

Chapter 5

REJOICING IN THE VISION

Harold A. and Josephine W. Baker

The lives of Harold and Josephine are not as fully documented but glow with the same vision as the other missionaries. Their birth years were 1882 and 1886 respectively, but there are no hints of their early lives. All of their concern was placed in the present and in their mission. Interest in their coming to Batang was first expressed by Dr. Hardy. Apparently he had met them in Nashville, Tenn. previously. SJ Corey took the matter up with Ogden and Shelton in America. So the Bakers arrived in Nanking in 1912 and began the study of Chinese. Their devotion to mission work was obvious. They showed all the enormous energy and dedication that new missionaries have. Tragically this young couple lost a number of children.

Josephine Baker, though, proved herself an able secretary for the Mission. Josephine, also, had a plan for day-care so mothers could work - *way ahead of her time!* Harold introduced a new idea in industrial training- a rug factory. While they were still working in China Harold and Josephine got a good grounding in Chinese. The Bakers went to Chuchow in 1913 to wait for peace in West China. The Bakers had a son, James, in the spring of 1913. Tragically later he died there.

The missionaries (Dr. Shelton, Hardys, and Bakers) organize temporarily as a mission (8-25-13) in Kuling, Ki., with Mr. Baker elected president and Mrs. Hardy, secretary. In October Mrs. Shelton and the girls arrive to join the exodus to Tachienlu, 10-10-13.

Mrs. Ogden lived with worry about Jim, not knowing that his emotional problem was an illness, probably a bipolar condition. She kept believing that if he got the right kind of rest he would be cured. *There was no proper diagnosis for emotional illness in that day nor the helpful medications of today. It was a miracle that he was able to control it as much as he did.* There are hints of times of violent stress, others of excessive worry and depression. Yet, his demeanor as a missionary and colleague was of a gentle, compassionate person possessed of wisdom, capable of handling problems in a forthright and wise manner. Every time he was home on furlough he was hospitalized for nervous breakdowns. Because of his ability to enthrall audiences he was much in demand as a missionary speaker, but he wore himself out

for Tibet. Minnie kept writing hopeful letters from the Battle Creek Sanatorium expecting any time to be able to bring him home to Batang. There he was much better when employed in the work he loved. Before returning Jim and Minnie had had successful operations. *It is to be mourned that the medical knowledge of that day could not prevent the debilitating diseases of the Orient, malaria, dysentery, etc. which must have weakened his emotional as well as his physical strength. Yet, his spirit carried him through 24 years of service to Tibet.*

At a service at the First Christian Church in LA, which was Jim's Living Link church (a designated special bonding link for prayer, friendship, and financial support), they were asked to leave the room, and an offering was taken amounting to \$2500- enough for their new home to be built in Batang! The people of the churches loved them both. They set sail 1-22-14 with high hopes for resuming their life and their work.

In Tachienlu there was a meeting to organize the TCM (Tibetan Christian Mission). Jim Ogden was elected president and Nina, again as secretary. Assignments were made: Baker to Chinese Evangelism; Hardys to language study; Ogdens to educational work and evangelism; Dr. Shelton to medical and evangelistic itineration. Shelton and Ogden would also work as builders.

Finally the news became better, so the trek to Batang begins. Sheltons go by the northern route again, taking the hen 'Annie' along, who was brooding eggs. Along the way the eggs hatched, both hen and chicks arriving safely in Batang despite being carried in a covered basket in the sedan chair and sometimes on the back of a yak. Arriving they find that home, chapel, and dispensary have been looted - it had been four years since they left on furlough. Hardys arrive 7-29-14 and settle in the Jaranong house formerly occupied by the Edgars of the CIM. Ogdens arrive in Ba in the fall to return to their own home there. Bakers settle in a Jaranong house (6-22-14).

