

Chapter 28

1932-The End of the Batang Tibetan Christian Mission

1-14-32 Sub-Headline: "Local Woman Says She Will Remain as Missionary Until Food and Money Run Out"⁶⁶ "Relatives in this county recently received a letter from Mrs. Minnie Asbury Ogden from Batang, Tibet, West China, in which Mrs O-announced her intention to remain at the mission station at Batang for the present although the United Christian Missionary Society has recalled the missionaries from that place.

Because of depleted finances; the Society was forced to recall the missionaries in Tibet, being unable to pay them any salary or to provide for them. In her letter Mrs. O- stated that the past summer yielded bountiful crops of all kinds and that an abundance of food had been put up at the Mission station. She stated that she and Miss Young, a co-worker, had decided to remain at the mission station until all of their money and food is exhausted.

Mrs. O- is the widow of the late Rev. James C. Ogden, both natives of Nicholas County, had spent twenty-one years in Batang before the death of Rev. O- and last summer Mrs. O- returned to Batang. Her two children, Ruth and Harold, remained in the US to obtain an education. Harold is attending school in California and Ruth is attending school in Lima, Ohio.

1-22-32 MH Duncan to the Executive Comm. UCMS: Very angered by the report of the vote of 'the Convention at Wichita of passing without discussion, without debate or question, the closing of the TCM, Marion states: "When I fight I fight in the open and face to face. My missionary contemporaries within the last eleven years will testify to the above statement." He sent copies of this letter to the Christian Evangelist and the Christian Standard. He states that the Survey of a few years ago: on the suggested expansion of the work that it would be too expensive - but such expenditure was not necessary They had learned as they tightened their belts that the TCM could get along as the missionaries could, on half or less of their budgets. Large expenditures were useless and unnecessary. "The Foreign Dept being far from the field do not know the half of the facts, cannot sense the

⁶⁶ Carlisle Mercury- "Mrs. Ogden Will Remain in Tibet", Carlisle, Nicholas Co., KY., Thurs. Jan. 14, 1932. p. 1.

whole situation and cannot grasp what is contemplated in the closing of this work.” *He was right as Minnie learned several years later. He felt they could see only the money involved. Such was the anguish they felt!*

1-24-32 Duncan to Alexander Paul: He tells the sad tale of an orphan girl who left to live with her brother after being in the Orphanage all her life. She cried and cried while she tried to thank him for all the missionaries had done for her. She said she was a Christian and always would be. Marion said that was all the thanks that we needed from her.

Monthly Reports, Jan. 1932 Minnie Ogden- Eight will have left in less than a month. Some go to homes with no Christian influence and it “breaks my heart.” I’ve suffered deaths over it all already and wonder at times when I hear these folks say how grateful they are, if God will ever forgive us for our negligence. We intended to let them stay until June so they could finish school but we were compelled to cut on expenses. Oh, Mr. Paul, these people are such good folks to me, and I hope I never misjudged them.” A Chinese T’ai T’ai is going to Tatienu so will take a nine-year old to his mother there. A little blind girl went to her mother in YenGin. She went with a former orphan and her husband, we paying her way. Another was asked about her uncle and cried, and we found that family not desirable so she will stay in here until we know what to do.

Minnie O-: She was asked to head the Evangelism Dept. on Jan. 18th. The Church Board met to make some few changes in the members and new plans, regardless of what happens to close the Ba Station. Attendance: Bible School- 81; Thurs Bible School- 68; Reg. Sunday Services- 110; Communion Service- 37; Collection Rs 8-400.

Xmas Season at YenJin- Bible School- 96; Singing classes- 186; Services at home and chapel- 532; Two Xmas services- 270; presents brought- 260; four visits to Jadah- present- 337; presents- (pears, cards, etc.) to 95. Total 1776.

Jan.- Marion D- School: Reopened without funds so the building was not heated. Each child was asked to bring a stick of wood, some did and others foraged for weeds, branches, etc. When the sun rises over the mountains, the temperature rises 20 degrees so they start school just before the sun comes over - sun light saving time! One teacher has been hospitalized for TB so cannot return even when he gets out. The filth and unsanitary habits have already eliminated weak children and the open air life they lead makes TB rare.

