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# Midwest China Oral History Interviews

Fredrik Schiotz

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FREDRIK SCHIOTZ  
ORAL HISTORY ABSTRACT

BORN: June 15, 1901, in Chicago, Illinois.

CHINA EXPERIENCES: impressions of China's civil realm during eight-week visit in 1935; brief synopsis of Lutheran activity in post-war China as the Executive Secretary of Commission on Orphaned Missions; Daniel Nelson, Jr.'s role in reconstruction; ecumenical efforts of the Lutheran Church of China; and efforts to orphaned missions in China after WWII; issue of a Lutheran university in post-war China; consultations with various leaders of the Lutheran Church in China during late 1948 to early 1950.

INTERVIEWER: Andrew Burgess

DATE: 12-6-77

PLACE: Minneapolis, Minnesota

NUMBER OF PAGES: 55

## INTERVIEW

INTERVIEWER: I deem it a very great privilege to discuss with Dr. Fredrik Schiotz the part he played in the post World War II reconstruction period in China under the auspices of the Lutheran World Federation. Dr. Schiotz has had a long and close relationship with world missions beginning with his student days. He was on the Board of Directors of the Student Volunteer Movement from 1948 to 1954. Then the Commission on Orphan Missions of the National Lutheran Council called him to be their executive secretary in 1948. He served in that capacity until 1954. The Lutheran World Federation called him to be director of the Department of World Missions of that organization in 1952 and he served until 1954.

Later, he served as chairman of Commission on World Missions of the Lutheran World Federation from 1949 to 1957. He was a delegate and participant to the Lutheran World Federation conventions at Lund, Hanover, Minneapolis, Helsinki and Evian-les-Bains and also plans to go to Dar es Salaam at the next convention which will be held in June, 1977. At the Helsinki convention of the Lutheran World Federation, he was elected president of the LWF and served from 1963 to 1970. Because of his wide experience in world Lutheranism and churchmanship, the former Evangelical Lutheran Church elected him its president in 1954. He served until 1960 when he was elected the president of the newly formed American Lutheran Church, and there he ably served until 1971. When Dr. Schiotz retired in 1971, it was because of a by-law of the church which made it mandatory for a general officer of the church to vacate his office at the age of seventy.

Earlier in my introduction, I mentioned that you had been involved in several ways in the Student Volunteer Movement while a student. Will you tell us about that experience and any other ecumenical experience you've had?

SCHIOTZ: During student days I was elected president of the state Student Volunteer Movement organization and thereafter, a representative of Minnesota on the national council of the Student Volunteer Movement. In 1927, I was asked to serve as a field secretary for the SVM for a period of one year. This was in preparation for the Detroit Quadrennial Convention which was held during the Christmas week of '27-'28. And then follow-up work ensued until the end of that school year.

You mentioned my activity in the Commission on World Missions. I served as chairman, as you indicated, from 1949 to 1957. I was re-elected that time, as chairman of the Commission, but because of there being so many Americans, relatively speaking, on staff of the LWF, I thought it wise not to accept this election. When the officers of the executive committee protested, I suggested that they might elect the man who had served as vice-chairman while I was chairman, namely, Bishop Heinrich Meyer of Germany. I would be glad to support him and be at his side as vice-chairman. This was done and I continued on this commission, then, until elected president of the Lutheran World Federation. A president could not serve on any of the commissions.

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I: As background material, Dr. Schiotz, and in order to gain more insight into your impressions and reactions to the missionary endeavor in China, as well as presenting to us some factual material which we so greatly need today, I'm going to move back to 1935 when you made a visit to Mainland China and

saw the activities of the missionaries in China. We would like to know what your impressions were during that visit while Chiang Kai-shek was the head of the nation.

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SCHIOTZ: This was an eight-week period in a year's leave of absence that was invested in visiting mission areas throughout the world. It was during the summer of 1935. I visited the places of work of the former Evangelical Lutheran Church, the Augustana Evangelical Lutheran Church, and the Lutheran Free Church. However, I shall not comment on the observations made on the mission fields, but rather on what I saw of the activity in the civil realm.

I was told of, and experienced, trains running on time. Missionaries remarked about this with surprise, for in their past periods of experience in China this had been unknown. Everyone spoke with great praise for President Chiang's New Life Movement. Granaries were being built for storage of grain to satisfy the needs of the nation during drought periods or times of flood. Efforts were made to control the waters of the rivers that had flooded.

Scholarship provision was made for students. I recall at a dinner in Hankow being seated alongside of the man who was treasurer of the province of Honan. He told me that General Chiang had erected at Nanking what was called a National Political Institute. This Institute was very much like our West Point or the Air Force Academy, but instead of training people for the armed services, students that had shown up well in their elementary and secondary schools in the provinces were given scholarships to come to Nanking. The emphasis was on political science. Along with training them to understand

both China's national history and her objectives, they were given training in world history. In order that their academic study might be focused on the welfare of the nation, they were sent out on internship periods when they were entrusted with collection of taxes in the area where they were carrying out their internship. The treasurer told me that in the province of Honan, in the various areas to which these students had been assigned, the result was that more taxes were collected than previously. Not under duress, but the sum was larger than it had been before because taxes got to the government's coffers instead of lining somebody's private pocket.

At that time, I also visited in Nanking. Andy Roy, in fact, Margaret and Andy Roy, who were missionaries of the United Presbyterian Board and worked almost exclusively with students, confirmed what I had heard about General Chiang up in the Hankow area and north of there. Andy told me that he had a Bible class where a number of the representatives of the government participated actively. He mentioned that Mr. H. H. Kung, the treasurer of China at that time, and a brother-in-law of General Chiang, was in his class regularly each Sunday.

