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Veldman, Jeannette Oral History Interview: Old China Hands Oral History Project I and II

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David M. Vander Haar

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OLD CHINA HANDS ORAL HISTORY PROJECT

Jeannette Veldman

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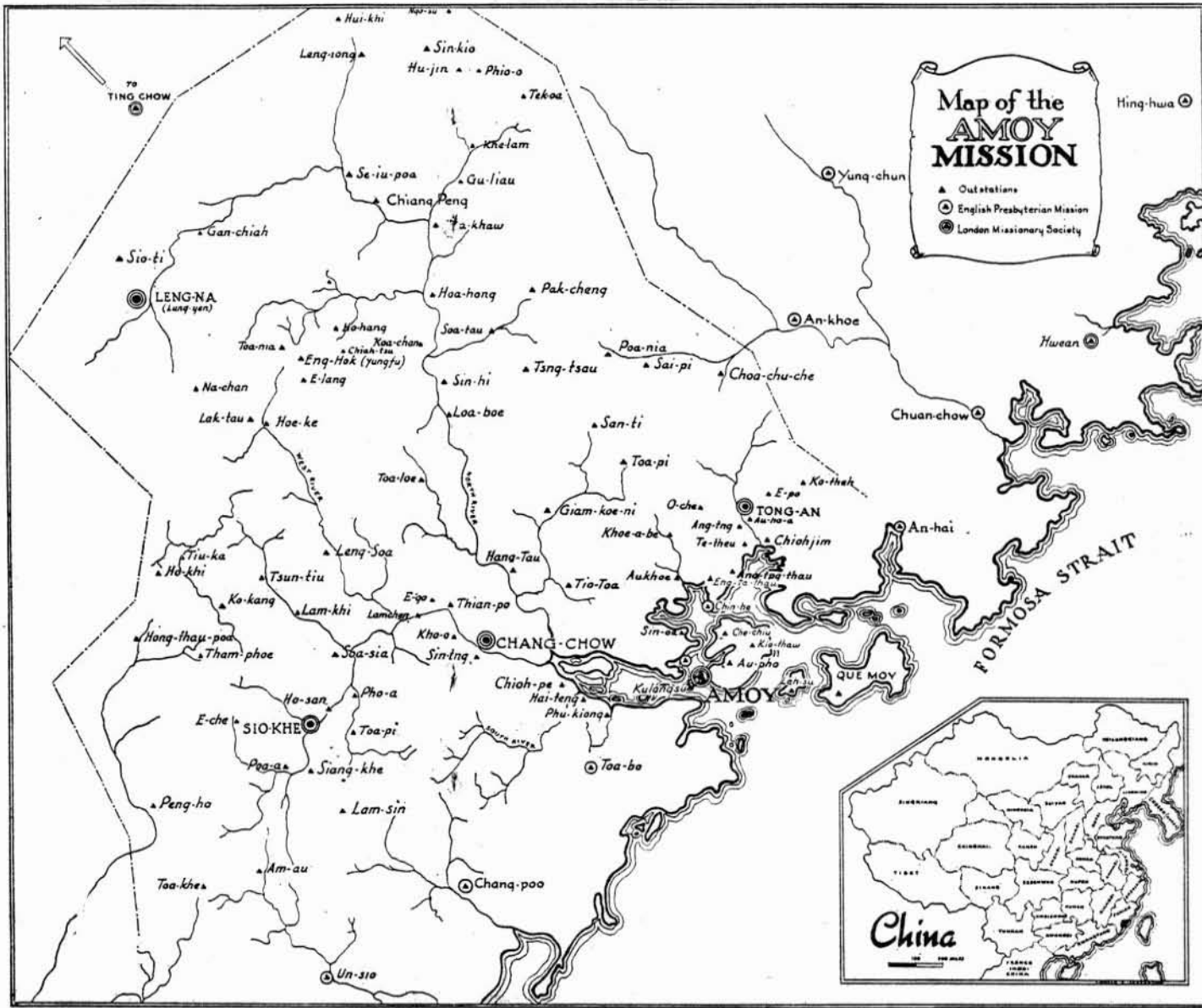