Personal- He is making a re-study of Tibetan grammar; in difficulty and complexity it rivals English.

KLH Duncan- School: Her class met regularly since Jan 4th.

Personal: Birthdays- Lois Bare, Marion D-, Orlando, and Marguerite Bare. Marguerite and Marian Louise started Kindergarten under Louise D-. John Kenneth finishing first half of second grade. Regular meetings of Mission are heart-breaking with knowledge of TCM closing. Presently they are dealing with 1/2 of budget for Jan/Feb. Heart-breaking to keep secretarial reports, etc. to deal with reports. No one wants to write or answer letters no one needs to answer.

Feb. 1932- Orphanage: Four orphans sent to relatives or married due to TCM closing. Each were given dowries so relatives were not reluctant to take them. Had World Day of Prayer Service on Feb. 12th- 34 present. MA Oaden.

Feb 1932 The Evangelistic Committee: agreed to pay the church janitor since cuts had to be made in all departments. From YenGin Mr. Lee reports a falling off of attendance since meetings and singing classes had to be called off as his daughter has small pox. He made four trips to Jada with average attendance 42; two singing classes- 41; Total 585. Expenses Rs 4-6000. MA Ogden

Marion D- School: was held for a week and then let out for three weeks for the Tibetan and Chinese New Year festivities. On the night of the 26th there was a sudden outburst of gunfire in the town which proved to be the overthrow of the local government by the new special Commissioner sent in by Nanking. The old rulers instead of yielding were going to seize the new man and punish him but he anticipated this and captured them instead. He, Hwang Tien Wha (Tibetan name Gezong Tsering), is a local boy and a former student of the Mission School after which he spent eight years in Nanking in study and training. Then he came to establish the new province of Sekong (Hsikang). Eventually all the old officials will leave. He is liable to be dominated by the incarnated priests who have helped him. "At present we are not hindered nor have suffered the least molestation."

2-5-32 Leta Taylor tries to find words to help Grace accept the situation, scolding her gently for not hearing that this possibility was told her before she left; pointing out they couldn't play favorites as so much other work had to be curtailed - Philippines, Puerto Rico, Jamaica, one in Japan and in Mexico - so Tibet was not singled out. She feels she understands something of her agony of soul. She also explains it is not just the immediate but that new people would be needed inevitably.

That is the most telling blow for it tells anyone truly listening that it will never be re-opened. Those of us who mourned for lost Tibet know it was as much the inability to manage problems as that of the financial situation.

She assures Grace that conditions are much worse at home, the society must not borrow more, all salaries around the world are being cut in half for the next two months, “if the closings they have asked for do not happen then I see nothing but ruin for the missionary enterprise of the Disciples. We need your best cooperation and in my heart of hearts I know that no matter how great the sacrifice may be, you are going to help to do the most constructive and best things that can be done in relation to coming out of your beloved Batang.”

Leta Taylor is the only one left in the Foreign Dept. as Mr. Yocum is in the Philippines helping them close their Mission and Mr. Paul is on a field trip. So she continues in greater detail: She states that their letter of protest was pretty severe in some instances, but “we realize under what terrific pressure you wrote them.” This is a follow-up on the cablegram instructing all missions to cut salaries and current expenses in half for Jan and Feb and furloughs for all in Missions being kept open to be postponed one year.

She explains the re-adjustments over all the world that “you may realize Tibet is not being singled out, but that your situation is a part of the whole necessary, heart aching readjustment. But in the light of all the circumstances and giving a long look at our problems, it has seemed less hurtful to withdraw from Batang than from the several great areas of the world where we are trying to leave the work intact, because of the *larger and more immediate opportunity*. (my emphasis)

This was essentially the attitude and no suggestions could change the mind-state that saw this as the only way. It was always the wider opportunity that was more important not the plight of those Christians nor the vast challenge of the unChristianized country of Tibet.

Leta Taylor continues: “We do see your point in urging that it is impossible for you to carry out our wishes by the spring of this year, and we will tide along as best we can, using the income of the funds which you have mentioned to make it possible for you to have a few months longer to make the best possible arrangements. They cannot be satisfactory arrangements - we understand that - and the property may have to be a real loss, but with our hearts bleeding over the tragic necessity of the case, we are confident that you will be guided to do what is the least hurtful.

