

## Chapter 20

### 1927 - Turmoil

**Chiang Kai Shek and the Kuomintang Revolution.** After the death of Sun Yat Sen Chiang Kai Shek took over the ongoing revolution. He had been a general becoming commander-in-chief; he married one of the Sung sisters, who were Christians. Luckily the Hardys got down the Yangtze to Shanghai when they did for the disturbances among the students in Chengtu were just a symbol of the wider revolution. It was almost a spontaneous one driven by the desire to have done with the insults to Chinese sovereignty, to push hard for the fruits of a more democratic government promised to them and to somehow stop the constant fighting for power by the warlords and brigands.

At particular risk were any British for they were the ones who forced China into opening their markets to the super-powers. They also had brought in and forced the opium trade upon the Chinese; those who cared about their citizens had already fought one war against the British opium trade. The MacLeods, because Mac was a Canadian citizen, had a British passport. Moreover the Red Communists were already infiltrating the population with their first missionary-like fervor.

In 1927 the revolution had begun again in earnest in China. MacLeods had definitely received threats (he had written those letters) and the way out of China by either the Yangtze River or the Yunnan route became impassable. The threats toward foreigners were so numerous that the Mission had to decide upon evacuation plans. Some were more worried than others. In East China missionaries had died.

The Duncans were scheduled to take their furlough in the fall of 1927. The Ogdens were granted special leave for furlough in 1928. The Orphanage Committee began planning how to handle the orphans coming of age and needing to leave care.

1-6-27 Mrs. Duncan to Mrs. Hardy. A newsy letter telling of the events and the happenings to people in Batang. Whoever died, whoever had babies, telling of her coming baby hoping it will be a girl. She tells of the news concerning the Morses storing their goods in Atuntze but going on to Wei Hsi themselves. Then Russell went to Yunnanfu to get his teeth fixed. There was a hint that perhaps they

resigned too quickly. And was he looking up Worhleys in Yunnanfu? There is still a rumor that the Worhleys are coming back to Ba. Also that Mrs. Wing advised them to stay in Yunnanfu, but who is paying for it?

Jai ong, her washerwoman had put manure on her sore ear! Gezong Tsering and Ge den were dismissed for drinking on Yenichang but the first is trying to get back now and has been told to take the opium cure. 1-16-27 The malaria is particularly bad this year and everybody has had it.

1-26 & 26-27 Louise Duncan to Mrs. Hardy: She reports that Ma Si Ling has taken half of his army and the big guns to YenGin area to settle some trouble. It seems that Tsan Pu Lama, Gonka Lama, and Ba Lama (from Batang) have asked all the tribes around to send soldiers to Ba in ten days and all families in Ba are to provide one soldier for an attack in ten days. People don't seem to be very worried, but there will be no New Year's dances except possibly a "Prayer Dance".

Louise has had eight feet of cloth stolen and San Bao's wife refuses to let him work feeling he is being accused. All the other servants, are all "bumping their heads on the ground and swearing all sorts of horrible sounding oaths, but the cloth is not as yet forthcoming." Louise is pregnant and does not feel like sewing herself.

1-27-27 Raymond P- to Georgia's parents and sister, Katharine: James Maquis Peterson born 1-24-27. Grace Y- and Lois B- in attendance as Dr. Bare had an infected hand. Grace Y- and Louise D- take turns coming in to help out. Ray says, "I've been teaching singing class at school in Georgia's absence and enjoying it." The difficulty with the Tatenlu staff leaving causes him to suggest to cousins in China, Herb and Hazel, that they might be interested in applying for there. "We are not worried about our personal danger...However we have a personal backdoor exit...along the western Border of China to Burma...and India."

An article titled "Fellowship" was used with the program scheduled for the Annual Meeting- Jan 30th thru Feb. 4th. It was a need of the TCM to overcome the bitterness from occurrences of distrust and unpleasantness of the years since Shelton's death and the deep sorrow of the lack of his guidance. It is written with great sincerity, in thoroughness, and with dedication to the highest wish they had for each other.

