

## Chapter 10

### THE LIVING: The Missionary and the Native

His son, Billy Hardy, as his friends in Ba remembered him, told of his memories of his parents many years later, My father was 6'1" tall and slim. He always took long strides and I had difficulty keeping up with him, even in my teens. *I can just see Dr. Hardy striding along the trails and mountain paths, up and over the mountain passes - he did walk those lonesome valleys, but not so lonesome anymore. Did he walk the 1100 miles from Yunnanfu to Batang as he walked from Batang to Chengtu and back in 1925 and then later to Yachow via Taitienlu? Truly the person who walks the roads of the world, he alone knows them; only he truly owns those roads!*

"I have no memories of any harsh treatment - verbal or physical - from him. He was not stern, but even-handed in all his corrections, never raised his voice. He was not an 'out-doors' type. In Batang he did not hunt, go camping, etc. but on the return trip he walked the entire way from the time he left the river boat to Batang. I have no memories of his engaging in physical work after we returned to the USA in 1926. He did some odd jobs about the house, but no yard or garden work - that was up to the children and my mother."

Billy stated of his mother, "a happy, lovable person. My earliest recollections of her was that she was 'always there' - mother, nurse, teacher, example, my friend, no memories of harsh treatment - of course, an occasional knock on the head with one of her rings, done to get my attention - but no memories of spankings. When we were told to do something it was understood that it was to be done. Never unreasonable (she) would say 'thank you' for what you did."

4-1-1921 to 3-31-22 Reports and Estimates - (presented at Annual Meeting Apr 1922): The work of the little Mission had to go on. Finances are in the hole as the 1920 drug order was stolen by robbers and had to be replaced. The Red Cross gift, welcome as it was, was freight pre-paid only as far as the post office would allow prepayment. The remainder of the bill was \$607+. Dr. Shelton brought in a horse-load of instruments and medical supplies to go to Lhasa - the freight on that had to be paid by the hospital. The drug orders for 1921 and 1922 were paid at this time.

Both Dr. Hardy and Nina wrote articles for the World Call.<sup>49</sup> The Dr. described the problems of running a single-doctor hospital in West China in the early part of the century. He had to prepare to deal with all specialties including nursing, pharmacy, and dentistry. He had both Chinese and Tibetan language groups to deal with; some of each considered it a disgrace to speak the other language. "Another pleasure" was anticipating the arrival of supplies for anywhere from one to three years after ordering. Then, if lost or stolen, there was the job of re-ordering.

The next big difficulty is that "if 'cleanliness is next to Godliness' then the Tibetans, even more than the Chinese, are ungodly. Cow dung and tsamba, which is parched barley flour mixed with buttered tea, are used to cover sores or pack wounds. Soot and honey are used for chapped faces. Any sore must be considered infected. Also most patients brought to the hospital are moribund with the money already spent on Tibetan prayers and Chinese medicine. Often a family refuses an operation for a patient until too late."

Nina's work with the women is very different from other places in the world. In the better class of Tibetans, women have a much higher place than one does in Ba. The better class would never allow their daughters to marry Chinese; so that it is the poorer class that intermarry with the Chinese officials or soldiers. A soldier would generally call his Tibetan wife his ya-teo (slave) or if he has a rank above a captain then she is Tai-tai (a lady of rank). One reason the women may marry a soldier is the fear of the mother-in-law, but marrying a foot-loose soldier brings one less evil into their lives. When the soldier leaves, he leaves his wife and children without resources except to starve or find another soldier to marry.

The women are very industrious, having to be or to starve, but tai-tais learn to drink and smoke opium from their husbands. It is considered a greater breach of etiquette to refuse a cup of wine by a guest than to refuse a cup of tea in a strictly Chinese home. Nothing is done for the education of women, so the education given girls in the mission school is unique. The women in the Batang Valley do all the work in the fields except the plowing and sowing which the men do. Two crops, wheat or barley, and then buckwheat or millet are raised each year. Each crop is hoed twice, then the weeds and tares removed, irrigation if needed is done and quantities of fertilizer are carried out,

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<sup>49</sup> Articles: World Call. "Medical Work in Batang," William Moore Hardy, MD, Sept. 1922 p. 22 and "Tibetan Woman," Nina P. Hardy, Sept. 1922 p. 38.

all done by the women.

