

## Chapter 14

### HOME AT LAST

6-16-24 Monthly meeting: At this, their first monthly TCM Meeting, it was decided to send Russell M-, Marion D- and Dr. Worhley to Atuntze to get cash, freight and mail; to do medical and evangelistic itineration and to study the communities of Yengin and Atuntze as to the best site for a new station. Russell will do the Evangelistic work with Lee Gway Gwang. Dr. Worhley and Marion will do the medical itinerating with Lee Gway Yuin. But Dr. W- protested that he shouldn't go as he would miss his language study, even though he had been complaining that he did not get to do any medical work. It had been thought that he would gladly go. His final excuse was that he had heard it was too dangerous. He assured them that he would still supply his share of the provisions.

6-29-24 Hardy to MacLeod: "...provoked by my reported capture and death by starvation, I hate to disappoint my friends. It is necessary to deny the whole crop of rumors that tried to kill me off. It is certainly a blooming shame that I am still alive, 'humble' (?) missionary rather than a glorious martyr with fame, halo, and other perquisites of martyrdom...my present condition pleases me more."

"...things are so-so, Ogden is getting better, Mrs. O- has malaria, Peterson malaria and Herbert (D-) has tonsillitis. Dr. W- is not well, Billy has a big gob of chicken-pox, John likewise, plenty of relapsing fever, dysentery, and 'harvest sore eyes'". Dr. H- proposed Mac as a member of the Royal Asiatic Society.

Herbert had been quite ill with tonsillitis and malaria and he wanted Marion to hold him the whole time. Marion stayed with him while Louise and son, John, went to the 4th of July celebrations at the Hardys. Later she went on a riding trip with most of the women of the Mission except Grace Young and with Dr. W- as 'chaperone'. Then Herbert's health did improve and he was gaining back the weight. So Marion and Russell left for Yengin and Atuntze, taking some of the orphan boys also for the experience. 7-23-24 Herbert did continue to improve for a few weeks.

To Louise: "My Dearest Wife: Not to imply that I have any other wife!" They reached Gora having passed through two of the most dangerous spots for robbers following the Little Batang River, going over the pass where Tibetans throw a stone on the accumulated pile and yell "O lasa lo". He describes the hunting (antelope, billions of rabbit-

mice), the flowers (blue honeysuckle, purple beards' tongues, yellow violets and wild white geraniums), a brilliant yellow-red black and white bird, and fruit. The filthy conditions of the people is aggravated by the deprivations of the Sang Chen and the Ra Na Lamas' men. The Yangtze is 300' to 900' in width now and they crossed in a boat 51' by 9' with seven compartments, and all, incl. horses, went.

They enjoy meeting Fr. Gore, a fine French scholar and cultured gentleman in Tsakalo. There is relapsing fever there but they had none of that medicine. 8-10-24 "Glad Herbert is gaining. Tell him Daddy misses him much and also all of his family."

At home, tragically, Herbert was quite ill again. He was such a mischievous, happy child. On Sunday, though still sick, he begged to be taken to the church service. At home again he, alarmingly, seemed much worse. Louise had immediately sent runners off with a note to Marion telling him how afraid she was and for him to come home immediately. (8-10-24) Tuesday he was worse and seemed to be paralyzed, and suddenly he was dead! They had to bury him right away so Louise dressed him in his favorite little yellow suit and Eugene Morse had picked a few yellow pansies for him to hold. He was buried in the little cemetery at the back next to Dr. Loftis' grave. Herbert had died 15 years to the day after Dr. Loftis. Pete had cleaned up the little cemetery and Jim O- had preached the sermon. His illness was called ascending paralysis, probably polio. Louise grieved that Marion was not there.

On the road: Then there are no more descriptive letters after 8-17-24 so Louise's frantic note must have reached him: "My dearest, dearest husband, This is to bid you to come home...Herbert is sick...a sort of paralysis...we need you badly."

It was said of Marion that ever after he was less irascible, more gentle. Herbert had died 8-12-24.

To Herbert by Marion H. Duncan:

My golden - haired boy he left us to go,  
Where the big dipper circles and the moonbeams glow,  
Where the star dust filters into the sky,  
Where the nebulae swish their tails on high.  
Where always the skies are the clearest hue,  
Where the planets float in a sea of blue.  
Where the comets rush in frolicsome play,  
Where the moon looks dead in the light of day.  
There dwells my boy now free from care and sin,  
Till Time is no more and the World caves in.

Till God in His Love sets all thing aright,  
And errors of man are cleansed by the Light.

Remembrances: *Marion wrote an apologetic for the trip: "It may seem harsh judgment but our Batang missionaries did not seem to be overcoming their fears of robbers. Dr. Shelton's death had cast a shadow of dread out of which no one seemed able to reach the sunlight as far as going upon journeys for itinerating purposes were concerned. It was not that the road was any more dangerous than some years back for all of the older missionaries affirmed that the country was more peaceful than it had been. We went with the ennui of being cooped up in a little valley for 3 years, coupled with our desire to break the hoodoo and start the ball rolling so that the future itineration would be more likely to have a place in our Christian work. True we might meet robbers. Then what were we put here for if we were not willing to take some risks if we intend to do mission work. Life itself is one long risk, for we are like the grass of the field, which today is, and tomorrow withereth."*

*"It was not so hard to secure the consent of the Mission since we two families were half of the voters of the Mission. The difficulty was to secure the consent of our wives, providing we could get the consent of the officials. We refused to be put off so they gracefully gave in."*

*"To leave our wives and families behind for such a long time was our chief grief. They were braver than we. Our children would call for us asking, 'Where is Daddy?' They were too young to really understand that Daddy would not soon be home. Herbert looked wistfully in my eyes as I told him that Daddy is going to YenGin. He seemed to sense that I was going to leave him, but he could not understand that his Daddy would be gone for a whole month. The morning I left he looked strangely at me as if silently beseeching me to stay. I thought what if he is trying to tell that he might not be here when his Daddy came home."*

