

## Chapter 22

### 1928 - Calm before the Final Storm

Plans were being made for the Annual Meeting in January, 1928. It was decided after the regular Annual Meeting they would hold a special session simply to hear and discuss issues with the national leaders. They changed no officers nor committee members and only made the decision to number the missionary homes and so register them with the Property Committee per decision from the Survey.

Meeting of the Conference with Nationals 1-14-28:-  
Participators: Lee Gway Gwang led devotions with Lee Gway Yuin having the prayer, others: Gway Gwang's wife- Dawa Drina, Gway Yuin's wife- Di De, Mr. Fu Gway Djing, his wife, Fu Wen Lin or Della, (MacLeod's foster daughter), Mr. Be Lin Yuin, Mr. Sie Gi Ru, Mr. Yang Dzung Wen, Mr. Yang Gien Tin, Mr. Ho Sang Bao, Mr. Fu Hong Yuin, Mr. Whang Shi Dje, Mr. Fu Chunan, Mr. Yi She O Zen, Mrs. Djang Gi Zoong Hla hsi, Mrs. Chen Yu lan, and the Misses Yi She Chii Dren, Lo Zang Chii Dren, Mr. & Mrs. Ogden, Miss Young, Mr. & Mrs. Peterson, and Dr. & Mrs. Bare.

Mr. Ogden spoke on the purpose of running an organization such as a Mission. Then there was a discussion of budget and money matters, and its accountability - such as how it was raised and the interest Americans have in the Mission. There was a Chinese meal at lunch and now discussion of committees and their plan of work. Then there were reports given in the native language.

1-20-28 Drugs were held upriver in Haiphong by the fighting. Mr. MacLeod spoke to the UCMS Executive cheering them up saying uncertain conditions had not hurt the church. He told of their trip from Batang to the coast of Burma at Rangoon.

Grace Young had taken over the duties and activities of Nina Hardy to oversee the Women's and Children's ward as well as being Hospital Matron and overseeing the direction of the men and women assistants. She probably set up nurses' training but all of her time of service in Ba were during years of turmoil and emergency conditions. She didn't know literally from one month to the next when she would have to pack up and leave, perhaps fleeing for her life.

1-21-28 The TCM reply to the Bares: Neither "sanction, commission, nor consent" was given to their leaving the Ba Mission. It involved expenditure outside of the budget so could only be done by

approval of the UCMS Board. Their reasons were not enough for the removal of a doctor creating a medical emergency. The Bares are equipped for the work here in Ba, not the business or language training for Tatienu. All missions now are under a cloud and this station is just as much "white unto the harvest" as Tat. Furlough is due for the Ogdens and Miss Y-. Bares' removal would be very serious Due to "the high regard for the Bares' fine character and noble spirit in the work here, we urge them to withdraw their petition."

In the ongoing argument it was added that in a Buddhist country "it is not true there is no progress - it just takes longer and more careful work." An angry note from Jim: "This is just pure ignorance. We have heard it all before from the Emersons and Worthleys. In other words you do not want to accept responsibility for your own ideas and actions." Jim had had it. Also the Bares were considered too young and unfitted for business and such a responsibility in Tat.

1-23-28 So to take a stand for the full Gospel of moral purity and social righteousness the Bares insisted on conditions to be imperatively met to make such teaching other than a mockery:  
 1. Segregation of boys and girls in the orphanage in separate buildings;  
 2. Employment of a woman with standing and character as matron;  
 3. Same for boys; 4. Refusal to use in any employment for Bible teaching or preaching any whose personal purity or moral character are questionable; 5. Social righteousness and personal purity, as taught by Christ and the Apostles, be emphasized. "If, in such changes and others that may become necessary in seeking to heal the moral diseases of this station, we can be assured of the cooperation of our fellow missionaries, we believe this field may yet remain open for us." NH and Lois Nichols Bare. *They really believed this was necessary and they were called of God to administer it.*

Lois Bare gave birth to Lyrel Marguerite on 1-26-28. She was not well which upset her as she intended to take Ruth's baby as soon as possible, not wanting to have it contaminated by the sin of his birth. Loftis Alberay was born on 2-9-28 to Ruth Ogden. The baby's foot was twisted up on itself and he was also sickly from the beginning. Alberay was three months old when Lois took him - Ogdens wanted to protect Ruth from the shame and it was felt the Bares could give him better care. In the mode of Victorian thought this was their best solution as the Ogdens arranged for furlough. The Bares' moral indignation knew no bounds when it was realized that the child had no Oriental characteristics.