Estimates for expenses had gone to the FCMS: \$2520 for general funds, incl. the cutback asked of all missions; \$1000 to begin construction; final costs: hospital - \$5000, church - \$1000, each home - \$2500, and \$240 each to repair Hardys' and Bakers' homes. *These prices seem amazing considering today's costs!*

When first going to the mission field in 1906, Minnie reported in her diary, "I know about as much about where I was going and how to prepare for the trip, and the stay afterwards for 6 yrs. than if I had been going to take a trip to the moon. It wasn't as much trouble to decide what to take as our finances decided for us. I had never been (used) to a wealthy home and a lot of luxuries, so I did not make any hard demands on my husband."

Certainly this time around they knew better how to choose and what the important needs and necessities were for the mission field. Upon arrival Jim immediately opened the school and Minnie started kindergarten.

11-15-14 Molly Hardy is born - Batang's third white baby - Ruth 0- baby-sat.

1914 Annual Report-Minnie Ogden: is contented working with the Kindergarten class of 16 pupils under Tse Ring Hla Hse. She teaches knitting and sewing to larger children in the school and smaller crafts to the smaller as beginning industrial work-skills. She also teaches a S.S. class of 15 women.

Jim Ogden: Literary- translation work begun; also manages the printing press teaching the school boys to work it, though no Tibetan type yet. School- 20 students; 100 Rs for heating and supplies for five months. Dr. Hardy and his Tibetan teacher teach without salary. Both officials and the poor children attend with tuition fees or work to pay for it. Tibetan Pastoral Work- S.S. classes average 53 in attendance, home visits are done, with Lee Gway Gwang an excellent worker in school, and SS. Nina Hardy: helps with the women patients.

Dr. Shelton reported that he had done medical treatments all along the way back to Ba via Dawo, Draya, Jangka, and Atuntze totaling 550 treatments, 10 operations incl. 6 cataract operations.

Shelton's areas of itineration stretch from Tatienu and Dawo on the East, to Jangka and Draya on the West (Inner Tibet) 800 miles; and from Reh En on the North to Atuntze on the South 500 miles apart. *Quite a patient load!* Operations went from amputations of frozen hands and feet to craniotomy and extraction of cataracts. Dr. Shelton had two assistants: a Mr. Bu going out on calls and 'Johnny' in the dispensary.

His first trip was to Jangka at the solicitation of the Chinese general commanding the troops. "It was easier going then returning for when we went to leave many of the convalescents openly cried and I wasn't far from it." The Gospel was preached to all patients and to others who came. His audience didn't want him to stop. The work paid for itself by small fees. They made their own vaccines (smallpox).

Harold Baker: Evangelism (Chinese): Every Sunday Harold B- preached at the Chinese services with attendance averaging 60-100, most being soldiers from the Fort. 50 have a desire to become Christians, mostly merchants and working men, but they have ulterior thoughts. Unfortunately most of the collections come from the missionaries, yet Testaments were sold- Rs 17.50.

In Jan. 1915 Dr. Shelton made a 3-week trip to Atuntze to get cash - preaching and healing on the way. In this month the Catholic

property by the North Gate was burned.

3-31-15 First Annual Meeting of the TCM- Dr. Hardy was elected Treasurer.

BUILDING THE MISSION- They begin the task of turning the desert land of Japoding into a habitable place. At long last the homes were to be built, the hospital to be put up. It was necessary to bring water into the compound so Baker and Ogden had the work of opening up an irrigation ditch from the Little Batang River two miles away. In its own way this was a marvel of engineering for men who were not engineers. Windmills and a hydraulic pump were considered, but felt to be inadequate.

The only solution was to dig a ditch, including flumes, which they had to do themselves as their laborers knew nothing about this. There were ditches to go over and a steep cliff to go around. "It was rather surprising, too, that it cost no more money than it did. \$1000 had been given for the purpose, more than sufficient so enough was left in hand for maintenance for two or three years." With the ditch a success, the land adjoining Ja-po-ding "that had been granted us by the Government became, in the eyes of the other folk, very valuable." Jim Ogden to SJ Corey, FCMS.

