

Chapter 17

IRRECONCILABLE

The same day after getting home, 9-7-25, Dr. Hardy wrote Dr. Worhley: "My desires are well expressed by Dr. Corey's letter, 'I am hoping that the whole matter will have been taken up and discussed fully with frankness on both sides long before this letter reaches you. We know that would desire nothing else but the frankest discussion and consideration of such a matter before the Mission itself.' As indicated, I will be glad to take up the matter with you, either privately or publicly, at any time and at any place you name."

9-7-25 Dr. Worhley in reply, "This I feel is not a personal matter between us. Quoting my letter of 5-11-25, 'We will not expect to be recalled, however, until we can face the Mission with the charges we have made against Dr. Hardy. This will keep us from being 'unfair to the Society' and will also show we are not afraid to backup every statement we have made. We will not face the Mission until a secretary is here...if not...we want to be taken home...no fair action will be taken here.'" *These are the cores of the thought on both sides, what they began with and with what they are ending.*

9-12-25 Hardy wrote to Corey: Dr. Hardy explains that Dr. W- refused to see him after he returned from Chengtu Sept 7. He refused just as he refused earlier with the TCM as a whole. Dr. H- offered to write at length to the charges but until asked to do so he could wait. He expressed the hope that they will be forgiven and if he could do anything more he will comply.

Corey writes that he and the rest of the leadership in the UCMS cannot believe, and do not want to accept, that the W-s and E-s actually refuse to face either the TCM or Dr. Hardy. There has been no one available to send out as secretary on such a long trip. He begs that some effort be made to resolve the difficulties and through self-forgetfulness, willingness to bear a bitter cross, with humility and self-sacrifice to come to a common agreement for service together.

Without the spirit of forgiveness and mutual consideration a secretary's coming would be fruitless. Serious repercussions would be felt in the Brotherhood since no work was more loved as indicated by the contributions that had come in for the Shelton Memorial Fund - more than any other cause. "Surely there is a way to become a family in Christ again. No circumstance would chill the missionary ardour...as unadjusted and grievous trouble in Tibet. No people went to the

missionary field with higher ideals or simulated loftier motives...our hope (was) that the opening of the new work might furnish an outlet for the group, now so crowded together in disturbing temperamental characteristics...(with) a heavy responsibility. (But) “Shelton Funds should not be used to settle problems...you are suffering intensely...and our hearts go out to all of you. (*But not enough to send the help begged for?*) Your way of the cross is a more searching test than martyrdom.”

Dr. Hardy had subordinated his feelings enough to ask again that Dr. W- meet with him. Mr. Corey’s demands, and the criticisms of the W-s/E-s, had cut deeply, even though mostly untrue. The TCM was paralyzed by being unable to resolve the conflict. This was perilous to their fulfillment of Dr. Shelton’s dream. *Yes, Dr. Worhley had been sent specifically to replace Dr. Shelton, but not to fill his shoes. No one could do that except by proving his worthiness.*

Corey’s request was rejected, but the little Mission had to get on with their work, not least being the demands put upon them by the Survey. An Advisory Committee was mandatory and any other committee needed to oversee the work being done or newly started. A constitution and by-laws must be written. Finally, closer work with the national Christians must be done to begin orienting and training them to take over the leadership of the work in both the Church and Christian community, as well as becoming witnesses to their neighbors around them.

Meanwhile letters had been exchanged between Mr. Corey and F.W. Emerson, Leland’s father. First, they were trying to understand and explain what was happening and what solutions were being tried. *There was empathy but not agreement.*

9-3-25 Bro Corey: Per “...your kind and anxious letter...we are endeavoring to do everything in our power to clear the situation, discover the facts and do justice. I know all the missionaries with the exception of Dr. Worhley. They seemed to be fine young people...all are good earnest Christian folk. The main measure is to have the TCM on the field take up the whole matter. If people will not talk things out and abide by the wish of the majority, there is little hope.”

