

## Epilogue

In the end there was still the Flame: First in the Tibetan and Chinese Christians, who had grown to love the missionaries and their Lord whom they proclaimed. Never a large group as in other missions but nevertheless faithful as they carried on, caring for the orphans, tilling the land, making arrangements to open the school that fall, continuing the work of the church, and some going out itinerating. Some medical work must have been carried on by the medical assistants left, though nothing was ever said in any of the material, except that Marion D- brought in medical supplies.

Secondly, we see it in the missionaries who had finally left but had never forgotten. Having plodded or flown through the years, however your viewpoint is, dear reader, from 1891 to 1932, we re-live the excitement and wonder of the times, through the hard work, the dangers, the sorrows and heartaches, moving a little among the Inner Tibetans, happy with the friendships they had been given, the times of joy, the 'paradise' of living on Japoding, living the Successes and, at last, the heartache of closing the little mission on the far western Border of China.

But most of all, getting to know Petrus and Dr. Susie, seeing into the great heart of Dr. Shelton and knowing Flora Shelton with her translations and her anguished hopes; knowing the gentleness and compassion of Jim and Minnie Ogden; those earnest and true people, Bill and Nina Hardy, hard workers; understanding their wit, good sense and staunchness as well as that of Roderick and Esther MacLeod, who surely would have become as great leaders as Dr. and Mrs. Shelton. The hard workers at the end: Gertrude and Russell Morse, Louise and Marion Duncan, Grace Young, Georgia and Raymond Peterson, Lois and Norton Bare: each giving their strength and hope to the TCM. And we must not forget the hope, anguish and efforts that Harold and Josephine Baker, Ivan and Amanda Worhley, and Corrinne and Leland Emerson invested in the TCM.

Roderick had become the minister of a Congregational Christian Church in Haddam, Conn. and remained there happily for the rest of his and Esther's lives keeping track of their Batang friends and strengthening them with their wit and wisdom in good Scottish style, including this author.

The three children of the MacLeods, Duncan, Llorra, and Shelton grew up to live happy and useful lives, but only Duncan remained alive by the time this author sought for them. He lived in an area of beautiful desert, Parker, AZ, on the border of California. Having

been an engineer in his earlier life, he maintains himself almost as a hermit with his memories, some of them sad as he was divorced from his first wife and estranged from his second. MK's do not always make good adjustments to the strange culture of America.

Llora, unhappily for us, died just a few months before our 'Batang Gang' reunion. She left behind, though, a son and a charming daughter, Betty, married to Ken Windstein, who live in a remotely beautiful area outside of Naples, NY with their son - both very busy people. Betty has contributed greatly to this book. Shelton MacLeod had also died but left behind a lovely wife, Betty, and four children: Keith and his family live in Louisville, KY; he works as an investor; Todd in Huntsville, AL, who works in the fascinating field of crystals in space; Bryan, who works with the attorney general's office, and his family live in Austin, TX, and Robert is on a farm in North Carolina with his doctor-wife and two girls; he has now become a teacher.

Harold Ogden and wife, Ruth, had three children: Greg, with wife Lily, in San Gabriel, CA, Chris and wife in Grants Pass, OR, and Pam Doern and her husband, in Onalaska, WA. All three families doing well - Greg is a minister of a Christian Church and an author; Chris and wife are teachers, and Pam is a teacher and her husband works for a water-filtering company. Harold became a professor and an expert in international relations, but he never got back to China.

We watch the hard work and faith of Russell and Gertrude Morse, trying to find their mission in Batang and eventually finding it in the leadership Morse showed in their work in South China and Thailand. Russell and Gertrude's children and then grandchildren carry on the work of their mission which spread and multiplied the church and even now are involved in the spread of the underground Christian movements wherever repressive governments try to banish the church and fight against the Flame of the Holy Spirit that Christ's Love, as preached by his workers, continues to spread.

Marion and Louise Duncan showed to good purpose their faith and leadership in the last years of the Mission; suffering with the trials of Dr. Ivan and Amanda Worhley and Leland and Corinne Emerson and their hopeless anger. Seeing the work of Dr. Osgood in searching for the wisdom to guide the mission into reconciliation and a new phase of faith and growth they learned how to strengthen the TCM in its last years, sad, yet hopeful, in its ending.

We are gladdened by the sweet courage of Grace Young, who was to complete 30 more years of service following that Flame and her Lord and the people she loved.

We are hopeful with the efforts of Raymond and Georgia Peterson, trying so hard to bring the mission and its new little church

into the modern age of faith and work and finally failing with the others at reconciliation of their sin.

Morality: When one is living within history, as we all must, rarely can the true import of morality of one period of history be seen for its full implications except from the backward glance. Undoubtedly there is truth and exaggeration on both sides of this issue, the strict and the lenient. This is just as true for the Worhleys and Emersons as it was for the Petersons and Bares. We, who had Victorian parents, rebelled to one extent or another and this is true of every age. It would seem that Raymond Peterson never understood the depth of immorality of his actions. Undoubtedly Georgia loved him fiercely and forgave him everything. He loved her and tried to be worthy of her. Yet, the strength of his Victorian belief that his immorality was an acceptable weakness for a male, which should be forgiven, is remarkable.