The funds mentioned were, of course, the money remaining from the Shelton Memorial Fund, the approximately \$30,000 and the \$50,000 for the Tibetan Chair. *Why this remainder should go eventually to other mission fields and none of it to the Tibet of Dr. Shelton was never understood by those loyal to his dream and the Call of the Flame of the Fire of the Holy Spirit under which he and the rest*

went.

2-18-32 Marion D- to Mrs. Tray E. Daniel of W. Palm Beach, Fla.: Marion is so full of heartache for the closing of the Mission he can hardly speak of anything else. "I would give what little money I have in the world if it could be kept going but such an event must depend upon the Christianity of America if they have any left which recent events this past two years makes very doubtful."

Such bitterness, of course, did not help the cause. "Our church has undertaken a work which cannot conscientiously be abandoned." He tells of the officials of the Chinese government in Nanking who arrived to create a new province, Hskiang, making Batang its capital. "Ours being the only Mission in this province gives us a unique opportunity in the area, if it could be kept going." *No one listened any more.*

He mentions how they are insisting upon arranging carefully for the orphans stating they could not be turned out to starve, "I suppose that people think that casting out orphans in a far-off land is less sin than doing the same thing at home."

2-22-32 Marion D- sent a letter to the China Inland Mission (CIM) in Tatienu asking if they would like to re-open their work of 20 years ago in Batang as once this station is abandoned the buildings and property will be worth little to the UCMS. He offers, as he did with Moses, to assist the negotiations with the UCMS. In reply Mr. G.W.Gibbs of the CIM office in Shanghai states that he has already been conferring with Dr. Yocum. A copy of his letter to Dr. Yocum asked for further information as to the conditions under which they could use the property, the population of the district, etc. He said he could not hold out any definite hope, but needed to study it well.

2-23-32 Marion D- to Phillips (Missionary candidate to India) expressing his grief in the closing of the Batang Mission, still hoping that something will happen to prevent its closing. His anger centers on the UCMS making such an arbitrary choice (in his eyes). He speaks of possibly joining another mission in China although he feels he is not well-qualified for Chinese work since he cannot read it. He speaks it well enough, though, to preach a sermon.

The Chinese New Year is just over and school reopened the next Monday to go to the end of June. Here their school keeps all the Chinese holidays, some of the Tibetan ones and a few of the foreign Christian ones for good measure. The Chinese authorities who control education rather strictly may not be so keen for them to keep so many. Duncan's chief job at school is to act as a supervisor and treasurer and teach one English class. He runs the farm which is a joy to him as it gives Marion a thrill to see crops grow "and the apple blossoms

bursting from their buds. I guess I will always be a clodhopper at heart.”

2-23-32 Duncan also writes to Morses: Russell recently having had pneumonia. He asks, “will you people come in to work this place whether as your main station or as an out-station. Miss Young and Mrs. Ogden plan to stay here for about two years but we do not think we can stay that long without a doctor. I admire anyone who will stay in a station without a physician but I guess I am not made of the stuff which will sacrifice that much or else I am too fond of my children.” Duncan states he will leave at the end of this year especially if his salary is cut off.

KLH Duncan: “What is the matter with the church of America? I feel that she has been trying to serve both God and Mammon and God in His jealousy has hidden His face. We need another Jeremiah to bring us back to our senses or we need to be led into the fiery furnace in order to find our God again in the midst of suffering.”

Minnie mentions her plan to take Yishi Chudren and Opal Ione back to America with her and now she feels she cannot continue to pay the rent on the half of the Morse house for the father of Yishi Chudren to live there alone.

March, 1932- Evangelistic: Sun. sermons given by Christian young men and the missionaries. At the end of the month Lee Gway Gwang came from Yen Gen at the TCM request. Aver. Attendance: Sun. Bible School- 75; Thurs. Bible School- 53; Sunday Services- 112, Communion Service- 66; Collection; Rs 7-660. MA Ogden.

Minnie Ogden- Orphanage: Three orphans sent to relatives; two married; each girl given good clothing and bedding. Ten are left to be supported by the land under the direction of the Board of Trustees voted and designated under an agreement written up and signed by the missionaries and these Trustees.

