

Chapter 26

1930 - The New Church

1-2-30 Edwin Marx of the UCMS China Mission in Nanking, Ku. writes Duncan to tell of his latest news which is the Yangtze is peaceful after some trouble early in Dec.

1-6-30 Minnie to Mr. Corey and Miss Taylor: "I doubt his (Peterson) ever trying to injure us in any way." She suggests various solutions about returning, now Dr. Osgood is not considering it. It is obvious they do not expect Bare to return to Ba. She speaks of what she intends to do on going back. Earlier 12-1-29 she wrote in great distress about several letters she had received. "I have made up my mind not to allow any one to make me do anything, I can be led, but not driven. If folks want to talk over things with me and let us come to a Christian understanding I am willing, but to drive me, never on earth can it be done. If I am wrong I will gladly correct it, but not until I see it."

Minnie has put aside her sorrows and her fears; able to plan so she is insisting on returning to Batang. Ruth and Harold are urging it. Miss Leta Taylor in replying to her said, "they just didn't have the money for travel." So Minnie wrote to Mrs. Duncan (1-9-30) "About the time that the UCMS might have decided, China had trouble and the Nanking women had to leave." Minnie also realized she had never had to get ready on her own. Jim had always helped with the packing and done the business necessary. "I am lost without his advice, we always talked things over together, and made our plans. He was always so sane, and seemed to know how to think the right things & in the right way."

1-9-30 Esther MacLeod to Minnie: Mac had a nervous breakdown so they left the Yakima Mission and he is doing physical labor on a farm to recover.

1-23-30 CM Yocum to Mr. Peterson: Correcting some misconception on two issues: One, they will receive a salary until after they are in the States or if settled in a job in China, and the other: they are not placing any sort of formal civil charges against him. It will be impossible for them to use him in any mission field but have no intention of making it difficult for him to find employment outside of the mission or the ministry. "We intend to be Christian in our attitude and to treat you and your family with every consideration and kindness."

1-29-30 Mrs. Shelton wrote Mr. Duncan telling him she had

talked to Mrs. Ogden and knows about both children and has promised not to mention it. "I shall not trouble her as she has borne enough of other folks' sins. My heart broke entirely over the Batang mission, because I believe that the quarrels & filth & nastiness of the last five years has snowed the good so deep it will take some time to dig it out, if it is ever done. Truly I believe that a man can live in the Orient & become a native in thought & word & deed & let religion be a cloak to cover the deceit within. You are a very wise man if you can write a history that is all good & tell none of the bad in the events of the last few years." (*She may be right on the first count for Peterson and in the second: my father once said to me, "to tell the story not enough people are dead yet"- so he never did.*) Mrs. Shelton said she wanted to do something for Lee Gway Gwang and Tsamden in a way they would like. She mentions Morse as being in Yea Chi with a family and a single lady and Della and Tudebao with them. Della will come to get her children if she can ever get over the Batang road.

"There are two or three ways in which mission work is a complete failure. One is preaching with a gun to back you for protection. Second is quarrels & disagreements can do more harm that you can cover with a thousand beatitudes. Third: Covering up wrongs that should be openly acknowledged & confessed & a new start made. You may think this an old-fashioned theory - but it will stand the gaff." *She is so right -just what I was thinking! Particularly re: a new start!*

2-6-30 Duncan to the Foreign Dept.: He sends a picture of Yishi Chudren and Opal Ione so they can see how white the child is. They are giving the mother the work of sewing for the Orphanage so she earns the money Mrs. Ogden is sending her. He says "The best solution is for the girl to be sent to America for Harold to marry. The Ogdens bungled the problem once so I have faint hope that they will do this but will continue to bungle the problem until it is past solution." He also brings up the problem of Lee Gway Gwang.

Here are the two aspects: that Bares are "a-gin" him because of his friendship for Peterson. The other is that both Baker and Morse have asked him to join them. Mr. Lee showed letters to me. A third factor is of factions in the church caused by the division (that Bares made and blamed on Peterson). "We are trying to lead the church to more freedom and some self-support. Whatever happens to Mr. Lee the church will go forward. It may be best for him to have a change of field."

Duncan claims that Mr. Lee may be jealous of the many younger men that now have better training than he and are taking leadership positions. It seems that China is being run now by young men and the youth movement is here now in some force. The exchange

rate is very unfavorable. The dollar used to bring 2 and one-half Rs but now it is 2Rs.