The TCM took a giant step forward in mission work. For the Annual Meeting held in Feb 1927 they had each department to report by an assistant from among the national Christians. These gave the

reports. Li Gway Gwang gave the opening speech on the "Viewpoint of Native Christians" and with Mr. Fu (Tibetan name- Tu De Bao) represented the Evangelism Committee. Mr. Liu, principal, and Mr. Chen were representatives of the Education committee. Mr. Liu spoke on the "Natives Criticisms of the School". Mr. Duncan gave a report on translations which was approved. Mr. Ogden gave a report on Education up to 1921.

Under Medical Dr. Bare spoke on "Medical Problems and Aspirations"; Miss Young talked on "Her Day"; and Mr. Li Gway Yin as medical assistant spoke on "Things Needed to be Remedied". Mrs. Ogden spoke on "The Orphanage Past and Present", Mr. Ogden spoke on the "Land for the Orphanage - How Gotten and Managed" (to calm the suspicions raised). The question of the natives' participation was taken up but serious discussion postponed, though they were invited to contribute their ideas on changes.

Orphanage Land Report: Jim O- "Misstatement, misinformation, false impressions and unfounded suspicions, about the land that came into my possession through forced loans, defaults in the transfer of money and related causes, between the years 1918-1920. All should know to get the facts in any case before passing judgments, or sowing seeds of suspicion. Many have been guilty of this. I am trying to be more careful in the future, after this unpleasant and expensive experience. I hold no ill will against anyone."

Jim describes the land as being for the Orphanage although the purchase was from their own money. This land near Japoding given to the Orphanage was worth \$5400 Shanghai money and the produce was Rs. 5000 or about \$2000 yearly. Some land was sold to Lee Gway Yin and Fu Gway Dsong (Traming); there is still some that was taken in on debts which he has tried to get the original owners to redeem. He explains the value of produce versus his expenses in production. *This compassionate man is too ready to take on the problems of others.*

Minnie wrote a paper on The History of the Orphanage given before the Annual Meeting, 1927, and had asked Jim to do the above report to clear his name on any doubt of his integrity. She writes a sympathetic story telling of the problems overcome, the changes in residences, the changes in rules as they got more children and then as orphans got older how they sought to provide for trades and their adult lives. She told of keeping records of each child of their parents, supporter, birthplace, diseases as well as the significant happenings in their lives. At first they were in the Emergency Ward of the Hospital, then in the Old School (Mill House), and now in the new Orphanage. She told of the kind of care, the chores for each age group, the management of the home, the food provided and the clothing, and the

part of each child. She told of her part in the management and plans for the future of each child. She showed great insight into the culture and customs of the people and what adjustments she tried to allow children to learn more healthful and moral ways, and give them a happier life. They were looked up to for their dress, behavior, and schooling by the citizens of Batang. Minnie hopes that they will be the future leaders of the town and country and form Christian families.

Liu Ja Dju, the principal, spoke on how great it was to teach the young people but the Chinese language must be emphasized and less subjects. There was a need for "Freedom in religious thinking, equality and liberty (to choose their own trade, own wife) are the three charges brought against our school. As all of these characteristics are still in their youth they cause much trouble because of the conflict between the old and the new. (Yet), my hope is that the missionaries will continue to lead the scholars in the straight and clear paths."

"One thing that the school should do is to all consult together about the work. The foreigners have full control, the teachers have very little say... are as day laborers. There are too many subjects taught, too many different textbooks. The teachers need to be taught the science of teaching. Inform the parents more about the children's progress and behavior. A library and newspaper room should be established for every department. A parent teacher association would be a fine thing."

Lee Gway Gwang spoke on "We are Living Epistles and Our words must accord with our lives". Lee Gway Yuin spoke mostly on the sanitation around the hospital and disposal of the dispensary and hospital refuse. He said he did not like to have his family live in the hospital building. The vital subjects of soul-winning and building up the Christian citizenship made everyone feel that a large benefit and a lasting good was done. The presence and participation of the workers proved beyond a doubt that the Mission had been doing something "or these men would not have the courage to stand before it and say the things they said. There is a 'Power, unseen, yet ever near, that has been with the Mission and slowly but surely guiding in the working out of the salvation of these people who inhabit the 'roof of the world'. KLH Duncan, Sec'y, TCM.