Tibetan women are very fond of jewelry (*naturally since this is the only kind of wealth they are allowed*) and if a man can dangle such before a woman, he has her body and soul. A girl must be married by 16 or 18, or be considered in disgrace. Several times bright girls in school whom the missionaries hoped to develop into mission workers, were sold by their parents into marriage to a Chinese soldier or official who liked having the educated girls. Attempted opium suicide is common among the women mistreated in these instances.

Louise Duncan wrote very interesting, newsy letters to her mother, Kate Habecker making everyday events very clear. Herbert was having a lot of colic; Louise accused Marion of spoiling him by holding him so much - *an idea of that age of schedules, etc.!* Marion said only, "if he is not already so."

Marion describes to his foster family, the Bodes, the high wind storms they have which carry dust so swiftly that people cannot protect their eyes which brings all kinds of eye trouble. He describes the hunting trips, one of chasing wild turkeys at 11,000' altitude, which exhausted him!

Morses were studying Tibetan and Chinese with Russell concentrating on the spoken language, knowing that it was vital to communication. He took his first exam May 25th and the second Oct. 30th, 1922. He praised the textbooks and curriculum that Jim Ogden had prepared, being administered by MacLeod now. He reported that there were no divisions among the missionary families "due largely to their grace in overlooking human shortcomings." He also said "we here hold the New Testament as our standard of faith and practice: all new Christians are immersed for baptism and communion is held every Sunday. Russell is a good writer<sup>50</sup> and an eloquent speaker.

Russell also describes the filthy conditions of living in a Tibetan town - the unsanitary mode of living among the human and animal filth and the dead bodies not removed for some time. Children run around naked - for clothes show social position, not modesty. Dr. Shelton had described it as un-moral, not immoral. The poor wear rags but they are patched. Concern about how much of the body is covered is a Victorian moral, not Tibetan. There is no knowledge of the use of a handkerchief and Russell calls this "most sickening". The waters of the

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<sup>50</sup> Feb 1923- on Shelton's death; Sept. 1922...10-13- on the mobilizing for warfare of the Sang Chen people, justly resenting the persecution and oppression by the notoriously incompetent inspector of the 4 districts: Batang, Yengin, Dru-wa-su, and Shang Chen. Russell describes one battle he could hear from 4 miles away.

river carry both dead bodies and the soap from laundering and then drinking water is dipped out. The one spot of beauty and peace is Japoding and their own homes in Jaranong. "The beauties of the snow-capped mountains pointing heavenward failed," Russell noted, "to make goodness natural to these people...only Jesus Christ can do that, through us." He speaks of the clouds having silver linings with a rift sometimes "to see His Face." One such rift is their baby Eugene now recovered from the illness he had on the trip in to Batang; happy and healthy, he makes them forget they are lonely.

Russell was given the job by the Mission to beautify the little cemetery where Drs. Shelton and Loftis lay as well as the many little children. Stones for the graves of the Drs. were donated by the military commander and Russell had them inscribed in English, Tibetan and Chinese. Rocks were removed; grass and flowers planted.