I went on from Nanking down to Shanghai and was fortunate enough to be in Shanghai when the equivalent of a China Olympics meet was held there. Students, men and women, who had excelled in physical education and in sports were brought in from all parts of China. As I observed these young people participating in various kinds of exercises, playing games like soccer, I could not help but feel that there must have been a great emphasis on physical stamina and physical strength, for these people were really specimens of fine physical development.

Now, from this positive impression of the work of General Chiang, I perhaps ought to jump to some thirteen years later when I again was in China for a longer period of time. That was while I was in service with the National Lutheran Council. I met in Hong Kong a man by the name of Captain J. R. Jones, a lawyer of international repute and a man who was an advisor of the Hong Kong-Shanghai Bank. When we engaged in conversation about China's recent past, I made some inquiries about why the General Chiang regime collapsed so quickly after it had started out with such fine purpose and action; he attributed it to the fact that China began to crumble after the long period of participating in World War II. China got pushed into this by Japan's attacking in late 1936. For me, it seemed as though it was the American equivalent of being attacked on the east coast, Washington over-run; likewise, the whole eastern commercial area or industrial areas on beyond Chicago. If this had been held for a period of a decade, wouldn't we have been bled white? When Chiang moved back from the western capital, the war capital of Kuming, to Nanking, the country had been ravished so that economically she was anemic.

Further, when this happened, it appeared that some that were close to Chiang could not withstand the temptation to get as much for themselves as possible before the ship of state would go down. Mr. Jones said about Madame H. H. Kung, the wife of the treasurer, that she was a "wicked woman." He went on to say that Madame Chiang, along with her sister, Mrs. Kung, swindled Chinese people handsomely. They had inside information on money exchanges which enabled them to corner a lot of U. S. dollars. But this Mr. Jones also said that as far as Chiang, himself, he was sure he was absolutely above accusation; that he had been a man of integrity, concerned all along primarily about China's welfare.

I: Dr. Schiotz, you became the secretary of CYCOM, our Commission of Younger Churches and Orphaned Missions. How did this commission attempt to rehabilitate the Lutheran missions in China after World War II?

SCHIOTZ: I was elected the Executive Secretary of the Commission on Orphan Missions in the spring of 1948, but could not take office until September 1 of that year. I think before we turn to the observations I made while I was in office, we ought to recall the recent past before I came on the scene. Missionaries had returned to China after the Japanese vacated, late 1945 or early 1946. And about one hundred fifty missionaries returned to various areas in China in the Lutheran family in the year of 1946. The National Lutheran Council, not yet having organized CYCOM, deputed Dr. Daniel Nelson, Jr., to serve as China Relief Director for the Lutheran World Federation. They called it the Lutheran World Federation although the Federation didn't actually come into existence until the summer of 1947.

In February, 1947, Lutheran missions, in conjunction with the National Lutheran Council grant, in the name of the LWF, bought a four-story building at 310 Heart Road in Shanghai to serve as a Lutheran center and hostel. This cost \$50,000 and it took \$10,000 to buy off the residents to vacate so the building could be put to use. The Center was formally opened November 18, 1947, but it had actually been put to use shortly after it was acquired in '47. In the first six months, there were 200 missionaries of 15 different denominations or nations accommodated at the Lutheran Center. Some of these were Russian people, for they didn't dare draw the lines strictly on accommodating only missionaries but anyone who might be in need and would be passing through Shanghai and had no place where they might lay their heads.



Dependable transportation was practically non-existent in 1946 after World War II. So Dan Nelson, without the proper approval that goes through committees and then is voted, bought two DC-3 planes. Many have spoken of this plane as the work horse of World War II. He operated one under the name St. Paul and he called the second one St. Peter. This was used, that is the second plane was used, to provide parts whenever repairs were needed to be made. It began operations, actually, on July 4, 1946. It operated with a crew of three. It was licensed to fly by the Chinese government directly, but this was suspended after a period of about six weeks, because of the disaster that occurred to four commercial planes during the Christmas season. However, a new authorization was given to fly under CATC, the Central Air Transportation Company or Corporation. I believe this was organized originally by General Claire Chennault. The plane provided transportation for missionaries and other church personnel. It transported Bibles and printed matter, medical supplies, and other urgently needed material. There was one pilot and two co-officers-- a co-pilot and an engineer. The Lutheran Center in Shanghai was the headquarters for the operation of the plane, St. Paul.

That much for a hurried recapitulation of some of the work of Dan Nelson during this two-year period of '46 and '47, and the observations that I make will be from the period that I served CYCOM as its executive secretary.

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I: Yes, go ahead and bring us into 1948.

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SCHIOTZ: I began, as I indicated earlier, September 1, 1948. And there had to be a visit to London on African missions, then another one to Germany to consult with the German mission directors. Then my first field trip was to China in the fall of '48. The very fact that my commission had asked that I go out at this time to China, indicated how important they felt that the Chinese area was.

I arrived in Shanghai on the evening of October 14 and left, returning to New York, December 17th of that year. However, a period of twenty-four days, namely November 1st to 24th, was invested in a detour to Indonesia for consultation with the Batak church in that republic. When I arrived, conditions were already overshadowed by the victories of the Communist armies. In Shanghai we conducted some consultations with a small Lutheran World Federation advisory committee, first authorized by Dr. Long, then executive director of the National Lutheran Council. He suggested to Dan Nelson that such an advisory committee be set up. However, during the time that I served, CYCOM authorized an advisory committee consisting of Dr. J. L. Benson, Rev. Fred Ditmanson, Rev. Thomas Lee, Rev. Charles Reinbrecht and Dr. Ralph Mortensen.

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I: Dr. Schiotz, a great host of friends in America, of the missionary endeavor know Dr. Daniel Nelson, Jr., and know that he had a great part in the rehabilitation and the program in China, especially during those difficult times that you have already mentioned. Now will you tell us more about Dr. Nelson and assess him as a part of the program?