Jim Ogden went over what he saw as the difficulties faced, suggesting that the aftermath of WWI was partially to blame for the immorality it produced and the wounds that needed healing from the bitterness, strife, suspicion, hate, and slaughter. The TCM went through two years of very trying experiences, immediately after a bad epidemic of malaria. "Thanks be to God, the wounds are healing nicely...we are at the dawn of a new day...Peace be still. We feel the calm. I wish to thank each one for the support, confidence, and cooperation which you

have given me as President during the past two years... I feel the year 1927 bids fair to be one of the best, pray God's richest blessing may be bestowed upon each one of us as we work together in harmony..."

In the March 1927 meeting it was voted to regularize the business of the TCM by numbering the items of business. At this time the question of native participation was taken up with Jim O- reading the Survey Report on "Self-Determination". The decision made was to consult the native leaders with ability on special matters and the heads of committees and departments were to call for such consultations also. Dr. and Mrs. Bare were made voting members of the TCM immediately on 3-16-27.

Dr. Osgood published an article on the Ogdens<sup>61</sup> telling something of their lives, the Mission, the town of Batang, and of how they hope to start the process of change.

One story he tells was this, "One of the first things I did after reaching Ba was to have Mr. Ogden take me to the '**Rock of Ages**'. He told me how they (Ogden and Shelton) labored to get some of the people of the town to listen to the Gospel story. One Sunday...more discouraging than usual...Shelton and Ogden wandered up the streets, out an east gate, north through the wheat fields. Still silent, they halted by a great rock. Shelton finally broke the silence. He doubled up his fist and struck the rock, 'Jim, if we work here 20 years I do not believe we will make any more impression upon these lama-bound people than I can make on this rock with my bare fist.' Ogden did not respond for some time. Then he said, 'Maybe we will not, Bert; maybe we will not. Perhaps God intends leaving that to those who come after us. Maybe our part will be just to get to clear away the weeds, pull out the thorn bushes and clear the stones. If we get the ground ready, someone else can then sow the seed and reap'.

'Jim, have you the faith to do just that?' asked Shelton. "Well, if that is the job that God has set for us to do, it is ours to do it.' Shelton did not respond at once. Finally he took a deep breath and replied, 'You are right, Jim. We'll stick to it and leave the future to God.' Involuntarily the two knelt by the great rock and consecrated themselves to the task of pulling up weeds and clearing off stones." *No more to say - it says it all.*

A suggested furlough schedule: Duncan- Due 1927 Return 1929 Peterson- Due 1929 Return 1931 Ogden- Due 1928 Return 1930 Bare- Due 1931 Return 1933 Miss Young- Due 1928 Return 1930 MacLeod- Due 1932 Return 1934

3-4-27 Jim O- suggested to Georgia P-, TCM Sec'y that "Under the present stage of the development of native leadership, four families and one nurse are needed..." "Another problem: "If the CIM do

not supply workers in Tatienu; then, we must put a family there, or close up here. He felt a doctor and two general families were needed to be ready to replace those leaving on furlough. One last note: "Our children should go to Chengtu only in case their parents are there." *Yes, Jim Ogden had been feeling the terrible stress, but he was recovering his usual tenderness and compassion. Had some irrevocable strength gone out of him?*

3-8-27 Ruth Ogden is 18 years old. She and Harold had never been restricted in their play with the children on the street. Later, missionary children almost never had contact with street children except under strict supervision. Ruth and Harold spoke the colloquial idiom and naturally picked up on the customs, felt the same emotional forces. Tibetan children mature earlier than Western children. Girls are ready for marriage by 14 to 16.

During 1927 the Kuomintang (Gway Ming Dang) political party of Chiang Kai Shek's Nationalist forces were very active criticizing abuses, particularly foreign, of their peoples' rights. The armies were attacking the warlords trying to gain complete control of the country.