9-14-25 F.W. Emerson to Bro Corey: “...thank you for your prompt and exhaustive reply. (Enclosure of) Mr. Ogden’s letter...almost led me to believe that Leland had been changed into a disagreeable, contentious person and Mr. O- was very Christianlike and forbearing. Nothing but disease or a very severe mental strain (*Yes!*) could bring about such a change in him I am sure. (It is) a serious mistake when you think it is only a difference of temperament or through inexperience...there may be a decided difference in ideals. I sympathize with you in your anxiety...But if the UCMS has no control of the

situation in Batang, then the supreme reason which I have been using to support the organized work of our brotherhood fails. If Batang is an independent mission in the sense that its government is left in such a shape that those who are under grave charges can secure a majority and persecute, threaten and attempt to browbeat and coerce a minority and the UCMS is powerless then I am afraid that there is no chance for effective work under such a plan." *This letter may have been a deciding factor in sending out Dr. Osgood for completely earnest and true Christians can misconstrue a situation, can be so right and yet so wrong!!*

10-12-25 Monthly Mtg: The TCM members, driven to despair by the harassment and the W-s and E-'s refusal to face and resolve their accusations, vote the two families out of the TCM denying them any Mission rights and privileges. They notified them that no contact was wanted with them. Worhleys and Emersons, under tension themselves, and fearful of being without medical care or medicines, although this was not intended, felt they had to go where such needs would be met. They withdrew from all contacts possible, gave away or sold un-needed belongings and packed up to go.

Dr. Hardy tried to explain all this to Mrs. Shelton re: the E-s and W-s. He sent copies of their letter of refusal to meet with him or the TCM, He states "I am sure the W-s came out with the fully formed intention to get me off the field, and if they had treated the other members of the Mission with any consideration, I am sure we would be off the field by this date, but I was asked to stay. I did not want to leave the work without a doctor." *For the little Mission that Dr. Shelton died for, it was catastrophic that Mrs. Shelton unwisely contributed to the W's viewpoint which resulted in their misconception of their role. They had to earn the right to step into Dr. Shelton's shoes.*

Hardy pointed out that Emerson is 'shooting Dr. Worhley's wads and his imagination is working overtime. E.g., on my page in the Survey, Emerson states that it shows I am here for the foreigners only. It does say that medical work is made necessary by the missionaries being here. Next page it states "foreigners necessitate a Dr.'s being here; the native work is larger."

10-17-25 Louise sent a letter of explanation of the estimates: Under specials \$5600 requested from Shelton Funds for housing for new missionaries coming. *It should have been requested earlier so as to be ready when they arrived in 1924.*

10-17-25 RA Peterson to Chester Wood in Yachow: He told that the baby bull died a few days out from Ba, but the big bull, John Secundus is doing fine. He mentioned that the Worhleys and Emersons are leaving. The W-s had said they did not like the Chinese, Tibetans or

foreigners here or the place so it would be impossible for them to stay. He thanked them for the nice way they were received in Yachow and for the good times.

10-26-25 Ray P- to his Dad describing the kind of life they are leading, how isolated they are without even a Chinese newspaper, The 'educated' person, the Chinese teacher they brought in with them, had a high school education. Theft salary is \$1500 yearly with \$100 yearly for each child which will become \$150 when they reach five. They get \$2 in Shanghai for every \$1 gold. He owes the UCMS \$3600 from advances on travel, equipment, etc and when accounts were balanced Ms actual debt was \$500. They have to have enough advance, for instance to buy grain in season, sufficient till next harvest which means several hundred rupees worth. His day's schedule: get the servants started, a little Bible reading, breakfast, 8 am to 11 to study Tibetan, 11-12 teach Ruth O- algebra, lunch, 1-2:30 pm Chinese study, 2:30- 4 auditing the treasurer's books, 4:00 tennis, tea, dinner, play awhile, write, work, study, committee work, reports, accounts. Half a day on Sat. is spent at the hospital mixing drugs for the coming week. "Georgia sends love along with me, Ray."

