

## Chapter 21

### ROBBED

7-19 & 20-27 Rumors had been rife for a few days that the Duncans and MacLeods had been robbed and the chair carriers returned to Ba confirming that they lost nearly all of their belongings, leaving only a little food, one horse they couldn't catch, MacLeod's bedding, some baby food and the money in Mrs. Duncan's money belt had not been taken. By return mail the Batang missionaries sent small items as larger ones they felt sure would be robbed. Mrs. Ogden urged them to get anything useful from Morses' stores left with Fr. Ouvrard in Atuntze. It was acceptable practice in emergencies for foreigners in trouble to get such stores and later pay for them. Morses absolutely refused payment.

7-10-27 Duncan/Macleod Story of Robbery: sent to Corey from Tzetchong, Yu. The party had a Chinese escort at first then had to hire Tibetans before crossing the 15,800' Tsa Lei pass only to learn they had been treacherously turned over to robbers. On July 6th descending less than 2000' Duncans stopped on this side of a ravine for dinner and MacLeods went across a stream and the ravine stopping at the ruins of a stone house. Shots rang out and Tibetans were advancing. Marion was near none of his horses so Bay Shang Wun, his teacher and caravan leader grabbed up John Kenneth and Marion grabbed the baby while Louise picked up the blankets. John Kenneth was left sitting in the path so Marion had to carry him, too; "running at 14,000' is breathtaking". The MacLeod children ran into the stone enclosure.

Now the bullets came closer to them as Marion and Louise stopped behind a rock. Robbers were beating Andrew and one approached them demanding money, gun and binoculars, so Marion gave them his money belt. The robbers continued up the ravine to where MacLeod was handing over his valuables. The firing stopped and for two hours they sat as the brigands went after the animals. It rained. Another brigand came up and searched Marion taking his keys. Marion asked that they open the boxes and throw out what they didn't want, but they refused. They refused to allow Mac to go up to his family saying they were safe. The brigands gave a parting volley and yell and left.

Andrew was the hero, despite being beaten he managed to argue them into leaving the MacLeods cots, bedding and tents. Across

the ravine they had left two food boxes only putting a sword into some fruit tins, stripped but left the chair, John K's old slicker and a saddle blanket. All, except five of our Ba servants, wanted to forsake us, even those having been paid to Atuntze. They abandoned the heavy chair only taking MacLeods two light chairs, and traveled into the forest to sleep.

7-20-27 A letter went to the American Consul from Marion D-telling that their party had been robbed of almost everything.

7-24-27 Minnie to Mrs. Hardy: The robbers were well-known already in Ba and the horses were already back. The Chinese authorities were too scared to do much about it. Some of those involved were jailed for a few days, including Gezong Ondu, one of the Mission workers, but none of the goods were ever returned.

Morses themselves were already in Burma having fled out of China before the end of the period set by Bro Corey. So the UCMS sent them the remainder of their travel allowance, \$600, to Rangoon. For a bit it was publicized that they were destitute in Burma, which not being true caused Morses consternation, primarily because 'independent' churches without Morse's consent or knowledge claimed wrongly the UCMS was not following through on their promises and Bro Corey was upset. *This is the way feelings are upset and eventually Morses and the UCMS were forced to not have even a semblance of friendship in order for Morses to maintain their independent support.* Yet there were always churches and individuals that supported both the UCMS and Morses. Morses sent encouragement and arranged some housing and supplies for Duncans and MacLeods along the way in Burma which was a great help.

Duncan/MacLeods reached Dom that evening and the next morning a letter came saying that the robbers had been blocked and for them to send someone for the goods. Two caravan men and Mac's mule man went. The rest went on to Atuntze, rested and took three days to Tsetchong to a warm welcome by the French priest, Fr. Ouvrard.

Next day Mac and Marion went back to Atuntze to get money to pay off the mule man and chair men. While there the two caravan leaders returned to say that more robbers had gathered to force the division of the goods so they were unable to get them and risked their own lives having gone. Marion sent to Yunnanfu by the Lee Brothers firm asking for money to be sent to Likiang as they needed to buy clothes, shoes and other essentials. They returned to Tsetchong very relieved to have Fr. Genestrier arrive with money enough from Yunnanfu for their needs so they left.