This man and this woman were silently begging (and not so silently) for the understanding and forgiveness simply not available in those last shreds of the Victorian Age. Not for undemanding forgiveness for the sin had been committed, but for an opportunity for reconciliation. Worhleys and Emersons needed reconciliation also, and never got it. Pete and Georgia both felt God had forgiven them. Particularly, since Jim Ogden had, it was sad that Duncans had not been truly listening.

Condemnation was tempered only by the passing of the years. There was no way they could find it tempered through the UCMS and the church of that day. Only the tender-hearted like Jim Ogden, whose heart was broken, would understand.

Reconciliation, as understood today, was not in the vocabulary of the Victorians; it was not harsh enough for those who preached 'hell, fire and brimstone.' Yet surely people can be cleansed in the Fire of the ever-loving God. But, no, even one's most near and dear found it hard. Actually the Chinese and Tibetans were more forgiving from their four thousand years of history and understanding of the nature of man. They would have understood an act of repentance and reconciliation before the church: perhaps those Christians understood more of the true saving power of the love of God in Christ. Georgia certainly wept with him, strengthened, and supported him. If it had been possible it would have been the greatest test of love that the Christians could have shown and would have strengthened that little church on the far western Border as well as the Church in America.

If Duncans could have understood this Jim would have felt eased and mayhap have known there was forgiveness for him and for Minnie. Perhaps even the Mission could have lasted longer because of the skill and expertise Raymond Peterson was bringing to his work, but

now it 'went all for nothing'. Certainly what he promoted with the native Christians and the official community of Ba was a necessity for modern missions. Yes, this man and this woman, these others who suffered and this little Mission might have been saved.

Conversely the strength of Lois Bare's recoil from his sin and the lack of understanding is also typically Victorian. Pete never had the feeling of depravity, which Lois felt he should have shown. She staunchly believed, and also others with her, that no other action was possible except complete denunciation and removal. Certainly the Tibetan and Chinese Christians were more forgiving. There was no insight into the damage done, except by Jim Ogden, who finally could not live with the consequences and his conscience.

Then finally, Dr. Norton and Lois Bare seeking so hard to work in the aftermath of all the troubles with their strong faith and courage; their brave dwelling in the land of the Inner Tibetans. The courage of the Duncans and Minnie Ogden in returning to Batang after closure of the mission to try to help the little church to hold together.

We have seen hopefully these years and these people become real and it is not so long ago - no further than our memories; just yesterday that our parents and grandparents lived. Just yesterday for instance: "Vast as Tibet is, and short as the Sheltons' stay there was, the memory of the Doctor's kindness has remained." The very first Tibetans to visit the (Newark) Museum as part of an official trade mission to America in 1948 (arranged by C. Suydam Cutting) included Depon (General) Surkhang. Surkhang wrote at this time to Mrs. Shelton, then living in Texas:

"My mother was from the family of Lhagyri in Central Tibet, and her sister was married to one of the landlords in Batang whose family is Nyengo Tshang. During that time they were all exiled for certain case to Schechen (Sechuan) province by the Chinese authorities and after some years their only son, Kesang Namgyal, my cousin, returned back to Batang and stayed there with the late Dr. A.L. Shelton. While I was a young boy, my cousin often told us that he was with the late doctor at Khuyuk La (a pass between Batang and Markham) and also told me that yourself and your two pretty daughters were very kind to him."

Concerning Tibet: This report was presented to the Executive Committee meeting of the UCMS of March 1932 listing all the problems very sympathetically but with none of the advantages which the missionaries themselves knew but had trouble presenting clearly. No matter how personally concerned with the Tibetans they expressed themselves their work was not to be involved but to be objective planners. Once they accepted the cost in property, program, and

persons; no amount of heartache would touch them as to the real plight of the people, nor the far-reaching cost of the loss of 'mission to the Tibetan nation', nor how valuable it actually was to the Tibetans. It must be noted again that the TCM was the only mission station to the Tibetans on the eastern Border of their nation.

In their despair over their real financial plight the UCMS presented their burden to the Wichita Convention which accepted and passed it without discussion or hesitation because no alternative was suggested. *Perhaps only the future looking back could have suggested an alternative.* Looking back we not only see the horrors of the world-wide depression, but a depression of the spirit.

Early missions were built on the incoming tides of optimism from the beliefs in: the Great American Dream, Manifest Destiny, etc., etc. with a continual growth of funding for missions based on these optimistic dreams. I would take not one iota away of the glorious dreams, but they did avoid the issues of the rights of other peoples to not just self-determination but respect, which finally accepted that one did not, for instance, call them "natives" nor "boys" whether it was missionary or businessmen who became the Ugly American.

Somehow the glorious dreams became lost in the grabbing for wealth and prestige, in the aftermath of the horrors in the trenches of WWI, the despair of the Great Depression, the holocaust of WWII, and the initial terrors of the Atomic Age. The increasing knowledge that parts of those dreams were unreal, that there was validity in the increasing attacks of communist philosophy upon the accepted order of labor and management, and the growing terror of the wiping out of all the dreams of democracy, equal rights, and fairness to all, by the uprising of the peoples of the world against any master. So now we see Tibet in thrall to that worst master of today, a communist master, intent on genocide if the people do not bow their necks.

One person who did what she could was Dorris Shelton Still who went to India to Dharamsala where the refugee Tibetans and their Dalai Lama had come. She helped the women to find a way, a trade (rug-making) to support themselves, their families, and their community in the long years since their escape from the Communists in Tibet. *An MK who made her life count as did her father, Dr. Shelton.* The challenge of the Call of the Flame of the Fire of the Holy Spirit was dimmed yet is always ready to burn brightly again.