Letter: MacLeod to Lt. Col. H.B. Orpan-Palmer of the British Legation observations re: the Shang Chen Tibetans that are presently at war with the Chinese because robbers, Dro-wa-si Tibetans friendly to the Chinese, robbed a caravan of the Shang Chen on the way to Litang and killed the leader. The Shang Chen demanded return of their goods and indemnity for the leader. Since the Dro-wa-si were a buffer between the Shang Chen and Batang, negotiations for settlement were twice scuttled by the Chinese in Batang who did not want to offend the Dro-wa-si. Once the Batang magistrate raided the Shang Chen, burned houses and acted the bully. He was captured and Col. Wang in charge of the Chinese troops here went and peaceably secured the magistrate's release. He had almost settled the matter when he was dismissed from office by the Commissioner at Tachienlu. His replacement attacked the Shang Chen, was repulsed with a loss and retreated. The Chinese are afraid as they only have 300 men and are always losing more in skirmishes. The Shang Chen are good fighters, but unorganized; the Chinese are well-organized, but the poorest fighters in the world---"a miserable lot". *Comment: yes, the missionaries were involving themselves in political matters, yet it is hard to argue when it is concerning their own little town and their own safety.*

5-18-23 The Loftis Memorial Library was established in the Hospital.

Jim O.- writes 6-2-22 to the MacLeods: describing the many things he is being asked to do which will delay his return until the fall, 1923: Get the new workers ready, find a doctor, establish a memorial to Shelton, establish a Tibetan Chair in the College of Missions to teach the history of the scientific, political, and Christian approach to Tibet, and leave a key for the study of the language. "Some job, but little Jim will do his best. I have also been asked to write a biography of Shelton

which matter I am taking up with Mrs. Shelton”

He had also been teaching in the College of Missions. He spoke of school children, teachers and orphans who had written him and he will answer as “we love them dearly-God bless them each one. We sympathize with you in your Mission problems- for we have traveled every inch of the road in tears, heartaches & oftentimes despair, but thank God our Ideal Jesus traveled all the way thru Temptation, hard work, Gethsemane and to the Cross. He paid the price. We must pay the price, too, in some way- if we find the Pearl of Great Price.”

One final word: Jim congratulates them on the excellence of the reports sent in showing that the work is being well done on the Mission. “And you are all doing well in multiplying and replenishing the earth. Congratulations are due each family there, I believe that Moses beat you a little, in this last round. (Robert R, Morse born 4-18-23) It has been a great satisfaction to us that you have left such a good name and influence around here...a host of personal friends of you both, have all been profuse in their good word of appreciation & love for you. Your influence is great & excellent. Yours tenderly & lovingly, Jas. C. Ogden.” *He tries hard to keep their spirits up.*

Gertrude describes the fun of their first Christmas with making gifts for everyone and the visiting from home to home to open gifts and share meals. Parties were held for the S.S. classes with gifts and games. This was the coldest season of the year; one could watch the snow falling on the mountains, but only twice in the 30 years time had snow fallen in Batang. Of course the passes were impossible so very rarely did anyone, including the postman get through in the winter. (12-25-22)

Louise described to her mother their anxiety as Herbert was really ill around that Christmas; they rejoiced at his recovery, but continued very watchful at his care. Marion was asked to lead the morning calisthenics at school.

Russell describes his first experience of the New Year festivities and the religious dances put on at that time by the lamas as “devil dances”. The characters were often devils, demons or representations of spirits, but there were also historical figures and sometimes satires of locals, even the missionaries. For the entire population this was a holiday season- so school had to be let out, festive clothes were gotten out and all came from miles around to enjoy it. The missionaries rented sites and put up tents. One of the last acts was the burning of a devil figure. At this burning, souvenirs of the devil face were given out *and this small girl was given one.*

Ja-ra-nong, the district just outside of Ba, across town from Ja-po-ding, was where the homes had been rented for the Duncans and Moses. They were outside of the city walls so if they wanted to go

visiting at Ja-po-ding after the gates had closed they had to walk around the town. Life for new missionaries on an already established station is different from the life when the first pioneers had come. They were ignorant of the Tibetan culture and the land of the valley between the high pet, but they had good guides in the older missionaries. The pioneers had to learn to survive before beginning to make a difference. Here the Duncans' home had already been cleared of the first floor stall for cattle and all the manure piles. The stairs were no longer notched logs but a regular stairway.