*"Our trip was delayed until Herbert seemed to be fairly recovered from a severe attack of Tonsillitis which had drained his vitality strangely low. He was gaining rapidly and after a week I made preparations to go. Feeling content that the two doctors would be able to cope with any emergency I made ready. My chief regret was that Herbert would miss me sorely for I had been his chief nurse for some thirty days."*

*"We had planned to take Dr. W- along...I... helping him out with the language. For this purpose I spent a little time gaining a medical vocabulary and compiling a list of words that might be*

*needed...However the jinx of robbers changed his mind so I was compelled to do the medical work myself. I would have been appalled at such an idea if my medical work in the army had not given me confidence that I could do a little good healing some of the simpler ailments. Mr. Morse had charge of the cooking and the evangelistic work. I took care of the loads and tents... The two Lee boys, one an evangelist and the other a trained medical assistant were invaluable to us. In truth they did the burden of the work from a Christian standpoint as Morse and I did not have the command of the language to handle the work one tenth as effective...We were the steering and the governing end only; they did the work.*

*Dr. Hardy very kindly gave us what medicine we desired, medicines for treating the sick of the party as well as a liberal supply for cases that would come to us... Foreigners when itinerating do not have a doctor just around the corner.*

Marion and Russell both wrote a report on their conclusions as to the best site. Report: "A Comparison of Yengin & Atuntze as Possible Locations for the New Mission Station". *It also considered Hokou, although no one visited it and it was dropped as being too far, closer to Tatienu for consideration as a new station by the CIM and less desirable as a forwarding station.*

*Comparing Yengin and Atuntze the population is the same. Atuntze is cramped into a narrow valley, whereas Yengin is a community of villages and the people are farmers or salt-workers not traders as is Atuntze, and there are many villages within a half-day trip from Yengin. Atuntze is half-Chinese with the rest a mixture of Tibetan and Moso, a completely different ethnic group. Yengin is primarily Tibetan.*

*The reception of our party in Atuntze was mostly unfriendly and the door was shut on Lee Gway Gwang in the Moso village. The reception in Yengin was very friendly. A number of headmen there asked for regular preaching as soon as possible. A large amount of itinerating could be done there among the villages. In Atuntze both Catholic and Pentecostal religions there failed.*

*Mr. Duncan stated in "The New Station", Atuntze is 10 days journey to the South and Yengin is seven days to the Southwest. Possibilities of a joint Annual Meeting would be impossible with Atuntze (which is) several thousand feet higher and has always been considered hazardous for (altitude sickness), while the French Catholic priest at Yakalo placed Yengin at 2,225'; much windier than at Batang because of the tremendous snow mountains just across the Mekong. The valley is narrower, though it lies at an angle to receive more*

*sunlight than Batang. As a trade center, Atuntze has more advantage, but there is not much grain able to be grown because it is very mountainous. There is a garrison of Szechwanese soldiers for policing and escort in Yengin, though small. Most of the soldiers were robbers but the garrison is larger in Atuntze which only increases the hazards of looting and harassing the population. The permanency in Yengin would be almost as good in Yengin whether the Chinese retained control or Tibet took over, but the Chinese will not lightly give up the salt-trade there in Yengin.*

8-20-24 Hardy to Mac: "Teji still writes about the treaty which is breaking his heart keeping us away from his part of the world (Lhasa)." Turning the foreign patients over to Dr. W- and the hospital over to Hwang, "I am enjoying a vacation 'right here'. The new folks are a fine bunch...the Petersons remind me of you. We like the people Mr. Ogden found much better than some."

8-27-24 Hardy to SJ Corey: Major Bailey as the head of the Tibetan Dept. of the Indian government has replied to 'the Tibetan Officials' statement that a treaty with England prevented our entering Tibet...they are passing the buck. 'Under no circumstances' should the letters enclosed be printed. They are sent to you that you know there is no treaty between England and Tibet.'" (His underlining.)

10-21-24 Hardy to MacLeod: "...interested in the old Athenian game of telling some new thing I am writing the R.G.S. reporting this great discovery...! Yengin has been found... The Aug. reports of D- and M-: the result is that some members of the Mission are convinced that the newly discovered Yengin should be opened this year as a new station. Call out the fire department, for we are certainly going to set the world on fire!" *He was sarcastic but also kind* - "some are sensible (as ones) Ogden brought. On Sunday 5-25-24, 20 men and boys and one woman were baptized. Lee Gway Gwang and Mr. Emerson did the baptizing. The folks all sang "O Happy Day". Mr and Mrs. Duncan have given all the new folk a cedar chest. Raymond says they are all suffering from the cold as they do not have the heating stove up yet. They had a ditch made into the yard from the mill stream in order to keep the butter and milk cool.

Yes, Petersons are convinced they are actually here as they hear the mill stream rushing past the house and smell the Tibetan odors drifting in the door. His son Charles describes their home as having a bedroom for him and his brother, Ray, and later one for his sisters, living and dining room, kitchen and bath. It of course just had a pot for night time use and a tin tub for washing and laundry. They bathed once a week as all water had to be carried from the mill stream and heated on the stove. Outside there was an outhouse. There was a yard with two

swings. The mill stream flowed into the Yangtze about ten miles to the west. Charles tells once of losing a shoe when crossing the rocky stream with his shoes around his neck and he overbalanced. It took him six months to get new shoes from the US and he had to wear Tibetan soft-soled boots meanwhile.

Saturdays Pete goes over to the hospital to mix up medicines, works on furniture, on repairs on the house and on the electrical plant survey. He has become interested in making up medicines from native drugs and products writing Dr. Mauser at Chengtu of the Canadian Methodist Mission Pharmacy who is training natives in pharmacy. He and Dr. Hardy are trying to make castor oil from the castor beans grown there. Santonin is the standard remedy for worms which 99% of the children have and the Russians are too busy with their Revolution to make it now. A drug called Chenopodium (wormseed) can be raised here if it can be put into usable form.

He also mentioned his interest in anthropology from a book on Yunnan by Davies which showed different skull types of aboriginal tribal peoples who were conquered by the Chinese. He discovered one instance of cause and effect- in Jan. there was an epidemic of colds as the Tibetans cleaned out their courtyards of manure to put it in their fields. He is a resourceful man interested in science.