They had considered it a wasteland of graves and rocks. So with the understanding that we should have first water rights, to satisfy others the ditch had to be enlarged. Therefore with another flume, in addition to the Mission's nine acres, enough other acreage was opened up for 20 families to be maintained! The extra water was sold by the government. These hard workers had turned a wasteland into a paradise!

One thing about the buildings they were completing- a decision was made upon advice to make the buildings in the Tibetan style. They would be more familiar and therefore, more comfortable to the Tibetans. Another reason, is that improvements to the Tibetan style, building and management of space would be done so as to be a lesson in sanitation, strength and beauty of the building. Native walls, pounded mud sun-dried between forms, can be made quite high if they are thick enough. Mission buildings did not use mud roofs, but timber and tiles (Chinese style). Doors and window frames are of wood.

Ja-po-ding was cleared, the property was terraced, fruit and shade trees were set out, gardens were planted, lawns were beautified with Ky. bluegrass, flowers, and shrubs, and terraces were planted with grains and alfalfa. Mr. Baker had brought in strawberry plants and seeds. Among the fruit trees were apples that 70 years later were found

to be one of the major cash crops of the Batang valley.²⁹

As the years passed the efforts of these early missionaries, who paid for it out of their own pockets, made Ja-po-ding beautiful. Minnie's Journal: "Hillsides that wouldn't produce anything else were planted. What a change from the stench of the streets to the pure air of Japoding! Presses to hang your clothes in, cupboards in the kitchen, a pantry, and a bath room! We lived upstairs, and felt more secure from robbers, who might approach one of the lower windows any minute after dark with an ax, and you have little chance of escape. We felt it was a mansion!" Downstairs was storage for grain and tins of groceries, dark room for developing pictures, an office, etc.

As Minnie again said in her journal: "You find yourself sitting in the shade of the once thought so impossible (free) and find lovely apricots & peaches, yes, and apples and walnut trees. On the hillside below our houses we put out grape vines, maple and willow trees for shade, but it seemed a long time to wait to be able to sit under the shade of one of the trees, or even to be able to eat fruit from such tiny trees, but when you are busy the days do not have enough hours, the time goes so swiftly by." *With their hard work they found happiness and contentment.*

The claim for indemnity of the goods looted from missionary homes in Batang during the Revolution were filed with Mr. Y. T. Chang, commissioner of the Tibetan Border. The losses totaled Taels 2384.20 *This was the only time that indemnities were paid to the Batang Mission so Sun Yat Sen did produce a time of moral government.* Items lost included lumber, brick and dispensary supplies and equipment as well some personal goods of the missionaries. "Mr. Baker filed a claim for us before the time expired set by the Chinese government. This act was very thoughtful of him, as we have been able only recently to re-occupy the station and investigate our losses." One other incentive to the Chinese government, the Mission did not pay the taxes due until the indemnity was paid- which it was in full.

Bert Wilson, an early supporter, had written to Dr. Hardy, "The appeal of Tibet is strongest. It is so far away, the mountains are so high, it seems to call forth every bit of man's heroic nature to respond to such a plea. You men (and women!), the pioneers, are laying the foundation for future success."

Yes, there was strong moral, spiritual and financial support for the TCM, the largest difficulty at this time was that of getting cash, which had to be transported by a carrier with a large escort since there

²⁹ Dr. Wm Hardy, son of Dr. Hardy, missionary, reporting his trip to Batang, 1988.

were no banks closer than Yunnanfu or Chengtu. Merchants in Tachienlu or Atuntze, and even in Batang were willing occasionally, to take notes for cash. But in restless or violent seasons even they refused-constant brigandry and war meant that at times only a large and heavily armed escort could get cash. Such escorts were not always available. The exchange rate was a great inconvenience as it was always changing. This was very good at the beginning of the Mission, but since the unsettled times of the Revolution it was not. Most of the years the FCMS had an agent to act for them in Yunnanfu and the CIM in Tachienlu always helped there.