Lois asked the Ogdens to come over to see the child and they confirmed that he looked like James Peterson. May 1st Jim O- took

Ruth over to face Raymond Peterson and have the truth. He was angry when faced but admitted that the child could be his. To keep the peace he offered to take the baby. Mrs. Bare: "Both Ogdens favored this plan. The child (will) pass unquestioned among the other children and they promised that Ruth need ever have any anxiety about him. I refused it primarily because it outraged my mother-instinct, secondarily because the talk among the natives had quieted, and the work suffered enough without reviving it all again by transferring the baby to the other home, and because frankly I did not consider that home good enough for MY baby."

So Lois asked Ruth to sign a paper stating she is voluntarily giving up the baby to her and that no one else had a right to it. "I had doctored his eyes, bandaged and massaged his leg...had nursed him day and night and it just wasn't in me to send him where the mother could scarcely bear the sight (!) of him and the father...(We) must assume his entire support as we refused to let his father do it."

2-3-28 Marion D- to JC Ogden: "Batang Friends:" He summarizes the details of the trip home through Burma and India, how sick Louise had been, but not sea-sick as he had been. How they hated to stay only a week in Harda, India with the Homer Gamboes, the younger McGavrans and Dr. Crozier, as they wanted to see more of the India work. Harda was a station under serious consideration of being closed. He assures Jim they will pull as hard as they can to keep Batang open. "Tell Pete we met the Davises in London, who are going to Africa." He had immediately written the Clifton Springs Sanitarium in New York State asking that Louise be admitted, it being the one suggested that could handle the sprue Louise had.

Feb Monthly Report: Grace Young finished her 4th year's work in Tibetan. She finished housecleaning the Hospital in preparation to turning it over before leaving on furlough. This involved a complete wash-down of ceilings, woodwork, windows, beds, white- washing all walls; linen mended and counted; dressings made and sterilized; enough soap made for several months.

4-20-28 Ogdens were glad to hear from the Duncans before they left and tried to tell them of the terrible thing that had happened but were not able to get it said, only-"there must be a conference with you, MacLeod & Hardy, also Dr. Osgood...problems vital to the Batang work, problems upon the solution of which much depends..."

Jim also mentions concerning their robbery - the officials have been unable to act but Ma Siling has been instructed to act by the government. Andrew's wife is Ong Da Ja Bon's sister and he has a lot of (their) things in Yen Gin and the Gong Ga Lama does, also. So Mac and Duncans paid helpers who robbed them.

As they sit, waiting upon the Washi, who are stuck in Litang waiting upon the military, who are to come to escort herself and the Ogdens to Tatienu, Grace writes also to the Duncans: Without mentioning once the real problem she urges Marion and Louise to return to Ba as soon as possible hoping Louise's health will permit it.

Her very real anxiety about the Mission won through her words of urgency saying she doesn't know how the Petersons and Bares can keep going. She attributes some of the anxiety to her malaria which a new medication she calls '914' gives the germs more to think about than the quinine, but is not an instant cure.

Lee Gway Gwang is the mainstay of the Christians; there were 12 candidates for baptism, including 7 orphans. A 'smash-up at the hospital,' thieves broke in as Dr. Bare walked in, they fired at him but missed. "We thought all Batang had broken loose!" Three men were killed, two being beheaded - "we saw the dead from our front porch!" Gen Ma Sifing "still has his hand on the trigger" making them feel safe. 4-20-28.

4-27-28 Marion D- to Jim O- He wrote with great hilarity of the recent Disciples convention:- Mrs. Hardy was there and people kept mistaking her for Louise, or him for Dr. Hardy, with hilarity for both of them. "By the way, tell Pete that I am going to swat him one when he gets home provided he and I can meet because some of the people called me Peterson, even some of his wife's sisters..."

It had voted down the suggestion for a delegate convention and for the move to Indianapolis. He speaks about Mac's great speech on their trip out and "exhorting the brethren at the end." Met Dr. Hardy's brother, also. Mrs. Mac and Mrs. Hardy are both thin. Met Peterson's folks, some of Miss Young's friends and some asked about Bare. "Told them that Bares were two of the most spiritual people ever sent..."

After the session introducing them "who do you suppose (walked) up on the platform but the Worthleys...I walked over...made them shake hands with me. He left fast before much else could be said. They wanted to meet with the new executive committee...but later told me that they were to come to St. Louis..." Later "Mr. Yocum told me they might call on me. I told him I was more than willing...I think I can settle their hash by starting Mrs. W- on a tirade...(but) They steadily refused to meet the foreign department." *They never did.*

The Loftis Library was thoroughly cleaned, new curtains hung, and books all dusted. The Ogdens gave about 200 books to it. "We are in the midst of packing our things to be stored until our return...the native folk are inviting us for farewell dinners with gifts of eggs, mien, chicken and jewelry."