Medical- Dr. Bare: 153 cases, Dispensary- 874; Hospital - 4; Days- 71; Drug and Dispensary receipts- Rs 479 Tong yen- 680; Paid out- Rs 19 local; anesthesia patients- 11.

School- Marion D-: Decrease in number of students due partly to military action here and some to orphans leaving. Teaching force is reduced, one teacher going with Dr. Bare’s family, Mar 24th, after six year’s service. They go through the same bandit-infested territory that Duncan-MacLeods went in 1927. We are trying to put affairs in shape to turn the work over to a Board of 16 Trustees on July 1st, who have been chosen to carry on whatever Mission work they can and administer the property. The school will continue to the end of the year in June with a reduced force.

3-12-32 Audit of Treasurer's books of MH Duncan found correct with cloth and tea counted as well as money. -by N.H. Bare and Minnie A. Ogden.

3-14-32 A letter went to Yachow re: the three boys in school there: that the TCM was closing and \$52.31 left of money for them if they should return unless other arrangements could be made there.

A Report to the Executive Committee meeting, UCMS- March 1932, told more clearly than letters what the real problems were that the Foreign Dept. had with the Batang Mission. Looking back over the 30 years of history it must be pointed out that essentially the problems had not changed. Batang was still an isolated station three months journey from Shanghai at best. Wars, robberies, and illness in the party have all prolonged the journeys. Communication was still impossible in any quick time; a runner like our Pony Express was faster in the short term than the constantly broken lines of the telegraph or the delays of the mail due to robbery, weather, or wars.

The vagaries of the supply of cash depended also upon these difficulties, plus the uneasiness of the merchants or officials to trust. These vagaries of the officials, also depended upon their trust in their own government or among the people with whom they worked. That the UCMS staff made just as many mistakes as the TCM in working out the problems is understandable.

There were two big factors that kept the TCM going from either viewpoint. This was the trust that existed in Batang first through contacts over the years in their dependence on the forthright honesty of participants on both sides. Secondly, through personal contacts in the USA when the Tibetan missionaries were home on furlough the estimation of their character was reinforced. Steadfastness of faith and character were very important and essential to the building of trust. In the early years, also, no one would be foolhardy enough to go to such a remote corner of the earth without the knowledge of his own strength and reliability as to faith and character. Upon this bulwark the Rijnharts, the Sheltons, the Ogdens, and the Hardys went out and engendered in others their own estimate of their own worth. Later young missionaries going could rely on these families and perhaps did not need to rely so much on their own character, particularly in 1924. Later, some of them found their own strength, some did not. As, for instance, Morses found their own strength and so did the Bakers, when they went to found their own work of mission. Duncans found theirs in strength and wisdom too late to help that little Mission on the far Western Border of China to keep it from closing. The same was true of the MacLeods. But all had the inherent strengths.

At the March meeting Marion D- presented a plan to conserve

the property and the work as much as possible. A Constitution is to establish a Board of Trustees of the Tibetan Christian Mission and is written to govern the ongoing action of this Board with Lee Gway Gwang as one of the chief leaders and he was to be recalled from Yengin to help.

The Constitution is written for the object that the Trustees be custodians of all Mission property for the continuance of all Christian work. The qualifications are that they be originally chosen by the missionaries on the field and later by a 3/4 vote of the remaining members, of which at least 3/4 be Christians and only one member of a family. Each trustee will serve until death or until they move from the area. If anyone becomes untrustworthy the Board has the power to investigate and dismiss them with adequate witnesses. No Trustee can be removed except for proved crime attested by 1/2 of the Board and 3/4 must approve of his removal.

Officers shall be elected by the Board and allot and supervise their work. The Board shall meet at least quarterly. The Board shall control allotment and rental of all land and property and sale of unreserved and movable property with proceeds used for the support of orphans (10 left) and upkeep of Christian work. The Board shall not have the power to sell or mortgage land or buildings. The Board shall supervise the care of orphans until their 18th year. This Board shall function until missionaries arrive to resume the work. An authorization by Mr. and Mrs. Duncan, Grace Young, and Minnie Ogden was written in Chinese and English and signed by the above to turn over the work of the Mission to the Board of Trustees.