Women had to learn quickly how to handle servants and to train them which meant learning that vocabulary. Most of them had worked for foreigners before so they had some idea of what was wanted. Duncan's cook, Tsan Wan Tien, Chinese, had to be taught to prepare foreign foods, but he was a skillful cook, so learned quickly. Louise had to prepare foods first herself to experiment in high altitude cooking and food processing in order to show him. She had to learn to protect her family in a hostile environment and a different climate with many unfamiliar diseases. She had to learn how to deal with thieves and beggars; unwashed children and adults to be welcomed to sit on their green lawns for a bit, then sent on their way.

The standards of work and the relationships needed to be Christian, which were not always easy to define what that meant in a strange culture. The nursemaid had to be taught that she could not hold, carry or take care of Herbert unless she and her clothing were clean. First, Louise tried providing clean aprons, but her body and her habits were so unsanitary that Louise finally gave her soap and showed her what cleanliness meant in body and clothing. Louise taught the servants personal cleanliness and sanitary management of food and to maintain cleanliness in the house, ground floor and yard. The 1920s were the age of extreme sanitation with "germs" just having been discovered, (!) which added to the Puritan ethic, really caused heartaches among the mothers! She could do nothing about guests or her teacher, who were among the great unwashed!

Both Chinese and Tibetans of a certain rank, though, had servants so this was a prime way to show Christian values in their households. Also, all the wives wanted to do as much mission work as possible so someone had to become trusted enough to do the work necessary in the household so the missionary wives were free to work.

Herbert was Louise's responsibility, but gradually Ba Ma could supervise his play, carry him when Louise went out and eventually bathed him. Louise hated to have to carry keys but she soon learned, after things had disappeared, that she had to keep supplies locked up. One of her morning tasks was to dole out the food, soap,

etc., for the day. Her first maidservant died so she had to train another. Herbert was a lively, lovable child, but subject to fevers and somewhat backward in growth.

Louise describes in detail the efforts to upgrade their house to make it a decently bug-free, rat-free, and sanitary home. They re-did the ceilings to get out the bees, tore out the built-in cupboards to get rid of insects and rodents, had the mud walls renewed, the rotten floor boards, window and door frames replaced and painted, and the walls and ceiling calcimined with color-washing. Mosquito nets, woolens and bedding had to be aired several times a week to dry out the dampness, mould and mildew. Louise had to learn to communicate sufficiently to tell the carpenter and tailor what was to be done. A grass lawn was planted.

Without Dr. Shelton the Christians of the community were also without the leadership they had looked up to for so many years. The official community, both civil and military, were very wary under the felt criticism of their weakness that permitted Shelton's death. The population of the town and Valley had to adjust to the absence of the Sheltons and probably wondered if the other missionaries would stay, both a threat and a promise. Yet more than his leadership, his spirit of charity and wisdom had smoothed over the difficulties and now it was no longer there.

4-5-22 Bro Corey wrote, "We understand the unsettled conditions, the weakness of the Chinese garrison, the strength of the Tibetans! Our hearts are deeply moved by the death of Shelton... We are now making a strong appeal for two new doctors." They also indicated that they were about converted to sending a single woman. And, "We always feel like granting the full amount for Tibet-- you ask so modestly." He handled them with great gentleness knowing their grief.

(6-20-22) Mrs. Shelton writes Bro. Corey suggesting bringing Tibetan boys to the States for medical training. Bro Corey sought Ogdens' advice and he replied that the years of training both before and after coming would be prohibitive as the cultural adjustments as well as the differences in schooling in Batang made great difficulties...there are "ideals, but like Abraham we must view them from afar...view the landscape from the political, economic, religious standpoints...O my brother, the task would stagger the best and most tried of men." *But Abraham also did not hesitate from going to the Promised Land.* Flora Shelton for some time tried to find ways to continue to relate to the work in Ba.