Louise's story: "We left Tsetchong on Mon the 25th with a new caravan crossing the fiery Mekong three times by rope bridges not

knowing how rough and hazardous the trip would be. We used hwagans, had medicine, clothes and boots from Morses' supplies and the three French priests. We climbed up through beautiful countryside but so difficult the women had to walk. We ate dinner in a warm place surrounded by patches of snow and camped on a fairly level spot on the side of the mountain. It rained hard during the night and it was very cold. Llorra was sick with fever and chills.

We started the very steep climb to the pass and the men could not carry me in the hwagan. I first rode Marion's mule crossing a glacier hearing the roar and tumble of a mountain stream under it which emerged with clouds of steam. Marion's mule cut his foot on a stone and we followed his trail of blood. At the mountain top Marion discovered a cut artery on which he poured iodine, then bound. The carriers again said they could not carry me so I walked through water and snow led by a carrier over the rocks. From the high altitude my breath failed so I laid down in the mud unable to move. One of the carriers carried me on his back. When he could go no longer, I rode a little, then after scrambling a little my legs refused. The men finally put me in to Llorra's hwagan as it was the lightest. They tried to carry me but the road was a slippery mountain stream with a rocky bed. Another attempt on the mule and finally the top was reached.

I slipped off the mule to the ground of the 16,000' pass. Marion gave me ammonia to smell and I felt a little better, but my heart pained me. My stomach hurt and I had never been so tired in my life. But there is no rest at 16,000' - we had to go down. This was 'dead man's pass for we saw several skeletons bleaching on the top. Marion carried me as the men still insisted they couldn't. Such a method of progress is uncomfortable for it hurt my breasts."

7-29-27 Minnie to "Dear Folks" (Duncans) "We have all been so torn up over your misfortune...Dugie told us you had been robbed of everything...Gigen told him and Jim saw the Chisi to tell him that Da Ben Gongbo got a letter from Kanf Ling telling him the name of the robber...so he might feel clear of it."

Mrs. Bare sent some baby things. "Open Morses' things and leave a paper telling how much you took. (They did.) Word comes from Cunningham that Liu Ye Ju has been defeated - we will surely get some cash through then. You seem to be taking it pretty courageously. Tao Ring, the ditchman, wants to take us to the head of the ditch to get some black raspberries, so Ruth, Miss Young and some of the girls are going."

Mr. Cunningham wrote that their mail was coming through daily now and cash was available. Bob C- felt there was no reason now for them to leave as everyone was friendly again. Minnie tells Nina the

school is doing well now at a small scale. The new lamasery is going up slowly. She is doing translation of the Chinese First, Second and Third Readers into Tibetan with Lha Hse's help. Gegen, Ga Zong Tsi Tring also worked on them and Jim, she, Ge Ru and Ge Zong on Dhu set up the Fourth Reader. Their plans are to leave the fall of 1928 and she thinks they will go to Lexington, Ky. Bares are expecting a little Bare soon. Drima's baby died last week having sores on her body like syphilis.

Marion's story: Leaving Frs. Ouvrard and Genestrier they reached the Salween River traveling its west bank and waiting for a 75' rope bridge to be built into Sikkim. The women were in hwagans, children in baskets carried by men and mules to ride if possible. The trail was called a monkey path and only men or monkeys could climb it. At three places were cliffs and precipices on a 99% grade so high that men had to aid one another up. Some of our men had run away so I led Louise up myself. She was so exhausted I tried carrying her. We climbed living root ladders straight up stopping every 25' to rest. Little water was available and it took us till 3 p.m. to go over the top pass to camp and eat dinner. Mrs. MacLeod and children and the loads did not get in till dark. This kind of travel was repeated many times through reeking, dripping jungles and over cliffs very precipitous.