The buckwheat which was needed for payment of wages in the building work was destroyed by an early frost so they had to postpone some of the work.

6-15-15: Dr Shelton started a trip to Derge with the Tunglin to treat wounded soldiers; but had to turn back upon hearing that Mrs. Baker was seriously ill with typhoid. She gave birth to a baby that died!

Dr. Hardy took over the medical work (8-1-15) in Batang entirely so that Dr. Shelton could concentrate on itinerating work outside the town and valley in the country beyond. Bill and Nina are content and life goes on happily. The dispensary is still by the main South Gate with Andru assisting. Work on the new hospital walls and on the two residences has begun. Arrangements were made to purchase-lease the mill house where the Sheltons live for Rs 1500 (\$750).

During 1915 Mr. Baker had started the Rug Industrial. It was for the purpose of training workers in a self-supporting job and to expose them to the Gospel. It was planned that money used for beginning of the work would be given but the expenses of carrying it on would be reimbursed from the sale of rugs.

At Christmas, 1915, Josephine gave the needy children of the orphanage cloth which a tailor had cut into dresses. With a little help the children made them up.

1915 Annual Reports: Minnie Ogden- began a small S.S. class in a village across the river. She spends three hours daily with the Kindergarten. The Kg teacher, Tsering Lha Hse, was baptized this summer. Women's & Childrens' Work: La She now goes calling with Minnie at the homes of the newborns until the babies are two weeks old. "The poor women are so dirty and ignorant." Minnie got some of the mothers to make clothes for the babies at Mission expense. They also visit the women who have come to the dispensary for medicine and those with long illnesses. "Many things I would like to do, but I do my part." Minnie O- teaches sewing, knitting, and crocheting at the school.

Jim: The school has grown to 32 pupils. Tuition totals Rs. 41. Lee Gway gwang, our most efficient young evangelist, studies four hours a day and teaches two hours. Lee Gway-yuin is drill master and substitute pupil teacher. Our personal teacher, Alay, teaches Tibetan in the school three hours a day. Gezong Tsiring is training as a teacher, given both theory and practice daily. Industrial teaching is done in coloring, soap-making and shoe making.

Christian citizenship: is taught for the general uplift of the town, & ultimately, of Tibet. A few families are given seed, etc. to be taught farming and gardening. "I have visited every home within five miles and all the villages around Ba.

Harold Baker-Evangelism: The team are on friendly terms with all the leading Tibetans, both lamas and laymen, keeping a list of all who can read for tract distribution. The Lee boys spent one week itinerating on their own. This year showed that some of the baptisms done previously were made prematurely, so none were to be done this year.

Industrial: Harold was kept busy with the work of establishing the Rug Industrial, the aim being to make it self-supporting. Goods to be made were horse blankets, felt clothes, bed covers and saddle pads. Rugs totaled 237 on hand.

Mrs. Shelton did an excellent job translating. A booklet on wine-drinking has been printed.

Hardy-Medical: includes 13 attempted suicides or poisonings. Military officials paid 400 Rs for medicines. Evangelistic work in the dispensary are done by Messrs. Baker and Li Gway-gwang and also the Chinese teacher speaks to the Chinese in the dispensary.

1916- The TCM showed itself to be strong and stable with all the missionaries busy harmoniously in their work and in their lives. Communications with the officials, with the merchants, the farmers, and the poor are good. The country is temporarily under control and travel is not unduly hazardous. Hopes for the future are high. It is felt that the building being done will enhance the work and build a stable Christian community so that when Shelton goes to Lhasa he will have a strong backing. The living, with the work quarters and the new homes, will not be quite so hard nor so hazardous for the missionaries - so that their energies and enthusiasm for their work can be concentrated on a high level.