5-14-28 CM Yocum tried to notify Grace Young of her father's death and finally cabled Mr. Marx of the China Mission in Shanghai.

5-16-28 Leland Emerson to Bro Corey: Reminding Corey that he had intended to try out working as an accountant after leaving the mission field he now tells them it is not really satisfactory. So he asks help in finding a position as a minister. Bro Corey does send references. Emerson held several pastorates before on 9-10-37 asking to have a refund of the money placed into the Pension Fund for them. So they withdraw from sight and there is no further word concerning them regarding their lives.

The impetus toward renewal begun by Dr. Osgood and continued by the hardworking missionaries was slowed. Then Jim Ogden had another crisis to deal with just before they left: The general, Ma Siling, got wind of the rabid Kuomintang local 'criticizers' coming to confront Jim Ogden. He just 'accidentally' visited him, walking in just before the committee walked in to confront Jim. His presence caused them to calm down. They accused Mr. Ogden of cheating the government, not by the land he 'owned' taken for debts nor the orphanage land, but Japoding, on which the Mission homes, hospital, and school were built. They claimed it was 80 mongs of land not the 30 mongs originally measured and listed in the contract. So Jim O- invited them to walk over the land with him to measure it.

They did and discovered, though originally measured as 30 mongs it was 50 mongs; not the 80 mongs claimed. Now understanding that their informants (sparked by Worhley's accusations) had exaggerated; some adjustment was needed but half as much as was said. Then they claimed the rental rate should be higher and doubled it. They never questioned his holding of land for the orphans.

If Ma Siling had not been there it could have gotten ugly. This time Jim immediately had the contract translated into English and registered with the American Consulate as well as the UCMS Board to prevent further suspicion.

This accusation was typical of complaints all over China as the Chinese became more suspicious and accusatory against the foreigners, particularly the British.

The TCM Advisory Board asked Jim to complete his history of education in Batang from 1921.

5-21-28 Dr. Bare writes on the eve of the Ogdens departure begging that Mr. Duncan at least, or Mr. MacLeod or Dr. Hardy come, if their families cannot, simply citing the needs of the work for more experienced men. He did not mention the real problem, relying on the promise of the Ogdens to bring it up on their return home.

The Ogdens and Grace Young finally leave 5-26-28.

Ogdens and Grace Young arrive in Tatienu 6-18-28. Cunningham tells them he will stay until relieved and Dr. Andrews and a new Adventist family have arrived bringing freight for Batang. So there are no more immediate worries over business being handled in Tat and Jim forwards the boxes, cash and supplies to Ba.

Jim was immediately put into the hospital upon their arrival in the US 9-14-28, too emotionally sick to deal with anything. The problems waited upon his recovery as no one else spoke.

Meanwhile Marion D- has been asked by Miss Joy Taylor from St. Louis (5-25-28) to conduct a conference on Missions and to send a course for five classes that he would suggest. Replying to this request he suggests books, listing all those by the missionaries from Tibet as well as the Master's Thesis of Raymond Peterson's: "most important...to secure a copy. This would be a mine of information."

The American Consul sent a letter concerning possible Soviet Union (now going through Stalin's blood bath of thousands) activities in the area. *Was it possible that the 'committees of criticizers' were infiltrated by them?*

Before Ogdens left the work was apportioned between Bares and Petersons. Petersons had the Orphanage and the proposed segregation of sexes was put off indefinitely. Grace Y- turned over the hospital work, both as Matron and the Library to Mrs. Bare. Pete as treasurer was authorized to make purchases of supplies and continued work in the School. Dr. Bare took the Evangelism Committee.

Dr. and Mrs. Bare did the audit of the Treasurer's books after the rest had gone. In July they were notified of the change to the calendar year so estimates had to be adjusted to six months and then make a new one for 1-1-29. Due to the slowness of funds and to the war times building the new residence, the Bible School building, and the rest of the Orphanage had to be abandoned. 7-10-28 The Oct and Nov meetings of the TCM were only informal discussions.

It must be noted now that most Tibetans on the Border were now taking Chinese names for their own protection before the 'Committees of Criticizers'. So Tu-de-bao became Fu Tsering Ru; Della, his wife, was Fu Wen Lin.