11-7-25 RAP writes to Daniel S. Dye at Chengtu that he approves of the membership of Consul Afleck and Vice-consul Lamb in the Royal Geographic Society. They are so far inland that he asks that Dye be his proxy in votes of this kind. Expressed appreciation for their reception in Chengtu.

11-8-25 Pete wrote a very interesting story of "Blazing a Path Among the Nomads" describing how the nomads of Tibet lived, their relaxed view of life and the beauty and harshness of the high grasslands through which they traveled. (Unpublished manuscript)

11-9-25 Monthly Meeting The new constitution for the TCM was accepted. The Orphanage Committee reported laying in 10,000 cattie potatoes, 1444 cattie turnips, 125 cattie carrots, 153 cattie onions, 715 head cabbages for the winter food supply. Duncans again had Thanksgiving dinner for the orphans, now numbering 60.

11-14-25 Dr. Hardy to MacLeod: He told them that the W-s and E-s were leaving the next week. There had been quiet times since "they cut all their social, religious, business and correspondence ties." He also mentions that Ma Siling is out "fighting" the Ra Na Lama who is jumping about from lamasery to lamasery like "the Irishman's flea". Anyway Batang is quiet.

11-26-25 Dr. Worhley wrote a very bitter letter to Mrs. Shelton and sent a copy to his Living Link Church in Cincinnati. Oh. His bitterness is entirely centered on Dr. Hardy and his 'sycophants without the will to oppose him.' His bitterness is so entire that he has

distorted the issue- he sees that most of TCM is out to get him by suing him for libel. They have voted him out of the Mission and taken away all their privileges. It is no longer safe to stay as they will have no access to medical care and the drug room is barricaded.

11-30-25 Following up a telegram announcing that Dr. Osgood, retired from the East China Mission, was being sent to Batang with the MacLeods, he being available just now. The cable had arrived 11-25-25 and the W-s and E-s left Nov. 30th. Bro. Corey said he would have the authority to study conditions and make whatever adjustments necessary to resolve the situation. Dr. Hardy should certainly "read the W/E letters carefully on the hospital. His charges are serious and I know you would meet them with the spirit of seriousness and frankness. No problem of recent years has caused more anxiety and sorrow than this situation at Ba, and we are expecting that every missionary will do all there is within him to bring about understanding, to right any wrong that may have been done, and, if possible, to create harmony."

Dr. Hardy left a hand-written note on this letter: "Never to be answered." *He was a man who knew his own worth and saw no reason to defend himself. Dr. Hardy was hurt by Bro. Corey's acceptance of the charges as true and by the tacit refusal to accept his worth and work without defense being necessary thus impugning his integrity and his years of service in the TCM. Despite the strength of the statements against him and the possible grain of truth he felt he should have been better upheld. Because he was not, the TCM and the work lost him in spirit, and the useful work of the Hardys was gone from the work ahead.*

Dec. 1925 Georgia promised to write her 'Folks' about the celebration of the "Yenichang". In the Fall at harvest, time is taken off as all move out for the whole week to camp and watch the dances, story-telling, play, etc. put on by the lamas in fantastic costumes. Everyone is in holiday dress and mood not seen any other time of year. Afterwards their children endlessly dress up and play the historical and mythological scenes they had watched. "Heaps of love to all."

1925 Annual Report Georgia P- Language: She has finished the third year Tibetan studies and done two months of Chinese. She has had to run their own affairs while Pete was absent with both bitter and happy experiences. In the Fall she was put in charge of all the singing - the children love to sing and it helped her language. "I feel that I am relieving someone who is capable of doing things of which I am incapable."