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SCHIOTZ: I will be glad to do that. Dan Nelson and I were classmates in college. I had great admiration for his missionary vision and enthusiasm and downright affection for him. I was in his home several times when I visited China in 1935. He was the first of the missionaries who had dared to bring in a Chevrolet car to the field so that he might get around and make more frequent contacts with the pastors that were working in the area.

At that time, I sensed his terrific concern for the Chinese. In fact, when he brought the car into China, one saw something of his understanding of people and also his disposition to use humor to serve as a way of reaching people. When the automobile was to be inspected, the customs man said, "I have so much work that I can't give you any attention at all." To which Dan responded by saying, "Yes, I know you are an exceedingly busy man and you do very important work. I've got lots of time. I'll just wait. Whenever you're ready." So Dan sat down and took his ease on the bench that was there in the room; it wasn't long before the customs man was at his service. After he had looked over the car and they had taken care of the transaction and he was about to turn to something else, Dan turned to him and said, "Oh, I forgot. I have another." The customs man was about ready to go through the ceiling. Dan pulled out of his pocket a little rubber toy car that he had bought for his son. When the customs man saw this as the second car, he leaned back and just laughed loudly. Well, this was some of Dan's facility for dealing with people at the human level.

When he came to China in 1946, assigned to be the Relief Director for the Lutheran World Federation, although the Federation wasn't actually in existence but the U. S. committee was, he found a herculean task. Not too long after, in returning to New York, he indicated to the committee that it was necessary to have more help. The committee responded at once and called Dr. Henry Cornelson of the United Lutheran Church to go with him as a special commissioner, and a second special commissioner, Dr. Russell Nelson of the Augustana Lutheran Church. Dr. Cornelson served out of Shanghai and Dr. Russell Nelson out of Canton.

One of the big tasks was to establish a point of reference as far as living and office space. It was, therefore, that Dan Nelson pushed through the purchase of the Lutheran Center in Shanghai. This was a big task for he had to get the various boards involved in Lutheran work, or sympathetic to the Lutheran Church, to contribute for this. The LWF made the maximum contribution. Then the former ELC, the former Augustana, the Church of Sweden, the Church of Sweden Mission Society, the Covenant Church of the U. S., the Lutheran Free Church, the Finnish Mission Society of Finland, the Lutheran Brethren of the U. S., the United Lutheran Church of the U. S., the Norwegian Lutheran Mission, the Norwegian Mission Society, and the Evangelical Norwegian Lutheran Free Church all made contributions. All of these he persuaded to sign on the dotted line and to make contributions in order to make the center a reality.

I have already spoken about the purchase of two planes. Dan Nelson was the man who pushed this. Dan was tremendously enthusiastic about the possibility of a Lutheran college and got a committee organized in 1946. This committee actually, in the summer of 1946, had solicitors working in the Scandinavian countries, collecting funds for helping to realize the dream of a college. I shall come back to this later, when I visited in 1948.

He was also the driving force in getting the Lutheran Church of China operative. During the nine years when the Japanese were there and the missionaries were out, there was no meeting of the Lutheran Church of China. They had their own officers, but when they were left entirely to themselves, they did not call a meeting. Dan, having great faith in the Chinese and constantly reiterating that we ought to place decision emphasis with the Chinese themselves, saw to it that the Chinese president issued a call; and the first assembly, after the leaving of the Japanese, was brought about through Dan's work.

I had looked forward to working with Dan when I had arrived out there in the fall of 1948, but unfortunately, Dan died through an accident in the summer of 1948. To be exact, July 16. He and his family of one daughter, one son and his wife had been in Macao for a little vacation. When they were returning, a pirate had gotten aboard the plane and a struggle ensued as the pirate tried to get the pilot to yield to his demands. The plane went down and everyone except the pirate drowned. After inquiring why there might have been a pirate aboard, I was told by responsible authorities that there was a great deal of smuggling of gold into Hong Kong, being an international center and a free city. One man who dealt with one of the big banks in Hong Kong told me that on one flight there were twelve women who were all bringing small gold bars which they had hidden in their female organs in order to escape being inspected. And evidently, this pirate had knowledge of something like that and the plane went down.

I had to visit Macao, for I knew that our commission would want to erect a marker on Dan's grave. I had an opportunity to visit with the lady who was the manager of the hotel where the Nelsons stayed, namely the Hotel Riviera. She was Mrs. Olga DaSilva. I am now speaking from notes that I made while I was talking to Mrs. DaSilva. She said that the day of Dan's accident, while he and his son were out doing some buying, Esther, his wife, and Rita, his daughter, sat in the hotel lobby. Esther wore a flowered dress and Rita, a white dress. Dan, himself, wore khaki shorts, white shirt, white knit long stockings; and his son, Danny, wore blue trousers. Danny was exceedingly jubilant when he returned. The jubilation had to do with something his father had bought for him. After the accident, Mr. Moss, of Civil Air Control in Hong Kong, and airline officials were in Macao for about a month. Almost every day they were out from five

o'clock a.m. to seven o'clock p.m., surveying the waters by boat for possible wreckage. As I indicated earlier, the pirate had escaped. When they succeeded in locating the plane and then raising it from the water, they found Danny's blue trousers hanging on the outside. The officer in charge of the plane was in the blister dome of the plane; his body had not been mutilated, but he had been shot, which indicated that there had been a real struggle on board-- shot through the head. Evidence of other shots were in the plane. After raising the plane, they found Danny's body on Monday, and they found the body of his father on Tuesday. The funeral was held on Thursday of that week. Both bodies were tremendously bloated. Dan's skull was severed in the upper part and his chest crushed, one leg twisted and doubled back.