The Bares again hired language teachers. They had decided to adopt a course of non-resistance. They bided their time waiting for the expected cable of recall. It never came in that year. They felt the natives would not oppose Raymond Peterson's preaching nor attempt to remove him from the field. In all probability they waited, wondering. Bare felt the natives "look to him (Peterson) as the steward of the Mission's wealth and as dispenser of their daily food." They hope the

UCMS would send at least Mr. MacLeod out to save the work. They thought the UCMS decided otherwise, but it was rather that Esther's health was very poor. They were afraid that they would close the TCM and sent two cables that it not be done, but unbeknownst to them both mails were robbed. *These were people sorely puzzled, beset by their worries over their own commitments which seemed to oppose the demands of their faith and knowledge of sin. They saw no alternative but casting out the sinners to outer darkness with no recourse to the love and forgiveness of God.*

There was more work than they could do alone. Against this, "Our Gospel has been grossly caricatured and requires to be vindicated or a vast amount of life and money will be wasted. After Gethsemane there will be Pentecost, though there may be a cross between." They were also the sole help of their children and must be prepared to carry them to safety. This was very difficult for the Bares; their faith demanded a moral exactment and their nature was not to see any softening of the possibilities. They had compassion but not for sinners.

Lois had tried to express womanly sympathy to Georgia but was utterly rejected for Georgia felt that God had forgiven Raymond as she had. Neither of them accepted that others felt differently. The worst thing was that the Bares and Petersons never talked out this problem of the sin in relation to their faith, but always skirted the issue. It festered and, not only themselves, but finally the church and the TCM were affected. Strangely, though, the Batang Christians wanted a forgiving resolution.

Raymond did not feel that the Bares are as strong as the Hardys, but he felt that they would get along. The Petersons decided not to move into Japoding, but go over for the day to return to their own home in the Mill House in the evening. They prefer that home which they had fixed up so nicely.

They are putting a concrete floor in the Orphanage where there had been tiles put down to get rid of the bedbugs running around. Raymond was writing MacLeods and would like to persuade Mac to come out alone but he knows how difficult it is to get along without one's family. He now thinks only 2 or 3 families are enough for Batang, not 6 or 7. Politically conditions are better but it is wiser to lie low and not make big splurges with money, etc. so no more building. As foreigners one should not be too conspicuous, either.

6-25-28 Bro Corey to Mrs. Peterson, Sec'y, TCM: The UCMS is moving to Indianapolis, Ind. Bro Corey previously had become the president of the UCMS and Mr. Yocum had taken his place as secretary for China and Tibet. The drug order has finally left Yunnanfu to return to going up the Yangtze. "Mrs. Duncan is better, but recovery is slow.

So sorry to hear through Mrs. Bare's father that the hospital has been attacked by bandits. Our hearts and prayers are with you constantly in these troublesome times." SJC

7-24-28 Eugene K T'an wrote Mr. Duncan: Mr. T'an heads a firm in Chengtu of general household goods. He wrote news of the political-military situation in China stating that "the revolutionary troops under the control of the Kuo Ming Tang (Nationalists) left Canton to attack the Northern troops (Militarists) in 1926; all the people were awakened and were anxious to sweep away all the militarists and help the Nationalists to improve our own country. But the Kung Tsang Tang (Bolshevists) throw everything into confusion at every place where Nationalists are occupied. We have to cut the relation with Soviet Russia (which had been arranged by Dr. Sun Yat Sen in 1924. Dr. Sun died in 1925.) During that time red Russia declared she is the only one in this world to help others...and she is willing to help the Chinese Revolution. After Bordin, the Bolshevik leader in China had been exiled, and most of the Chinese Bolsheviks had been killed, the Nationalists troops went on the attack again. The Japanese Wolves' made tragedy in Shantung Province; How could the Japanese escape from the Chinese in the next generation - say, thirty years?" *Remember China has a 3,000 year history - so what is 30 years?*

Szechuan, though, still does not acknowledge loyalty to the Nationalists. "Liu Wen-hwei has the Szechuan border under control. Of course, more troops will be sent in by the Central Government after the August meeting in Nanking. The National Troops withdrew from Tsinan while Japan sweeps them with their guns. (Now) some German generals are planning to be engaged to train these 50 or 80 armies and are expected to be sent to Tokio to visit Japan..."

MH Duncan to CO Hawley at Mission Bldg, Indianapolis (8-14-28) thanking him for the opportunity to help at The Young Peoples Conf., Keuka Park, as it gave him inspiration to get the viewpoints of life from the coming rulers of the next generation. "I have greater hope and face the future with joy when I think of the fine young people of this day." He is being sent out for one-day conventions and wants to let Hawley know that many churches and young people want to have him work with them and speak at their churches.