Minnie says that (2-18-30) Mrs. Bare has told her that 440 soldiers arrived and eventually 800 in all had come so that the robbers finally gave up and left.

All robbing has ceased on the pass and in Batang. The Inner Tibetan authorities have had to accede to the demand of the Chinese and withdraw their troops from Yengin, etc. to Lhasa; and the Gonkalama sent back the cannon when the soldiers arrived. "Tibetans are trembling in their boots" and we no longer have a man parading with a gun around the grounds.

The UCMS has planned to have representations from all the missionary countries by native leaders coming to present messages to the next convention at Washington in October. So Minnie asks Mr. Duncan have Lee Gway Gwang prepare a message in Tibetan and Mr. D- send it and an English translation with it. "As he cannot come his message can be read." 2-7-30

2- 18-30 Not till the loom is silent,
 and the shuttle ceases to fly,
 Shall God unroll the canvas,
 and explain the reason why.

 The dark threads are needful.
 in the weaver's skillful hand
 As the threads of gold and silver
 in the pattern he has planned. Author unknown.

A letter like Minnie's poem: "Both the dark and silver and gold are present, but the precious metal is showing forth more often now. She has cut her hair but refuses to change her dress style to the 'ridiculous - long and slouchy'. Re: the robberies - she advises not to keep cows or donkeys. It seemed Mr. Corey is waiting the Consul's word to let them go and she is fearful the report may make him fearful.

3-4-30 Minnie "...had a letter from Mrs. B...said Gway Gwang didn't seem very useful." She had heard Morse had offered him a pretty good proposition and she hoped he accepted. "I have felt badly about it...been so sad all day. I love G.G. and he has always been with us since a small boy...I feel terribly sad over it. Of course I am not trying to dictate to you, you know I don't do that. I believe he has lost 'face' over cutting his salary - so he has lost control of himself."

"We all have our shortcomings. Perhaps his are no worse than mine or yours - sometimes I don't see how God has ever used me...with

all the sin I have - but I believe he has for 25 years. I need to be used for a good many more - with all my rottenness God has used me, and surely G.G. is no worse.” to Marion D-.

A letter of Duncan’s brought particular anguish “I lost 6 lbs. over D-s letter before I could get hold of myself. I nearly died over that letter and said, “Just how much suffering is any one person supposed to suffer? Day and night I cried, “God, my God, why hast Thou forsaken me. Is this my reward for 24 years of service for Tibet? I really had a struggle not to be bitter through it all.”

More is explained in the present letter: “I’ll never do anything about some of the other problems until I feel sure I know the truth and I’ll do what seems right to me and not to others. I am neither emotional or sentimental, and will not let those who are, use theirs on me.”

A friend is letting her have a house rent-free so she can leave it for her children when she goes. Otherwise, “Mr. Duncan knows about (the land at Batang) but he is speaking through that letter, the mind of others. Jim let those folks have checks and...immediately (they) said they could not turn over the rupees. Now I do not think it right that I should just give that land away. (Duncan) does not know what he is talking about. The old Queen may want it back by giving me some little money. (This old Queen is the exiled Queen (in 1902) of the King of Ba living now in Litang. I should receive something for it.” (*So it is a more tangled circumstance than known before.*) We visited her, and Jim asked her to redeem her land...She promised to be ready to do something on our return through her town.”

3-6-30 Louise writes to Minnie, ‘Dear Friend’: apologizing for the letter, which caused her such pain to write and then to realize it had come during her time of great sufferings. This in answer to a letter Minnie had written and agrees that if it could all be wiped from their memories it would be their wish. She writes that Lee Gway Gwang has ‘changed’ but the church decided he needed more salary and so they are paying him 5 Rs a month extra.