In the city of Macao, there were rumors of a piracy. One of the policemen of the city had disguised himself as a patient with head bandaged and visited with the pirate at the hospital. A microphone was hidden in the bed of the pirate. Through pieced-together bits of his conversation, he was trapped and the confession resulted. The trial was in Hong Kong the fall of 1948.

What happened at the trial, I don't know for I wasn't out there at that time and never got a report on that. I neglected to say that Mrs. Nelson's body and that of the daughter, Rita, were never found.

Now, we'll return to my visit in Shanghai and the rest of that area of China in October of 1948. With Dan Nelson no longer able to be at the directing helm of the work of CYCOM, we had to elect a new man. The advisory committee was asked to do this. They named Rev. Arthur Olson of the Lutheran Free Church as an acting director. Later on, when this was reported to CYCOM, CYCOM made it official. Art Olson became Relief

Director for the Lutheran World Federation in China. And Mr. Erwin Lerberg was named the treasurer. At this time, there were twelve church bodies belonging to the Lutheran Church of China and four whose applications for membership were pending. And there were five missions who looked to the Lutherans for some emergency help, but were referred to the International Missionary Council on Ongoing Assistance because of their membership in the China Inland Mission.

I ought to explain this with a little further information. The International Missionary Council has represented all Protestants in World War II and had deputized here and there, individual churches that wanted to minister relief. We met with the International Missionary Council and agreed that we would minister to the needs of the Lutheran areas and the IMC would serve other Protestant work. In order that this might become an effective relationship, Dr. J. W. Decker, secretary of the IMC office in New York, and I met to compare notes from time-to-time.

In consultation with the China advisory committee, my itinerary was adjusted to visit Canton, Hong Kong, Kunming, Hankow, Nanking, and, before leaving China for the U.S., a return to Shanghai. I found the Lutheran Theological Seminary in Shekow in normal operation. There were thirty-one students and a faculty of seven, four of whom were Chinese.

A number of European missions, largely German, had been assisted with CYCOM funds through the leadership provided by Dan Nelson. It seemed necessary now, after about a period of a year and a half of such assistance, to call a conference of superintendents in these areas for consultation. This would include the Berlin Mission with its work in and around Canton, the Rhenish Mission with its work in South China, the Basel Mission with its work in the area of Hong Kong and north among

the Hakka people, and the Schleswig-Holstein Mission. We had these several missionary leaders together. The superintendents were extremely grateful for this opportunity. It gave them a chance to state their problems.

At the outbreak of the Sino-Japanese War, properties had been registered in the name of the Lutheran Church of China. This makes me smile, for they didn't know that the Lutheran Church of China was not registered in Nanking. When this became known, they still felt there was merit in being registered as one Lutheran Church even though the registration had to be in the provinces concerned. Breklum and Berlin transferred their property to their respective mission churches. They felt if it was in the hands of the indigenous church it might be spared. Basel voted to transfer its church properties in 1945 to the Lutheran Church of China, but nothing had been done. However, they had registered it with the Swiss Consul in Nanking as Swiss property.

It was in this discussion of the protection of property that we discovered that the Lutheran Church of China had never been registered in Nanking. It had to be done under the Department of Social Affairs and they were adverse to registering it under that department. An international lawyer of some stature advised that they wait until a Department of Religious Affairs would be set up at Nanking. Obviously, that never got to be done and so the Lutheran Church of China, at that time, was not registered nationally.

The orphan mission superintendents were encouraged to send to Director Olson, photostatic copies of all property deeds that we would be assured that these would be collected in one responsible place. They did not count this as any



encroachment, but as a service and were happy for it. The question was raised about displaced missionaries from Central China, largely American Board workers, being reassigned to southern China fields. We encouraged them, if they wished to do this, to make the requests formally through Director Olson, and he would transmit them to CYCOM.

Rhenish and Basel mission churches had applied for membership in the Lutheran Church of China. Then the question was raised when this could be taken care of. The answer was, "At the next assembly of the Lutheran Church of China." They expected that that might be in early 1949. The Basel church, largely Hakka-speaking people, appended a statement to their application pointing out that they had used Luther's catechism, and they had used the Heidelberg catechism, but they had never had any limitations on the practice of altar and pulpit fellowship.

(Tape 1 - side 2)

The Hakka church application was forwarded to CYCOM with the recommendation that they take no action but merely transmit it to the Lutheran Church of China for its information, when it would be acting on the application of the Rhenish and Basel Mission churches.

I would like now to return to the Lutheran university project which was pushed very strongly by Dr. Daniel Nelson and for which they had solicitors in the field, particularly in the Scandinavian countries and somewhat in the U. S. A., to seek funds to make this a reality. When this was first proposed, a committee was set up with equal representation from the Chinese and from the missionaries. It was approved by the Lutheran Church of China in assembly in the year 1946. While this was under discussion and there was much enthusiasm

for it, there were a few who suggested that instead of assuming a project that would be so costly, ought one rather to call chaplains. Such might be associated with Wuchang University and with three or four other universities. Those who took this point of view contended that you could do more for the youth of China through a chaplain ministry of this kind, identified with a state university, than to build a university up from the ground.

While the superintendents of the various mission fields that were together at Canton were in session, we received a telegram from the governor of Kwangsi offering a land site for a college at Liuchow. Several excellent professors with degrees from the U. S. were available. The very fact that such a telegram came, unsolicited, indicated that it was well-known in China that the Lutherans were deeply concerned about erecting a university. While the telegram was being read and discussed, Dr. Hans Meister, a medical doctor and Christian layman from the Hakka church, proposed that a university should be erected at their main city, Meihsien, and that two schools be established-- one of philosophy and one a medical school. Then he presented a very well formulated plan with a request from CYCOM for assistance. CYCOM was glad to see the enthusiasm for this project, but referred it to the Lutheran Church in China in consultation with the joint American boards.