Hardy had recovered his wit, writing Jim O- at the College of Missions, "puzzling over the kind of teaching 'interm', 'inteam'- must

be hard on your hair if you could again wear your 6 7/8 hat. You confirmed our fears about not sailing until 1923. It makes me sick and sore.” Bill did not want to hear about the need for funds and equipment when people were needed more. “We got the Ja Po Ding residences out of the Million Dollar campaign- that plus Baker. From the Men and Millions we got a new school building and Dr. Caldwell.” 8-24-22.

Discussion between Jim O- and Bill H- (8-24-22): “as the sage of West China said in 1914: ‘the only way to evangelize the Tibetans is to establish a strong native Tibetan Church in Cheng-tu.’(?) That the Tibetan Library and Chair was established in Indianapolis is out of place and lonesome, but for ‘the love of Mike and Pete’, why was it necessary to cripple the Batang Mission work to establish the Shelton Memorial so far away from where Shelton did his work?” *He was right! The TCM would live to regret it!* “A joke--we asked for a few dollars for study books for the missionaries here in Ba. The estimate was not allowed--did not understand why we should want any books! Now don’t bust your sides when you think of a Tibetan Library and Chair in Indianapolis. I hereby hold up both hands and feet and join in the Hip-hip-hurrah for I realize that in a few decades, we will need some new workers -some things look crazy to me..! *Irreverent, also it sounds crazy, yet 20 years later; unbeknownst to this author that \$50,000 + interest was still paying for missionaries in training while the Batang Mission had been swept into the dustbin of history!*

(8-26-22) To Corey from the Doctor. “With several new families coming, inquire if any women are pregnant. If so, they should stay in Nanking or Yunnanfu until after confinement. Last year, Dr. Shelton had to decide between leaving part of his party in Yunnanfu or make a run for Ba with Mrs. Duncan pregnant. By mistake his obstetrical instruments were left in Liakiang. It was an instrument case and would have ended fatally if it occurred before reaching Batang. Dr. Shelton said, ‘fool’s luck...what’s the use of my being a fool, if I don’t have that kind of luck.’ Mr. Morse thought it proved a great amount of faith of the parents. Faith is a good thing but we are told, ‘Thou shalt not tempt the Lord Thy God’ Consider it carefully.” *Yes, the eagle soars, the beaver works hard on the ground! God loves both! We need both!*

(9-14-22 to Jim O-) Bro Corey joyfully wrote that the Kansas people are anxious to provide \$15,000 to cover building of the orphanage. He also mentioned his distress with Flora Shelton. Mrs. Shelton wrote again to Mr. MacLeod about the text books. She had also written a letter earlier to pass on to the Tigi suggesting that the Tigi had been ‘ordered’ to keep Dr. Shelton out of Tibet; which was the reason for his being attacked. “It was alright not to send my letter to the

Tigi...you on the field know best. Are you quite sure the Tigi is not guilty in some manner acting so queerly?"

So Jim O- did write to Mrs. Shelton feeling that she will be alright, but she should not be publicly hinting that the British were behind a plot to have Dr. Shelton killed. "When the Dalai Lama wrote, it very carefully stated that 'provided there were no treaties to the contrary'." The USA has no treaty with Tibet of any kind. Dr. Shelton was murdered by a savage tribe nominally under the control of the Chinese. "What we should say should be carefully thought out and then mostly left unsaid. A little kind advice to her might help greatly." *Jim was always looked upon as the kind, but ever wise person.*

(9-25-22) Bro Corey was very appreciative of Jim's writing Mrs. Shelton as she would accept such words from no one else. She is considering (10-24-22) writing a book on the Dr. and considering her state of mind he wonders if she should. Mrs. Shelton did assuage her grief by writing,<sup>51</sup> complaining that the "Foreign Society" does not want to put out a book costing over \$1.50. That is too small in her mind for his life and work.

(10-5-22 To Cora Glidden, Moscow, Ida.) "We are not attempting any work outside of Batang now. I am the only doctor and even if travel were safe there is much to be done here- the field is large, the laborers few. The taking of Dr. Shelton set back our work for many years. Thank you for your interest (and the gift of \$10)."