Pete writes to his Dad 8-1-28: explaining that although Jim O-was willing to let natives be on the committees with the foreigners; it was still his plans that had to be put through and the natives had to allow him his way. The old missionary was not fitting in to today's work. Both Ogdens treated "the natives...just as they did their own children as if they had never grown up." *Familiar complaint through*



*the years, but true!*

“After Ogdens left these two committees (School and Orphanage) as well as the Evangelistic Committee began to really function, and upon my questioning I found those things out from the natives themselves.” *Again a question of the natives telling the foreigners what they wanted to hear? Probably, yet still appropriate more than likely.*

“I tried to explain some of these things to Ogden before he left but he just got sore. I could see even then that the natives would talk freely to me and not to him. One reason for that we are all the same age here. That is Georgia and I and the leaders in Hospital, School, Orphanage and the pastor Li. I have no better friend in Batang, native or foreign, than Li.” He said he had written Corey several letters straight from the shoulder to explain all this. *Corey may have discounted it but very possibly Jim O- began to realize Peterson’s worth (from other correspondence) and as time went on became more distressed as plans were made to rush them out from Ba.*

8-22-28 Pete to Mac: Describing alterations, he had windows put in a row at the school and a door to the roof. The teachers are all new so he has weekly training sessions like Normal School using Mrs. Bare’s book “Classroom Management”. Pete hired a personal Chinese secretary, Li Chi Chang, since all papers now must be in Chinese. This way he doesn’t worry about using mission employees for personal work. Wood, who took over from Myline at Yunnanfu, was instructed to send any freight to Shanghai. Mac needs to tell them what to do with his. Pete will bring his trunks when he comes out but all is too great to come soon.

8-28-28 AJ Clements to Dr. Hardy: After a visit from the Ogdens, “The passing years and the strain of life on the frontier, have left their marks.” Ichang, Hupei, China.

Letters of contacts with MacLeods show that Mac is quite discouraged. Esther and he have been sent to White Swan, Yakima Indian Mission and they were enjoying it. Then Esther had serious surgery of an abdominal tumor and her uterus sewed up. She is recovering well. Dad Fillmore stated his growing admiration of MacLeod after talking with him and hearing many of his speeches.

9-14-28 Ogdens and Grace Y- reach San Francisco. Lois Bare, frantic at not hearing a reply or of any action on their petition thinks nobody is doing anything. Actually no one at UCMS has, as Jim is in the hospital and nothing has been said about the problem. She writes 9-21-28 which reaches them unusually quickly (11-26-28) while the petition was put into Bro. Corey’s hands 12-11-28. Again the time needed for communication has fooled a frantic person. As the Ogdens

reached shore, it was a great burden each carried home, silently with a stiff upper lip demanded. Grace, of course, was bearing the news of her father's death in her heart. Jim immediately entered a Los Angeles hospital under great stress emotionally.

9-23-28 Opal Ione (or Shirley May - Harold Ogden's daughter) was born of Yishi Chudren. Immediately Bares thought she was Peterson's, but Yishi Chudren corrected that thought. Bares thought of her as a prostitute, but in the Tibetan culture this was not so. It was moral for a young couple to get pregnant to force the parents to accept their union so they could marry. It was thought immoral of the Ogdens not to follow through with this, in Tibetan belief. Harold and the Ogdens knew of the pregnancy; an arrangement had been made that Ogdens would support child and mother.

10-4-28 "Dearest Louise: Having arranged for a new home for them in Indianapolis, Ind., Marion goes about getting furniture, borrowing a gas stove, and a refrigerator. Homer Gamboe came over to help. "Love and kisses to you, John & Marian Louise. I miss you all, MHD."

More news 10-5-28 "My dearest Sweetheart, Now you must not think I have other sweethearts for I have not secured any..." House complete now. Ogdens arrived 9-10-28 and J.C. is 'resting' for three weeks while Minnie took the children to Lexington. Paul Yocum and Golden told Marion they could leave in the spring "when we wanted to - Hurrah - pack up while I crank up the Ford. Best of love and an ocean of kisses for all three of you, Marion."

Pete asks Jim if he were to send the 5-year series of Bible School lessons which they are translating if he would review them. They are working out plans to have the native workers pick up their salaries in Tat?

Then Pete makes a statement about having "gotten all excited and worried about that business (?) only to have it come out all right so I am refusing to worry about it now. We wrote the UCMS before you left about that business and have kept them posted and done everything we possibly could, so I am not worrying about it now." Then- "Dad wrote that he was expecting us anytime. Tell him nothing doing. We intend to stay as long as we can."