The next day we go thru a bamboo jungle and knee-deep mud marsh with my wife carried part of the time; this taking courage to cling to a man's back struggling through a bog ford of unknown depth. Up and up the road lay toward a high pass marking the boundary between China and Burma. The night before we had camped on the side of a glacier. A coolie and I pulled and pushed my wife over the glacier up a steep 50% grade and down a wet, slippery trail along a precipice in the cold rain. We slid down, down a long range and camped in soggy weeds. Our crying children were wrapped in damp blankets onto cots. Fr. Genestrier had preceded us now to the Catholic Mission of Pehalo with Fr. Andre greeting us in languages we did not know. We got two renegade Chinese as guides leaving our hosts with regret knowing they "render a notable Christian service and we honor them in their efforts of Christianization. In this remote region the excrescences of religion are forgotten; it is the 'spirit that giveth light'"<sup>62</sup>.

Sun. 7-31st: Louise continues - Rained until 8 am, then very hot. At Gora-gong a woman from Batang who knew the Ogdens, Hardy,

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<sup>62</sup> The Mountain of Silver Snow. Marion H. Duncan, Cincinnati, Ohio: Powell & White, 1929. pp 148-226. Also unpublished account of K. Louise H. Duncan 1927-8.

and Mac gave us vegetables and rice. We traveled through beautiful country, trees and flowers and grass 6' high. Fr. Andre had also sent us on our way with vegetables, eggs, chickens, and sheep. The monsoon rains with the mosquitoes, leaches to suck your blood and all kind of 'critters' added torment to the hardships.

The tribal people along the way had no food to sell as they need to save for seed and their own food to stretch till harvest months yet away. It is 'starvation' time'. Marion and Mac only hunted near the trail, but often game was scarce as there were other hunting travelers. Villages were deserted as inhabitants had left for hunting until the monsoon slowed for planting. The country was jungly and hot or mountainous and chilly with trails rocky and very steep. The underbrush had to be cut thru in the swamp and marsh. We didn't have enough food for nourishment. I walked a lot.

At Kondii with 8 days to Kamti and Fort Hertz where the New Road began some of the carriers wanted pay to return home; we were faced with a food shortage and decided to send a letter ahead. It took 19 days of hot, tropical travel with insects, mosquitoes by night, blister flies, wasps, and others too numerous to mention by day! A day out they met their messengers, the Chinese, just returning!

Continued by Marion: Louise toiled on, walking where possible, carried when necessary. (What courage and endurance the women had!) She had fallen through a rotten bamboo on a bridge with considerable pain in her side. So worn out I went back with a cot and carried her in on it. Food must last for 15 marches!

Aug 18th Heat increased as we descended, the wet began until our bedding was damp and moldy, our clothes never dry. At Bunandundow an official prevented our coolies from running away and got us some millet, chickens, and a small porker so thin there was no fat to fry his meat. Marion remembered eating all of it including the shin. Mr. MacLeod narrowly escaped serious injury when a bamboo bridge gave way over-loaded by three persons standing on the approach. The official helped us again to get food by requiring each family in a village to sell us a cup of rice, and some chickens. Only the children had had milk the last two weeks. I'll never forget my wife spooning moldy tsamba into the children taking out the lumps of mold. We older people went hungry to conserve the supply. My diary tells it all, including the leech that "got on the baby's eye!" MacLeod was about worn out from malaria and hardship. "My wife and baby getting thinner and thinner."

"Then Aug. 31st - relief party with plenty of rice, milk and sugar met us!" The food divided with servants and Tibetan carriers - enough for all! Then the border of civilization - Fort Hertz - a battalion

of Gurkhas, a telegraph line and government officials were there. They furnished us food and money for the rest of the journey.

The American Dept. of State became involved in trying to get help to the Morses, Duncans, and MacLeods: one cable via Peking via Naval Radio Sept. 10 finally got word to Bro Corey. Lola Taylor of UCMS then sent a letter to all designated families to get them word of what they knew (9-15-27) and that money had gone out.

The missionaries in Batang were really worried for a while as they felt that the helplessness the officials were showing might embolden robbers to come and harm them there. To protect them Li Gway Gwang was living in the Morse house and Tude Bao in the Duncan home. It felt lonely in Ba being down to only three families and Grace Young.

9-20-27 A welcome letter was left for the Duncans as arranged by the Morses for them to stay in the missionary home of the Geo J. Geis's, American Baptists of the Kachin Mission at Myitkynia, Burma, even though they were away at a conference. A real sanctuary after the hard trip.