3-12-30 Duncan writes to Mac understanding that his ‘disinclination’ to come to Batang hides considerable feeling. He also explains that while he regrets their letter facing Ogdens with the need to do something about the situation left in Batang by it arriving at a bad time; yet the problems are still there. They are not just personal problems of the Ogdens either, but are Mission problems. “The bringing of their children back the last time and their refusal to let others take them to America were handled by them personally when they should have been handled by the Mission.” - *it is also true that D-s and B-s do not have all the facts nor the knowledge - they are operating on exaggerated feelings, also.*

3-16-30 Louise to Minnie apologizing for the hurt they gave her and to assure her of their love and friendship. She gives more news of the Mission and of Yishi Chudren. Also that Alberay is not well nor strong. He seems to steadily lose in weight as he grows tall. He is pale and no amount of exercise seems to help. He has constant stomach upsets, dysentery, malaria and worms - at two years old he only weighs 20 lbs. Lois is giving him sunbaths hoping that will help.

Only 53 children are in the Orphanage and their food is running low. This concerns them as with so many soldiers now the amount of food available is scarcer. She is worried that since the orphans are used to better food than they would have had in their own homes that a plainer and more reduced diet may be not as acceptable - they have been too extravagant with them.

A young man, Gen sen, burnt his betrothal papers in a ceremony before witnesses to show that he was divorcing his wife because she was untrue to him. He did this rather than follow Tibetan or Chinese custom; as he is a Christian.

Lee Gway Gwang has 'changed', but Louise hopes that after a time when a certain person's influence is forgotten he may 'come back'. Three of the young girls now married are still going to school because their husbands do not want them on the streets and they have nothing else to do. Louise says "a good idea". Seven of the orphan girls and the matron, Tsering Lhamo, had gone on the streets so Mr. Duncan put them to work hauling stones from the gardens as punishment.

Marion spends two morning hours at school studying Tibetan with Ah Tring and handling any problems that come up. Then he returns to see about the carpenters, wall men and gardeners working on finishing the new orphanage. They are putting on additional floors so that the girls and boys can be separated. They are giving each orphanage girl 200 Rs when they marry, if both are orphans they get 300 Rs to buy a field or a house, hoping it won't pauperize them.

Louise works with John Kenneth at Kg work and Marian Louise does her 'kule' work.

3-18-30 CM Yocum asks Alexander Paul to meet the Petersons' ship, the Asama Maru, in San Francisco on Mar. 21. He wants to have a conference with them upon arrival re: several items of misunderstanding, namely the question of employment and their supposedly bringing charges against them. Also he asks that he requests their travel expense account as soon as possible.

3-29-30 Duncan to Dr. Hardy about a bill he owes to West China Missionary News. Pete P- said he would pay it but had left by the time it was rendered. News that the robbing has ceased with the advent of 800 soldiers is welcome. In fact, Frs Jisi and Fore left Yengin

with an unarmed escort. They can now sleep in peace. Fr. Gore was in Ba for a month and is putting out the best grammar Marion has seen.

Fr. Nussbaum was ordered to Weishi. He hears that the Chinese priest from Seishi will come to Ba. Morses are now in Yeidji. He asked for Gway Gwang and Gegen Atring to come help him, but yet they are uninterested. The former medical assistant, Hwang Swen Ting, is at Chengtu looking for work while his two wives are cultivating his fields in Ba. The assistants at the hospital are Chu Sen, who studied at Yachow and Sham Chub, an orphan who married Tringuneang.

4-2-30 Marion D- writes the Foreign Dept., who had received some letters from Batang, one anonymously, saying these people are only standing up for Peterson because those profited by it. Besides the undervaluing of merchandise, apparently he had also not rated the rate of exchange properly for tongyen, but it amounted to two or three hundred Rs. Pete himself got caught on one of the deals. He still refers to the amounts overpaid to Lee Gway Gwang and Hu Gway Chung. Duncan deliberately told all the employees of this overpayment while they were underpaid. Duncan tells of the ‘vicious faction’ in the church which must be broken up. So he dissolved all of the committees to their great loss of face and prestige. He could not take the side of Peterson because he was wrong. He speaks of shady transactions of the past of him having stolen goods entrusted to him by Gezonggondu, trusted teacher. Hu Gway Chung is allowed to keep the raise because he is ‘most trusted’. So this was a double blow to Lee Gway Gwang; he is not believed about Peterson but the other is.

But the Church Board they organized called Lee Gway Gwang to be their pastor. After his salary had been reduced the Batang Church demanded the right to pay him extra and Duncans and Bares had to accede to this. They were fortunate to be able to keep him in the Mission after their treatment of him.