Again the world outside Batang troubles the little mission on the western Border of China - the dissident warlords are trying to pressure the regime of Chiang Kai Shek. From Chengtu: "It looks as though the folks were shoved out as a gesture. I think there will be a return soon, but folks are beginning to think differently about the exodus. I am glad we fellows did not leave when the pressure was so tremendous. It looked as though we were not loyal...(had) to stick it out. The thorn in the flesh now is to have these soldiers drilling all over...2,214 to 'protect' 130 students in Union University (a fine enrollment, too) and less than 15 foreign teachers!" Dr. Dye to Bob Cunningham, CIM missionary, Tatsienlu, Mar. '27.

3-17-27 Fighting down below and many Szechuanese missionaries have left. Cunningham says Tat is peaceful. We need contact with your China Mission. Georgia Peterson sent a list of the missionaries to Edwin Marx, Nanking. Ku.

From Cunningham to Mrs. Ogden, 3-25-27: The Ba mail goes tomorrow. Hope you are well and in no danger. Rumor on the street has it you are surrounded and forced to live on ice cream." He can get them cloth and thread but no money as so many of the missionaries have left the merchants are afraid that there is no one left to honor their checks. Two boxes of school books came from Chicago. Li Be-hsien would like to sell his land to the Ba Mission.

4-14-27 Minnie's reply to Bob C- Her reply was an optimistically glad one to hear that people were returning to their

missions from the coast after the Yunnan war. The decision to stay or to return is not easy: part of the political problem is that the foreigners' countries, including the USA, had forced treaties upon China unfair to her people and sovereignty, so part of Chiang Kai Shek's political aim was to have the treaties changed. This was done only under pressure and missions, particularly British, were under heavy criticism, pressure, and even fear for their lives.

4-14-27 Marian Louise Duncan (the author) was born - a girl at last!

Since 5-10-27 The Consulate had advised all Americans to leave, the Valley of Batang was only harassed by robbers as before, but both the Atuntze road and the Yangtze River route were closed by the fighting armies. So communications nor cash, except intermittently, got through with word of missionaries fleeing in panic to the coast and later only of the men returning.

The TCM has one British family, the MacLeods, from Nova Scotia. Though there is no trouble and the officials are friendly, people are very upset. It has been suggested they should leave which they thought wise to do.

Historical Note: During 1926-27 the KMT's Northern Campaign under Chiang Kai Shek comes to completion; the KMT-CCP split; Chiang purges CCP (Chinese Communist Party) members (many killed); Mao's peasant uprising (socialist stage 1) in Changsha fails and he moves to set up a revolutionary base in Chingkang mountains. To show how any mail or freight gets through from Yunnanfu - Mr. Myline sent a package by Mr. Hanna as parcel post is not operating. Hanna will send it to Lewer and he to Perrone. He also 'extricated' drugs from customs and eight boxes of the proper size but some are too heavy so cotton will have to replace some of the items.

A special meeting was called 5-5-27 to discuss the situation re: finances, work, Duncan's plans for leaving versus the Consul's advice that all leave (5-10-27). The decision was made to hold Duncans' travel money in a special fund, the school was closed early (5-6-27), but older orphans were assigned to teach younger ones. Teachers were given a 1/4 month salary. Charity in money and grain be discontinued. All medical personnel cut except Li Gway Yin and Shado. All personal teachers were dismissed. All men of the Mission were to meet with all employees to explain the situation. Several teachers volunteered to continue teaching regardless. Decision made that each department decide on its own volunteers

Four case situations listed: #1. All stay eight months. #2. Duncans and two families leave now, rest in 12 months. #3. Duncans and one other family leave, rest in ten months. #4. All stay until fall and

if conditions not better two families leave with Duncans, Petersons and MacLeods on list. Not a motion, simply an understanding. Scenarios were set up to find the best plan of action. All depended on discovering a safe route out. Meanwhile Roderick MacLeod continued trying to find an alternate route of travel. The only possible direction was south to Burma, but the question was if the Tibetan government would allow traveling through their territory. Discussion had continued through 5-8-27, 5-17-27.

5-31-27 A letter from C.N. Mylne, the TCM agent in Yunnanfu, reveals that his agency is being closed down by the end of June since the total evacuation of missionaries has stopped all income. All the Likiang and Wei Hsi missionaries, including Morses, have left via Burma so there was no one to hold money for them en route. Locally things were not as dangerous at present and the Consul permitted men to return not women or children. He will notify as to arrangements before he leaves. "I hope that your district has been peaceful and Authorities have been able to control the situation."