9-25-27 Minnie wrote to Mrs. Hardy to give her the news and to ask whether 16-17 years old boys were wearing long or short pants in the States.

Roderick finally wrote from Fort Hertz on 9-27-27 that money had not yet arrived, but was expected. MacLeods had gone ahead as Louise badly needed to rest at the first outpost they reached.

The trail to Myitkynia was slow but fairly comfortable with food and good dak bungalows (rest houses) to sleep in. My wife kept getting weaker from diarrhea, despite the rest in Kamti as the MacLeods went on ahead. Telegrams had been sent notifying the government at Rangoon of us evacuees on their border asking for help and money. \$1000 was immediately sent for Duncans and MacLeods by the UCMS. \$600 had been sent already to Morses and Morses had sent back word for help in food, shelter, and care for them as Duncans and MacLeods came down the "Burma Trail" to Rangoon.

To cut the story short: Louise was put in the hospital in Rangoon to recuperate from sprue, the disease weakening her, which eats red blood cells causing a form of pernicious anemia. Marion had the two children, the baby having had to be immediately weaned.

11-3-27 Mrs. Ogden to Duncans and MacLeods on the trail through Burma. The news was that this time the Ba Lama of Ba and his treasurer, Juh Tsen, left town to raise an army. Ma Si Ling sent spies including a lot of Tibetan boys. Two were never seen again after their yaks had forded a river so they were presumed drowned. Wounded were brought to Dr. Bare. Minnie tells of robbers trying to break into

the orphanage, but the orphans set up such a howl that Dr. Bare came running to shoot off his shotgun. "Mrs. Bare wears Tibetan clothes for everyday, but I think she only means to keep it up for a short time."

MacLeods having reached Rangoon ahead of the Duncans, were ready to sail and cabled from London they expected to reach the US by 1-3-28. Mac had shaved off his beard and looked 20 years younger. Marion described to Bro. Corey their expected route home, planning to stop enroute visiting the Homer Gamboes at the UCMS Harda mission in India.

He especially praises the relationship between the different Protestant missions, particularly the American Baptist and the native Christians - how calm are these - waiting for greater freedom of action which comes to those who also serve by standing and waiting! The consecration and independent character of the Karen Christian also impresses him. "our hearts are revived by seeing what a century has accomplished in a contiguous land professing a dialect of Buddhism" (compared to the 25 years of the TCM. It revives us!) Louise's health kept them in Rangoon until Dec. 6th but also prevented them doing the tour of the India Mission, only staying for a week in Harda.

Marion got sea-sick on the journey from India so they crossed overland from Marseilles and picked up the 'George Washington' in London for the ocean trip to New York City and home.

**Back at Batang** - 11-3-27 Pete sent a record of an earthquake to the Earthquake Division, US Coast and Geodetic Survey, Wash., D.C. which occurred the latter part of May, 1927. It occurred on the Sino-Tibetan border so Pete sends information that it was on May 23 in Kansu to the north - an interesting geological area.

They were quite low on drugs as the mail has been delayed. They had to stop building due to the shortage of local money. The church has been having a slump due to the moving of some, the back-sliding of others and a natural degeneracy of others. Dad Fillmore writes to show how proud he is of the work they are doing. He is the General Secretary for the Anti-Tobacco League of America for which he works hard. "We believe you will continue to discharge every trust and obligation in a worthy way."

Rhyme by Pete:

*For cheap doggerell this can't be beat  
I heard it one day when on the street.  
There is an old man named nicotine,  
The meanest fellow ever was seen,  
He rules in the city, also the green,  
But we will put dynamite into his spleen,  
And blow him up.*

Raymond P- states there are five stages of work for missionaries: 1. the natives are afraid of the missionaries and their religion - in Buddhist areas this is a long stage. 2. He feels that the Batang Mission is in the 2nd stage when they are no longer afraid so the children attend school and even services and may become Christian without objection. 3. The community becomes involved in the Christian social and economic life. 4. National Christians are involved in administering and governing their own Christian community. Last stage: missionaries are no longer needed and an exchange of fellowship and aid builds up.