(11-2-22) Mr. Peterson writes to Dr. Hardy introducing himself as a pharmacist. "In a conference with Dr. Shelton and Alexander Paul Dr. Shelton said I would be of some help about the hospital. No one is more aware of my unworthiness of such high honor than myself but if I can be of some service to my fellowmen I am willing to do all in my power. Dr. Hardy extended his welcome to Raymond Peterson, "I will be glad to turn over the pharmacy to someone who knows something about it, for I am sadly ignorant." He advises him to bring his books and a sample record sheet.

(11-3-22) Dr. Hardy writes to Dr. Shelton's parents: "We miss the doctor very much, are constantly reminded of the good work, houses he built, trees and alfalfa he planted and friendships he formed - both native and foreigners."

Jim to Mr. MacLeod (11-16-22): Jim was glad to get a newsy letter, but sorry to hear of all the 'disappointing things' that came up and how overburdened they are. Mac apparently had complained about the things that kept the Ogdens in the USA. (*They need him badly*) Jim

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<sup>51</sup> Shelton of Tibet, Flora Beale Shelton, NY: George H. Doran Co., Intro: JC Ogden, "Afterglow": Edgar Dewitt Jones, DD, 1923.

sympathizes with their problems of the dishonesty, immorality and disappointments of every kind. “We have been through all that, and we have the same things to deal with here in the U.S. Civilization and Christianity are on a much higher plane here...but human nature is everywhere the same. I am very much pleased that you feel sorry for those who err, and talk with them kindly and sympathetically- Mr. Hensey’s way of putting it: ‘There is great value in the efficiency of the compassionate heart’.”

Mrs. Shelton tried to arrange that her Tibetan teacher come to the USA to work with her on other translations into Tibetan of textbooks, etc. “I hate to feel that I shall never be of any more use to Tibet, & just because of a little lack of money & the Board’s not having it, that Tibet shouldn’t have some more school books.” Those in Batang though, felt this would not be too good an idea. Translations could be and were being done much easier there in Batang.

(Letter- 11-16-22) Jim mentions to Mac about the arrangements he had made for the land in his charge and that the income from it was to go to the orphanage. “I wish to say again that we are more than pleased, and it even jollies us up, to see the way you look at the humorous side of all these ridiculous and trying situations. (*Is something wrong really?*) Being able to see the humorous is what saved Shelton in many a tight place. I have always wished that I myself had some of the fine qualities that I saw in Shelton, and some of this ability I see in you...(*Mac’ MacLeod was never recognized as such but could possibly have been the replacement for Dr. Shelton in charisma and leadership*) with tender love and prayers for you all, I am...JCO.” *From afar Jim was able to be of real help. Hopefully.*

(11-20-22) There was an aim of having educational and evangelistic missionaries as well-trained and prepared as medical missionaries; and, the medical missionaries as well-versed in the psychological, sociological and anthropological bases of working with foreign cultures. Failures, though, were not always due to lack of training, nor from lack of wise counseling but due to hidden agendas or aims. *But the TCM would learn only too well what a disaster it was for any to go out without complete preparation. Nevertheless, the real crux of the matter is what happens when a couple are on the mission field, no matter how dedicated, how well-trained, how qualified.* Jim’s plea was, “Let us be sympathetic, tender and kind.” Jim told Dr. Hardy, “...don’t let the scandals bother you. Mark Twain told us, ‘it is just one thing after another’. We are to help, to serve, to heal and to teach and to lift fallen and erring humanity. Thousands of people are praying for you and Mrs. Hardy daily, realizing your lonely task in the hospital.