Individual hobbies and interests give missionaries relief from the mission work and stress. Besides photography, Duncan and Morse enjoyed going out weekends to hunt, if possible, as it allows them to get away as well as to obtain meat for their tables.

New missionaries are extra sensitive to the differences in culture and environment, particularly where those differences are repugnant. The fact that the Tibetans used any spot for toileting was especially repugnant to the Worhleys who looked down on the hospital compound every day. As the heat of summer progressed the smells were worse. The hospital routine and practices were readily observable and many were very different from that at 'home'. For several months the Worhleys did not write to Bro. Corey - apparently the cultural shock was too great!

The Worhleys, Dr.W- in particular, worried more and more as days passed, that he was not getting to practice medicine. He hesitated, feeling it was not his place to approach Dr. Hardy, or even to appear in the hospital or dispensary, to work. His conversations with Mrs. Shelton also prevented him from approaching Dr. Hardy to talk it over. He stated that in the Hardys home they talked of everything but the medical practice, the hospital or their colleagues. He discussed his need to go to work, and his need to learn the medical language for his practicing medicine, with the Emersons, with Jim Ogden, and with the

Morses, but not Dr. Hardy.

Russell Morse must have suggested that he could go out with Russell and the evangelists, one of whom was Lee Gway Yuin, to itinerate in the nearby villages thus doing some medical practice and receive help with the language. Russell M- was adamantly dedicated to helping the new missionaries feel comfortable and he felt it was within his provenance as head of Evangelism to suggest such a course. It was brought up to the language committee that to increase his medical vocabulary he be allowed to do this and it was passed. Then, still without going to Dr. Hardy, it was brought up to the Monthly Meeting, as head of the Evangelism, by Russell Morse. Of course, Dr. Hardy was angry and said this was an interference with the medical department. Meanwhile, Dr. Worhley had already gone out with the itinerating group for eight days without TCM approval!

Now the fat was in the fire! The wrangling that went on appalled everyone and finally Marion D- introduced this motion first getting Dr. Hardy's approval: "For the sake of peace and unity in the Mission, that there be no further misunderstanding and wrangling in the Mission, be it moved that Dr. Worhley be permitted to itinerate only in Tao Gwan, Tze Tsa Shiu, Pakalo, Silinnong, Lozhunong, & Letangong. Dr Hardy, being at the head of the Medical Department to have general supervision bearing the same relation that the heads of the educational and evangelistic departments do over the work of other members of the Mission doing work in those departments. Those signing have agreed to vote for and support the above resolution." MHD, JCO, MFO, NPH, KLHD, GHM. So Dr. Hardy also gave his approval not wanting to seem to obstruct the Mission's approval. He was very hurt and angry that Dr. Worhley did not come to him. He appreciated that Marion D- acted as peacemaker.

(8-11-24) Dr. Worhley was assigned to meet any of the medical needs of the foreigners during Dr. Hardy's vacation at home. This was because Dr. W- still did not have the language to deal with the natives. Dr. Hardy wanted to give him the chance, that he never had, of getting the language first. For Dr. Worhley, though, after his success in treating natives without the help of any language, it was frustrating not to begin immediately on medical practice with them.

9-2-24 Dr. Hardy heard that Louise was helping at school again: "I believe it would be better to change the plan, as I think it will be too hard on both Mrs. D- and baby. I must call attention to the dangers of such a plan." Reply: "You should have addressed this to the head of the house. My wife will have only the sewing class of one hour a day...only two or three trips a week. If you can stop her from doing that much you can do more than I can. Sincerely, Duncan." *This young*

*missionary, often considered brash, will become known for his abilities at reconciliation. If only the rest of the problems could be as easily avoided or solved.* Louise had also begun Tibetan studies again with Della as her teacher. She is studying Mrs. Shelton's translations of Aesop's Fables. 9-15-24.

(7-21-24, 9-8-24 Exchange of letters, Dr. Joseph Beech of West China Union University with Louise Duncan, TCM Sec'y and Stephen Corey) Communication has begun between the Secretary of the Board of Governors, Dr. Endicott in the USA and Stephen Corey of the UCMS Board for the UCMS to commit to accepting a part in the work of the University. Corey recognizes that the TCM has a vital interest in this as it would make it easier for students from Batang to go for advanced studies in Chengtu. The TCM has approved Hardy's ideas and the program would come under the Shelton Memorial Funds. Only time will tell how the decision will work.

Marion and Louise took a vacation trip to Eritrea to the top of the range to see beyond the mountains. Of course, they see more mountains but also green valleys beyond and towns surrounded by fields. Among the mountains are the peaks of the "Seven Sisters" and "the river of golden sands", the Yangtze.

August 1924: Dr. Hardy reports this month as to the severity of the relapsing fever epidemic with 57 of the hospital inpatients this month having it. The 20 hospital beds were filled 615 hospital days out of a maximum of 620 possible – 142 cases in four months.

10-30-24 The Tibetan Master Wheel for the new typewriter has just been sent.

From the time of their arrival until 10-11-24 here was no word of discontent from the Worhleys to Bro. Corey or anyone else. Then he wrote Bro. Corey; told of his horror and anguish at the unsanitary conditions at the hospital and his feeling that Dr. Hardy did not want him working at the hospital. He did not realize that his letter did not reach Corey until 2-18-25. He also thought there would be immediate action against Dr. H. *New missionaries suffer cultural shock and usually assimilate their reactions by adjusting their thought patterns and actions over time. It always helps if they are discussing their feelings, reactions and thoughts with an older missionary. Apparently Worhleys did no discussions but only criticisms, except with the Ogdens, and the Worhleys were discounting any advice from them.*

The social interaction was fairly good among the older missionaries as they took tea together and played tennis and croquet, but the W's and E's apparently did not attend teas and recreation; it not being their life style. Yet during such friendly interaction work tensions were reduced. There was still the tension and anger being expressed at



the Monthly meetings, so Dr. W-'s growing distress was unrelieved by any of the communications and discussions he attempted with any other missionary.