Hu Gway Chung is an elder on the Board. Wu Gwan Yao, one of the boys from Yachow, was chosen chairman. He is also superintendent of S.S. and an elder. “We smashed the clique.” So those two men could be accepted as long as they worked for good. To justify it further Duncan tells that Dr. Bare went itinerating which worked so on the ‘face’ of the church that finally Lee Gway Gwang went also. Of course, both Lee brothers had gone in the past, but itinerating had always been thought of as the missionary’s job. Duncan says they always have to have a missionary push them.

4-18-30 Ruth Ogden also writes asking that Yeshe Chu Dren, who is her friend and churn, be persuaded to write to her. She also wants to send her a 15 Rs gift for Christmas and the New Year and to

express her love for her.

4-22-30 Raymond and Georgia Peterson resign from the UCMS.

Letters from Grace Young (4-25-30) and Minnie Ogden (4-18-30) express again the worry about when they will be able to return, about the troubles in China, which discourage the UCMS in sending them and their worry about what is happening in Batang. So they write asking Duncans to help them by not writing every little skirmish, etc. Grace really believes, i.e., that getting rid of L. G. G. is the worst thing to be done as the people at home are so proud of him.

Grace in 4-28-30 reiterates all these concerns and in more detail. She speaks of Petersons visiting his mother in Long Beach (Calif.). She disagrees that anyone else should handle the problem but Minnie the grandmother. "That may sound sassy but I don't mean it that way at all. I am just trying to put myself in the other fellow's shoes. Would not you feel just a bit that way?" Mr. and Mrs. Mac are better. Grace had a ten-day visit with them. He wants a church, but it is hard for them to accept a missionary. Also, "we find in the churches here at home that they want Whoopee instead of worship. Mr. Mac cannot make Whoopee very well."

She is sorry that Dr. Bare and G. G. cannot get on better "Please, folks try to keep him. He is not all bad. I wish that Dr. Bare would try to win him instead of casting him out. This is the first time that I have expressed myself in this way. Of course G. G. is not perfect. Who is in this world? Lots of love, GY"

So the letters continue throughout the year with little change in tones of hope, yet discouragement, but always eager to return and to save the work. Minnie worries there may be things going on that are kept from her. Grace tells her to trust her own instincts more as when the Dr. laughed at her for thinking more was wrong with Jim, particularly when he said he was "afraid to be left alone at night." (5-3-30)

Minnie discusses what she knows of Morse's work and is disturbed that Tudebao and Della are with him. She is hoping that G. G. will not be enticed away. It is true, though, that Russell and Gertrude are making great strides in bringing the Lisu and Lolo people to Christ. There are few Tibetans among them - mostly these other tribal people. Morses are getting good funding from independent churches and are drawing other workers to them from America. Tudebao had taken a Chinese name, Fu Tserong Ru, as did many other Tibetans in Ba, etc. for protection from the Kuomintang 'criticizers'. A missionary from the southern border of Tibet asked for the Tibetan Course of Study so Minnie wrote it up to send.

5-22-30 Minnie has had word that Lee G. G. is feeling better. “Ruth cried to get word that Albercy is not doing well. She and Harold stay at home; can’t endure the parties young folk have and never think of smoking.”

Grace suggested maybe the Yunnan route would be better, but Duncan advises (7-14-30) against it; they can come by Szechuan. Lee G.G. has now been assigned to Yengin and the Mission rented a house for him to live in and to hold S.S. there. *So the Gospel is finally being taught there. An outstation could have been opened like this at any time using the native Christians.*

So finally the TCM has gone out of its own Valley not by a missionary, but by their best Christian national. They could have done this in 1925 with no discussion nor permission by the Consul. Missionaries could have itinerated there and once well-established the Consul could hardly have a problem with it. But neither Duncans nor Bares recognize this as a great step forward - it was just a matter of getting rid of an embarrassment. The Bares were glad to get rid of him and Duncans liked any solution than to fire him. The Church was too upset to anger them further.

May, 1930. A feast was held for Lee Gway Gwang by the Batang Church on his departure with his family to Yengin to open the new work.

Didee, Lee Gway Yin’s wife, took opium because Lee G.G. severely censured her for not attending church.

It is noteworthy to point out that Grace Y- was disagreeing with the Bares’ stand even before she left on furlough (1928) but unfortunately did not say so. When Lee G. G. wrote his letter late in 1929 it was too soon for him to see what the result would be.