3-1-32 Marion D- to Mr. Franck, Editor, West China Missionary News of the change-over in government in Batang and expressed the feeling that the young man in charge was energetic and devoted to keeping order having conscripted all men to the army or the Home Defense Guard. Since he and his officers are mostly local young men who went away for training, Marion has great hopes that this government will be better accepted than former ones.

3-4-32 Minnie writes to Mr. Corey telling of the change of government and of how the young man who was once a pupil there, had gotten into trouble, and almost lost his head when Mr. Ogden went to the official and saved his life. "I would rather leave because of war conditions rather than lack of money. I would rather march through the firing line to get home and save my face as a traitor. But are we saving face? God alone knows, and as these orphans are turned out screaming and telling me goodbye, who will answer for that? God alone knows, I am not here to judge. Pardon me for writing again."

Miss Young and herself want to stay on and are making no

preparation to depart. She had had a letter from Mrs. Russell Morse wanting to know her plans. She mentions the young men who have been active in the leadership and do such a good job of preaching. She states that not so many missionaries are needed. These young people are scattered all over from their little Mission: Nanking, Atuntze, Tatenlu, Yen Gin. "We have these folks at work, and they plead with us to stay on...I love you all as I always have, and you are remembered in our prayers. Sincerely, Minnie A. Ogden."

3-5-32 From Rev. CA Freer, East Liberty, O. to Marion D:- This is the minister who baptized the three Duncan brothers in 1912 - tells of his distress that the Batang Mission was closing. The fact that Duncan is very reluctant to leave and is stating this to his closest friends adds to Freer's distress because there is truly very little help available. "The present status of affairs with you and the others and the UCMS has been of very grave concern to me. I feel so helpless and yet would like to do ALL that needs to be done." He goes on to describe the malaise of the Christian people of the country not just the Disciples' work in missions but other churches as well. He thinks that "we have not been preaching Foreign Missions as we did years ago. The appeal was specific and definite. Now it is talk of a budget, but people won't rally to a budget as they will to definite work." He tells that the China Inland Mission sent 200 new people out this last year. He also suggests that people are trying to better their circumstances not better themselves.

He hopes for revival and states there is now a revival in Saxony in Germany "turning from Marx to God. People are seared with a hot iron. Third, he is angered against the infernal philosophy...of Nietzsche...Be yourself, assert yourself." He suggests that "war is the most abominably demoralizing thing that ever comes to a world." He is anxious that it may be a sign of the end of the present age. But, most of all he wants to know what he can do, what to send if they stay, how to get the money to them, etc., etc.? "A most anxious friend. Great love to all." Months later he is leader of the group banded together to raise funds for Duncans to return to Tibet.

In Ba:- There were letters exchanged closing out accounts, canceling subscriptions or transferring them to the US, for both them and the Bares.

3-24-32 Dr. and Mrs. Bare leave Batang. The letters began pouring in from the Bares after they left to take the route to Yunnanfu. Almost every letter urged the D-s not to take the Yunnan route. It is probable the only reason the Bares took it was to confer with the Morses and others as to possible places for work as they were planning to return independently.

3-29, 3-31-32, 4-3, 4-7-32 Letters from Bares described the slowness of travel, although their escorts are doing well They have to pass through the territory of the Gonka Lama, who participated in the Duncan/MacLeod robbery, so Lois is very afraid they will neither make it through safely or perhaps at all. All the way she fears and hates the thought of being polite to the Lama, but Norton accepts the necessity of doing the courtesies. So, on command he goes to visit him. Norton has been ill with malaria and dysentery. The children have been mostly well, particularly Alberay, who except for one bout with diarrhea, has been in much better than his usual health.

The Lama asked if they had any heating stove and Norton offered him one and would send a message for it as soon as they reach Atuntze. Clever move on his part as then they would be out of the Gonka Lama's territory. So if the Lama allowed them safe travel then he would get the stove.

At Yen Gin their friends greeted them; they found Lee Gway Gwang's family well.