10-27-28 To Mac from Pete: "We are glad to hear from you folk and that you are going to investigate the Yakima ranch proposition. It will make you feel more settled -it is the worst thing in the world to feel unsettled." He mentioned they are eating more vegetables now that the cook fixes native food almost every evening. But he is still gaining weight, now weighs about 150 lbs.

But there has been a shift in cordiality in his friends and it has

been a long time since he received a letter from his best friends, the Hardys. There is some revealing anxiety, also, about the loss of church members and some native leaders pulling away from them. The Bares are revealing a terrible anxiety.

10-30-28 Dr. Bare writes to Marion Duncan to tell him of their suspicions of the Tibetans around them: the lying, the stealing. Della had 'lied' to say Alberay looked like Herbert. She and Yulan had acted in a promiscuous manner at Yenichang with Liu Ja Ji - after Bares had befriended her and helped her financially. Now her repayments were being taken directly out of her salary as Lois's Tibetan teacher. The doctor accuses Li Gway Yin of stealing money and medical supplies to heal people on his own. *This had been acceptable practice under Shelton and Hardy.* Li Gway Gwang is called "Mr. Peterson's disciple, not Jesus' disciple." *Not all of these rumors are false, but knowing how Orientals like to please their audience one wonders how much is truth.*

11-9-28 Grace Young to Bro. Corey "I haven't felt like writing to anyone. Our hearts have been heavy but now we are trying to do the thing that we are sure our Daddy would want us to do - 'go ahead and don't give up'". Having heard from Jim O-, "The last five years have been hard on him, but as he says, 'We have been depressed, discouraged, perplexed and almost distracted at times, but not entirely cast down.'"

11-15-28 Bro. Corey answered Grace Y's letter with assurances of "deep interest personally and the love and confidence which we all have in you here at the office. Relax and rest all you can."

Chester A. Snyder, minister of the Lewiston, Idaho, First Christian Church told CM Yocum that she needed rest but had made herself available to speak, 'a devout soul and an inspiration'. They are proud to have her in that far away land.

11-16-28 MH Duncan to Bares: Duncans are planning to leave in Mar '29 to return to Ba as Louise is so much better and the Board says they can go when they wish. Miss Young wants to go with them. Mr. D- has been to Kansas and Nebraska where he saw Dr. Bare's mother and brother Orlando in Lincoln and Lois's father. He warned the Bares of spreading word of what happened as it will damage the work in Ba. He tells that Jim O- is in pretty bad shape.

MacLeods will not return for a number of years as they must see to the education of their children. Mrs. MacLeod is recovering nicely and they are still working with the Indians. Hardy won't be back for a time; more chance of him than of Macs. "I hope that you and Pete keep sweet toward one another and pull together in these trying days; our work in Ba is so precarious. Put up with a lot for the sake of the Kingdom, remembering that matters change rapidly with workers you

have on the field.” Obviously now knowing what has happened, Mr. D- still feels that work can go on for the Kingdom, little realizing at this time how traumatized the Bares are.

Other letters come from Ba and, just as for the W-s and E-s, there was no comprehension of the time lapse necessary for a letter and its reply to return. Before their first letter got to the UCMS, which was restrained, Lois Bare began writing letters to everyone she could, including churches, trying to force the hand of the UCMS Board. Their very real anguish could not tolerate restraint. In their dismay they had no comprehension of the damage it did to the cause of missions, particularly for the little church on the western Border of China.

11-17-28 Dr Bare finished the first half of the third year Tibetan and some Chinese. He is itinerating regularly to Sa Sheh, Tonkoding, and Ding Ton Go preaching, giving treatments and distributing illustrated tracts. Both he and Lois Bare take turns speaking at the Tibetan Communion service. Politically it is quieter.

Their anger and inability to tolerate a compassionate confrontation with the Petersons was tragic for that time and for Batang. Lois B- had to admit to Louise D- that the work the Petersons were doing was “well done, better than we can do it. While we have not had to grieve over the death of a little child (Herbert Duncan) we have had to grieve over the birth of two illegitimates from a ‘missionary home’ infinitely sadder than the death of an innocent baby.” (*How can one measure?!*)

11-17-28 Lois B- to Louise D-: Lois goes on about all the gossip as well as the fact of Alberay’s birth; speaking of Yishichudren’s daughter which Lois tried to take from her, but she refused to give her up; about a supposed harem; about Pete’s changing things to a more native leadership...describing this as trying to curry favor.