In the little town of Ba the Mission has brought a new hope to the inhabitants. With communications fairly regular and constant with the outside world life seems more secure despite WWI being waged half a world away. But change will come, a major war such as this one effects the whole and the people change socially, morally, religiously,

in education, in industry, science and economics. The Victorian Age has gone:- the flappers and economic risk-takers are still ahead. The niceties of decorum, the primness of morality, the reticence of speech and action and the dominance of the father figure are gradually eroding and before long will be challenged. The turmoil of change will eventually affect even this far corner of the world.

Japan and Russia are too busy with WWI and the Russian Communist Revolution is still in the future, so the rest of the world is too busy to pay attention to China. Her own Revolution, temporarily, is successful.

4-9-16 Annual Meeting- Estimated current expenses were \$2590, specials at \$550. The %age rate was a loss in exchange. Drugs will be shipped directly from the US. The Mill House becomes the school with the orphans moved to the first floor.

Dr. Shelton learned that a shipment of artifacts being sent to Arthur Crane at the Newark Museum had been broken into by robbers and some taken. By summer 1916, their new home was finished on Japoding and the Sheltons moved into it.

6-26-16 Robert Raymond Baker was born. 10-27-16 William Palmer Hardy was born. Oct. 1916, Ogdens moved into their newly finished home, on Japoding.

Clements, a Britisher, is the Salt Commissioner at the salt works in Yengin and a good friend of Dr. Hardy, they having met during the Revolution in China. He helps the Mission by forwarding goods that come in from Yunnanfu.

Dr. Loftis' body had been moved to a plot near Batang. Now the Chinese government donated this plot to the Mission as a foreign cemetery and it was accepted. Baby Baker and James C. Ogden, Jr. were there and the shadows of Petrus, Dr. Susie and little Charles Rijnhart, Bertha Ogden, and James Baker (died in Chuchow 1913).

1916- Annual Report: Minnie Ogden: teaches sewing, knitting and crocheting. Tutoring, to pay for tuition, is done in sewing, typewriting, garden and flower growing.

Sundays a class of mothers and children is taught. "Our work here grows year by year; I enjoy it more and more." She makes social calls and calls on sick women. The Orphanage and the Kindergarten are still her main concern.

Minnie wrote in her journal that she had floundered around trying to study Chinese and Tibetan. Then Jim got his course of study arranged into a 6-year curriculum. She immediately started (1914) and finished the entire course in halftime (1917). "I'm just like that in anything I do, if I have a task to be done it must be done right away, or in the making of a journey, I want to keep going until I reach the end."

Hard working woman, never giving up!

Dr. Hardy: For himself, Hardy felt he had made little progress in language study “during my early years I disregarded all advice and precedent by engaging (immediately) in medical work, though ignorant of the languages, and future years service will pay the price.”

Flora Shelton: had done excellent work during the year translating songs and short stories which were used in church and school.

Josephine Baker is elected secretary at the Annual Meeting (4-2-17) to take Nina Hardy’s place. As secretary she asked that the FCMS Board pay them at the same rate as they are paying the China missionaries: two Mexican dollars to one gold dollar. This they did from 1-18-17.

8-15-17 The two for one basis for salaries had been granted because Bro McLean turned over to Bro Plopper, UCMS treasurer, a deed to a property of his to be sold and applied to the increase- a sacrificial gift on his part and evidence of his love and concern. Bro Doan stated, “I am quite aware that Bro McLean is not always understood...but I never have known as true and pure and devoted a Christian. All our missionaries owe him a debt of love.”

1917- Dr. Hardy had been elected treasurer in 4-15-14 and had by now realized he was in real difficulty in record-keeping. The percentage rate of exchange was a loss, which probably compounded his difficulties. The treasury was short and rather than try to untangle it he made up the shortage himself. This made Mr. Ogden say, “He has his shortcomings but a great heart.”