The one big error of that time was the statement: "However, we know that the preaching of Christ is only possible in these border regions where Chinese or other outside nationalities are in control." Dr. Shelton, the Bares, and other independents went to Inner Tibet, as had Mr. Duncan, Morses, Mr. MacLeod, and Dr. Hardy. The friendship of

these Inner Tibetan leaders was real - it saved the missionaries during the 1932 siege of Batang. The Bares proved, as did Shelton, that the heart of Inner Tibetans could be reached

The financial realities were that there was "\$28,000 (left in the Shelton Memorial Fund) which was set aside for the establishment of a new station and a fund of \$50,000. It was said that the funds are being kept sacred for some suitable work to Dr. Shelton's memory." I did find that the sum of money from Dr. Shelton's funds still existed, had been wisely invested, grown to an enormous amount and was being used to fund the education and preparation of new missionaries. It was with great thankfulness for the wisdom of these leaders of the UCMS who husbanded that money so well and used it wisely. *Why were not the missionaries aware nor the rest of the church of what these funds were used for? Why is it true now that Dr. Shelton's name is almost completely forgotten in the Disciples Churches I visited? Heroes are needed by the church, by its children, by its young people, yes, even by its adults today and here we have a hero as great as Livingston! Not to mention the other heroes: Ogdens, Hardys, etc., etc. of the Tibetan Mission.*

It was the reality of the problems of administration: "Tibet is at the extreme end of the line administratively, and the most precarious, as well as the most costly" work from that standpoint. The big problem of administration was actually the excellent success of Dr. Shelton and the Ogdens in keeping the mission and missionaries on an even keel due to their personal charisma and leadership abilities. This fooled the UCMS secretaries into thinking that future leadership problems would be as easily handled.

Historical Note: 1936-37 Continued Japanese aggression; Chiang Kai Shek temporizes to buy time; kidnapped in Sian and forced to agree to an alliance of KMT and CCP against the Japanese; start of the Sino-Japanese War.

So, Minnie's dreams and that of many others, were stopped, by the cataclysms of World War II and the take-over by the Chinese Communists afterwards. The coming of the Atomic Age changed the world completely and it was never the same again. The essential innocence of the Victorian Age, e.g.: man's domination of nature and the environment and its seeming indestructibility, the rights of the powerful over the weak, the rights of the Western nations over the rest of the world, has gradually eroded until and unless man reforms his notions of his place in the universe, there will be nothing left to have rights over.

Missions have changed irrevocably now as the church everywhere has recognized the rights of its people to their own

leadership, to their own expression of the Christian faith.

Minnie received a letter in Tibetan from Lee Gway Gwang (G.G. Lee) and Shah Ji Ru of the TCM Board of Trustees sent in Mar. '33 (of the first month and 2nd day of the Chinese New Year). She now wrote Bro Corey in much distress sending him a copy of her translation. This had explained that a Mr. Standifird had come 'for pleasure' and to act in a Christian manner the Batang Church had allowed him a house and furnishings. Then Mr. Standifird had said he was 'authorized' to have all power over the 'fields, houses and all' to manage! Also Lha Tso and Gesen "have turned against the church...trying to influence the Christians to go over to Standifird. We are very miserable and are writing...The Board of Trustees are doing our very best...Because much sacrifice has been made by foreigners in the past, and suffered much...we only want one church here and we feel grateful...We,...Christians, if we face death we will not turn the work over to anyone else." Apparently the Bares told the Standifirds they would be welcome to take over the work in Batang.

Harold Baker had also written Bro Corey of his esteem for him and that he had never forgotten the day that he felt led to tell the Board that his work in Batang was done believing that it was the leading of the Lord. They (2-18-33) had now been nine years in China with hard testing and in grave dangers. Mrs. Baker had been healed miraculously. He told of the service he had done Batang by sending a family of Standifirds there. "The former belongings of the mission and the missionaries there seemed to have been turned over to the natives or monopolized by them so that the Standifirds were making a new start all around. They should be able to encourage and conserve what truly spiritual results there may have been in the work there."

The reply from Cyrus Yocum (3-20-33) to Minnie was they would write a letter for her to translate, but she should write them personally now. So the letters were written and the situation resolved. Minnie sent a paragraph of her own both in English and Chinese so the one in English could be given to the Standifirds.

Harold Baker wrote numerous small booklets of his faith and worked long and hard years in southwest China with the Pentecostal Mission; apparently even into the first year of the Communist take-over through 1949. He wrote to Louise Duncan and they exchanged Christmas cards for some years. A 4-2-62 letter reveals that Louise attended the same Forest Ave. Christian Church in Buffalo, N.Y. and her work there was the inspiration that led him to Tibet. In his belief in the working of the Holy Spirit he had returned to China in 1924 and stayed for 27 years without furlough. Now they had been in Formosa for 6 years at the Adullam Rescue Mission and expect to stay for the

rest of their lives. He was then 80 and Mrs. Baker was 76.