Monthly Report- April, 1932, Marion D- It is said that Ma Si Ling, the Szechuan commander was coming in and this caused a mobilization of troops who scoured the country looking for him, but could not find him. Reports are that he was to fight the Lhasa government at Kanze. The teachers had to act as home militia so school was closed for a week. Hitherto this end of China had no fighting between two opposing warlords, "but at last we are to be subject to cross fighting between two claimants to the throne. We are safe except possible stray bullets as both of the combatants are friendly to the Mission."

A sending and receiving radio was brought in from Tsongi by men who had then fled back there to fight the Japanese. They wanted Marion to repair it but he refused not knowing anything about such. The first piece of modern machinery in Ba!

April, 1932 K. Louise H. Duncan: School as usual with her class meeting except when interrupted by wars and preparations for war, the people being much unsettled by rumors of the Szechuanese approaching to regain this place for their own province. Chinese, having married orphan girls, want to leave but are afraid of being robbed on the road; but afraid to stay if the Szechuanese come. Some people who left with the Chinese officers who evacuated their families, want to return and cannot. Uneasy knowledge that the present official came without financial backing from Nanking which was promised before the Sino-Japanese trouble. "We, as missionaries, continue our plans as ordered by the Brotherhood to abandon these people in the moment of their greatest need and at the time of the greatest

opportunity for the advance of God's Kingdom.

April, 1932- Minnie Ogden- Evangelism: Attendance at all services has remained the same except for those services where men were leaving to fight, people were seeing them off or simply curious to watch. Sun AM S.S.- 55; Thurs PM S.S. 64; Sun. AM Services- 60; Communion Service- 32. Collection Rs. 5-200 Tongyen. Lee Gway Gwang and family moved back to Ba from YenGin.

Orphanage: Six orphans sent to homes of relatives or friends with dowry in full given to them. Minnie is having good clothes made for the ten or eleven orphans remaining in the care of the Board of Trustees, also enough warm bedding. The Orphanage mother has asked to live in the Orphanage building and she is willing to keep four of the girls, her favorites. She has lived in the Orphanage so long under clean conditions she can't stand to go back to a dirty, smoky, filthy Tibetan home. If they are not robbed it will be alright but otherwise they will lose their food.

4-1-32 Drory Sen is to be given all shoe-making tools as part of his Rs 200 dowry as he leaves the Orphanage. Tsory Chwenshen is to be given the rest of his land instead of a dowry.

At YenGin Lois Bare was determined to step into Tibet so she had gone to the Border at night and stepped over it. *A symbolic, but brave act!*

5-1-32 Bares at Wei Hsi- no plan for departure as all the horsemen are attending a fair at Talifu. They had to hire new servants, one a Chinese who cooked for the French priest, and his wife will go as washerwoman. They want to visit a son in Yunnanfu.

Marion D- wrote Moses again urging them to come take over in Batang. He tells him that he is planning to pay the support to continue Lha Hsi as Bible woman, to guarantee the Japoding yearly rental and the burden of ditch repair and expects to send such sums through Cunningham at Tat.

He told him he had told Lee Gway Gwang to go to the Moses, but he refused as he wanted to stay with his Church - Miss Young is buying him enough land to support him and his growing family, if he will be more careful with spending than before. He is returning to YenGin to bring his family back to Ba and become a member of the Board of Trustees. The stuff having to be left behind is a shame and a waste.

The news of Ba is that Whang Tien Wha has a good grip on the Valley, his relationship to the Gonka Lama is of armed neutrality but Ma Si Ling has come up to Litang "they say" to hold the place against him. The unsettled state worries Mrs. Ogden into wanting to leave. She does have her children and grandchildren to take care of -

Harold wants “to have Yishi Chudren brought to the USA so he can marry her.” Duncan explains that a mixed marriage is not repugnant to him. Harold would have married her in the first place if his parents had not opposed it. “I am more lenient to Peterson since he married Ruth although the great crimes against the child remains. I believe that Christ in His condemnation against those who hurt the least of these little ones was referring to those who blighted the life of a child by illicit connections as well as of those who oppress the child economically. Bares fill the qualifications of being a thorough Christian besides evangelistic in temperament and sympathetic toward the people. He compares well with Shelton...I think, but a little too severe sometimes against sin...He is a better practitioner than Shelton but not as great a surgeon although he has pulled some remarkable surgical stunts the last few years out here.”