Mr. Amundsen CIM from Norway, translated many religious materials, incl. the catechism and scriptures, which were used by Jim O- in the language curriculum. He had to resign from his mission after 22 years of service because of his disagreement over his country’s stand about the British position in WWI- in protest he had flown their flag- which was a belligerent act. Jim and Dr. Shelton both expressed their interest in having him join the TCM. On presentation of the idea, the, the FCMS Board turned it down because: he was not an American, he was too old and he would not understand our ways. *The refusal was unfortunate since he was a good, strong man with an objective outlook and the TCM could have used such in later years. In present times we work with all who have common goals, whatever nationality.*

Josephine was handling the secretarial work efficiently. Estimates had to be 1/3 higher because of the fallen rate of exchange - a dollar only making Rs. 4. The opening of the hospital would be more expensive than running a dispensary. The Rug Industrial still needed money. The 10% cut asked of missionaries last year was restored

because of higher expenses.

The new Dilts Memorial Hospital was completed by July 1917 so Dr. Shelton transferred all the medical equipment, supplies and work there. The orphans are moved temporarily to the first floor of the hospital.

Dr. Hardy had word from the Governor of Lower Kham (Inner Tibet) that the Chinese were not keeping to the treaty of 1913 by returning escaped criminals. A mission was being sent to Ba and they were asked to advise the Chinese officials to comply. One criminal, in particular, had stolen guns from the Tibetans, but the Chinese had sent him to Tchienlu with official dispatches. They finally agreed to pay for the guns (in some dim and distant future). Both sides seemed to want to fight - the Tibetans want to retake all the country to Tchienlu.

During the summer of 1917 Szechuan and Yunnan provinces had been at war. Yin Ch'hsien and his army are in danger, but make a retreat into Yunnan via Mili to Li-kiang. Chen Hsia-ling, a Kunanese, is made Frontier Commissioner. The Chinese government is demoralized and Chambdo and Markham (formerly of Inner Tibet) are retaken by the Tibetans.

Conflict had already been brewing between the Chinese and Tibetans which was so disruptive that no moneys were coming through so all the missionaries went on half salary. (10-10-17)

1917 Annual Report- Dr. Hardy: asked to be relieved of medical work in August as they were leaving in Sept. on furlough. They took Hwang Swen-ting with them to enter Taichow, Ku. hospital for two years medical study. "My assistant, Hwang, has worked faithfully, done general anesthesia satisfactorily, gave vaccinations, and made vaccines twice under my supervision. He did some of the minor dental work and surgical operations. He gave Mr. Baker assistance with the industrial work." The Hardys left 9-15-17.

Dr. Shelton- Five trips were made during his itineration with the generals and the armies from June to Oct. 1st. The official refused further permission then due to the war conditions, Shelton covered 2,000 miles, 52 towns and villages never before visited either by missionaries or white people. Lee Gway Gwang went with him and the Dr. said he was far more efficient than any foreigner, and untiring. He obtained a fine hearing with his unique and kindly presentation of the Gospel. His saying so gave Gway Gwang confidence which he was to need under later adverse circumstances. Shelton's Tibetan teacher was also an able man, a good medical assistant, both with giving vaccinations for smallpox and other healing.

Hospital building: Dr. Shelton oversaw the finishing of the hospital in the first four months with just one trip 150 miles away to

treat the wounded. Aug. 1st he took over from Dr. Hardy and began training eight hospital assistants with three showing real promise. There were 40 in-patients of mostly wounded soldiers and others trying to quit opium. The Military paid 20 Rs for treatments. "The work is engrossing and tends to become confining." Now he is away mediating between Chinese and Tibetans.

Flora: taught her own daughters and studied Tibetan.

Minnie: Spent 4 1/2 hours daily in the Kindergarten now with 30 children, teaching singing, counting, handiwork and telling stories. Tse Ring Hla Hse teaches sewing with some bringing their own and some sewing for the poor. Two classes recite Tibetan and one English. She teaches a SS class of 12 mothers and their children. "Our work grows here year by year; I enjoy it more and more." She calls on the sick.