Fig. 1

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Preface

Interviewee: Miss Jeannette Veldman

Interview I: June 30, 1976
Portable Recording Ministries, Holland, Michigan

Interviewers: Mr. Greg Carlson
Senior, Hope College

Mr. David M. Vander Haar
B.A. Hope College

Interview II: July 20, 1976
Portable Recording Ministries, Holland, Michigan

Interviewer: Mr. Greg Carlson

VELDMAN, JEANNETTE

BIOGRAPHICAL SKETCH AND SUMMARY OF CONTENTS

Miss Jeannette Veldman was born in Grand Rapids, Michigan on November 23, 1901. She is the daughter of Henry Veldman, a businessman from Grand Rapids, and Jennie (Tangenberg) Veldman of Holland. Miss Veldman attended Hope Prep and she graduated from Hope College in 1926 with an A.B. degree and a Science emphasis. She also did graduate work at Columbia University from 1945-1946, receiving her M.A. in Nursing Education and Administration. She also studied at Davenport Business College, Chicago Presbyterian Hospital, the University of California at Berkeley, Hartford Seminary, and the Maternity Center Association of New York City.

Miss veldman arrived in China on September 26, 1930. Her first year was primarily occupied by language study and cultural adjustment in Chang chou. After a year in Chang chou she was appointed to the Hope-Wilhelmina Hospital in Amoy, the Reformed Church's largest hospital in China. She was involved in teaching and training graduate and student nurses, as well as checking and guiding hospital activities. For many years she was Director of Nursing and Nursing Education. She used her furloughs and the Japanese interruption to take regresher courses and sharpen her expertise in hospital administration.

Returning from a furlough in 1938, she was forced by the Shanghai incident to detour via India and work for a year at Scudder Memorial Hospital. Returning to China, she again served at the Hope-Wilhelmina Hospital in Amoy. From December 8, 1941 until 1943 she was interned by the Japanese. From 1943 until she was able to return to China, she studied Mandarin at the University of California, Berkeley, for a year and received her Masters degree from Columbia University Teacher's College. In the beginning of 1947, Miss Veldman returned to China and she stayed until 1951.

After being forced to leave China, Miss Veldman continued her missionary career in Arabia. She retired from the mission field in 1968, but her interest and active involvement in mission work continues through her work for the Portable Recording Ministries in Holland, Michigan.

Miss Veldman's two interviews include very lively and informative accounts of the way in which she became a China missionary, the development of nursing education in Amoy under Jean Nienhuis and herself, the internment of American missionaries under the Japanese, and life under the Communists.

INTERVIEW I

VANDER HAAR: Why did you choose a career in missions?

VELDMAN: This is a question I've been asked many times, and actually the answer is one word: "God." It was God's doings because I had absolutely no thought in my mind at all of ever doing this kind of work. I was brought up in a Christian family, but I had no contact with missionaries as such. When I was 18, (I had left high school at 14), and had done a year -- 12 months -- at Davenport Business College in Grand Rapids where we lived, and was working and happy in it, one night when I was alone in the kitchen at home, the thought just came to me, "Why don't you go to college and learn to be a missionary?" For a second I laughed and wondered to myself, "Is it being a missionary or the fun of being with college kids that attracts?" But the thought of going to college in preparation for being a missionary persisted. Immediately then, and always since, it was to me God speaking and telling me that He wanted me to be a missionary. I had no thought then or ever later of other than obeying it. So that's how it began. I worked and started saving money which I hadn't been doing -- there was no reason for me to do it -- and finished high school, a couple of years of Hope prep, and went on to Hope College. So the only reason was because God was after me and kept pointing, "This is it. Go."

VANDER HAAR: There weren't any conferences that you attended?

VELDMAN: No, I attended no conferences. There was one thing in my mind I had felt, from the time I was very young: I felt very very close to God. I have had no period of time as people do that this is when I became a Christian. I just don't know that time. And I don't really know the time when I didn't feel as if I wanted to do the Lord's will. So there was that, and of course, being brought up in a home where the Lord's will is very important, I'm sure that had something to do with it. But as far as I being a missionary, there was just no thought of it. And I'd only met one -- I can't think of his first name -- Van Bronkoister, who lived in our home for a summer when he was a student pastor in our church. And he was on his way to being a missionary to Japan. That's the only direct contact I had.

VANDER HAAR: What was your perception of what a missionary was at that time?

VELDMAN: Oh, I suppose like most people you go out and give the Gospel under a tree somewhere. I don't know if it was under a tree, but anyway it was just going out and giving the Gospel. I really didn't know. The very fact that the thought came to me to go to college "to learn to be a missionary" -- I didn't know what it was to be, but just that was the next thing to do.