None of it helped the W-s lack of understanding, reaction and criticism of the working situation and of Dr. Hardy - because the older missionaries were used to and mostly understood Dr. Hardy, accepting the medical situation as it was an appropriate solution for Batang and the condition of the hospital and of the medical work as satisfactory. They also knew Dr. Hardy as a conscientious and hard worker.

Change was appropriate and began to happen as soon as Grace Young was there. As a caring, fully fledged nurse she began to make a difference. Sanitation would be one of her first concerns within the sterile world demanded by the 1920s. The Worhleys, though, did not appreciate anything she did since she refused to engage in any criticism of Hardys.

It would not be easy to change the sanitary habits of an entire people; though Christians were learning, but slowly. Dead body removal had to wait upon their families. Patients were cared for by family members as to sanitary needs and food. This was a good and an acceptable custom, primarily because it reduced the cost of hospital care for the patients but it was rarely understood by newcomers, unless explained. Explanations were not asked for by the Worhleys; only acceptance of their criticisms.

Dr. Hardy was angered by the tone of the criticisms, when he heard of them. Further criticisms of Dr. H- were that Dr. H- knew little Tibetan, his only work at the hospital was the one hour daily dispensary, and that Mr. Peterson (already working Saturdays at the drug room) had no real degree in pharmacy. One real factor in all this was that Orientals, such as Lee Gway Yuin, the Worhleys' confidante, will tell a foreigner anything - this is not lying, but is the method of giving 'face' to themselves by saving your 'face', i.e., telling you what you want to hear. Orientals are very astute and there are always those who have a complaint and those who want to hear criticism.

The biggest problem was that Dr. Hardy was not an easy man to communicate with at this time: he was by now in great pain from his bad teeth, he was tired from the constant wrangling in the Mission meetings and he did not discuss anything further with the W-s because he thought they would come to him if dissatisfied. Again they did not come because they were wary of him/ By American medical (Victorian?) protocol they thought he should initiate any work activity or planning for work. Why did they not come and ask? Possibly they were embarrassed by their own actions in criticizing the Hardys. The worst personal problem though was their housing. They were probably

reluctant to initiate any protest because it had been their choice, but it was not a good choice for new missionaries, particularly with a baby coming.

There was one incident of good faith cooperation - Dr. Hardy assisted Dr. Worhley by giving the anesthetic for an operation Dr. W- performed on a small child correcting a hair-lip and an early stage of cleft-palate. Miss Young and Mrs. Worhley prepared the operating room and assisted, "The old order changeth, gives way to the new!" was said, but apparently there was only this one incident.

After sending the Oct. 11 letter their complaints and criticisms grew, but never directly with the Hardys. Criticism of the Hardys was probably rejected by the older missionaries, so then more complaints were found. Their attitude became more adamant. At first Emersons tried to bring reason into the discussions and to suggest real solutions, but the older missionaries were too weary of argument. Grace Young and the Petersons had no complaints and were still finding their own way. The one good thing to come of it was that the older missionaries with their old rivalries and anxieties saw them now as trivial against these new complaints, so new unity grew, except for the Morses. Russell was still trying to mediate between old and new.

Emersons tried to be thoughtful and rational and tried to reason with the W-s. It must have been a shock to the Worhleys that they could not bring Grace Young, the Petersons or the Ogdens to their side. Of course Jim and Minnie were very responsive and from their position as older missionaries tried to counsel them, but also had to introduce rationality and express compassion for their friends, the Hardys. This was not what the Worhleys and the Emersons wanted - they wanted change. Jim was already overwhelmed not only with his work and his duties, but with his horror of the wrangling already existing and now of this new storm of criticism.

When Leland reported on the work of the committee planning the orphanage his meticulousness in detail was obvious: this meticulousness which drove others wild. Dr. Hardy felt a longer time was necessary for studying them. So Leland sent a note around (11-8-24) asking if another month should not be allowed, should the report be presented and a vote taken on allowing another month or should no effort be made to correct this error of procedure?

The Worhleys apparently believed that the Hardys were retiring very soon, according to Mrs. Shelton. But upon arriving at Batang they found he had asked for his time to be extended and was trying to find a way to return (via assignment to the Chengtu Union University) to the Tibetan field. This hope, of being free from the Hardys soon, was now denied.

The next letter sent (10-22-24) by Dr. Worhley told Bro Corey of all these troubling observances- "When we arrived in Batang we found one of the most essential things needed in missionary work, was missing: harmony. Harmony did not prevail and from what has happened since, we know that it has not prevailed for several years. We have attended five (monthly) mission meetings (which) have been turbulent affairs because of the element of dissension on the part of some members, and their determination to rule or break. This thing cannot exist in mission work and not bring failure in the end."

"At the last mission meeting Dr. Hardy put in his report that the evangelistic work was not being done in the proper way at the hospital with opportunities for evangelizing being missed all the time. This was uncalled for as the two students who worked under Russell M-. were there per instructions to do the evangelizing work, and so cruel, as the blow was aimed at Mr. Morse whom Dr. Hardy does not like and makes very evident he does not like, both to natives and missionaries. Mr. Morse and Mr. Ogden immediately took exception and asked that such a report not be sent in." Again Lee Gway Yuin tells Dr. W- that "he has no heart to preach in the clinic".

Also - "Dr. Hardy took his vacation (in August), but instead of asking me to even help in the medical work he turned all the work over to Hwang Tswen T'ing, asking only that I look after the missionaries. Hwang is only a hospital assistant which is equivalent to a hospital orderly in the States (*actually more than that as he was trained to make vaccines and give inoculations, do dental work, give anesthesia, etc. Why did he not speak to Dr. Hardy?*)

Mrs. MacLeod was in charge of the orphanage and dismissed the orphanage mother when she had an illegitimate child, the father being this hospital assistant. This was the second orphanage mother he caused to be dismissed but Dr. Hardy absolutely refuses to discharge him from the work even at the request of the mission (?!). The natives of Batang who know this man will not come to the hospital for treatment for they will not let this man treat them and as Dr. Hardy does none of the dispensary work himself (!) Hwang takes entire charge. Some said. "You preach the Gospel and Hwang swears and kicks it out of us." He a Chinese, speaks no Tibetan, consequently very few Tibetans come to the hospital.