Duncan could not straighten out the affair of the divided church in two months time (in 1-13-30 letter). D-s and B-s likely disagreed as to how it should be done. Some things will have to be undone until there can be a majority vote. “She doesn’t know how many mistakes Lee G. G. has made but I do believe that he is doing his best in being loyal to the Church.” One statement: “Lee G. G. stayed with the Mission Church and Bares didn’t. The natives liked Mr. Peterson. He was always jolly with them and tried to please them.”

Grace referred back to one reason she left Ba which she doesn’t spell out - “I am sure you haven’t forgotten. As to being content when we left - well -??”

There was quite a bit of talk earlier this spring that they would go; the Dept. of State was leaving it up to the Hankow Consul and it took weeks to get a reply. Of course, his reply was that he would not grant a visa to go further upriver, certainly not to Batang.

Later, there was renewed hopes that they could leave in the early fall. That, too, was dashed.

7-29-30 Duncan writes Russell Morse asking again if they can check their items stored in Atuntze for the Orphanage, particularly the beds. Also, he asks if they would like some of their orphan boys. Some are ready to go out on their own to work. Morse knows how good an education they have and Duncan would be glad to recommend several for him. He told him that Gway Gwang wanted him to know he would not come now to work for him.

7-31-30 Duncan writes to Mr. Peterson that he cannot sell the goods he left at the price he is asking even though some are interested. He must do something with them as he will start asking storage costs for keeping them.

Ruth writes, 8-7-30, that she is pleased that her friends among the orphans are finding husbands; she had worried since there were not many orphan boys. "Please remember me to them. I love each one." She has been homesick for Batang. Since they got their little Ford roadster, Minnie, who does not drive, wonders, "where this country (USA) is going to, with all its rushing." Ruth says that Bakers have been asked to take the Government Farm at Pu-chi and took their hundred orphans with them.

8-7-30 Duncan writes to Minnie that the Orphanage is about finished - they hope to move in the first of October. Now they need to re-build the porches; Duncan has already re-painted their Japoding home; and with help from all who profit from the water ditch, they are re-building it. They are digging out the side of the mountain where the troughs were which were too expensive to re-build. Too many new fields were opened and the water was insufficient.

He is paying Didee and Yishi Chudren as she requested. He had Didee move into Morse's Jaranong house and told her he would resume paying her Rs 10 a month again, if she would send her children to school.

8-12-30 A very welcome letter from Russell Morse came to show their continued interest and concern for the Duncans and the Batang Mission. He complimented Duncan on his courage and loyalty in dealing with the complex problems he found. He explained the conditions of Atuntze with the feud between the Gon K 'a Lama and the chieftain of the Ah Dong, which had closed the road between Atuntze and Batang, but it should be settled soon. He will send Mr. Fu (Tudebao) to Atuntze in a few days to assess the situation. He himself, is too busy with their primary work of preaching the Gospel. He, also, was 'thronged with the sick' which his year of medical study had prepared him for. He was supervising the renovation of this house for

their use, and, finally, the task of opening a new station was tremendous. Also, their new son, Russell LaVerne, was very sick at Wei Hsi and they despaired of his life. They moved to Yea Chi, then.

Russell is much relieved that Lee Gway Gwang had been saved for Tibetan evangelism as he had been afraid he would go to Bakers, who are Pentecostal. It was only after hearing of his invitation that he had written, and, after hearing of his great discouragement with events. “We had no thought of stealing one of your workers...To clean up that stench in Batang, knowing as you must that it had injured the work there for some years to come. We say ‘Amen’ to your stand for holiness in life as well as profession, and shall watch your efforts with sympathetic interest...”

He also appreciated the generous suggestion of releasing some of the surplus orphans to their work and will give it serious consideration. He felt it TRAGIC that the orphans should end up in the military or married to Chinese soldiers rather than be light-bearers on the Tibetan Border they had been brought up to be. He commended Mr. Fu and Della for their effectiveness. They need help in getting their children to them.