VANDER HAAR: How did you get involved in nursing then?

VELDMAN: Nursing? When in Prep I soon became a member of the Student Volunteer Movement -- all members had "foreign missionary service" in mind. In Chapel services we had missionaries come to speak frequently (daily required Chapel services). These speakers built up the thought of medical work for me -- that's why I took the "Science Course" in college. Medicine meant more money and I didn't really have that, and the need for nurses was also presented to me. Then I went to college, and I went to conferences, and they wanted nurses, and the whole thing was guided by the Lord all the way through.

VANDER HAAR: I imagine that your view of what a missionary did changed quite a bit over the years? Or didn't it really?

VELDMAN: Well, I do think, the first thing, of course, is to give the Gospel. If you're a committed Christian, you're just as much a missionary as I. I feel that very strongly. When I'm speaking, I often say, "I'd like each of you, in your own mind, to give your definition of a Christian, and the second question is 'What is your definition of a missionary?' and before God, what is the difference?" From my point of view, a committed Christian is a missionary. It doesn't make too much difference.

VANDER HAAR: Did you have an idea that you wanted to go to China particularly?

VELDMAN: No, I didn't want to go anywhere out of this country. I wanted to do the Lord's will, but I wanted to do it in this

country, and I told Him that many times. But I said, "Let me stay in this country, but I do want to do Your will." That was all through college, and then when I was a graduate nurse, I was in charge of a department at Presbyterian Chicago where I took my nursing, and then the home board asked if I would go to Grayhawk, Kentucky, so I snatched onto that and said, "Thank you, Lord, You're going to let me stay here after all." But then the Reformed Church closed the medical department at Grayhawk. There were other little things. By this time, the Reformed Foreign Board -- there were two boards at that time -- had already contacted me before I graduated from Presbyterian Chicago. There was a national organization, Student Volunteers, where anyone intending to be a missionary in those days could become a member if he or she wanted. They reported my inclinations to the RCA board -- I never did -- and then the Board wrote to me before I graduated at Presbyterian. I was not too ready to return the application, and stuck it in my drawer and finally they wrote me again and I thought that at least I should be courteous, so I filled it out as poorly as possible. For instance, under "How are you in languages?" I said "Poor." I thought I'd make it as negative as I could and be honest. Then I was in Kentucky for a year and the next year I went out to China. I can only say it's the Lord pointing. And I did want to do His will -- that was the major thing, but then I would have liked to have done it in the States, but now I wouldn't have changed for anything. It was fantastic -- a very fantastic life and it still is.

VANDER HAAR: You arrived in China in September of 1930. Do you remember any first impressions?

VELDMAN: Oh! I'll never forget them. I had a real, real culture shock. It was dirty. Apologies to my dear friends because I wouldn't want to hurt them ... But to me coming from here, and you must remember, too, that in those days we had absolutely no preparation here -- not even a suggestion as to what book to read. So we arrived there simply cold, so to speak, with no amount of preparation.

VANDER HAAR: So you knew very little about China when you arrived.

VELDMAN: Really, almost nothing. I just felt for months -- they always asked new missionaries to write their impressions -- well, I couldn't. It was just a real culture shock. I have no way of putting it into words. It was weeks. Finally I wrote one: The Belt Moves On. I was feeling that I was on a belt and just kind of going through and not even part of it.

VANDER HAAR: What did you mean by "the belt?"

VELDMAN: I was sitting on the belt -- I was not part of all of this around me at all. I was just a spectator going through and viewing it, but I just didn't feel a part of it.

VANDER HAAR: What type of problems did you have as a new foreigner in China? Particularly as a missionary, relating to the culture.

VELDMAN: What I say was the whole newness of it, but other than that, I don't remember any particular problem. I don't have problems; I just have challenges.

VANDER HAAR: What kind of challenges were there?

VELDMAN: (laughter) Well, the language, of course, was one. Everybody has that -- when you get there, you can't say anything. You can't talk to the people, but you did go to a group of missionaries who spoke your own language, so you could speak English, but you couldn't speak to the others. Everybody was very very friendly. We never felt an antagonistic spirit as far as the Chinese toward us were concerned. There just wasn't any of that. At least I never experienced it nor did I hear about it. I really am not aware of any problem as such except that first cultural shock.