(11-25-22 Esther MacLeod to Family) “we bought everything

the doctor left, except the things Mrs. Shelton asked us to bring home to them. Poor Mrs. Shelton! She just cannot be reconciled to the doctor's death, resents any sympathy from any source, and just keeps herself and everyone about her in misery, so different from the way Dr. Shelton would have her do but I guess she can't help it. I feel so sorry for the girls. They do not take their father's death that way at all, but in a very best spirit. Sebe, (a cousin) you never wrote your impressions of Mrs. Ogden. We like her so well. I wonder if the children got over their 'Tibetany' ways in America. We all think the Ogdens are making a big mistake to bring them out here again, but that is what they are planning to do."

"The children certainly do make a big problem out here, Roderick and I are thinking pretty hard about what we are going to do. We think the children, particularly Llorra, ought not to be out here another seven years. Roderick thinks I ought to stay home with them and him come out alone for the next trip. I can't see it that way as yet. It looks too hard for him to be out here alone. We can maybe decide better what to do when we get home with them."

(12-1-22 JC Ogden to MacLeod) "We regret very much that it is not so that Dr. and Mrs. Worhley can take their College of Missions training before going to the field, but Dr. Hardy needs help so much that it seems necessary that this family come along with us. With the proper backing from the mission there, we can give them some of what they miss here, but not all of it by any means." (?) A mistake(?)

(12-4-22) Dr. Hardy writing to his friend, Al Clements of the YenGin Salt Works Revenue Dept., "neither you nor I are given to many words on good authority that 'silence is golden'; though there is the advisability of an occasional break in the silence. I am moved to write you on Shelton's untimely death. I was grieved, deeply sorry. With Shelton's popularity with the people, it was my opinion that his life was safe anywhere in the interior." *The grieving went on and on! Dr. Hardy is feeling the stress and burden, as is the rest of the Mission, of Dr. Shelton's absence. These new families are too new, too strong-willed, and unable to contain their fiery temperaments, although Morse does better than Duncan. His restraint, though, takes a terrible toil on him shown by his continued unhappiness. No person can know his own reactions until faced with such a situation and with too few compatriots to dilute and reduce the tensions!*

(12-6-22) Hardy did not approve of Duncan and Morse taking hunting trips each weekend to supplement their meat supply. Hardy handed them copies of letters exchanged by the American Consulate and the Chinese Ministry of Foreign Affairs discussing instructing the missionaries as to where they can go in China. The American Minister

replied that we are here and will stay. It was up to the Chinese to make the country safe. This was a Chinese effort to save 'face' after Shelton's death "I was greatly pleased with the stand of our Minister."

The U.S. Court of China had asked for a will and Dr. Hardy notified them to write the Scottish Rite deputy in Kansas as Shelton was a thirty-second degree Mason. By Dec. 8, 1922 the will was in his hands and so a petition, oath and bond were sent to Dr. Hardy to execute. By October 1923 he expected that the finds would be turned over for their disposal - a big job, a slow one, accurate information may be wanting and patience was demanded.

Then Dr. Hardy wrote to welcome Dr. and Mrs. Worhley (12-15-22) "It is good news that you and your wife are coming to Batang. We will stroll out of the city to meet you with 'the keys of the city' and a pack of firecrackers to let you know how glad." Dr. Hardy is hopeful that the Worhleys will take some of the burden but more importantly will be a part of the expansion of the Mission. "Until the Chinese stop fighting each other it's as safe here as it is dodging autos in America, so hit the trail 'where the world begins'." *Warm and heartfelt greetings!*

At the December monthly meeting Roderick MacLeod discusses Christmas gifts for the poor. The annual Christmas dinner for them was held.

In the months since Shelton's death relationships were not always harmonious, yet there was always a certain congeniality. Slanging matches continued at the business meetings but decisions were made and there was always humor, as an outlet for emotions that build up on any mission field, particularly such an isolated one. Duncans were a part of it as Marion always loved a joke and spoke forthrightly on all issues. Louise was more gentle, but also spoke up.