At this time of consultation in Canton, the superintendents in discussion suggested that the name of the Commission on Orphan Missions should be changed. They proposed that it should be called a Commission on Younger Churches and Orphaned Missions. This tells you immediately that these missionaries were very much concerned that the church, rather than the missions, should be pushed to the fore and that ought to be

indicated even in the name of the commission that was ministering to these people. This was placed before CYCOM and without a second thought they approved this and thought of it as an excellent suggestion. So at the annual meeting of the National Lutheran Council, it was changed to CYCOM-- that is, Commission on Younger Churches and Orphaned Missions. In other words, those of us who sat back in New York and dreamed about the work and how it ought to go and move were outsmarted by those who were right on the field and seeing things first hand.

I ought to call attention to another idea that came from the floor while these superintendents were together. There was a suggestion that there ought to be the location of new mission work in South China. They proposed several new fields, suggesting they be considered by American boards of missions as a place where there might be on-going work. Now, while there were storm clouds in the north, there seemed to be the general feeling that this would not extend to the extreme south. And, there were several places suggested. One of these at Liuchow, which I visited, would have been an excellent place. There was encouragement from the government and from schools that were there. It would have been an excellent place. But this didn't get to be carried out because the evacuation of China came faster than people anticipated.

On the way back from China, I met with the Joint China Committee in Minneapolis. They decided to activate a similar committee for China. That is, there was a joint committee in Minneapolis, headquartered here, with representation from the American boards that had work in China. They felt it would be wise to have a similar committee out in China that might take action in case of an emergency, and it ought all to be joint action. They proposed several things in this consultation. More funds should be made available for Chinese

pastors to travel among the congregations. Sub-depots for printed matter should be scattered in several parts of China, instead of ordering all supplies out of Hankow. Third, new printed matter should be prepared that would be geared to the immediate present in China. Fourth, there should be training of selected workers to give the church more mobility in its program. Fifth, wherever new fields like Liuchow are considered, it must be preferably joint action, or at least strong cooperative action. No mission or church should move on its own with respect to the work out there.

One of the problems that faced CYCOM was to help provide personnel for these orphaned fields. Some German personnel had remained throughout the war, but the time had come now when they felt that some of these missionaries should have an opportunity to have a long rest stay, and we appropriated no less than \$22,200 in order to make it possible for thirty-six adults and twenty-five children to go back to Germany.

In the large field of Berlin, we had secured from the Norwegian Mission Society two important people: Thor Gogstad, who would be in charge as superintendent, with an assistant that was more or less a business manager, missionary George Thime. When they arrived on the field, they contacted immediately the elder Rev. George Kohls, who had been in charge for the Berlin Mission and would soon be going home on furlough. You can very well imagine there would be tension the moment they would meet; that is, there would appear to be the possibility of that. Two Norwegians meeting a German and his wife. The very first thing that they did was conduct a little devotional service to celebrate their meeting and concluded with the singing of "A Mighty Fortress is our God." They observed that missionary Kohls wept while this was in process. Then Mr. Thime explained to me, "We had to give the Chinese a witness of what Christian unity is." Thime said

unequivocally to me about Gogstad, "Our own mission was disappointed that he was not kept in Hunan in the area where the Norwegian Mission Society was working. He is our best missionary. The Chinese understand him and he trusts them. His principles are clear and he follows through."

I found this to be true about Gogstad in our discussion of budget and many other things, in connection with what we would assist with and he would have to carry out and obtain more missionary personnel. He had clear ideas and concepts. But we ran into a little bit of a problem when it came to discussing missionary salaries. We had adopted the principle that we would pay the salary of the board under which a man served. Now this would mean, then, we would pay the salaries that the Norwegian Mission Society paid. But lo and behold, when you added the pension payments and special allowances, they were on a scale where they would have a much better pension when they retired than what our American missionaries would receive. I said to missionary Gogstad, "This is inconceivable. We are raising the money in the States under the Lutheran World Action and if we were then to pay more than what we do for our own missionaries, and if that gets out into the field, it would affect our collection or asking for gifts." He, of course, wanted to stand solid on the ground of their principles.

We, finally, after an extended discussion, agreed it would be taken care of in this way. We would pay them three American dollars for every pound sterling that we exchanged. They had access to sterling but not to dollars and they needed dollars for the work of the Norwegian Mission Society, not only in China, but in other parts of the world. That slightly improved the exchange rate for them and was practically about the same as if we went into the market. Things were taken care of in a satisfactory way and so we adhered to our principles and they to theirs without any falling out about the issue.

In China as of 1948, Dr. Ralph Mortensen, who was the manager for the bookstore in Hankow, reported that more New Testaments were sold in 1948 than any other year of the existence of the bookstore. We got one report from him saying that the increased church attendance had been 1/3rd over the past. This had happened during the resumption of work since the Japanese went out. And Art Olson said that one of the Chinese pastors reported there had been no interest in the Christian gospel like the present. And at Kunming, a city banker and Christian layman told me that he conducted a Bible class for students and said that the students were enthusiastic in their participation and study. These are little windows of the response of the Chinese when the missionaries returned out there.

I think I must come back to say a little bit about the St. Paul. CYCOM had given consideration to the salaries of the flight crew, and they had requested an increase. They were flying, the three men, doing their work at commercial salaries. We felt this had to be. There were problems of seeing to it that the plane and anyone riding it were properly covered by insurance. This was taken care of in our consultations with the committee in China. A little bit later, but by authority that had been vested in the committee out there through our consultation, when the St. Paul was damaged to the point that it would be more costly to repair it than to buy a new plane, we authorized the purchase of another DC-3 from the Philippine Airlines.