Jim: Under adverse conditions due to war and unfavorable public opinion, the school yet has made advances. It has moved to the Mill house with more room, ventilation and a playground. Permanent Attendance is 50 with 10 irregular. Mr. Yang of Suifu has been added to the staff for higher branches of Chinese work and Mr. Chen does lower primary work. Tuition cash Rs. 144.25, income from Industrial Work- Rs. 300- paid out for materials and labor, Industrial work is soap and shoe making and knitting socks on a knitter.

Military officials gave the school a theodolite worth Rs. 500 and a printing outfit worth Rs. 50. Many pupils pay tuition in work: tutoring, sewing, writing or typing. There has been less friction and more teamwork among the teachers. All the courses in Tibetan, Chinese, English, Bible Study and the common branches are all laid out in Kg, Lower and Higher Primary classes.

Jim O-Language: Dr. Hardy - makes the hospital hum, doing fine- "Puts a good taste in our mouths." Nina H- helps with women patients. Both Hardys have taken exams in Tibetan third section. Minnie - is pressing me for an exam - trying to corner me. It is certainly nice to be where everyone is doing his best in harmony."

Tibetan Evangelistic- Lee Gway Gwang: did most of the preaching. Sundays he visited in the villages and house-to-house. "I learned of the people, their ways and problems and they heard of Jesus and his Religion." May God richly bless this seed sowing, in this difficult field, where Buddhism is so highly organized and systematized, and taxes our strength and wits for every inch of ground gained." (Jim)

Local receipts- Rs. 229 supported a leper boy, two orphans, and local expenses. The work was turned over to Harold Baker in 1918.

Harold Baker: Chinese Evangelistic- During his absence

picking up MacLeods the work was entirely in the hands of the Chinese Christians and the work prospered so well he turned it entirely over to them upon his return. Tibetan Evangelistic- It has been in his hands since Jan. 1918 and greatly improved. Harold has conducted it like Bible School using graded lessons and a magic lantern to show pictures. Average attendance 125. Both groups support one blind man and give to the poor. Two Chinese head workers from the Rug Industrial were baptized.

Harold Baker Rug Industrial: In the first three months Harold was experimenting with native dyes from herbs, testing his spinning apparatus, etc. For five months he was gone to pick up the MacLeods. Rugs have been made but no regular market was found due to uprisings and robberies, 20 people received wages: three blind, three old, and one orphan, who will now be head rug-maker and is interested in Christianity. Five children being taught. This is to help the poor help themselves, not to make money.

Josephine Baker: Day Nursery- Native women work daily in the fields or other manual labor so Mrs. B- is trying to start a day nursery in which to leave their children during their work

Bro Doan explains that \$50,000 additional monies need to be raised to meet the increased expenses. Therefore all extra items cannot be promised but will be kept on a list and the amounts met as funds come in. "The Father alone knows whether we can do this...but we will try." From now on the question of funding mission needs is a prime question in continuance of mission work. One first effort to meet this challenge was for all the mission Boards operating with the congregations of the Christian Church to discuss possible uniting of their resources thus reducing their expenses. This was such a good idea that over the next years work began to be coordinated until all boards united under "The United Christian Missionary Society" (UCMS) in 1920.

1918- Josephine, writing as secretary for the TCM, experienced one of those confusions with the length of time it took for a letter to go to the USA and for its answer to return. The least amount of time was 6 month. She learned this upon replying to the request for more information re: Dr. Hardy's deficit in the treasury when the matter had long been settled between Dr. H- and the treasurer, Mr. Plopper, in the FCMS. Missionaries are not trained as book-keepers. It was such a job in a fluctuating currency and the need to keep up with the current rate of exchange.

Since Hwang Swen-ting left with Hardys Chang Shao-yu became Dr. Shelton's assistant again. Harold Baker goes to Yunnanfu to meet the new incoming missionaries, the MacLeods, to pick up cash,

supplies, freight and mail.

An orphan was dismissed for insubordination. Another was taken home to Szechuan by her soldier-father, blinded in battle. A five-month old baby died of malnourishment having been fed only tsamba (parched ground barley flour mixed with buttered tea) after her mother died before being brought to the orphanage.