Minnie finds it hard to plan for furlough but they have written to William Woods, Jr. College. They want to be near Lexington, Ky. in case they return to Ba (leaving their children?) She is not sure who can come to take their places and that leaves the Petersons and Bares alone.

The mail, is coming through better, Mr. Peterson was able to cash a 1000 Rs check so that has helped. This is life in Ba now, always on edge, always with dire possibilities, yet always safer in that little town on the Border than many a town in China closer to other foreigners and to the power of the Chinese government. If the Duncans and MacLeods had waited six months they might have traveled the Yangtze in safety. Who knows?

11-17-27 TCM Meeting - All discussed the Tachienlu situation (all the CIM missionaries leaving) as to how to make communication better. Bro Corey had (letter 8-11-27) suggested to settle a family in Tachienlu and after that try out Litang as an outpost with two families there. This, of course, was not building up toward going to Lhasa but that could be done later when the country was more settled.

Minnie sent a HUGE order through Mr. Cunningham for thread to Mr. Openshaw in Chengtu. He sent some from his own wife's store free. He told of some men returning but no women and children. The British Consul has returned to Chunking so trade is picking up. Their work, including the School for the Blind "has been going along first-rate." He got cash by selling checks on the street without any trouble. In Dec. he goes to Yachow to help with the work there. "All kinds of love and CHRISTMAS wishes to Mrs. Ogden and your noble little band." HJ Openshaw.

The Christmas Service which the Evangelistic Committee planned was held in the new Chapel for the first time. Decorated nicely by the Christians, a Children's Service was held at 1:30 with Christmas songs and a talk: the children helping with the music. The Chinese Service followed and as some came only out of curiosity they left when the preaching started. The officials sent in their cards to show their

good will, including: Gen Ma Siling, the local commander, a Mohammedan; Civil Magistrate Liu, Mohammedan; Major Wu, Chinese Buddhist; and Major Djang, Chinese, a ranking Lama known as Tson Pu Lama.

Christmas at Batang  
Lois Bare

Christmas at Batang, how full and how festive,  
Each home is included, each soul has a share,  
Feasting and frolic and loving and giving,  
Can a merrier Christmas be found anywhere?

Trees from the mountains, greens from the uplands,  
Wreaths from the home land in plentiful store,  
Cookies and candy and walnuts and pop-corn  
Where is the heart asking for more?

Trees loaded with gifts, stockings filled to o'er flowing,  
Glad secrets abroad and glad songs in the air,  
The story is told of the babe in the manger  
Of the wise and the lowly who worshipped him there.

And the story is told of the saint from the Northland,  
Fabled bearer of gifts and patron of thieves,  
And which is more loved of these Christmas-tide stories?  
And which seems more real to the child who believes?

And what of the other homes, hungry homes, heathen homes?  
What of the darkness we can not dispel?  
Do we show forth our Christ in our keeping of Christmas?  
What message to them does our Christmas-tide tell?

1927 Annual Report - Jim O - General: 1927 has been a year of testing and "our bodies and souls have been tried". Malaria has tried our bodies; battle conditions around Ba and Chiang Kai Shek's National forces and the Kuomintang Party he heads are upsetting the warlords and keep eastern China in turmoil "all have tried our souls, depressed, discouraged, perplexed and almost distracted, but not entirely cast down. This is a time of change, sifting, and re-adjustment; a time of political, economic, financial, and moral collapse; a time of transition from the old regime to the new."

Many of the native Christians remain faithful, others have left. We have learned who are our friends and earnest Christians to build our

future work for eternity!

The TCM has been cut off by lawlessness, a state of rebellion and banditry, making money and supplies difficult to get. In Ba the people and officials continue friendly, but they themselves are sorely tried. Consular advice caused an early departure of the Duncans and MacLeods on June 27th, with the subsequent disaster of the robbery, threats of attacks on Ba by lawless bands, and thieving around our homes, Orphanage, and Hospital made our lives miserable and uncertain.

Jim O- continues to translate although Gezong Ondu has been too sick to help.

Dr. Bare - Medical: Because of war and brigandage they could not itinerate in the Valley so relapsing fever was not brought in by them or by Tibetan traders. A forenoon clinic on Saturday was held for all children under 12 in December, including the orphans, to determine any treatments necessary. Several fractures treated and Dr. Bare wishes for x-ray equipment having the training for it that Dr. Hardy had not.

