of the time have some quarrel among themselves." Fortunately, there is no bitterness against the missionaries due to the

goodwill that Jim and Dr. Shelton have built up.

A local magistrate proclaimed that all pupils of a certain age must enter the Government School. This would have decimated the Mission School which had the largest enrollment despite the fees which no other school charged. Much protest by the students, parents and teachers persuaded the official to allow free choice of schools. Mr. MacLeod spent 1 1/2 hours a day at school and Mrs. MacLeod has recently taken one class. "Our furlough is due, the ties that bind will be hard to sever but the change is needed and reunion with loved ones a great blessing." JCO Apr 1921.-Annual Meeting.

This question of schooling is just one of the problems of local communities that Sun Yat Sen's revolution had begun to try to deal with and the opening of government schools had become a major community issue now on the Western Border. A request came from the West China Missions Advisory Board for information needed due to the coming of the New Order re: the salaries paid to Chinese working for a mission. Chinese were more highly educated than previously with educational and travel opportunities abroad, etc. These young people now have a different idea of their worth for services rendered. "We must be prepared to meet them kindly and sympathetically, yet as stewards of the financial resources of the Boards we represent. It will go a long way towards bridging the gulf that separates the Chinese from the missionaries." *It is very interesting that this early in the century the status of the "native" Christians and helpers was being addressed. Disparity was not a Christian attitude, but even 30 years later it was not entirely resolved.*

April 20-21, 1921: Second local war. Batang was bombarded by recruits from Hsancheng, with one group firing from near Ogden's home and another near MacLeod's home in Jaranong across the city. This rebellion was fomented by Liu Tsang-ting who had run away to Atuntze in the spring of 1920 when Yang was made Tungling in his place. He wanted to injure the 'face' of the Frontier Commissioner, Chen Hsia-ling. The attack failed. The foreigners, as always, were protected.

In the midst of this turmoil the post office in Atuntze refused to send the mail on the road. So the TCM made an agreement signed with Fr. Nussbaum, Catholic priest, and the three TCM family heads, that all mail, letters, papers and packages would be accepted by Fr. Gore of Yakalo as their authorized recipient. Then Fr. Gore would arrange transport. This agreement was forwarded to the Postmaster in Atuntze.

(11-8-20) Roderick MacLeod- Treasurer: all monies audited. 8-8-21 Mac audited the school building account and showed that Jim

had done it all correctly. Mac was asked to pay for the building of a wash and store house at the hospital. He also finalized the rental arrangements for the old Baker house at Jaranong.

Mac-Evangelism: Work had grown so that Tu Deh Bao has been employed at 15 Rs a month. Fu Tsung-ru, after completing school, is added also. He notes that the effects of the insurrection against the Chinese, resulting in looting, proved a great temptation to the Christians, and most yielded. A period of fear, suspicion and unrest followed making it difficult to get work done. Jim did well in rallying the church members.

Dr. Hardy was in charge of Dilts Memorial Hospital. Batang, so no itinerating was done except for an assistant going to Atuntze for a shipment of drugs and doing medical work on the way. Much medical work was done without pay; patients usually feed themselves but food was supplied for 441 hospital days. Whang Swen-ting, with 10 years of medical work was a very valuable assistant. Lee Gway Yuin was discharged for trouble between them.

Esther: Orphanage- has increased to 38 children, all of school age were in school. Minnie provided in advance for food, clothing and bedding for the winter. There were now separate bedrooms for boys and girls, a store room and outside the school, a dining room, kitchen and bath. Sickly children on arrival were soon healthy and strong. They attend SS and enjoy singing. The 'best I know' woman was hired to be a good mother to the children, teaching them to be clean, orderly and kind to one another and others. Esther looked after provisions and money so as to prevent waste. "I enjoy the work and only regret that I have not more to give."

Esther had taken charge of the orphanage as Ogdens went on furlough. She became vice-president of the TCM. She has completed her 3rd year of Tibetan study.

Minnie: Six hours of school work and Tibetan study daily, the kindergarten has grown with two young girls in training as teachers, and Minnie is teaching arithmetic, singing, crafts and sewing with a class of twenty mothers for whom home visiting is also done.