Minnie O-, though, had not finished with her missionary career in 1932. She and Marion D- begin a campaign immediately to get money for a return to Batang. The UCMS had given her a pension (\$30/qtr) plus help for her children's education. From many agonized but always hopeful letters, she and Marion D- obtained speaking engagements in the churches, both 'cooperative' and 'independent'. It was suggested that she might go to help Moses, but she declined because it was too far from Batang. They gradually got small amounts - Marion in Ohio and adjoining states and Minnie from her California base.

Then Marion obtained a position as interpreter and guide for the Brooke Dolan expedition going out from the Museum of Natural History of Philadelphia (*Their exhibit of Tibetan animals and birds is still there in very good condition.*) This would, at the least, get Marion back into the country and Batang became their base of operations. While in the area in 1934 Marion had a stone carved by his order and placed on the trail in commemoration of the place where Dr. Shelton was shot.

Duncan's raising of funds had never been as successful as Minnie's efforts, partly due to his rough speaking voice, even though he was very impassioned. Also his family would have to be considered with an income to keep them, as they had to stay behind. There were now four children, John, Marian, Robert, with the baby Esther being born 4-25-34, and now Louise had a recurrence of the pernicious anemia from the sprue. John was to become a research oceanographer. Robert, in the army after West Point for 19 years and then with computer training continued in government work. Marian went to India as a Disciples' missionary and continued in the work of the church all her life, 18 of those years as a social worker. Esther raised three fine children and worked for Social Security.

The separation was very hard on all of them back in 1934-36. Friends, though, had appeared: Raymond Peterson and family had settled in Lima, Ohio about 35 miles north of Bellefontaine, where Duncans had settled. Pete, as a pharmacist, had samples of the newest medications available and willingly supplied Louise with all the iron she needed, which injections were now being tried experimentally for iron deficiency. He saved her life. Of course, Minnie had come to Lima as often as possible to see her daughter and grandchildren and the Duncans.

So May 1, 1934, after Esther's birth, Marion left with the expedition and two months later, 8-2-34, Minnie left for Batang arriving 11-8-34. Marion had turned over to her the traveling funds that

he had gathered, only keeping for himself funds to buy medical supplies to bring in for the church's use. During the next 19 months he and other members of the expedition were in Batang intermittently so Marion was able to give some help to the church and Minnie.

Japoding had been no longer habitable but it was repaired within the means of the Christian community and rented out for the income. Rooms were found for Minnie. She worked in mutual goodwill with the community of Christians giving her all to them and they knew it. She was able to evaluate clearly the effect of Christianity upon them, saw how they valued the education they had received and wanted it for their own children. The Board of Trustees had started school themselves for the orphans, finding teachers to give their time an hour a day.

She joined in this work. She came to understand that any amount of medical or other work was appreciated and helpful but the most valued contact was simply living a Christian life among them. The rest was not essential to Christian service and giving the Gospel message. Trying to be an understanding Christian friend and to meet their needs was preaching the Gospel. The Tibetan and Chinese women came to visit her. Her gray hair was respected among both Tibetan and Chinese.

Lee Gway Gwang continued to preach both in Tibetan and Chinese as before and was still alive even up to 1954. A young couple had gone to work in Yengin to continue the work there. Money that Minnie received was used to train young people in evangelistic work.

Life moves slowly but busily, and when she is lonely she gets out her "song book and sings all the good songs I love, and God is here as He is with you in your big gatherings, and I reach the highest peaks, even alone, and He comforts, and His strength is ever present." And, at the end of her message, "I have been doing this for 30 years now, and may you be guided to do His will is my prayer, to help here. Yours in His Service."<sup>67</sup>

Then Pastor Li sent Minnie Ogden word to "gather up & bring all books & hurry home - fighting was soon to begin. We did & as soon as possible moved tables, desks & blackboards down the hill to our former school house (the Mill House) & now (we) occupied (it) also." The "fighting lasted until March. Government troops were sent in to restore peace, then the (Reds) communists followed. (4-26-36) The officials advised Minnie to leave, so... she took leave of Ba. But one must not close off memories too fast; there was a day in 1936 that

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<sup>67</sup> The Batang Messenger, Minnie A. Ogden, Undated letter to church friends, probably Jan/Feb 1936.

Harold met her and Shirley May again in Shanghai to help them onto their ship and set sail for “home”. That day the Japanese were invading from the north. In fact Minnie barely made it around Nanking. They came to Lima, O. to visit her daughter, Ruth Peterson, and her family there for a few months. Harold, Minnie, and Shirley lived for a year in a nearby town. Then they left Shirley May with the Petersons and Minnie came to Los Angeles to make her home with Mrs. Shelton.”<sup>68</sup>

Yishi Chodren had finally given up trying to keep Shirley May, they had starved in the months between the Mission’s closing and Minnie’s return. No one wanted to help a half-foreign child. Her mother knew that she should not deprive her daughter of the safety and care she would get; so Shirley May went to that strange world half a planet away. Shirley continued correspondence with her mother until the war stopped all mail to that little town. The trauma of being shunned and starving in Batang between the closing of the Mission and Minnie Ogden’s return was with her all her life. But she survived well with a good husband and fine sons in the L.A. area.

Minnie wrote to the Duncans, that they had been in the L.A. earthquake, and the floods of Ohio...“P.S. Say which is safer earthquakes, floods and all the calamities here in the US or war in Batang?”