Personal: Dr. Bare studied Chinese for four months then had to give it up. Some study of Tibetan was continued so the larger part of the 2nd year was completed.

Grace Young, Matron: Mortality- less than 1/2 of 1%. Rapid decline of relapsing fever epidemic from 311 cases in 1925, 189 in 1926 and 21 in 1927. "We look forward to the time when we have our electric light plant and portable x-ray outfit." Lee Gway Yin is the only medical assistant.

Raymond Peterson - Pharmaceutical: Work going well, he assisted in operations. Other: He finished the chapel, and took over the singing class at school during Georgia's confinement. He was elected Treasurer and discussed managing the flow of money. He discussed with the natives the difficulty of asking for silver for wages when only copper is here. One caravan from Atuntze and four from Tat with a total of 76 loads came in but 80 still out. Uncertainty about Cunningham remains.

Roderick MacLeod - Evangelistic: Roderick Macleod helped to remove the misunderstanding with the natives (nationals) resulting in closer fellowship and understanding of the work. Raymond P- helps with the evangelistic preaching and teaching S.S. He helped with selection of the S.S. lessons and translating.

Georgia Peterson: As Sec'y I have written 40 letters and recorded 16 meetings. I studied Tibetan using it with S.S. class of girls and in singing class in day school. There is disillusionment, but no discouragement. Political conditions have caused an unsettled state of mind. We are sorry D-s and Macs left...we look forward with hope.

Raymond: 'We are building for eternity' looking forward.

Evangelistic - Jim O-: Church membership remains 67 as no baptisms were attempted in these troublous times. Yet the total attendance averages 270 at all services, which moans an average of 100 to 150 people attend above the Christians and the mission workers and orphans. We feel we are in the second stage of mission work where the people are no longer afraid of the foreigner and his religion! In Buddhist countries this is a very long one with results slow in coming. The new Chapel (interior not entirely finished) was used for the first time on Christmas and was filled to overflowing. Evangelism at the hospital is now personal contacts not preaching.

Evangelistic - Raymond Peterson: Formerly there was preaching at the beginning of the dispensary hour, but patients objected to being preached at; so now the evangelists work with individuals. He will take over Evangelism as Jim O- leaves.

Lois Bare: Language study was interrupted by illnesses and family responsibilities due to financial distress. She finished the 3rd 6-months term and has read the colloquial for 30 Old Testament stories. Women and Children's Work- She called on all such patients at the hospital and helped in Primary Dept. in the Tibetan Bible School. She sent food to the sick and helpless in the neighborhood, including a little school boy to help his widowed mother keep him in school. Now she has taken a 14-year old boy who does chores for room, board and tuition.

Minnie O-, Hla Hse - Orphanage: 35 boys, 39 girls total 64. All old enough work in the gardens after school and Saturdays in season; in winter dig the soil. All D's and Macs' gardens are turned over to the Orphanage. Three largest girls made 200 garments, knit sox for the small children, and helped the Middle School girls make sweaters. These girls are too old for the Orphanage, but do this and teach school to make their own living. One girl took music from Mrs. Peterson and now plays in the church. Two boys who stole returned to join the military, one as a bugler. The other stole again and had to run for good.

San Bao, the oldest boy, left to live on the street in his own little hut. Mr. Ogden gave him a job as book-binder, he took a wife and is making his own way. Four are in Higher Primary and five in Kg, the rest in Lower Primary. Minnie continues to work at school with Kg and First Grade. She helps Ruth and Harold in their school work. The three boys at Yachow are doing well. We took no new children as times are unsettled; building a new orphanage is now impossible at present

Education- Marion D- and Jim Ogden- School: Re-organized and registered according to the government regulations. Enrollment 75

with 54 orphans, 21 others. Jan thru June- full enrollment, but in May practically closed, with funds exhausted, volunteer teaching staff only. In Aug. three teachers were employed, the rest voluntary and missionary. Besides regular courses:- book-binding, shoe-making, sewing, knitting, gardening and farming are taught - training the hands, head and hearts. New governmental regulations make religious instruction voluntary. "I do not believe Christian Missions to be doomed in China and Tibet, but only taking a fresh start on a new and more spiritual basis. There are obstacles and difficulties, but teaching, healing, serving and sacrificing has never been completely blocked, and never can be in any country. The purposes of God are universal and eternal."