*(His informant was Lee Gway Yuin who was assigned as W's teacher and had been dismissed from the hospital for trouble between him and Hwang. Later in 1925 the investigation proved the allegations made by Worhleys; Hwang was reprimanded and (Gway Yuin reinstated.)* Dr. W- continuing, "The young man (Lee Gway Yuin) is whom Mr. Ogden sent to Chuchow under Dr. Osgood and to Nanking

under Dr. Wilmont, did such promising work in both hospitals and also in the evangelistic work in both cities and of whom we had such fine reports from Dr. Osgood when we met him in Shanghai and from Dr. Wilmont when we were in Nanking. He is not able to come to the hospital at all. Dr. Hardy for some reason which he is either unable to explain or for no reason at all will not have him in the medical work.”

“Our teacher talked of the man Hwang. He told that the man Hwang had medicine and wasn’t even a doctor. If the natives in this most primitive of countries read these missionaries like open books you can imagine how black the lives of some of these missionaries look to the natives. These natives do not have any pretense (!! *Let’s say they have Oriental inscrutability*) about them. Therefore even the smallest wrong act of the missionary is considered bad by these people. (*True, they have a finely honed understanding.*) What then are these people thinking about the ‘large bad’ as our teacher calls it?”

Also- “Why must patients be forced into a hospital such as this? They receive no care. They receive no food. There are no nurses to ease their suffering. They at least have someone to wait on them in their homes and they have no one in this hospital and have to empty their own bed pans and go downstairs to the ditch for water. If I, a doctor waiting to administer to save a life am refused that medicine by a woman who treats the natives with contempt then I think the time has come for the work of the UCMS in Batang to be discontinued and the Brotherhood told the reasons why. This is what we are doing. Telling the Brotherhood the facts. (*This letter was sent to pastors in Cincinnati. Note by Corey*)

(Dr. Worhley to Bro Corey 11-15-24) Dr. W- spoke of a long talk he had with Mr. O-. Jim had said he knew many of these things took place (at the hospital) but not being a medic he could not judge right or wrong. Dr. W- felt he acted afraid. He next spoke to Mr. Morse who said if Dr. H- knew what had been written he would bring suit for libel. Mr. M- said he was not afraid to talk with Dr. H- and he did. But the situation between Dr. Hardy and Mr. Morse was so bitter that Dr. Hardy rejected any approach of Russell’s saying he was “two-faced” and “foolish”.

Letter (author unknown, but possibly Grace Young) to Mrs. Shelton 12-5-24- “When W-s got here I heard from them that Dr. Hardy was going to resign, but that was the first and only time I heard it, until you mentioned it in your letter. He is going home for furlough in the fall of 1926, I think. Why don’t the W-s like our Dr. Hardy better? They seemed to have arrived here with a hearty dislike for him if not absolute hate. Isn’t that a hard thing to say about missionaries? Our new Dr. and his wife don’t seem to like language study either so

that sometimes I wonder whether they are going to get enough of it to be much help out here. Maybe you could write and tell them how important it is to get that before doing anything else.”

The next hope, nourished by Morses, was that the new station would be opened soon so they could go to it and get away from the situation in Batang. At the December Monthly Meeting a proposal was introduced by Russell M- that the plans for the opening of the new station be expedited to open the fall of 1925. This suggestion was immediately tabled for discussion at the Annual Meeting in Jan. 1925. The uproar was such that it was obvious nothing had been well thought out.

Then, 12-9-24, Worhleys sent a cable, scrambled in code, asking “to resign unless a secretary were sent out”. This was a clear maneuver to force the issue, yet was it necessary? Would it work?

The day after that Dr. W- talked to Jim O- showing him a copy of the cable and the letter sent. Jim, horrified, informed Dr. Hardy. Later Dr. Worhley accused Jim of revealing things told him in confidence. Dr. Hardy wrote (12-10-24) to Dr. Worhley: Dr. H- spoke up of his concern for Dr. W’s itinerating in the Batang Valley: It was not only that he had gone out before the Mission met to give approval; the biggest objection was that the official had requested all foreigners to stay in Ba because of the dangers from robbers. Apparently Dr. W- wrote a reply.

Dr. H replied, “Your note received...pardon the delay. You were misinformed when you were told that your practice, big or little, was causing me much heartache. I will admit there has been ‘much heartache’ caused by you, but you caused it by other means. I did say the Mission should consider your ruining the native practice like you had ruined your chance of being of service to the foreigners. You had absolutely refused to call in the Morse home when their baby was sick, and others had expressed their opinion to me that you did not follow up your cases like they thought you should. Therefore, my conclusion that you had ruined your chances of practicing on the foreigners, was, to say the least, not without foundation.”

“I likewise have learned many things that you are said to be doing and saying about me and the medical work, and, you, likewise have refused to come to me and give me a chance to rectify matters. I have heard that you thought I should invite you to the dispensary. It never entered my head that you would not come. I asked you to help to inoculate the orphans - you went hunting the day the third inoculation was due. We missed your assistance. I heard: that under no circumstances would you stay if I did not leave for furlough. I hope you have been misquoted: I would hate my staying on the job would result

in your returning to America.”

“(You sent) a long letter to the Board, criticizing many things connected with the Hospital, which will hurt you worse than me. I am sorry you did not come to me and discuss any grievances. Most fields consider it the honorable thing - giving the offending worker a chance to defend himself. I must admit I am handicapped in rendering medical services to your family (but) all doctors must be prepared to be criticized. I am perfectly willing to undertake the approaching case (birth of their child) but it is only fair to you and your wife to know that I have been handicapped by these reports and I will not feel bad about it if I am relieved of the responsibility.” (Dr. Hardy did officiate at the birth of Charles Ivan Worhley, 12-15-24.)

Dr. W- did say “I cannot see how it is possible for me to remain in the work unless Dr. Hardy goes home very soon.” Yet how could Dr. Hardy leave when Worhleys had already resigned - the mission had to have a doctor.