Minnie never mentioned her reaction to Ruth and Raymond’s marriage, but obviously she had demanded of her soul and mind that the past was truly past. She had called him a ‘two-legged devil’ but he was now her son-in-law. She had always loved Georgia’s children and they became her grandchildren in truth. Where man decides, God disposes. Ruth Peterson and this author corresponded up to a year before her death.

Meanwhile Ruth Peterson was struggling to hold her marriage together. Thrust into mature responsibilities for 5 children, she desperately wanted to prove her love for Georgia and Raymond. How else in that last remnant of the Victorian Age could she have restored her own and Raymond’s dignity? His real love apparently always remained with Georgia. At one time he wanted out, but Ruth’s steadfast refusal to leave eventually kept him loyal to her.

4-9-39 “Raymond and I seem to be getting to the breaking point. Why doesn’t he ever show his love for me anymore - I can’t stand it - I love him so - maybe I’m to blame I don’t know!”

4-16-39 “Ray & I are on pretty good terms. Am going to try &

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<sup>68</sup> “Autobiography of Minnie Asbury Ogden” Unpubl, 6-11-39. Also “History of the Missionary Work of James Clarence Ogden and Minnie Asbury Ogden in Tibet,” Unpubl. Ruth Ogden Peterson.

get along - & forget the past.”

4-28-39 “Had not slept all night. Tried to talk to Ray, but he says he is absolutely through says he can’t go on. Oh, I won’t go - I am going to stay - I love him, he being so indifferent. Oh, if he didn’t love me why did he deceive me & marry me? Oh God, I still ask for help & guidance in this hour of trial.”

She kept him steadfast and loyal to his family, and devoted to her. Ruth had two children by him: Ruth Marie (3-29-33) and Arthur on whom she lavished her love. Ray and Georgia’s children grew up to successful lives: Charles and his wife, Ruth, became Quakers and in their retirement years have traveled yearly. Pete never forgot his devotion to his children and his clear thinking for them helped in their problems, particularly Ray and Mary Ida. Ray, from the aftermath of the whooping cough had to go to Arizona for a dry climate and has been on oxygen successfully for years. He married Billie and they live happily in Reno with wintering in Arizona. Mary Ida had serious conflicts with Ruth in establishing her own life (probably they were too much the same age) but her father upheld her and she lives contentedly with her husband, Tony, now in Palm Beach Garden, FL. This author found Pat in a small corner of southwest CO in a very beautiful home. Sadly her husband has died recently. Georgiana, her husband, Gail and one daughter live in West Valley City, UT. They are Mormons. It is interesting how the MKs have spread out among the States and different churches - characteristic of Disciples, who fit in almost in any church, any community. Disciples are “Christians only, but not the only Christians”. Arthur died leaving behind five children. Ruth Marie is a successful manager of business property in San Francisco area and has one son.

A vision: One day of family reunion in the 1980s Raymond and Ruth were in one of their children’s home:- Then, out of time this one scene with a beginning lost in the depths of 50 years and showing there was no ending to love...Shining like a tear on a cheek or raindrops on glass - a multitude of tears pouring down a face, never assuaged because the sorrow is the depth of love. A face seen - Georgia, the face of the beloved, unchanged forever by time, because time has stopped for her...‘Georgia! I’m so sorry! It’s all my fault! Forgive me! I never meant to hurt you! Oh Georgia!’ The beloved, now gone and yet, miraculously, forever here, a moment held. Love admitted the pain, the anguish, then time moved on - the 50 years had passed - the beloved’s face was a niece, Georgia, daughter of son, Charles, but so like! For an hour, a day, remembered love, remembered anguish, surfaced, was real and then reality was back.

Raymond, the husband, the father, tried to explain, to explain

the husband he was, the one cherished in anguish; then became again the father he was - for each child that he struggled to give help and direction. Still he was husband to Mother Ruth, once a loving and loved friend of Georgia's, trying to take the place of the lost friend and mother and wife - that takes strength, love and commitment, a depth of character we all can live with. That other love gone, and yet not gone - memory always holds it fresh if one will, and be better today for it, Take heart, oh, you generations of today and of the future, take heart for love is always there and its strength does bring the hope of the future that transforms the present.

Grace served in China until 1948 when the Communists closed China and then she served in India at Woodstock School as the school nurse until she retired. Earlier, though, she joined in another adventure. An editorial from the China Press, Nanking Daily Edition, Nov. 3, 1937 was sent by Edwin Marx from this newspaper published in English, and Chinese owned and edited, which told that many foreign missionaries had taken up war relief, as "a true message from God more needed" and "most readily heard and harkened to".

An article in the New York Times from a wireless sent from Hankow, China, March 19, 1938 had headlines claiming, 5 AMERICANS FLEE CHINESE WAR ZONE: Women Go 400 Miles Amid Many Dangers From Hofei to Safety at Hankow. "Five American women missionaries arrived safely...after many thrilling adventures and a number of narrow escapes from death... Since the capture of Nanking and Wuhu, Hofei has been the major objective of the Japanese forces in Eastern Anhwei."

The UCMS hospital narrowly escaped destruction in the attack on Hofei and the five were persuaded to flee westward with the streams of Chinese refugees. These five American women were Lyrel Teagarden of Danbury, Conn., Winona Wilkinson of Lincoln, Neb., Grace Young of Indianapolis, Ind., Mrs. C.A. Burch of Detroit, Mich., all of the UCMS and Hannah Stocks of Bristol, Conn. of the Adventist Christian Church. They set out Feb. 15 in rickshaws hiding in ditches when Japanese planes flew overhead. General Yang Sen with Szechuan troops at Anking allowed them to ride in an army truck to Hankow though held up by storms and impassable roads.