VANDER HAAR: When you read histories of the era -- the 20's in China -- and particularly 1927 and '28, they say there was a lot of anti-foreign and anti-Christian types of feelings. You weren't really aware of this at all as you were getting into it?

VELDMAN: No, and that often disturbs me because they make such generalizations and so many of the things that they say, if I were saying it, I wouldn't include them at all. It's a whole lot of generalizations that either I didn't feel them, or we didn't have them in the area and we didn't seem to talk about them. And we did a lot of talking together.

VANDER HAAR: You and the Chinese?

VELDMAN: Chinese and the missionaries. We had English missionaries, too. The Reformed Church was the first mission there in 1842. After the Reformed Church missionaries had been there for a few years, then the English missionaries came. So we worked with them. We worked very closely with all of them and very closely with the Chinese, but I was not aware of a lot of the things that they talk about.

VANDER HAAR: In 1931 already you were in Chang chou. Were you at the hospital there?

VELDMAN: No. In 1930 I went to Chang chou for language study presumably, but medical people in most missions don't get a regular language study. We get the language, but we may have more interruptions than others because if someone is very ill, and one of the missionaries, Mrs. Poppen, was very ill, so then two of us nurses went out at the same time. We were both called back to Amoy to take care of her, one doing night and one doing day duty. There was only one mission nurse at the hospital at the time, and, of course, she had all the other mission responsibilities. So, our language study was interrupted, but as we were doing this, we were also getting some language study from it.

VANDER HAAR: Already, according to the mission reports in 1931, you had to evacuate from Chang chou because of the Communists coming in.

VELDMAN: I don't remember that they evacuated. No, not Chang chou, certainly not. Mrs. Vander Meer talked a little about that as you remember, and she was up in Sio-khe, but it wasn't Communists always, it also was the bandits. In 1929, from Leng-na, which was still farther interior, missionaries did have to leave there because of Communists. Dr. Clarence Holleman was taken by the Communists, but the Reds -- we didn't say "Communists," we called them "Reds" because it's a literal translation of the Chinese -- and his family and the Poppen family. Dr. Henry Poppen was in Amoy for business, so he was not there, but the family had been notified by the Chinese and they (the Chinese) got the families out. But Dr. Holleman didn't get that notice, so he was captured by the Communists. He also, through the help of the Chinese, escaped. But that was 1929. And that was the Reds, and it was a group in charge of Mao Tse-tung.

VANDER HAAR: So you don't recall any evacuation from Chang chou the first time you were there?

VELDMAN: No. The bandits might have made them come in from Sio-khe, but the Communists, the Reds, did not come into those areas in that extent at that time. But we always were under the shadow of the Reds all the time I was there, and the bandits, and everything we planned was if they don't come -- if the Reds or the bandits don't disrupt, then we'll try to do this thing. But we did not let it stop our work, we went right ahead. They were always sort of in the background.

VANDER HAAR: Did you have to evacuate any time when you were in Chang chou?

VELDMAN: No. No, I didn't. In 1931, I was back in Amoy in the hospital. It must have been ... I'm not sure just what month, but I know I was there October, November, undoubtedly shortly after the summer. I was there in the summer as far as I remember, the summer of 1931. [Later, when Miss Veldman was questioned in writing in regard to an evacuation from Chang chou due to the Communists, being confronted with the fact that several other sources had affirmatively indicated this, she wrote in response: From summer 1931 I was working on Kulangsu, so any evacuation from Chang chou would be after that. Missionaries often had to travel to Amoy in line of work -- those who worked up there would certainly know more than I remember. If they say they evacuated for a short time, or however long, because of the Reds, I readily submit to them. Very, very vaguely it seems to ring a bell ...]

VANDER HAAR: Did you live on Amoy or in Kulangsu?

VELDMAN: It's all the same. When we say Amoy Mission, we're thinking of the whole area, and Kulangsu is just a very small island situated in the Amoy area. Amoy City was part of the larger area of Amoy, and Kulangsu really was part of that area, too. You don't really separate those two. I was on the island of Kulangsu.

VANDER HAAR: But Kulangsu was an international settlement?

VELDMAN: Right.

VANDER HAAR: Was it at all different living in an international settlement?

VELDMAN: At that time, no, not really because that didn't appear different until Pearl Harbor time -- December 8, 1941, there, December 7th here.

VANDER HAAR: What was it like living there in Amoy -- in Kulangsu?

VELDMAN: In what area do you mean?