There were a few interesting stories that I heard about the St. Paul. On one flight into Manchuria, the Reds began shooting with artillery and shells landed sixty yards from the plane. The crew very quickly loaded twenty-five people, refugees, started the engines with only half of the runway in which to take off and got into the air in two minutes. Otto, the engineer, had to jump in as the plane taxied out on the runway, but they got off in good shape.

On one occasion in December of 1948, when I was out there, the plane came in from Peking with thirty-five people and only one engine the last one hundred eighty miles. It lost altitude from 10,000 feet to 7,000, but was able to maintain that with the motor at half climbing speed, that is, the one motor. The Shanghai Airport had fire equipment out ready for them when they landed, but everything went safely.

We now turn to a new need that became clearly visible while I was out there in the fall of 1948. It was evident that many people who were leaving China, and eventually all of the missionaries, would have to find an exit through Hong Kong. However, the city was over-populated and the time came when the government would not issue a visa unless you could supply an address in Hong Kong where you knew you would have lodging. This required doing the same thing that had been done a couple of years earlier in Shanghai, namely, the purchase of a building that could be used as a center. Such a building was bought at 33 Granville Road, Kowloon, Hong Kong, for a price of \$330,000 Hong Kong, at an exchange of \$5.08 Hong Kong for one dollar.

We were glad to make a quick exchange of information with New York by cable and were authorized to make the purchase by taking title to the property in the name of four or five of us who made the purchase, or by having to supply our names until such time as the National Lutheran Council would be registered to hold property. This was quickly taken care of after the next meeting of CYCOM, and so shortly after the property was acquired, we transferred it to the National Lutheran Council. It was a four-story building with twenty-eight rooms. One month after we bought it, we could have sold it again at a profit of \$50,000 Hong Kong, so it became a good business venture for the church, as well as a home away from home until people could arrange either to stay in Hong Kong or get out to their respective homelands.

After my visits and consultations in South China, I had to prepare a budget recommendation for CYCOM's consideration for the fiscal year of 1949. CYCOM, Commission on Younger Churches and Orphaned Missions, voted a \$194,940 for the year 1949. Most of this was allocated to eight missions and then miscellaneous items like travel, printed matter, etc. Most of the missions who received help were missions of the German societies.

I knew that before returning home, the commission would want some recommendation with regard to a Nelson memorial. I visited Macao where the grave of Dan Nelson was and, in consultation with Art Olson and the committee out there, we voted to erect a sizable cement stone tomb marker. It is attractive and has the effect of a marbleized exterior but a basically cement tomb marker. After returning home and in consultation with the Nelson and Idso families--the Idsos were the parents of Mrs. Nelson--they said they had decided to give a memorial window for the Boe Chapel at St. Olaf College, Northfield, Minnesota, and any other gifts that might come in from friends of Dan Nelson should be used as scholarship for Chinese students.

I must now come to the last days in China in December, 1948. I had a number of consultations with different people about what action the church should take with regard to the threatening horizon. From the period when I arrived, in mid-October until mid-December, one could hardly imagine how quickly conditions had deteriorated as the Communists moved southward and toward the Yangtze River.

I would like to read a couple of items that I recorded in my notebook. Rev. Fred Ditmanson had had a consultation with Admiral Badger in Shanghai.



I: Who was this Fred Ditmanson?

SCHIOTZ: He was a missionary with the Lutheran Free Church and represented his church on the advisory committee for the LWF in China. In his discussions with Admiral Badger, Ditmanson suggested that a group of representative men be called in. U. S. policy would be neutral over against Nationalists and Reds alike. But the U. S. government would resume responsibility to protect lives and property. Marines would be regarded as an international police force.

Many foreigners did not want to leave China at all. They wished to maintain friendly relations with the future China. But children, and those ill or old, should leave threatened areas. Businessmen, educators, missionaries who had responsibilities were not expected to leave; that was the attitude of Admiral Badger. But people who had no specific responsibilities, they should get ready to evacuate.

They prepared to evacuate thirty-one thousand foreigners in Shanghai in thirty-six hours. Now that's a tall statement and when I talked to others about it, they regarded this as probably in the realm of wish rather than actual possibility of carrying out such a large evacuation. Designated places where foreigners might be picked up for evacuation would be announced in due time. Four thousand Marines were at Tientsin and could be brought from there in just a few hours. But the Marines would be on hand in the harbor for police duty. "What we do here will be noted in the entire East to Arabia" was Admiral Badger's point of view.

In a discussion I had with Director Arthur Olson, Olson reported that Marcey Ditmanson, a son of Fred Ditmanson, had worked with the United Nations Relief and Rehabilitation Agency

for a year or a year and a half and was all for them. He, that is, Arthur Olson, asked Marcey whether he had ever had a chance to talk with a farmer alone. He acknowledged that there was a guard always with him. He never, although he was on a relief agency's mission, he was never allowed to talk with any of the Chinese alone. Mr. Olson added that one other man who worked for UNRRA complained of ditches that the Nationalist government made people dig along the railway tracks for defense, but he ignored or was ignorant of all such requirements made by the Reds.

Olson said in the town where he had lived in Honan, a group of Communist women were sent to live in one of their mission houses. One was an evangelist's daughter from up north. All were dressed as soldiers and were kept women for Red officers, made so by compulsion, but this was the kind of action which often-times follows along with many armies.