8-18-30 Ruth O- wrote Mrs. Duncan saying Yishi Chudren would write her more but she hardly has enough money to get food much less pay for letters. So Ruth asks that if she can send her letters by Mrs. D- than Ruth will pay for whatever postage it costs: thanking her for all her kindness to herself. Ruth continues to write re: Yishi Chudren and her other friends wishing to hear news of them. *It is a lonely world for M. K.s who neither belong to one culture or the other and may feel alien all their lives.*

9-5-30 Harold O- has joined the R.O.T.C. Ruth has changed colleges to Occidental, and is taking a nursing course planning on getting her B.A. and R.N. in five years. Minnie had decided not to think of going to the Wash., D.C. convention of the churches, “because it would seem so lonely without Jim, but now they are paying her way she guesses she will go, but I dread it. It will mean I have to speak, and I may not be equal to it at all.”

9-7-30 Grace Y- to Louise D-: She talks of going to the Wash., D.C. Convention though she may have to pay her own way. There is talk there will be a discussion over closing Missions. The depression has been mentioned many times; primarily the emphasis on the many people out of work, long lines for jobs and discouragement.

9-17-30 Mr. Duncan replies to Harold: telling him that Yishi Chudren and her father, Tsenden, both work so between them they make 9 Rs. a week. Bares give them things now and then. Duncan gives her 15 Rs at Christmas, a gift from Harold to her, and charges his father’s

account. "We are anxiously waiting for your mother to come and take her off our hands. It will be fine for you to have military training...You might be of some use to Tibetans who sooner or later will have to fight against Chinese or English domination. You two children must cheer your mother as much as possible -she seems to be much discouraged at times. Put forth your best effort at school and keep yourself straight and you will be happy. Sincerely your friend, MHD."

Four orphan boys attend school a half day and are apprenticed out a half day for a trade: one as carpenter, two to a shoemaker and Gezongdendruh to a tailor. The orphans are doing more garden work than before. Fu Tchwen has a reading room afternoons on the street by the chapel. Lee G.G. is doing fine.

9-22-30 Duncan writes to Mac of how glad he is for him upon being back in a pastorate, even if it is not Disciple but a Congregational Church. He hopes still that they may come back to Batang later. Marion dreams sometimes of how fine it would be if some of the older former associates would return to help in work and counsel. "...especially of the four families who had to bear with my foibles and idiosyncrasies."

Jap O Ding is a forest with all the trees that have grown up. They transplanted 75 apple trees and big peaches started by Ogden (no, Baker), cutting out the old useless ones. "The graftings you made all lived. Your persimmons, pears and my apricots are fine growing but the pears may be wild and small. An uncle of Hwang Swen Ting has come in as a military official and he says Hwang will be here in a year. He owes us 400 Rs - will we get it?"

He speaks of persuading Didee and her lover to have a Christian marriage but wonders if he should have, almost confessing to "believe in the doctrine of total depravity". This is a problem missionaries have to deal with and overcome or they cannot survive in this work. But under such discouragements to suffer doubt is understandable. Marion D- did survive with his compassion, but he was always somewhat hard-nosed with his soft heart.

Minnie spoke several times about the reading books she had already translated previously for the 1,2,3, and 4th Lower Primary and that she would like to continue through the 8th grade. Apparently the children had enjoyed the ones done. She has urged many times, also, for them to tell what needs they have and she will pick them up on the way in to Ba.

10-7-30 Minnie to Mr. D-: "I am 50 years old today... starting down the shady side of the mountain...I feel though my best years of work are yet before me. I think in the Tibetan language...almost feel like a Tibetan." She is going to read L.G.G.'s letter to the convention. "It is a very good one." Minnie tells how despondent from

homesickness Ruth is; feeling that others will keep her from being a missionary. Harold feels the same way. “Just because she had sinned when young is no reason, for if so there would be no missionaries.” Both she and Harold feel the same way and they both work hard.

10-7 & 22-30 Duncan has suggested her bringing the Orphanage supplies needed, which she knows, \$50 Mexican worth of school books and adult books in Chinese for their reading room, Kg supplies, camera supplies and certain shoe-making supplies.

10-25-30 Duncans inform Morse that Della’s children should have reached Yengin by now. He asks them to not forget the beds at Atuntze for the Orphanage; be sure to give the Lee firm a bed for the storage costs. He asks about the Yunnan road because of Grace Y-’s and Minnie O-’s question but doesn’t expect it to be safe.