Raymond P- Language: Study was interrupted by trip to Chengtu Feb. 22 to Sept. 5- he is about a year behind Georgia. The trip took them through nomad country, to Tattienlu, one of the great trading

centers, to Kiating and Yachow, normal mission stations and to Chengtu, one of the greatest for organized mission work- a great benefit to me, I had to handle difficult problems: "all enhancing my knowledge and value to the Mission."

Medical- Dr. Hardy: A research study was done on the parentage of patients: of 1092 patients, 443 or 40.57% were full Tibetans; 457 or 41.84% were Sino-Tibetans; 102 or 17.58% were full Chinese.

"Of 625 relapsing fever patients, 600 were proved correct by microscopic examination of blood; with 27 deaths which equals .32%. Lee Gway Yuin looked after hospital and dispensary under trying circumstances during my trip to Chengtu. Mr. Whang accompanied us. One week after return he was sent to treat wounded soldiers due to the fighting in the south. Gezong Ondru became a good assistant, Twamden and Shado showed the usual satisfactory work. Miss Young and Mrs. Hardy had general oversight of the hospital in my absence. My trip for supplies and dental attention was very profitable and pleasant, though travel was not ideal."

Nina Hardy- Women's and Children's Work: 245 patients admitted with 144 women and 101 children under 16. Hospital days 1471. Charity work- food for poor less than other years; babies whose mothers had fever were milk fed and cared for. Village to south sent women and children to the hospital; fall and winter they come from the northern villages. Clothing and bedding needed for 20 beds. The Women's Ward cared for 27 women and children in 1920; increases each year to now 245.

Minnie O- Orphanage Total 67, with 2 whooping cough deaths. Lice kept out by keeping their clothes clean and baths every Sat. All older help with the younger, do chores and gardening. Three finished Lower Primary, Four finish Higher Primary in June. Eight girls and one boy baptized. Dr. H- and Mr. P- brought in one year's supply of cloth and thread. Average cost of one orphan is \$10/yr.

Other work: Minnie taught a S.S class of young girls- attendance 20, 4 baptized. Kg class does nicely. Mrs. P- taught singing class and led singing at church. Mrs. O- taught most of Harold's studies, helped Ruth some. "I am happy in my work."

James Ogden- Survey: "1925 was the most difficult spent. My tasks have taxed and strained my limited powers to the extreme." 1. Survey is almost finished -thanks to all. 2. Mission chairman- dealt with "many intricate, delicate, and serious problems; at times the strain has almost reached to the breaking point. Work on various committees has been similar, but profitable." 3. Language Director- "same effort as teaching at the College of Missions" two hours daily. 4. Educational

Hospital, Evangelistic, Teacher Training talks to Evangelists. Helpers some S.S. and church work.

As a hobby Jim supervised the cultivation of 30 acres of land turning the grain and vegetables over to the Orphanage. He repaired watches, typewriters, & sewing machines. For recreation he took long walks, visited people in nearby villages and played tennis. He did some translation, revision and literary work in Tibetan.

“I rejoice to see younger and more capable missionaries making more rapid progress in the language, continue in endeavor, right attitude, spirit, co-operating; they will go far beyond us older ones, and may God bless them as they do: My heart has ached and burned, and been sorely tried because of those who failed and quit the field. May God bless them in other work for which they are better fitted.”

“To have lived to see the day, when native preachers, teachers, helpers, and leaders are at work, and to know that they are our pupils & children in the faith, is sufficient reward without material gain. While the work is slow, the growth and development have been much more rapid than Sheltons, Hardys, and ourselves ever hoped 15 years ago. Our prayers have been more than answered, and our fondest hopes more than realized.” *This sounds like his epitaph- yet is a beautiful testimonial!*

THE BATANG SITUATION- A paper to state clearly the sequence of events leading up to the arrival of Dr. Osgood to Batang.