6-7-27 Ray tells his Dad that the Consul has ordered them out...the Pentecostal missionaries have already left from Wei Hsi and Likiang to go thro Burma with the Morses...it will be very hot. All are getting their things together in case... "Our interpretation is the Szechuanese are for the 'Three Principles of the People' (but) they are not Communistic nor either is any great love lost between them and the Cantonese...they are too much like the Szechuanese. A Chinaman just came through from Yachow and Tat saying they are not on good terms with Chiang Kai Shek...there are anti-Communist Societies in Chengtu and Chungking with radicals murdered all through Szechuan...Nationalists have been driven back."

In Ba the officials are friendly. The big fear is that the Inner Tibetans may at any time try to take Batang, Litang and even Tat. The Chinese are adept at stirring up the Tibetans to fight among themselves, including an army (Sang Chen? Tibetans) not with the Lamaseries and the Lamas fear them. The TCM has put aside enough cash for each family to get out. "I understand and make myself understood...It is a nervous strain however. Letters are censored by the Nationalists."

Minnie is very upset having hoped that the crisis might be passed "since the Nanking Affair when there was a strike and a US tugboat was blown up killing Americans and British, but it is hard to tell what could happen." (to Nina 6-27-27 cont'd July 4th). All the TCM went on a picnic to Dis Ga Chang. RC (Bob Cunningham) had written there was not a Rs in Tat. Minnie dried 40 lbs of apricots.

6-13-27 The TCM discussion continued by leaving decisions as to what to do with evacuated property up to the Property Committee.

Finally 6-22-27 Duncans were given permission by the TCM to leave on or about 6-27-27 and MacLeods were given emergency furlough then also. So Duncans and MacLeods left traveling together.

6-27-27 Minnie to Nina H-: She doesn't know how to keep busy. A little over a year ago she had to give up the Hardys and now the MacLeods and Duncans are going the next day. Mac had to go to Randen to get permission to go through Tibetan territory, but the official wouldn't even let them in, sending three secretaries to see him, The official then wrote Chamdo but has heard nothing. Another way south would be to Tsetchong over a rope bridge to the Catholic mission which is bow the Morses went. MacLeod thinks he will come back after he gets his family to the coast, but Minnie doesn't think they will let him. Duncans are staying for supper after prayer meeting and MacLeods will come for breakfast.

7-2-27 Bro. Corey wrote Bro. Emerson that Dr. Worhley intimated that "Mr. Emerson had been 'talked down' and had received very little consideration from the secretaries- of the UCMS." Corey said "he was surprised as his impression of Emerson's statement to the Board that it was fine in its spirit and strong in his appreciation of the attitudes toward you" by the people there at headquarters.

In reply 7-10-27 Emerson states that they and the Worhlevs had become aware that their letters were unwelcome and useless. "We had been butting our heads against strong walls." They stopped volunteering but would have answered all questions. (*None were asked??*) They volunteered nothing to Dr. Osgood because Leland realized that the Dr. was upholding UCMS policy.

Dr. Osgood acted as a passive listener. Leland felt a conference was useless as everything would have been settled on the field. He acted as a witness, not an advocate as he felt there would be no changes nor recommendations to the affairs of Batang. Later "I had not made myself clear. I am defeated and turn myself elsewhere."

7-11-27 The Evangelistic Committee included Li Gway Gwang and Fu Tsering Ru (Tu de bao), Mr. Ogden and Mr. Peterson. Now other work was begun to be drawn in after having continued to expand up to now. The Women's and Children's Work went to the Evangelistic Committee, the Mission as a whole would act as the Advisory Committee and the expenses of the Textbook Committee would be paid by the Education Committee. Now the Mission began to see to the re-employment of workers dismissed. 9-12-27 Mr. Ogden was asked to employ Liu Gia Gu to transact official school business. They discontinued payments to the Agency.

An encouraging letter arrives from Bro. Corey, 7-14-27 to Mrs. Peterson, Sec'y, congratulating the TCM on working with the

natives and having them speak to the Annual Meeting facing problems together.