So with hope and trust in God and the future, the Bares, the Petersons, the Ogdens and Miss Young carry on. Many of the national Christians remain faithful; some have lost hope of personal gain and have dropped out. "We have learned who are our friends, are earnest and true Christians, and with these helpers we shall build our future work. More responsibility will be given; they will be trained in honesty, sincerity and truth" - qualities lacking in this culture.

Jim's work was in language translation, orphanage land, preaching, teaching and in charge of the school since Duncans left.

In reply to a heart-broken letter Georgia had written, her mother wrote of family activities then obliquely saying, "I hope Raymond's optimistic prophecies may all be realized as soon as possible. It is very helpful to have such an outlook and we think he is very brave to cultivate that kind of spirit. It must take great patience, faith and courage to carry on in that field of service. No doubt you and your family and Dr Bare and his family are very close friends in your isolated position. It would be very sad if you are not congenial when you have to depend so much on each other." 12-16-28

12-27-27 Lois Bare to SJ Corey: "Mr. Ogden told Norton and Mr. Peterson what he and Mrs. Ogden had just discovered and what he had not previously suspected."

This was that Ruth was pregnant. It was assumed the father was Ho Siling, with whom Ruth had been involved. He had been sent to east China to his family. This was absolutely devastating to Minnie and Jim; they blamed themselves. This was their worst fears for their children.

So Ruth had become intimately involved with the young Tibetan, Ho Siling, and it was a surprise to no one except her parents. They had not truly listened to the discussions of the hazards for missionary children in becoming involved closely with the children of a foreign culture. Without wise guidance from parents who knew of the

hazards and how to deal with them, missionary kids did not know how to balance their lives. Ruth had all the emotional readiness of her contemporaries and none of their cultural restrictions. Neither did she have the cultural restrictions of her own age and culture from the US as there were none for her to copy. Sexually, the damage had been done. She became sexually awakened and very vulnerable.

Harold was also sexually active, with the added difference that Victorian young American males were thought to need to 'sow their wild oats.' These parents were gentle, tender, not wanting to believe anything but the best of their children. When both Ruth and later Harold's paramour became pregnant these parents and all the missionaries were horrified. Pure Victorian, both matters were hushed up, but the servants knew, so the residents of Batang knew. The Bares, in particular, due to their strict and rigid ideas of Christian morality were unable to adopt any attitude but that of outraged Christian morality.

The Bares would not agree to going on as if nothing were happening. They asked to be sent to Tatienu to be the missionaries on that station and act as business agents for the TCM. This was refused - a doctor was too essential to Ba. The Bares argued that they must go; "the work here is under such a cloud as to make any winning of souls (*which was all that mattered to them ?*) practically impossible for the next years and it was in harmony with Christ's teaching and apostolic practice to withdraw from a field where hearts (*are they talking about the Tibetans and Chinese who needed the Christ so badly?*) are hardened, and seek work in another city. Jesus gave a strict command against waiting for a harvest when lifting up one's eyes the white fields could be seen. We do not feel that in going next May we will be leaving this station undermanned for the amount of soul-winning that may be done." (Author's italics) *But what about the Christians who needed the Christian guidance there in Ba and the missionaries who would not desert their posts and needed Christian guidance?* Other doctors may temporarily come until another doctor family can be sent. "We feel the Board will be in sympathy and they asked the TCM to give sanction." *Was winning souls the only reason for their presence? Where was compassion and forgiveness? What about the needs of the Ogdens, who had given unceasingly of their compassion and now were so disastrously ashamed and needed loving counsel?*

The little Mission on that far Border of western China once again was faced with an almost insurmountable crisis. They were much in anguish over Ruth's situation and the Mission knew no other solution except to live through it. Harder still, was to have the Bares refuse to face it with them nor to give loving support. Their demand to

leave the Mission was worse and brought more shame upon the Ogdens. Nothing could have shocked the TCM more than this stand of theirs!