VANDER HAAR: You were working at the hospital at that time, and you lived in a dormitory-type situation at the hospital?

VELDMAN: Combination. Jean Nienhuis and I had an apartment on the third floor of the hospital. Also, a new dormitory was built in 1933, and then I had my study and sleeping area over in the dorm, but we were always in the hospital on call 24 hours a day.

VANDER HAAR: You said you were director of nursing there and director of the hospital?

VELDMAN: Director of nursing education and director of nursing. When Jean was there, she was director of nursing, and I did the education part of it. But she was ill quite a lot, so I would have to take it over. When she went upcountry, then I also took it. It's a little bit hard to keep all those dates, but that's basically how it was.

VANDER HAAR: What would you do there?

VELDMAN: Brother, you're in charge of everything. You have to remember that nursing was in its primary stage at that time. The first nurses had barely graduated when I arrived, and they were nurses who had not all had even sixth grade, and that was back in 1930 and 1931. When we had to leave in 1951, to give you a contrast, they were all high school graduates, and we then had a very excellent school of nursing and high standards. When we began we had some boys. Later we didn't take the boys because they didn't really want to stay in nursing. You have a lot of help from your Chinese; the Chinese were very very loyal. I can't say enough for them. They were marvelous friends and I enjoyed it very much. I'd go back tomorrow if there were an open road and do it over, but they were very loyal. You did not have nursing in that very early time of '30-'31 as we think of nursing here. They didn't yet go to the men's hospital to work, that all had to come gradually.

Miss Jean Nienhuis had gone out in 1920 to Kulangsu, Amoy, and did the first modern nursing in the men's hospital. There was then a Dutch (from the Netherlands) in charge of the women's hospital when Jean arrived. The Dutch nurse (Miss Mermansp?) had left some years before I arrived, and Jean was in charge of the patients, cleaning, laundry, sewing, etc., in the whole hospital, including surgery department. In 1926, at the encouragement of the NAC (Nurses' Association of China - begun some years previously by missionaries from the larger cities

and therefore more advanced in modern nursing development) in Shanghai, she began taking in students (young boys and girls) any time of the year -- one at a time often -- and thus she began the first school of nursing in South Fukien. She had been teaching these young Chinese students about four years in a formal way, and had them organized into classes, when I arrived in 1930. The missionary doctors were always very helpful and cooperative in helping to teach nursing students. Dr. Clarence Holleman was especially cooperative and helpful in this. The door between the men's section and women's section of the hospital was locked early in the evening to 'protect' the women and their honor. This was still true when I came in 1930.

As I've often said -- I've gone around the world trying to tell women how important they are -- they're just as good as men and even better. Apologies to present company. But one had to do it in order to get them to feel for themselves. I'm not a **women's** libber, but I mean at the same time the nursing standards were low, and the thought to be a teacher was fine, but poor students could come into nursing or become a pastor. You see, there were standards that hadn't been raised. Later, when we got some of the cream of the senior class of the high schools, people began to wonder, and we tried -- I always tried to push to pay the very highest salaries we could, because if a person gets paid a high salary, it automatically raises people's thinking of the standard of the work. And then in all departments, whether it's the laundry or whether

it's the sewing, everything had to be made, whatever the patients wore, your sheets, you made them all. And you patched them, and you put patches on patches. And the servants and as the nurses developed, as nursing as such developed, the Chinese took over more and more. You saw a gradual elevation of all of that. And a lot of teaching on the floors, in the departments, as well as in the classrooms, in Chinese. So we had to supervise and guide the sewing woman, laundry women, cleaning, nursing care, surgery, teaching program and teach daily both in the hospital and in the class rooms, etc. As nursing developed and we could spare a fulltime R.N. for this (no one else then trained nor available for hospital work), she was in charge of all the servants, orderlies throughout the hospital. Also another R.N. in charge of surgery and others in the various departments of the hospital. (These were graduates of the Hope and Wilhelmina Hospital of Nursing, known in short in English as the Hope Hospital School of Nursing and in Chinese as Kiu Se I-i or "Save the World Hospital." The name of the hospital: Hope -- from Hope College, the anchor of Hope, etc.; Wilhelmina: Queen Wilhelmina from the Netherlands at that time to whom Dr. Otte went to collect funds for building the women's section of the hospital. He had been born in the Netherlands -- and it was through his efforts too that the Dutch nurse came to the Amoy Mission to help in the nursing. In the beginning there were two separate buildings. Hope Hospital housed male patients and Wilhelmina Hospital housed the female patients. Later the two were connected

by what was termed in Chinese as the "middle building" which housed kitchen, laundry on first floor, surgery second, room for Nursing Supervisor or Director of Nursing on third).