*When dreams become distorted by your imaginings, then, reality is unacceptable. Your vision has not been clarified so it is safer for one to believe that only he is right and disillusion is more important than seeking Truth.*

The Emersons, that young couple who went out with such a dream as they did, that they could have had their hopes banished within eight months is heartbreaking! Leland Emerson had written (12-15-24 but not sent until 1-20-25) to Bro Corey, “This should be remembered - while we maybe the first to bring these troubles to your attention in an open manner, we are not the foundation cause of all of them, for Mr. Morse and Mr. Duncan have both said that the trouble now isn’t a ‘drop in the bucket’ to what they faced as new missionaries, and Mr. Ogden says that, bad as things are now (Dec 1924), they were far worse when we arrived in Batang (May, 1924). Before any but Worhleys and ourselves knew of the crisis impending with them, Mr. Ogden said that he felt like he was sitting on a volcano, referring to the trouble between Dr. Hardy and Mr. Morse. We maintain that if things are in such a bad state, you have a right to know it.”

Leland E- (12-15-24 continuing) Beginning the explanation from before their arrival at Ba and not knowing of the cordial letter Dr. Hardy sent the Worhleys, he states that the W-s were not treated fairly even then. He stated that no other arrangement had been made for their living but the one room in the Hardy home. They had brought the furnishings for an entire home, because they had never had a home. So they had insisted on the five rooms in the hospital. They asked Mrs. Ogden to write this to the Mission and very bitter things had been said before they even got there for the W-s being so particular. Having been

so particular the Worhleys did not dare to complain. After six months now Leland complains that so much was spent on their living arrangements at the Mill House there was nothing left for getting more suitable quarters for the Worhleys. The Worhleys again never asked.

“Mr. Duncan and Mr. Morse have had to stand more than I thought any missionary had to stand at the hands of any fellow worker. They have their faults. We all have, but no man who is trying hard to do what is right and is conscientiously working for the Master and for His children should be judged by someone who is not putting forth one effort to upbuild the Kingdom. That is one fine thing about both families, they have not talked against Dr. Hardy and these things I have learned not from them but from observation and from the Hardys themselves for they never miss the opportunity of telling us new folks all the faults and failings of the Morse and Duncan families.”

Other matters of concern were: the Electric Plant which was being pushed after it was known that Nina Hardy had received a request to have the funds switched to the use of the Chapel. There was the new station to be opened. Discussion was tabled re: the opening of the new station with statements that permission had not been received from either the Board or the Consul. *This was true.* From the discussions it sounded to the Morses, Emersons and Worhleys as if this were just a delaying tactic and the concern was raised that they did not want to discuss it.

Yet the underlying basis of the problems seem to be the slanging matches. They had reached the point that Dr. Hardy had resigned as chairman before the May 1924 monthly meeting which was not even held because of terrible arguments going on. There was even hope expressed that the presence of the new missionaries would stop the turmoil. *How had such a band of devoted missionaries reached such a crisis?!*

Dr. Shelton's death certainly was a factor; the over-load of work on the remaining missionaries, also; the divergence of personalities; and then the breaking point of all- too many new missionaries at once in 1924 when all the above factors had not been resolved. Some of the newer missionaries had personal agendas that did not make for harmony in seeking a new beginning. In their dismay it was seen as heading for disaster and ALL must take action, but how to do this?

Raymond Peterson mentions that it was the result of a long series of actions which began at the commencement of the College of Missions. (What this happening was this author has never discovered.) Now, Pete states there is nothing but derision of all that went on and Emerson had lost his head. The Worhleys are using the Emersons and it

had never been the Worhleys' intention to stay more than one term nor to learn the language. Dr. Worhley had stated this many times on the road out.

Personally Pete felt the sooner the better. Dr. W- had already made Miss Young very uncomfortable. "He dived into me but found my hide too tough. Jim O-is nearly worried to death and with Mrs. O- having asthma they are not able to do their best work. But Morse and Hardy have had a love feast so there is hope. Duncan has changed a great deal since Herbert's death. We all hope that others may change. The Mission will live through it and go ahead in spite of any individuals. No one is indispensable. O-s, H-s, D-s, and ourselves feel it best if W-s will leave but M-s want them to stay. E-s pulls their chestnuts out. I am sorry as I feel that they (Worhleys) are very blue and unbalanced. WE were never happier in our lives."

So Emersons first, then Worhleys all suggested that the Board send out a Secretary as an impartial arbiter, but Bro Corey did not believe it necessary and could not send anyone at that time as no one was available and also, the expense, until it was too late. Leland continued: (12-15-24) "The general attitude here seems to be that the Board should never be allowed to know any of the things which might discredit the Mission in any way. We may do what we please, so long as the Board does not hear of it. A Secretary could be deceived to a certain extent, but we could get more nearly to the bottom of matters. And his presence would help us in mutual frankness and trust." *This is one time that this author feels the UCMS was not alert enough to the problems expressed to do the necessary thing. Even an older missionary sent from the East China Mission would have been better than no one.*

Also, Leland Emerson continues: "Work had been carried on in Batang for 16 years now, without any direct supervision from the Board. This field has never had the broadening of vision, the strengthening of spirit, and the renewal of purpose which would be gained from a Secretary's visit. And a small pioneer field like this needs these things more than a large, established work. We are so few here. In a larger field, particularly one with regular visits from a Secretary, as so many of the Oriental fields have, our present crisis would hardly be possible. *Leland was speaking very wisely. In this instance he was right. So many mistakes!!*

Our minds get prejudiced against certain people and certain plans. We fall into ruts and never know it. We are continually facing problems new to us, but which we have met and solved on other fields. We could so well profit by their experience, if only someone versed in the work of other fields could bring it to us. We are so far from home,



and it takes so long for letters to go and come, that we hesitate to bring problems to you. But if one of you could come and live with us for a while and face these problems with us, the benefit to all of us spiritually and to the work as such would be unbounded." *He was very right. If a secretary had been sent immediately the Batang Mission might have been saved!*

Also, Leland E- was a more clear thinking individual than either of the Worhleys. Worhleys took up many of his ideas, particularly that of asking a Secretary to be sent, but used this idea as a club not as part of a working plan.