Gertrude always got along, but Russell had not much humor in him, particularly as a young man. Earnest, determined, ready to fight for his Lord, but he was somewhat rigid. Marion once suggested that to lay up merit for one's self they should tell an Englishman a joke now when young so in their old age he could smile. He referred to Bro. Morse as looking forward to a smiling old age. He probably didn't even realize that such a statement could hurt Russell's feelings but just that it would help him lighten up. Russell was relieved to know others were coming and he had heard so much of the goodness of the Ogdens.

Hardy to Ogden. (12-15-22) Glad you are keeping busy, for the Bible, Shakespeare and Ben Franklin have all agreed that one must keep busy or be in devilment of some kind. If it is blamed unsafe here for a single woman, I think we here are in too much danger to remain, and I am tempted to notify the Board so. But enough, for if you have more of my ideas on this subject, I fear you conclude my angelic

disposition is on vacation.”

He told of the efforts of the Wang Si-ling to find Shelton’s murderers, though he is the best man to be out there in some time. “The Commissioner entertains the Americans with such stories.” Gwei Gwang’s wife had a baby born dead. Attendance is down at church and school- only 50 and half of them are sick, due to the relapsing fever epidemic. MacLeod dismissed school.

Duncan and Morse have been asked to plan the new chapel. After trying for some time MacLeod managed to buy extra land at \$840 Mex. to use for S.S. rooms.

1922- Annual Reports: Gertrude reported that she finished her year of language with two exams passed. She had given music lessons to one of the orphan girls. Caring for Eugene, canning, jelly making, oversight of the home and training the servants took up her time.

MacLeods: Roderick- Educational Work- Enrollment 105; average attendance 91; seven pupils passed 2nd year Higher Primary. Gezong Ondu, former teacher and friend of Shelton contributed greatly. Tibetan school books badly needed. The new school is very convenient, credit goes to Jim O-’s planning. Minnie is missed very much in the Kindergarten, physical culture and music. The shoe-making paid for all expenses plus a surplus. School receipts are \$84.24. The new missionaries have done excellently in language study.

Evangelistic- 21 baptized, Membership 49 so more must have left town. Attendance continued well. Itinerating was done only in the Batang Valley. Lee Gway Gwang organized a club of young men interested in religious problems. Special project was working on the Tibetan typewriter with Dr. Hardy.

Esther- Orphanage- 28 children, all attend school and S.S. if of age. All help with work according to age. Clothing is in Tibetan or Chinese fashion with a warm inside garment for the cold weather and are washed, mended and patched per good Ba custom. They are easily picked out as cleaner, healthier, more intelligent and better behaved than other children. “I have completed the fourth year of Tibetan language.”

Dr. Hardy was also in charge of repairing the Old Mill House for a residence for some of the new missionaries coming in with the Ogdens. Dr. H- worked on the Tibetan typewriter with Mr. MacLeod’s “valuable assistance- this machine, I feel sure will be of great value to the work all over Tibet, and will influence future generations.” They have plotted the Tibetan alphabet into suitable form for a band on the Hammond typewriter; cost is \$650. They are offering to make the wheel if we pay \$250.

Medical: fee-less due to lack of money by soldiers and refusal

of officers to pay the men's bills. A woman helper was put on payroll. "Figures are encouraging, but hospital is too large for Batang; was built for the whole district with a doctor itinerating and sending in cases. Permission was refused for this; just as well in my opinion, as the itinerating to me is unsatisfactory. I believe that few men are saved by only one sermon, very few diseases cured by one dose of pills. I have been content to peg away here in Ba, doing what little came to hand, and without a desire to scatter my efforts far and wide. Let others enjoy the road," written to Jim. *No, he was not Dr. Shelton, but he was good in his own niche. One the eagle, the other the beaver.*

The evangelistic work was done daily and faithfully at the hospital by the native workers. The medical assistants are able men and are working well; if Dr. Hardy has to be absent from the dispensary the work was done well and conscientiously.

Historical Note: Sun Yat Sen re-organizes the Kuomintang along the Soviet Leninist model.