They said tens of thousands of refugees poured westward, but they were amazed at the fortitude and general determination to fight, particularly groups of students, marching happily to the front. Soldiers, usually disdained as the dregs of society, were well-disciplined and in the full confidence of the people, helpful and courteous to the Americans. March 23 a cable was sent from Shanghai stating that Misses Teagarden, Young, and Stocks returned to the US for furlough.

An article titled "West China" with subtitles of "A Newly Discovered Land" and "Our Share in West China" brings up-to-date the information of what happened after the westward march of the Great Migration as Japan invaded and took part of China proper. Suddenly forty million people needed refuge in West China. Whole institutions moved - schools, hospitals, universities, and government offices. The Communists had agreed to a mutual peace with the Kuomintang until the Japanese have been driven out of China. No one knew it would be eight long years. If this was part of the Communists Long March to the West it was much more than communists.

Many Chinese Christians of our Disciples of Christ fellowship are in West China serving as pastors, teachers, leaders in student evangelism and practical projects. Of the five who fled as refugees, Miss Lyrel Teagarden and Miss Winona Wilkinson served with the International Red Cross Kweiyang (Gway-yahng). Of particular note, Dr. and Mrs. Lewis Smythe were in Chengtu as the Disciples' representative professor on the staff of the University of Nanking which had moved West. So, he had the enviable position that Dr. Hardy wanted - i.e. close to Batang. Dr. Smythe gave some aid to the Batang Mission Church and to Lee Gway Gwang.

At that year, 1940, many Christian young people, driven out of Batang, are finding better opportunities up and down the Yangtze either for schooling or for jobs. In Chengtu were, also, Ginling College for Women and the rural department of the Nanking Theological Seminary, both having moved and continued connections with the Disciples of Christ. West China was alive with students working at road-building, rural reconstruction, municipal clean-ups, health campaigns, and developing industries and co-operatives. One word of hind-sight, Communists were leading many of these efforts and many Christians gladly joined their ranks, not foreseeing the later take-over and harsh repression with death for many.

One last word of Grace Young in China, (4-1-40) she was head nurse in the Luchowfu Christian Hospital supervising nurses, coolies, painters, and scrub amahs. Her great ambition is to get the hospital spotlessly clean. What a difference her return has made in its looks! In between times she studies Chinese, practices church music, teaches the nurses, and plays deck tennis for exercise, Her hobbies are sewing, knitting, radio, anagrams, etc. (From the China Mission Newsletter that Lois Ely sent home)

When this author next met Grace Young she was in her last few months before retirement in 1952. She attended the Annual Meeting of the Church in India and the missionaries' Annual Convention. My husband and I went to Woodstock School to take up

our work there as part-time teachers and part-time language students. I was pregnant when I got up there to 7000' in the foothills of the Himalayas, but had a miscarriage that night, subsequently being put to bed. So Grace having returned to pack up, left and I missed the chance to get to know Grace better as an adult. I remember her from then and from childhood as a very happy and warm person.

The Hardys had established themselves in Nashville, TN and Dr. Hardy made a name for himself in the community as a doctor in the public health service, in the Vine Street Christian Church as a staunch and faithful member, with Vanderbilt University and later with the Disciples of Christ Historical Society, which latter has graciously allowed me free access to their files for material.

Nina Hardy never lost her yearning for missionary work and for Batang. For many years she continued to speak for Batang. (5-27-32) WH Colsher to WM Hardy:- "The UCMS is glad to send Mrs. Hardy a set of the Tibetan slides. She can keep it indefinitely. They expect requests of them for quite a while despite the fact that the Tibetan Christian Mission is being closed."

But for the Hardys - tragedy - Molly is killed in an automobile accident, 11-3-35 attending Transylvania College - a great sadness! John died a few years ago in IN. William Palmer - Billy - became a pediatrician and they are living in Oak Ridge, TN having been there through the time of its birth as the first nuclear center. Bill died in 1997.

This author came to know Bill and his wife, June, and their children, Bill Jr., Greg, and Molly at the reunion of the Batang Gang to hear his and his son's tale of their trip back to Batang. Their children have built successful lives for themselves: Molly and John with their little girl live in Austin, TX. She is a counselor and has traveled in China and S. Africa talking of her specialty. The Chinese said they have no problems! Greg and his family live in Mandeville, LA; Greg working in the field of environmental problems with Shell Oil. Bill Jr. has not married, lives in Houston, TX and works for a computer firm.

When Bill Hardy and his son, Bill, Jr. got the opportunity in 1987 to go to Batang he found two Christians still alive living there. He found the old Mill House where they had lived so many years ago, now being used as a government house. Nothing was found of any other building nor of the little cemetery, although he heard that the memorial stones or pieces of them were with someone. He found the apple trees, not the same ones, (except for one huge one claimed to be 80 years old) but ones spread over the Valley furnishing a main source of income to the Batang Valley. The remoteness was cut down as the three-month trip was cut down to a matter of a week or so done by a motor vehicle;

but Ba is not on the tourist lists. They only stayed three days as their papers, promised by the government officials, never came through and the uneasiness of the Communist officials in charge was so obvious, that they decided not to push their luck.