The Bare children are gaining weight again as they rest. Alberay is unusually well for him. Everyone has been good respecting his diet. They had planned to go to Litang and check it out as a possible future station, but no animals at all were available for travel. They have had a time getting barley for Alberay’s diet, but his tolerance has improved. “Garland talks incessantly about going back to Duncans for jelly and honey.” They are going to Bakers at Yunnanfu. LNB.

Bares reached Atuntze Apr. 12th so are finally out of reach of the Gonka Lama. He instructed Duncan to send the heating stove. Duncan wrote 4-11-32 telling of how the sales of their remaining goods are going. Clothes of Dr. Norton’s went to Lee Gway Gwang, Sham Chu, and ChuSen and the orphans got the other clothes.

4-12, 4-12, 4-19-32 From Bares: Bare tells about meeting ‘your benefactors’ (during the 1927 robberies), the ‘Dohm people’, here at Atuntze & have given them a bolt of cloth for you... the old lady says they never got their animals back, but it doesn’t matter. He notices the altitude there. Lois says that Mrs. Grubb has no idea of leaving unless driven out. Lois mentions that she is pregnant and wants to get to Yunnanfu for the delivery. They have paid off the remaining men from Ba, horsemen and chairmen - she hates to see Trudeh go being the best advance man they ever had.

They arrive at Morses at Yeaghi with a warm welcome. Lhatsu wants to return to Ba as her mother is ill but Lois needs her badly for the new baby. They found Morse’s quarters more comfortable than anything since Ba but nothing compares to Ba. Gertrude Morse is not well, possibly malaria. “We continue to advise that no one else try this road as long as the Gonka Lama is in power.

6-25-32 A letter from Leta Taylor to Louise as TCM Sec’y, again advises they do not want them to feel rushed in closing the

Mission and although they have sent no yearly funds, there is plenty still in hand and they will send interest from the Shelton Funds, as necessary to close the TCM. They will allow Mrs. Ogden and Miss Young to use the remaining funds and free and full use of any property and equipment left. They don't know which is better to file the deeds of the property with Mr. Marx in Shanghai or leave them with the Board of Trustees. Perhaps it should be left to the majority judgment. Movable property they must decide whether to sell in Ba or on the way out or to leave for the Board of Trustee's use. Valuable books in the Loftis Library should be brought back, others protected.

The money remaining is a good balance, incl. \$5000 in the revolving fund and small special funds - it should not be used for carrying on the work but only for closing the Mission and travel funds. "We wish we could spare you the agony of carrying out the withdrawal from the field...be assured of our loving appreciation. We only want to be assured that all of you together, in the best spirit possible, have settled down to try to think through the problems in as constructive way as possible."

You ask if we have sold the mission. Of course we have not, but we are willing for anyone who could carry on in a constructive way to have future use of the property."

5-31-32 R. Cunningham at Tat writes about the Jap trouble. "Manchuria is now known as Man-chu-kueh with the young Emperor as President as the Manchurians want peace and don't care who rules." Although China wants peace the North and South are preparing for another scrap. He feels that Geneva (League of Nations) will never bring peace.

Summer, 1932 What was the reality? That of having eventually to close the Mission. The Stock Market Crash of Oct 1929 was a reality, the Great Depression was a reality with its thousands out of work, the long lines for bread or jobs, finally the governmental programs - CCC, WPA, NYA, etc. were a reality, yes, the closing of the TCM was also a reality. People in the USA were too desperate for themselves and their families to be desperate for the unsaved of foreign countries. Faith in the Great American Dream was shattered and did not of itself recover. It took the greater horror of WWII, the nightmare of the possible Japanese invasion, and the Nazi atrocities to galvanize a recovery of spirit, a demand for revival of the American Dream, and finally industry began to revive the economy.

For a fact some mission work refused to close - Vida Elliott, a colleague of this author's on the India Mission field refused to close the Sukhanandan Girls' School and with her own resources and the help of wealthy Indian friends who wanted the school open for their daughters

she was able to stay and keep it open. Because of the missionaries themselves and the strength and help of national Christians some work stayed open. As in Batang they were just emerging as vibrant Christians themselves.