11-22-28 Mr. and Mrs. Duncan from G.Y. Lee (Lee Gway Yin) to express his sorrow over her illness and “We all miss you very much and often talk about you...want to see you, but cannot do it. Mr. Peterson say, You all want (to) come back next year.” Your sincere Friend.

12-3-28 Roderick MacLeod to Mr. Duncan: Thanking him heartily for a check that “saved my life.” In a moment of human weakness he bought an automobile, repented again when he started to drive it. “I find myself in that state described by the Campbellite exhorters as ‘too late to repent’”. He is very distressed by Mrs. Bare’s letter and feels that Mr. Peterson must return immediately as nothing is more dangerous to the mission. He even went so far as to say he was dangerous and no telling what he would do. Even that “he may assume

a good appearance...which may be worst of all". He does say to "Use your own judgment." They are at the Yakima Indian Christian Mission and says, "the boys are working well and behaving themselves as good Indians...I like them very much and enjoy the work here."

12-11-28 Jim to Bro. Corey: "It is all right to talk over these necessary matters with Duncans. They are our friends. Please see my letter to Mr. Yocum. It tells what high regard I have for them. They should know I intended to tell them myself. We were all agreed on this, and we also thought anyone going back with them should be so informed. I shall await your advice. There are things worse than death. Death would have been sweet. Maybe I should not say this. Duncans will understand. I am sure they will keep still. We have suffered a thousand deaths. (*This man was going through the fires of hell.*) The Consul called us (re: the birth certificate) while in Hankow. I shall never forget his kindness and tenderness. *If only they had not taken their children back, if only they had sent them home with Hardys, if only... if only...!*

12-15-28 In a P.S. to Dr. Osgood, Dr. Bare states that Mr. Peterson remarked that the attendance at communion was not what it should be. "I wanted to say, 'There's a reason' but discreetly refrained. 'Silence is golden.'" *This would have been a perfect opportunity for Dr. Bare to bring up the issues. Did he prefer for Petersons and the Christian community to suffer rather than resolve it? Why did he not speak?*

So another painful year is drawing to a close, painful also, for the Chinese and Tibetan Christians in that there are only two families and although both are asking for a loyalty to their faith, from the viewpoint of these people both have an attraction but also a problem. Both are doing their work adequately as far as the people served, but the tension is obvious and the kinder, better days, when there was nothing but Christian love surrounding them, are gone. Those who are leaders are particularly aware. As always they appear to cling to the ones who seem to give one an advantage; after all, these foreigners have a culture strange and incomprehensible.

But for Raymond Peterson, there has opened out an unprecedented challenge. Without other missionaries and without the Bares acting with any concern or fellowship, he is having the time of his life trying out new ideas. In the first place government regulations and oversight have to be dealt with. Very likely Li Gway Gwang has urged certain changes, such as making the school look more Chinese by adding to the decoration certain Chinese characteristics, such as the upturned corners on the roof, a Chinese gong instead of a bell for classes, the name in Chinese characters. Before he had taken over from

Marion in 1927 certain changes were required to please the officials and Pete continued the re-organization of the classes to satisfy them more. Two of the best teachers had resigned so teacher training started.

As Treasurer, Pete made an accounting to both Hardys and MacLeods of the remainder of the funds owed them. They had helped Ogdens to leave. Pete describes to Macs the Easter Week services. Vespers were held each evening that week and finished with a Sunrise service with the baptism of 13 candidates.

Georgia worked hard as a wife, mother, and a missionary, cheerfully and willingly. Even though she knew of the fight for women's rights and for the vote in the US, she did not need to prove her worth and like most missionary women of that time her worth was mostly unsung, except for the few who knew.

Pete also, immediately made all the committees he had appointed with national Christian leadership; their participation together gave them the confidence which later was to stand them in good stead. It also gave them face in the eyes of the community and the officials so that the 'committee of criticism' had to respect Peterson's leadership, even though they probably took advantage of his newness. Pete rewarded various Christian leadership with higher wages which was misunderstood by the Bares, who declared it to be bribes.

They all had Christmas together as the Bares for the sake of the children did not want them to realize anything was amiss.

12-26-28 A summary of their situation was sent by the Bares with copies going to each Board member and to their Living Link churches. This was before there was time for an answer to get to them from the first letter sent.

1928 Annual Report- Lois Bare, Personal: Births of Lyrel Marguerite and Loftis Alberay - she repeats that the parentage of this child, "has not called forth any criticism from the society." Lois finished the first half of the 3rd year Tibetan 3-15-28; she took over Miss Young's duties as nurse and matron of the hospital. She established a baby clinic to instruct parents in baby care and gave baths to all babies - in 9 months 250 baths were given. She tells of the birth of Yishi Chudren's baby girl, father - Harold Ogden.