Bill called for the Batang Reunion and I received word in time to attend with my daughter, Suzy, in 1988. This book is the result of that reunion and the desire of us MK's to know the truth about the little mission so far away and so long ago - which our parents hesitated to speak about - it must have hurt too much! Now we know the what and why!

Sara Gregory Hardy married John Norton Williams with two sons- John N. Jr. and Gregory. John McLean Hardy married Betty Patterson Brown and had two daughters, Mary Ann and Jane. This son, John, became a minister of the Disciples.

Dr. Hardy spoke of his experiences on the Tibetan Border on a radio program of 40 talks for 10 minutes each (12-13-28). The UCMS did not want him to resign as a missionary and for some years he was on a 'furloughed missionary' status, but they had to finally accept that he was established and had no desire to return to Batang. He attended a meeting to discuss the Ogden-Peterson situation and knew of other difficulties the little Mission was in. He and Nina made a new life for their family; Batang, though, was never forgotten.

8-6-42 (Hazel I. Scott, Sec'y UCMS to WM Hardy) "We are happy as a result of the action of the Society in Convention assembled at Grand Rapids, Mich. 7-29-42, to have you included as a member of the Board of Managers of the UCMS for a term expiring in 1945." This Board meets annually in conjunction with the Annual Convention and elects a Board of Trustees to manage the work in the interims. "We welcome you to this closer fellowship." They were also eager that each member become centers of influence each in their own areas.

8-20-42 (Reply) "I was very much surprised at this action of the Convention and am still of the opinion they must be darned hard up for people to serve on this Board. However, if I can be of any service I will gladly accept the position and try to do whatever for the interest of the Society." So Dr. Hardy took service with the Board he would have liked to influence much earlier in his life.

After the Stock Market crash in Oct. 1929, the funding for missions became less and less as the Great Depression grew deeper and everyone was struggling to live, much less to contribute to missions. Batang, being the farthest out mission, that one most hazardous, expensive to fund, difficult to keep communication with and subject to so many problems recently including the one immediately of adequate staffing - is closed. The Chinese and Tibetan Christians band together

to survive - the Flame that was lit still glows. Others came for a while; Gladys Schwake, Edgar and Mabel Nichols, Melba Palmer, Mr. and Mrs. Newland - stayed for awhile from approximately 1938 to 1941, some less time. Most noteworthy being the Bares who did get back for a few short months. For a year and a half upon their immediate return, they worked with the Morses and remained to keep their station open during Morses' furlough. Upon the Morses' return, the Bares, knowing they wanted only to work with Tibetans, for awhile went to work in Yengin.

Then receiving another invitation to go into Inner Tibet and work at Gartok, Bares did go and worked for several years. Like the Morses they raised their children to be missionaries, so that when foreigners visited, and then needed a guide and interpreter to return by way of Batang, the Bares sent Edgar and Marguerite. They, though still children, went. In a few months the rest of the Bare family followed and stayed in Batang a few more months, becoming reconciled with Li Gway Gwang seeing that he was the staunch and able Christian leader that he had always been. The Bares and Duncans remained in correspondence and as friends the rest of their lives.

During that time, Marguerite, who married Archie Fairbrother, tells me that Lois Bare and Lee Gway Gwang resolved their differences. Pastor Lee not only had shown his steadfast faith, but his able leadership. His only problem was that it was difficult for him to keep his finances straight. Lois Bare, whose faith was not only strict, but upright, understood his value now and accepted it. The Bares returned on furlough in Easter 1941 and never did go back, but two of their children, Marguerite and Garland did become missionaries - Marguerite and Archie Fairbrother going to Assam. Garland and his wife, Dorothy Jean, went to Thailand. Their daughter Maribel went into geriatric medicine. Edgar Bare married Jewel and was in teaching. Sadly both Edgar and Maribel died early in life.

Personally it was a good reunion in 1996 for this author with Marguerite and Garland - a little difficult at first, wondering if the theological differences of a 'cooperative' and 'independent' would make a difference. But they were very gracious and, as usual, the commonality of earnest faith and the joy of that faith, over-comes all diffidence.

12-28-39 A conference of the Batang missionaries, Marion and Louise Duncan, and Minnie Ogden, was held in Indianapolis at the United Christian Missionary Society offices. The then president of the UCMS, Robert M. Hopkins, had personally invited them. It was for the purpose of studying "the possibilities of a cooperative program in Batang." Bro. Vernon Newland and his wife had been operating as

independent missionaries in west China in cooperation with the church leaders in Batang. Now they and another young couple plan to go to Batang in the fall of 1940. "Also it is the desire of Mrs. Ogden to go to Batang, and of Bro and Sister Duncan to go to Tachienlu, and the representatives of the UCMS are willing to canvass the possibilities of their going as soon as necessary arrangements can be made."

"Furthermore, in planning for this united work in the Ba station Mr. and Mrs. Nichols and Miss Melba Palmer and Miss Gladys Schwake are now there." All arrangements were to be made subject to the approval of the missionaries on the field, and of the Advisory Council (Newlins independent council for support), and the United Society at home. This suggested cooperation was innovative. Edwin Errett, a member of the Advisory Council, one who previously advised Minnie Ogden, was also present. Nothing came of this conference, so this was another disappointment to the Duncans and Minnie Ogden. Who, or what, made the final decision is not known.