In conversations I had with Peng Fu about the immediate future, he thought that some foreigners must remain for the sake of the morale of the Chinese Christians. I have a longer statement here by the national secretary of the YMCA, Dr. S. C. Liang. This was in Shanghai where a group of us were gathered together and he gave his judgment about the situation and the whole question of should missionaries leave or should they stay. He said, "From an emotional point of view, why should we ask missionaries to stay in a troubled country when they endanger their own lives because of a civil war we have caused." Then he added, "But if I lay aside emotions and my feelings and consider this purely intellectually, I would like to see as many as possible stay with us through this crisis. We Chinese may have to pay in trouble for being associated with foreigners and the church's being ecumenical. We can't fool the Communists. The Chinese church understands very well. They know that the Christian church is international.

The missionaries should not evacuate from any area until they have tried it and can't do anything more. If gripped only by fear because of what we have heard and have not tried witnessing, we are guilty of a sin of omission. This calls for great courage, but it is also a test of our faith. The church was not born in a time when security and provision for the future was provided. Our Chinese church, no matter what happens, must be willing to pay the price. If part we must, then let me give you this greeting." And he read from Romans: 8, those last eleven verses from 29-39. "The YMCA," Dr. Liang continued, "is asking all Chinese workers to stay unless they are driven out. The exception would be health and inability to support yourself. You may have to do physical work and you may not be prepared for it. If driven out, try to evacuate to a less threatened area."

In March, 1950, I visited Hong Kong enroute from other appointments in Asia. There was opportunity to consult with a gathering of twenty Lutheran mission leaders and mission superintendents. Dr. Peng Fu, President of the Lutheran Church in China, met with us. Mr. C. H. Chen, editor of a Lutheran church journal, came down from Hankow for our meeting. From this meeting and from other contacts and correspondence, I gleaned the following information: Leadership in the National Council of Churches was moving into Chinese hands. This was also true of other leadership posts such as administrators of schools, seminaries and hospitals. Greater emphasis was placed on self-sufficiency in the congregations. It appeared as though congregations and pastors might support themselves by light industry. Reports of much unrest in some provinces came through. The government was moving toward an educational emphasis on realizing literacy at the earliest possible time. Language reform looked to establishing four main dialects; three of them being more regional ones and the northern dialect being compulsory for all. Ralph Mortensen, secretary of the China

Bible Society and still in Shanghai, suggested that missionaries planning to come to China should equip themselves with some technical skills. It would make their help a coveted piece of assistance.

Government had announced protection for churches and their institutions with full freedom if they refrained from espionage. However, government was opposed to cultural aggression. This phrase left room for government to bring charges where and when it wished. Church property was placed on the tax rolls. Churches had to report all income and expenditures. There was no objection to receiving foreign money if it was administered by Chinese personnel. Churches were given government bond quotas to buy. One Lutheran Chinese pastor in Canton objected on the basis that they had no money. He was told to get the money from his foreign masters in Hong Kong.

At this time, March, 1950, American missionaries had left the Chinese Mainland. President Peng Fu appealed to the American boards not to withdraw the missionaries who had settled in Hong Kong. He supported his appeal by saying that there was plenty of work to do and they would be ready to return to the Mainland as soon as the opportunity would be there. Evidently, President Peng Fu didn't realize fully what had actually happened. On the orphaned fields in Honan and South China, fourteen missionaries remained; but all these, except a Finnish missionary in Hunan, applied for exit permits fifteen months later in September, 1951.

Tension had developed between Chinese workers in the interior and those who lived in the security of Hong Kong. In April, 1950, CYCOM, sensing the disconsolate attitude on the part of Christians and pastors, that is, Chinese pastors in the interior, sent a special letter of encouragement to the Chinese workers on the Mainland. By the end of 1950, the

church in the Canton area had declared itself as committed to the Three-Self Program: self-support, self-government and self-propagation. By the end of 1951, two out of 21 Finnish missionaries remained in Hunan, but they were not permitted to have contact with the people. All mission center properties had been confiscated by the government. Some Chinese church members had been imprisoned. In late 1952, information came through indicating that one Finnish missionary, namely Tyvol Parveinen, remained. Thirty-two of thirty-three congregations were still functioning under the guidance of four Chinese pastors and forty evangelists. In 1953, Parveinen also returned to Finland.

I think perhaps we better pick up what happened in the operation of the Shanghai Center. When the center was no longer needed for Lutheran missionaries, it became a servant for other groups. From January, 1949, through July, it was rented to the China Inland Mission. July, 1949, to November, 1950, it was rented to a German residence association. Worship services were conducted at the center in English at 9:30 in the morning, at 11 a.m. in German and in Chinese at 2:30 in the afternoon. From November, 1950, to February, 1951, the center was used as a home for destitute foreigners and cared for by a coordinating committee for foreign refugees. February, 1951, Mr. Karl Ludwig Stumpf, a German businessman, took over responsibility as a custodian for the center and made it an asylum for the homeless. In January, 1952, Mr. Stumpf asked to be relieved and on his recommendation, Professor Dr. W. Lietke became the custodian. Before Mr. Stumpf left Shanghai, he had been ordained by Dr. Ralph Mortensen on recommendation of the Lutheran Church in Germany.

In late 1950, the government had demanded that taxes be paid on the center. Lutheran World Federation Department of World Service provided grants for this purpose for a period of two years. In late 1953, the Chinese government land office took over the center property; that is, they expropriated it.

In our last taping session, I told about CYCOM's purchase of a property at 33 Granville Road in Kowloon to serve as a new Lutheran center. It was used as a hostel for Lutheran and other missionaries evacuating from the China Mainland. Because of the very careful management of Rev. Fred Ditmanson, the excellent supervision of the center committee, and the food service provided by Mrs. Arthur Olson, the center operated on minimum guest charges, but nevertheless, over a period of years realized a gain of \$17,000. This was returned to CYCOM for reducing the \$70,000 cost in the purchase of the center property.

The operations office for the plane St. Paul was moved from Shanghai to Canton and then to the center in Hong Kong, until operations ceased in 1949.