Event:

1. Cable from Worhleys- “Resigning to take effect on acceptance.”
2. Reply cable- “Advise Worhleys cannot accept resignation.”
3. Letter from Dr. Worhley making severe charges against Dr. Hardy and his conduct of the hospital, 10-22-24.
4. Cable- Instructing Dr. Worhley to present his letter to the Mission, which is to take up the matter and allow Dr. Hardy to answer the charges.
5. Dr. Worhley wrote that he knew his action was contrary to the Manual but it was personal so it needed a direct approach to the Society.
6. Dr. Hardy was in Chengtu when Corey’s letter of instruction reached the field.
7. Letters of severe criticism continued to come from Dr. Worhley about Dr. Hardy, the general policies of the Mission

and of older missionaries

8. Letters from Mr. and Mrs. Emerson questioning work and policies of the Mission, speaking of lack of harmony and asking for a Secretary to come, speaking of discouragement so they might not stay. TCM also asked for a Secretary to come.

9. Patience and consideration were urged on the Mission - stated impossibility of a Secretary coming to the field (no one was available in early spring).

10. More letters of an intense nature from Worhleys and Emersons on mission affairs and policies and personal matters in a strongly critical way. Copies given to TCM which did not help harmony on the station.

11. Feb. 1925 both Worhleys and Emerson asked to be recalled saying older missionaries probably felt they could not work harmoniously together.

12. Late in June decision to open new station was cabled & reached Batang in September. Before this the American Consul notified Mission declining to approve the opening of a new station due to war situation in area.

13. By June 12th friction increased to cause TCM to ask UCMS to recall Worhleys and Emersons - this reached UCMS late in August.

14. Letter sent demanding the Mission to face the issues and find peace and harmony.

15. By October 1st word reached UCMS re: the Consul's decision to not allow the opening of the new station and conditions were such that the UCMS decided to send Dr. Osgood (who was now available) to investigate. Cable sent.

16. Letter from the Tibetan Mission stated that 10- 12-25 the TCM suspended the rights and privileges of the Worhleys and Emersons after prayerful consideration and months of waiting for signs of any changes. Worhleys and Emersons wrote that since this denied them medicines and protection in their plans for the trip home they were starting home. (They began to sell their excess goods and pack.)

17. Word by cable arrived November 26th of the Secretary (Dr. Osgood) coming- the Worhleys and Emersons left Batang on Nov. 30th.

As a result of this the Morses were profoundly affected. When the Worhleys and Emersons left, Morses seemed to withdraw within themselves. They probably now re-examined their missionary motives and their faith - their stance within the TCM and with the UCMS.

Remember how in the beginning they both said that they would be able to accept decisions of the majority, qualifying their answers: “unless it is CONTRARY to my belief in Christ and the Bible” -Russell. It is not this belief that may bring problems for all who are Christians go by this, but that they must have felt looking back, ‘How many did we baptize?’ This is the first and last issue of missionaries; they are dedicated to carrying the Gospel to the uttermost parts – but for the ‘independents’ among the Christians it is the issue, even though they may do many other things also to carry that Christian Truth. For the one, everything is subordinate to that Great Commandment; for the other, the services of healing, teaching, and living the Christian life are of equal importance to that Great Commandment.

For the Morses, their decision was clear-cut and the rest of their lives prove they were right for themselves and the many they led to Christ. Their experiences in Batang did show the difficulties of the ‘cooperative’ way, while at the same time it matured their own vision of missionary effort. They understood the need for good medical care (Russell himself took a year of medical training later), education was essential, keeping up and using the best products and ways of the world (using radio, great music, etc. etc.). While they never lost sight of their vision of the Great Commandment they showed wisdom in how it was presented and surely the mistakes of their years in Batang developed within them a sensitivity and maturity. That they could not bring that maturity and wisdom to bear upon the problems of that little far-out mission is sad, but understandable. The trauma of broken relationships was too much for them. They sent in their resignation to the TCM Jan. 12, 1926.

Historical Note: Death of Sun Yat Sen; Mao organizes peasants in Hunan.