Jim:- reports that the school now has an enrollment of 120 with some paying tuition, others working it out. Fifty families and many students are taught in industries. "In this poverty-stricken and God-forsaken land pupils must be prepared for a life work, to make an honest, independent and Christian living. They must start where they are and grow into useful manhood and womanhood elevating their own homes, town and country by natural and reasonable processes, overcoming their obstacles, environment, ignorance, and poverty by force of character, development and influence. 'Use the things that Be

and make them grow into Better things to Be.” So said this wise and compassionate man!

The building being completed in August and the Ogdens leaving 9-6-21 then Mac was put in charge of the school until Jim’s return. The orphanage was moved into the lower part of the new building until an orphanage could be built. Plans were made to celebrate the opening of the new school with entertainment feasts for the Christians and for the officials of the town, etc. 12-12-21.

4-15-21 Annual Meeting- Nina, TCM Sec’y- reported that the rate of exchange was no longer 2 for 1, but \$1.50 for \$1 Mex. gold; insurance is needed on Mission property at \$5 per year per \$1000 value; working balances at the Mission must be large as it is so hard to get cash through; and more has to be asked for orphanage funds as the UCMS now requires that all monies come through them, not sent individually. Nina Hardy will take over the Women’s, Work.

Historical Note: First Congress of the Chinese Communist Party in Shanghai.

1922 estimate: totaled at \$5520. Dr. Hardy was elected chairman, Mrs. Ogden, vice-chairman, Mr. MacLeod, treasurer and Mrs. Hardy, secretary.

Dr. Shelton wrote an essay summarized below that must have been used as the notes for some speech entitled “*The Highlanders*”:

The Highlanders of Tibet, like all Highlanders, are poor; but will never ask for your pity. They dared to be poor with stout hearts, choosing the grim, stern, inhospitable refuge of the mountains rather than surrender to the conqueror of the plain. Loyal to a lost cause, they stand like Elijah on Mt. Carmel, the Albergenses on the Alps, the Huegunots on the Pyrenees, and the Covenanters of Scotland. Save your pity for the beggars of the plains; the Highlanders deserve your admiration.

A spirit of feeling hearts and strong wills, the intellectual accomplishments of the Tibetans are worthy of the highest praise, having taken the alphabet of the Indian Sanskrit and adapted it for their own, a difficult task, a remarkable achievement. They have mastered the mystical idealism of Buddhistic philosophy making it clear and consistent to themselves. They have produced an abundance of literature: essays, histories, plays and poetry. The Tibetan poet, Milarepa, the Dante of Tibet is known and loved by all Tibetans. The most popular of their historical plays depict his life and work.³⁵

The Tibetan is strong, but it is their will power, that urges

³⁵ Dorris Shelton Still. Chants of Milarepa.

them on in the face of danger, suffering and death. A 70 year old Tibetan is brought to the hospital, dangerously wounded in a fight defending his flock, but his spirit is proud and unbroken, he declares, "They would not have got me, if they hadn't knocked my tent down over me." His son enters and replies to his father's question, "No", he hadn't gotten them. The old man rises to roar, "O, if I could get up myself." The rugged herds men of Tibet can be made to shine like the immortal herds men of Tekoa. We Disciples of Christ have dedicated ourselves to the accomplishment of this most difficult task, but not by the forms of strength the world deems powerful. The empires of Tartary and China have bombarded Tibet with their artillery, and have hurled their armed forces, but without permanent success. Tibet only surrendered to the spiritual power of the Buddha. Our task in Tibet is a spiritual task.

During the last four years 70 people have been baptized, 150 enrolled in our day schools and similarly in our Bible School, under the leadership of Jesus Christ our Lord, inspired by the matchless moral excellence of his character. "Behold my Servant whom I uphold, my chosen; I have put my Spirit in Him. He will not fail nor be discouraged." We love Him, obey Him, live for Him, work for Him, suffer for Him, and die for Him. We are "bound in spirit" to Tibet. We stand resolute in the face of danger, suffering and death, and "None of these move me, neither count I my life as dear unto myself so that I might finish my course with joy." "How beautiful upon the mountains are the feet of him that bringeth good tidings." The mountains of Tibet shall break forth into singing for Him! (Unpublished)

The Newark Museum was trying to persuade Dr. Shelton to make a map of Asia with Tibet indicated and the routes of the chief explorers, as well as various charts. It is sure Dr. Shelton had to refuse due to lack of time. (12-1-20) The good Dr. did ask them to be sure to invite a friend of his to the exhibit of his new collection, Mrs. J.D. Rockefeller, Jr. It got enthusiastic agreement!