The Basel and Rhenish mission societies had served in Hong Kong for many years and had large congregations there. They welcomed and encouraged work by mission groups that came from the Mainland. Leaders of these groups met and agreed that the work in Hong Kong should be a cooperative endeavor. Through this consultation, the boards of the Augustana Evangelical Lutheran Church, of the Lutheran Church - Missouri Synod, of the former Evangelical Lutheran Church, of the former United Lutheran Church, of the former Lutheran Free Church, the Norwegian Mission Society, the Church of Sweden Mission Society and the Finnish Mission Society assumed specific areas of responsibility.

A Mandarin-speaking union congregation was organized and conducted services in the Lutheran Center. English services were also conducted. The growth was such that the congregation asked for a grant to purchase a lot for the erection of a Lutheran house of worship. But this was not a CYCOM responsibility and it was, therefore, referred to the Joint China

Committee of the American boards. A China literature society was organized and occupied the third floor of the center. It directed its printed matter to Chinese throughout Southeast Asia.

In 1952, Mr. Stumpf arrived in Hong Kong from Shanghai, and became the executive for a joint Lutheran World Federation and World Council of Churches service for refugees. His work has, over the years, become a model for inter-church and community service to refugees, enabling many of the homeless to become self-supporting.

As early as November, 1948, the Lutheran Seminary at Shekow, just outside of Hankow, moved to Hong Kong. By courtesy of the Lutheran Mission to Buddhists, they shared in the use of their school facilities at Tao Fung Shan. The Chinese were trained for ministry in Hong Kong, Taiwan, and in selected places in Southeast Asia. To provide security in a turbulent world and a feeling that the Lutheran Center belonged to all Lutherans, title to the property was transferred to the Lutheran World Federation. The Federation was registered with rights to hold property in Hong Kong in 1951.

Perhaps, an observation or two about Borneo. Many of the Hakka Christians, among whom the Basel Mission Society worked, emigrated before the turn of the century to Borneo. The Chung Chen Church, that is the Basel Church, had assisted the Christians in Borneo before the war but was not able to do so now. They requested CYCOM to look to their needs. CYCOM asked its China director, Pastor Arthur Olson, and Dr. John Benson, superintendent for the work of the Augustana Evangelical Lutheran Church, to make an exploratory trip. On the basis of their report, Augustana promised personnel for a five-year period.

The ministry in Borneo encountered a three-language situation: Chinese (the Hakka speech), Malayan and English. The emphasis was almost exclusively on education, looking to the need for raising up qualified indigenous leaders in the church in Borneo.

The Chiang government's move to Taiwan focused the attention of the Hong Kong Lutheran Advisory Committee on that island. In 1950, Director Olson and Dr. John Benson visited Taiwan. There they found a Chinese Christian layman, D. C. A. Chin, a medical doctor who had been a part of the Lutheran Church on the Mainland in Honan in the area served by Augustana. He had already initiated Lutheran mission outreach. As a result of the Benson-Olson report, 10 Lutheran boards planned to begin work in Taiwan in early 1952, but only as a joint activity. Dr. Benson does not hesitate to say that the work of the medical layman, Dr. C. A. Chin, was the first break for the Lutheran Church in Taiwan.

When I was in Hong Kong in 1950, I took occasion to return to Macao to see the memorial for the Nelson family. I visited there March 20 and saw the memorial grave marker we had authorized in 1948. The contractor in Macao had erected it. It is made of reinforced concrete with a terrazzo face that gives the impression of marble. The broad base supporting a large cross is in keeping with the fact that the memorial is for a family and not only for an individual. On the face of the cross is the vita inscription for each of the four family members and then at the bottom of the cross the quotation from Rev. 14:13. On the base itself appears this information: "Daniel Nelson, American, born in Sinyang, Honan, China, died with his wife, daughter, and son in airplane crash near Macao. His father and brother were earlier martyred in China. He dedicated his life to the work of the Lutheran Church of China. He once said, 'For what is profitable to the Church of China I gladly give my



life.' Daniel Jr.'s body rests with his father's. Esther, 47, and Marguerite, 16, rest in the sea just beyond Nine-Pin Islands until resurrection morn when the sea shall give up their dead."

It is important for anyone using this material to know what type of organization we have in mind when we speak of CYCOM. At the constituting convention or assembly of the Lutheran World Federation in Lund, Sweden, in the summer of 1947, great concern was expressed for the mission areas where supporting German societies and some of the Scandinavian societies had not been able to give proper support to the work. Those who could were encouraged to take over some of this responsibility. But it was enunciated that whoever did this type of work, rescue work, must do it as a trustee of the mission societies. They must do it also with an eye of serving the indigenous churches as a trustee, and as quickly as possible, to assist churches to emerge as fully self-governing bodies. Another suggestion by the Lund assembly was that anyone giving such assistance must try to maximize cooperation.

When the National Lutheran Council representatives came back from the Lund assembly, there was full realization that the council would have to assume the heaviest part of the orphaned missions work. It therefore organized a Commission on Orphan Missions. Later on, this was changed at the suggestion of some of the people in China. They said this was a commission to serve the churches as well, and so it was changed. We recommended this to the National Lutheran Council and they authorized that the name be made official--the Commission on Younger Churches and Orphaned Missions.

CYCOM had to adopt a policy for itself. When it was necessary to make grants, we agreed in the very beginning that we must compute the needs in terms of the currency in the

country, where a church was located. This meant that we, ourselves, would enter into the market and exchange money. Sometimes we would lose and sometimes we would gain, but generally there was more gain than loss. But in doing our work in this way, we guaranteed to the people that were being helped that there would be a maximum amount of funds available and that this would be distributed with a concern for every area.

I: Dr. Schiotz, it has been helpful to have you provide this information on CYCOM. We thank you for your time.