It is certain that the older missionaries felt, once the Worhleys announced that they had sent in their resignation, that this was to end their participation in the TCM. With Mrs. Worhley's confinement W-s did not attend the Annual Meeting held in January, nor any other Monthly Meetings afterwards and this became the general assumption. The W-s, though, considered it only the first blow in their seeking their 'rights', namely allowing the Worhleys to do medical work immediately and getting Hardy out of the Mission. Certainly the older missionaries, as they got copies of Leland Emerson's letters (for he did send copies to each family) were appalled by the criticisms, particularly since there was some truth; not the whole truth, and some twisted, but there. It was probably this realization that caused the Duncans to no longer battle Dr. Hardy, but to realize the depths of the dangers of these disputes to the life of the Mission. This was possibly part of the reason for Dr. Hardy leaving for a trip to Chengtu: to get out of the situation so it could calm down. One can see the compassionate hand of Jim Ogden urging this.

In her autobiography Minnie skips entirely over the years when the turmoil and criticism by the W-s and E-s made life unbearable. It is amazing that Jim survived those years as well as he did. I am sure that Minnie tried to shield and help him. That for a time he "hides in his shell like a turtle" (letter- Dr. W- to Bro Cory) is not surprising. He was not able to exert the authority or use the wisdom for which he was known. The situation he was a part of now was an irrational one, unprecedented in any of their experiences. There was not a thing any of them could say that would persuade the Worhleys or Emersons to bring their complaints before the Mission or before Hardy in order to resolve them. Instead there continued to be a stream of letters rehashing the same complaints, adding new ones as the atmosphere became more charged with anger and, finally, twisting the situation until the missionaries were being charged with all kind of irrationalities. Dr. W- stopped going on the itinerating trips claiming he had no heart for the work.

It was said, for instance, "If Mr. Ogden's intentions are so good, do the natives not know of his goodness and why is it they say he is not there to do work for Christ but to make money in order that he may go to America and live a life of ease?" (Dr. W- to Bro Corey 1-20-26) This was in reference to the land Jim was holding to turn over for the building of the orphanage as soon as it was started. The arrangement made had never been registered with the American Consul. When it became clear what was the reference of this complaint then Jim hurriedly went ahead and corrected the situation. The complaint was a misrepresentation of the truth. All the income from the land had always been used for the orphans.

Leland saved his most critical assessment for the slights Dr. W- received regarding medical work. Despite the facts that he was supposed to be working on language, that he had been offered several opportunities in medical work in caring for the foreigners, in the trip to Atuntze, and the possibility of work in the dispensary, all of which he refused; he was still complaining. He began to see patients in his rooms. Apparently all the malcontents came to him for despite the fact that he couldn't understand the language he gathered their 'hatred' for Dr. Hardy. When they began to go back to the clinic he said they had been ordered to go there.

12-8-24 A note was sent around by Marion D- asking for suggestions on how to improve the school. Dr. H- replied that Duncan had managed to the best of his ability. The Mission eventually must have a high school; but at present the Mission was the only employer, which is not good. The Chengtu University proposition would raise standards for future workers. Mrs. H- suggested that a trained Kindergarten teacher would be good.

(Continuing- Dr. H- to Dr. W-, 12-10-24) "Mr. Emerson told the Mission your living quarters were most undesirable - misunderstandings which might be adjusted if we tried. I assure you I would have gone to you if I thought matters could be bettered. However I followed the advice of others who thought I could do no good. As you have opened the way by writing I assure you I am willing to bring about an understanding if you so desire. 'Old missionaries' are sometimes considered unjust to newcomers. Doctors sometimes disagree. We were made glad that you were coming. I resolved to do everything I could for you to avoid any such trouble as occurred between others. I determined to do everything I could for your happiness, to treat you as I would like to have been. I do not know why it has failed."

"I thought to give you every chance at language to not handicap your first duty...namely language study. My efforts have

been a cause of unhappiness to you--I am extremely sorry. If your work in the surrounding villages is making your last days in Batang happy, no word of mine will change your condition. I told Mr. Duncan I would not oppose it. I am only asking that the question be settled by the Mission making it regular with the Mission behind it, than having it depend upon the will of Mr. Morse. *The relationship between Mr. Morse and Dr. Hardy had only worsened.*

“Of course we are all sorry that you deemed it best to leave the Mission, but you certainly know your own affairs better than I do. I do not dare presume to ask you to reconsider. (*Dr. W- was silently begging someone to ask him to reconsider.*) I have heard no cause assigned, though rumors have assigned various causes. If I, am in any way, the cause...I am sorry.” WMH *This letter was a good defense of his position yet would not encourage ones as bitter as the Worthleys to relinquish their stand.*

Some quotes shows the terrible depths of the problem between Dr. Hardy and Russell Morse: “the middle of November you came to the hospital and said that some people in the Mission thought you were hypocritical. You also said we had not gotten along as we should and that from that time you were going ‘to travel another road’... you had come to me to assure that you were my friend, and that you did not want me to think that your efforts, about to be made, to reconcile Dr. Worthley were in any way against me. When MacLeod was about to leave the building of the new church was given into your hands. Formerly building here was conducted by one person, and this making you the builder of the church was according to our custom.

Mr. Ogden brought in a typed copy of the new Manual: provided that all building operations were to be under the general supervision of the Property Committee, (so such a Committee was set up) but you completely disregarded the Manual. You are now trying to follow the same road of absolute disregard of the printed page of the Manual in your effort to hasten the opening of a new station before the Board has been consulted. So your new road and old road following the Manual is dictated by the same policy, namely, your supreme selfishness. *As is usual no one appreciates one who tries to please all sides, but ends up pleasing no one.* (Dr. Hardy to J.R. Morse, 12-3 1-24)

12-31-24: Dr. Hardy requests that the Survey Committee consider what action is to be taken: Dr. W. refuses to make out a drug list as he says he will not be in Batang the next fiscal year- Does this mean he is really leaving or is his resignation being reconsidered?