While in Newark at a luncheon Miss Connolly describes "The gentlemen got along but did not untie each others' tongues as well as I seem able to untie each of them separately. In one and one-half hours of almost uninterrupted conversation with Dr. Shelton...I got more than I ever got in one haul before." She also spoke of his lecture before the National Geographic Society and of the exhaustion of his wife from giving lectures. She had been ordered to bed. His young daughter of 16 has taken slides and lectured- a "good start if that is to be her future career."

From an article³⁶ re: the lecture before the National Geographic Society: "I must tell what a success Dr. Shelton's lecture was. He captures the audience from the very beginning, winning their hearts and carrying them along with him until the close - the first one who has made us laugh (good, genuine, hearty, wholesome laughter). The faces of the audience were beaming and interested. Dr. Shelton was so manly, so unassuming, so earnest and so sincere that I know the missionary cause is greatly strengthened."

Dr. Shelton wrote an article for the National Geographic³⁷ and provided the pictures. He probably never saw the final result. There were arrangements for the use of the film by the UCMS, the National Geographic Society and the Newark Museum for an exchange of the original negatives.

8-11-21 Though it was problematic at first if he could return to Batang, yet by March his health had improved greatly. He visited many churches in America presenting the work in Tibet and was very kindly received. In June, 1921 Shelton attended the commencement³⁸ at the College of Missions where both Morses and Duncans received their commissioning for Tibet. In July the Sheltons were 'camp Daddy and Mommy' to the Young People of the P.Y.P.C. of whom 89 of the 190 were volunteers for Life Service.

Just before they left Flora Shelton had taken Dorothy and her native violin to the conservatory of music because a correspondent had asked for help with some music of Tibetan origin. A Mr. Crittendum was to write down the music as she played the tunes. Three tunes were recorded and it was suggested that they be 'developed' by an orchestra - but never by Chinese notes(?) in a Tibetan Exhibition! Flora asked for a copyright and that Ray H. Crittendum be credited for his work.

The Bakersfield, California Christian Church became a Living Link Church for Dr. Shelton, accepting that special prayer and financial support. A Mrs. W.H. Archers authorized Mrs. Shelton to have the

³⁶ Shelton, Albert Leroy: "Dr. Shelton Before the National Geographic Society" (From a personal letter), *World Call*, Jan, 1921. p. 51.

³⁷ Ibid, Shelton (National Geographic Magazine, Sept., 1921) "Life Among the Peoples of Eastern Tibet."

³⁸ Shelton- from the Ivy Chain Ceremony, June 1921. *World Call*, August, 1921 p. 26. "Every Christian force in the last century that has gone against the rock of Tibet has crumbled. The Disciples of Christ are not going to crumble. When we go by the Board, if you don't send out somebody else, we will come back and ha'nt you." (*Is this book a means of ha'nting?*)

translations of her books into Tibetan to be printed in Darjeeling, India at Mrs. Archer's expense (costing \$2000). These included translations of hymns, a geography, folk stories, etc. Approved by the UCMS she left the rest of her party and Dr. Shelton at Shanghai to go on to India.

Ogdens, going on furlough, had taken the southern route through Yunnan as safer than going through Central China. They were already homesick for Batang and speak of the "petrified ignorance & concentrated misery of the rained out roads." They ask Dr. Hardy that their love be given to all the Tibetans. Lee Gway Yuin went with them to enter Chuchow Hospital for medical studies. (10-9-21). They had met the postman in Atuntze and taken their own mail from the pack. 1-26-22 Jim expresses to Dr. Hardy how much they appreciated, from afar, the medical advice they had been given personally. *Obviously, the stress that Jim was under would not let him appreciate at the time what he did not want to hear. Being the good man he was, he had to let his friend know that in the reduction of that stress he remembered and appreciated the good advice.*

The Sheltons with the two new missionary families set sail on the "Empress of Japan" from Vancouver to Hongkong on 8-11-21.