11-3-30 Letter from Jesse M. Bader from the First World Convention of the Churches of Christ telling Mr. Duncan that his greetings to the Convention was received with great cheers. The next World Convention would be in Aug. 1935 at Leicester, England.

11-15-30 At the Wash., DC Convention they were told they could return to Ba in Jan. 1931, then it had to go to the Exec. Comm. Grace Y- stayed for it and there they said it had to go to the Survey Comm. Minnie is expecting Mr. Cunningham to come from Vancouver, B.C. to visit. She is quite provoked with the delays for them.

11-15-30 Minnie to Duncans: Politics of organized work becomes more obvious as time goes on. She feels she has ‘lost face’ since she told in speeches they were going. Apparently (Margaret) Lawrence only got to return when friends raised travel money for her and Minnie is willing to do that but that is not consistent with working within a cooperative framework. Mr. Paul asked Grace Y- if she would go to work in Nantungchaw, China. Minnie (11-28-30) begs the D-s not to agree to go if they ask, “I don’t like the independent type of work...I don’t think it is the ideal, but many times (it may be) the only way out.”

11-27-30 From P.G. Crook at Yachow, West China Baptist Mission to Mr. D-: I reviewed some financial problems incl. the selling of three saddles of Dr. Hardy’s for \$80 Mex, which money he gave to Mr. Peterson. They went to a Mr. Gordon going to Mandalay. A pr. of glasses is there belonging to one of the Ba boys who returned home as well as some medicines and stores which he will send on when he has carriers.

12-15-30 Another letter to Russell M- this time listing the boys suggested as reasonably good workers, fair or better scholars with no liars or thieves: all Christians and orphans, for Russell to choose two

of them to come to him. The Mission will give them 200 Rs, some in cash, some in bedding and clothes, to start them out in life. They are all anxious to go. Duncan recognizes one Dr. Bare does not like, but D- would like to send him to Yachow for further schooling. *Duncan has continued to be a great diplomat to put up with such notions.*

12-17-30 Grace Y- is so angry with not being able to go in Jan. that she could not write immediately. She has found a woman doctor and has written her but she is on the road so may not write soon. Grace told Alex Paul that she hoped that the Dr. wouldn't have to come home to educate her children and he said, "Well, I hope not! 'He is a good old sport'."

She saw Louise D-'s mother (KAS Habecker) at the convention and got two packages to bring with her - one a doll because it says 'Mama'. She refuses to believe that they will close missions and every convention she goes to she urges them to forbid it. Yet the country is not getting better. The government is helping some but it takes a long time for a big body to move. Her brother works half-time which is better than some.

12-21-30 Meanwhile Ruth O- had continued contacts with her friend, Georgia Peterson, who had remained her friend, also, through the years. "Dear Folks, I received your letter Thurs. and I am so happy you have such a lovely big girl." (Patricia Louise born 12-1-30). She sent the Fillmore's, Georgia's parents, a card, hesitating, but did it anyway. She discusses the sad news of Gway Yin's death and how her father did not write because he knew how critical the Bares would be. She tells of a young man she went with but who, disappointedly, married another. She is keeping a file of Bare's letters re: her son, Albaray, in case they try to cause any trouble. "They have about as much sense as I did have. I try to have more now." She is worried about his care and the Tibetans, especially when Yishi Chudren tells her how thin he is and that they keep food from him. *This is not true, for this author saw with her own eyes how they pampered him and gave him oranges, for instance, that none of us other children got. But she had good reason to worry - he had celiac disease, which meant he had to be on a strict diet. This was the reason he was refused certain foods.*

1930 Business of the Year for the TCM: Letter from Lee Gway Gwang came asking to be released as pastor as he is oppressed. (Dr. Bare had headed the evangelistic work.) Decision had been made that Mr. D- be the Chinese evangelist and Lee G.G. be his assistant, and that he be assigned to school as a teacher.

Ma Siling asked that TCM representatives attend the Memorial Services for soldiers killed in recent fighting. The Mayor of Batang asked the TCM for donations to help famine victims - both

requests were sent to the Ba Church for action: *Why shouldn't the Christians and missionaries be represented at such a memorial service, or, since Ma Siling and others would be there, as Muslims, would it be a joint service with the Buddhists? The Christian community had often invited these officials to attend their affairs. These officials' also, had honored Dr. Shelton with a Memorial Arch.*