Dr. Bare- Personal: A year of much joy and more sorrow, busy with added tasks and responsibilities. Evangelism: A privilege to preach, teach, and heal in the name of Christ and contend for His principles. Some progress in Chinese study and in Tibetan the third year completed in Dec. 1928. He preached 7 times at Tibetan Communion Service, 114 times in three villages near, gave out 371 Gospel tracts and picture cards. Since May he taught the young Tibetan Men's Bible Class.

Several hours a day is spent in medical and surgical treatments in the hospital dispensary and their homes. There has been no relapsing fever. Since Sept. he has been training two medical assistants eager to learn. Held Sat. children's clinic for children up to 12 years old: treated 42 orphans and 18 mission employees' children. Typhoid and paratyphoid vaccinations given (no small-pox?). Also treatments for intestinal worms. Less fighting and absence of epidemics meant less in-patients.

Medical itineration outside of Ba Valley is inadvisable due to brigandage. Trips to nearby villages were made regularly for gospel-seeding, ministering, and treated 190 medical cases.

Mr. Ogden & Mr. Peterson- School: A year of changes started in 1927. Mr O-continued through the year to Mar 1928 and turned over to Mr. Peterson. Last day exercises had two visitors: Pen Gi Jang, head of local government schools and Djang Kay Ming, head sec'y at the Yamen. We have had no trouble with school authorities. The West China Christian Education Union, who furnished and graded exams was suspended so local exams had to be used. Small items of change have been undertaken to give the school a distinctly Chinese atmosphere such as a Chinese gong to change classes, school signs in Chinese, replaced the covering over the front wall with Chinese tile. The committee in charge now has Chinese and Tibetan numbers: Li Gway Gwang was elected to take Mr. Ogden's place as chairman. Total 80 pupils, 34 boys, 43 girls, 60 orphans, 20 others.

Mrs. Ogden & Mrs. Peterson- Orphanage: Mrs. O- had a committee to help, including Dr. Bare, Mr. Li, the pastor and Mr. Fu, orphanage assistant. It was turned over to Mr. and Mrs. Peterson in Mar. 1928. In June Mr. Sie and Mrs. Chang, a teacher was added to the committee. Three eldest girls left, two to get married, one taken in and three went to the hospital. Total now 62. Yrly cost \$30 gold/ea. child. Produce raised by orphans \$1309.60 gold.

General Report 1928: Some anti-foreign and anti-Christian feeling was felt early in the year but did not last. The officials and general populace showed friendly interest and the work of the Mission increased.

Other Dept.: The Committees for each department now have taken native leadership on each as they supervise the work. This was begun by the Ogdens from the Survey. A constitution was written in Chinese and English for the Orphanage.

The first anti-foreign posters arrived in Ba: They were anti-British, little understood as they were in Chinese. The Mission held an all-day meeting with 20 of the native leaders to discuss the problems of the Mission. RA Peterson

Georgia P- Personal: A busy year full of interest, problems, and hard work, but profitable. She helped in the evangelistic work on the committee, teaching in the Tibetan SS and in the Thurs. PM Bible School for street children, and taking a turn at Tibetan preaching. It was very worthwhile and made contacts hard to make otherwise. A large group come regularly ready to learn and interested; many of the girls with babies on their backs.

At School : She had the singing class of the KG and 1st grade, learning by rote; they love motion songs previously translated by Mrs. O-. Georgia translated a few herself. She had oversight of the KG and 1st grade, filled in teaching, and had charge of the girls' handwork.

Orphanage: Georgia is chairman of the committee; without the help of the native workers it would have been difficult and discouraging to an inexperienced person. It has taken many hours and much energy. She has not completed any more language study but learned a lot from usage, the natives being very patient with us. She has had the usual household tasks and teaching of Charles in second grade and Raymond in first grade. "I hope that I have not been a stumbling block to the Kingdom here, but have been able to keep up the good work that has gone on before. GFP"

RA Peterson- School: Li G.G. has done well as chairman taking charge and making reports. A set of rules was made to govern students and teachers, attendance records are kept, tardy slips given; with the weekly examinations reported to the principal.

All Fri. afternoon there is a 5th year boys' class in agriculture and manual training for all grades. There is a better government school on the street so the competition is stiffer. At first classes were reduced to three by Chinese law, later others again added.

Historical Note: 1928-30- Chiang takes Peking; unification by force is in progress against the landlords; Kiangsi Soviet is established by Mao; Chiang begins military operations against Kiangsi.