One very remarkable thing is the frequency with which Christians of the Batang Church turned up anywhere in the world. One young Tibetan showed up on my doorstep in Landour, India and he stayed to prepare a meal for my family and himself, very homesick for the opportunity to eat familiar food. Marguerite also had Phillip Ho<sup>69</sup>, one of the young students who went off to get more schooling in the late 1930s near Yachow at the Baptist School and came back to be baptized and become one of the young leaders in the Church there. He escaped the Communists going down, with Tibetan permission through Tibet to India. When Marguerite and Archie arrived a few months later to start a mission there he was to assist them and grow into leadership.

On the day of Pearl Harbor, Marion Duncan wrote a letter to the War Department requesting the opportunity to serve as a Far Eastern expert. He was immediately hired and remained as that expert for both that department and the State Department. He translated materials, advised on the nature of the country and its peoples, and took on many projects of which we were to know little. One was to consult and advise a brother of the Dalai Lama after the Communist takeover. My mother also went to advise the women of the group how to shop and prepare food in America (1953-4). My father also went to Japan to be a part of the Occupation Force while my mother taught English in the Disciples Girls School and my sister, Esther, attended high school. Even after retirement Marion was sent materials to study, translate, and evaluate. During the 1950s he took a position in Hongkong with the

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<sup>69</sup> Wandering Tibetan, by Phillip Ho with Marguerite Fairbrother, Christian Press, Long Beach, California, 1966.

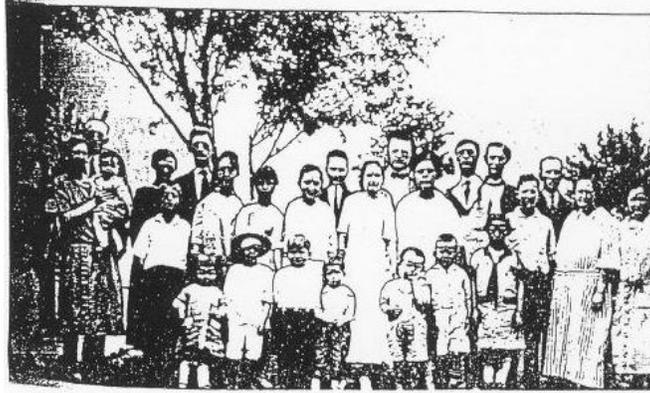
State Department to help with the freeing of Christians and other refugees from the Chinese Communists. The results of the mistreatment of these refugees, including several missionaries, so traumatized him he had to give up the position.

This year, 1998, I returned with a tour group to visit Hongkong, Chengdu, and finally Lhasa. There I met two Tibetans: our guide whose grandmother had been born and lived in Batang until going to Lhasa with her husband. She helped me to scatter some of my parents' ashes there outside of Lhasa but within their beloved Tibet. Another Tibetan, a man of great courage and staunchness, Tashi Tsering, found his dream after the terrible years of the Cultural Revolution threatened him with death. He appealed and won his freedom and has built 46 village schools and will build 4 more this year based on the sale of Tibetan rugs. The tour proceeded to Nepal and India; it was good to become familiar again with those beloved countries.

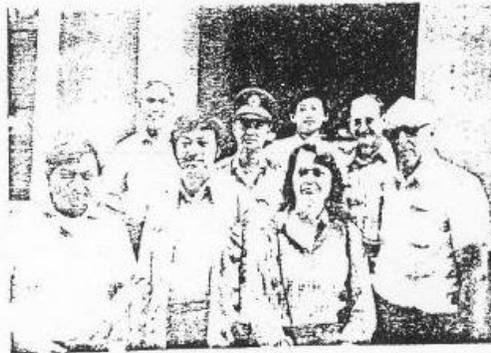
There are so many last items one would like to mention but I will only mention one: my parents mentioned Batang but little and lived with their sadness for years. I remembered many things, some a little garbled, but they never mentioned the Worthleys and Emersons in my presence, never mentioned the Peterson/Ogden problems so it was a revelation to me, what the 'scandals' were. When Charles and Ray Peterson asked for time to speak to me at the Batang Gang Reunion and asked if I knew who the child was, born before their parents were married - I knew immediately it was Alberay, that child who never belonged to the Bares and was sickly. They wanted to know if he still lived and I could give that truth and also there at the Disciples of Christ Historical Society in Nashville TN we looked through my father's pictures until I had found Alberay. But this demand of the Victorians never to expose 'scandals', of course made them worse and hid healing truth from bewildered misunderstanding.

God grant that healing truth can reveal the courage, strength, and unswerving faith of our forebears so that we may draw from it in today's troublesome times. I can only add I love you, my parents, and all you other staunch souls that shaped the beginnings of our lives! *We follow the Flame!*

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The Batang Mission. Reading from left to right: Mr. and Mrs. Marion H. Duncan, Dr. and Mrs. Norton Bare, Miss Grace Young, Dr. and Mrs. W.H. Hardy, Mollie Hardy, Mrs. and Mr. Russell Morse, Mrs. and Mr. R.A. Peterson, Mrs. and Mr. Roderick MacLeod, Dr. E. I. Osgood, Harold Ogden, Mr. and Mrs. James Ogden, Clara Ruth Ogden. The children are with their parents. All are present except the Peterson children who were quarantined because of measles.



Our permits are granted!