1924 Annual Reports- Dr. Worthley : “A year ago we were in Yunnanfu and I was wandering along in Tong King looking for freight

that seemed to have escaped. During Jan. we left, arriving in Tali for a 2 weeks stay. I was swamped with medical work...Mrs. Shelton had said to me, 'Be prepared to treat many patients and all kinds of diseases; don't miss an opportunity for one can never tell how much good he may be doing.' I realized this more and more as we neared Batang for I had many people ask me if I had known Dr. Shelton. Even soldiers had been cared for by the 'big doctor'."

"We reached Batang and since then have been getting settled in our new home on the third floor of the hospital, studying the language, and doing a little medical work...I have succeeded in finishing six months of language work, realizing as I have studied that I was never picked out to be a linguist."

Amanda W- "It is hard to realize that all happened in 365 days: The long overland trip, the arrival in Batang, the getting settled in a new home, the study of the language, the arrival in our home of a little son- all this into one short year, a busy year." *Not a single mention of the problems, which certainly confuses Bro Corey.*

Grace Y: She passed her first year language exam; assisted in one major operation, four obstetrical cases plus other work, such as sterilizing instruments and bandages and working with the women patients.

When the W-s resigned they began including Grace in their criticism because she refused to uphold their criticism of the hospital and Dr. Hardy. From later letters it is certain that she began a campaign to keep the hospital and grounds clean. She finished her second year exams before the Annual Meeting so became eligible to be a voting member of the TCM.

Minnie: "I took over the orphanage June 1st with 29 girls, 25 boys, total 54. Some larger boys help with Sunday services and the Bible School on the street on Thurs. Each helps out with several small boys. The larger girls keep house, take care of the babies, cook, sew, and mend. Each one has chores, no matter how small. All go to the Mission School except the four babies. All attend S.S. and the Thurs evening service after school. They are very quick at memory work. Chinese cloth can be used for clothes and wool for comforts in the future. We do not have the proper equipment nor the amount of space needed.

I also, help with Ruth and Harold's school work, have done some translating with our Tibetan teacher, and taught the young girls' S.S. class with attendance at 15 average with 3 Christian girls from the orphanage. The Kg has grown from 6 when started to 42 this year out of the 104 students in the school

Educational- Marion D-: Having been in charge since Jan.

school attendance increased with more orphans. Curriculum is laid down by West China Christian Educational Union. Eight students passed Lower Primary and one Higher Primary. Vocational Training: carpentry, shoemaking for boys and sewing for girls under Mrs. Duncan. Singing under Mrs. Ogden uses Mrs. Shelton's translation; also her books on geography and folk tales used. Mrs. D- started campaign to improve sanitation at school. Mrs. Emerson uses great originality and personality in doing excellent work in Kg. Evangelism Dept. did excellent work; baptized four students and taught students how to teach SS classes. Giving students contact with daily Christian living is our aim.

Marion D- has finished first half of 3rd year course of Tibetan. As treasurer he is kept busy selling money on street, counting countless tongyen and keeping accounts. Itineration- An itinerating trip to YenGin and Atuntze with medical work done.

Louise D- School sewing classes begun in March; they come to my home in summer; sewing dresses and shirts. In fall 25 shirts made for orphans and several trousers. Le Gway Yuin taught girls hygiene three days a week for two months. Studying- Almost finished with second year of language.

Women and Children's Work. Nina H- Jan to Aug when Mrs. Morse took over- Rs 153.83 to support two old blind women; to poor women and children for food and clothing, burial of dead and support of one orphan girl. In the relapsing fever epidemic the women's ward had 240 patients (60% of total) for 240 patient-days. Babies cared for and given modified milk. Women learned to come earlier for treatment, so were fewer deaths. Opium smokers had to stop so refused to stay-went home and died. She had increased family duties so is unable to do as much; then Grace Young took services in the hospital. "The fight over dirt, ignorance and superstition goes on; with ten years in Ba many things stand out on the road to encouragement as trust and friendliness grow in the hearts of these people."

Medical Report- Dr. Hardy: Treating 1740 natives in a population of 1312 (excluding soldiers and lamas) shows to what extent the medical work reached the natives and people from surrounding villages. An audience of 9,987 furnished our evangelists with an attendance of 193 each Sunday of the year. Assisted by Mrs. H-, in the pharmacy Mr. Peterson, and Dr. W- and Miss Y- have helped as time from language study allowed. Mr. Hwang has been a faithful exceedingly valuable assistant. Gezong Ondru is developing, Tsam Den looks for work, and Shadoo does her work well,

Relapsing fever epidemic total cases 321- In 299 the spirochaete Obermeier- 1 was found under the microscope, 22

diagnosed from clinical symptoms. A mortality of 3.7%- most died from coming too late- on admittance or in one day. Pts averaged 6 to 41 days in hospital. Disease carried by lice, so we de-loused all pts and clothing with baths and coal oil shampoos, sterilized all bedding and clothing. - Miss Y- doing it. Mrs. H- looked after hospital and women's ward in particular. Mr. Hwang did 496 blood examinations, did intravenous injections of neosalvaran.

Dr. Hardy did a five-year re-capitulation research from Feb 1920 to through 1924. The totals of medical patients are constantly rising. "It certainly shows that we are not 'setting the world on fire' for which I am very thankful. There is plenty of room for growth and improvement, so the future is with promise worthy of the efforts of those who have charge of it." He had been inquiring into the ancestry of dispensary patients: Of 268 pts, which is 15% of total of all patients, since 11-14-24, 42 Chinese, 103 Tibetans, and 123 Sino-Tibetans, confirming his guess that 40% were Tibetans. "I was chairman of the 'Reception Committee' which welcomed the Worhley baby at 4:30 AM 12-15-24."

Dr. H- completed the re-building of the Mill House for the Petersons and Emersons and started their furniture being made. He studied Tibetan some and "spent each day doing what could not be put off until the morrow."

Georgia P- stated "I have been very glad that this time has been given freely by the Mission for uninterrupted study and opportunity for adjustment to the new conditions of life and environment. I hope further service will show the benefits of this time of preparation."

As the year turned Ray Peterson finished his 3rd 6-month exams in Tibetan.