VANDER HAAR: You mentioned some of the cultural feelings about education. Mrs. Vander Meer had said that it wasn't respectable for Chinese girls to go into nursing. Were there other areas of cultural ...

VELDMAN: Nursing especially. Education, from your books you will know, in China has always been highly respected. An educated person was the respected person in a village or in a community. But it was thought important that the men had an education, at least some of them -- they didn't all get it. But the missions, I think, you will find this in your history, education in any country for the general public and for girls and women begins with Christians, and basically those are missionaries. And this is true of hospitals in any country; they have been begun by Christians, or people who have been influenced by Christians. Americans may go abroad now, and they may not necessarily be Christians -- the Peace Corps -- but they have had a Christian background and it is a by-product of Christianity that they're concerned about the general public. At least I have found that all hospitals for the general public, all schools for the general public, including girls', were begun by missionaries.

VANDER HAAR: So you see that missions really brought hospitals and education to the general public.

VELDMAN: Top medical care, right, hospitals, and education, schools, right.

VANDER HAAR: Were there other things they brought?

VELDMAN: This is both a difficult question to answer and yet so very self-evident if one compares countries or areas in the same country where the Gospel of Jesus Christ has been taught and accepted and those in which the people have never heard it; thus, it is difficult to know how fairly to begin to enumerate.

In Amoy, the first missionaries came in 1842 -- RCA missionaries were the first -- so when I came they had been there more than 100 years and a very strong, spiritual Church had been established, indigenous. Hospitals: there was also a government hospital, but as elsewhere I have visited or worked, the spirit in the mission hospital is so much kinder. Schools: the standard of the mission school, and the conduct of the children so much better. Orphanages, schools for women who had never been privileged to go to school previously. Jesus is the liberator of all, but especially of the women. Men in Christian homes showed more respect for women and the homes were happier. There was more concern for other than 'my own family or tribe.' Culture said: "Care for your own sick of course, but to care for sick not your own is slave's work." (This accounts for the low value put on nursing as a profession in the beginning and this usually is true, from my observation -- even in America and England in the 1800's -- everywhere.) The women emerged from being 'home bound' or in purdah by culture, to a wider

world of interest, service, and enjoyment. Changed lives were evident. Church music was very evident and much enjoyed in the Amoy area; many of the people went on for specializing in voice and piano, especially in college years. The beginning of this is largely credited to Mrs. H. M. Veenschoten, who taught both voice and piano when she lived in Chang chou. Amoy people seemed to have been endowed by God with very special abilities in music. There were choirs completely Chinese in all of the larger churches, etc.

There was also the presence of strong committed Christians. TRUSTWORTHINESS was more prevalent among Christians and this was readily admitted by all: "They are Christians, you can trust them."

This may be wordy, but as I began, it is very difficult to list the results of Jesus' having been in an area for more than 100 years and His Church having been at work for all of that time in a very committed way!

VANDER HAAR: Were there cultural variations in the way you taught or presented things--that you had to think as the Chinese think as you were doing things?

VELDMAN: Well, you have to always go where your students are, don't you? So you have to understand the background they have as much as you can. As a speciality in Chicago, I had done contagious diseases, and when I first got there, I felt I was in the contagious disease department all the time. But they're a very receptive lot. Of the people I've taught anywhere, they were, in China, very receptive. Most of them came from homes

that did not use sheets on the bed, so you had to begin from the beginning, and teach them "This is a sheet." They didn't use them. They had other ways of having their beds made without the way we do in a hospital. It was different from what I knew in an American hospital.

CARLSON: Did you have trouble overcoming those types of things?

VELDMAN: I didn't particularly, no. It didn't bother me. I didn't expect to I guess. I don't remember any traumatic experiences in that degree or that kind of thing at all. It was just a matter of beginning and learning how to say what you wanted to say in Chinese, because I began teaching just the very beginning of my second year when I couldn't really speak Chinese. I began what we call nursing arts, which is how to do, and then my two favorite sentences were: "Do it this way;" "Don't do it that way." We also taught doctors in a sense. We called them doctors then. The mission doctors kept them as apprentices, and one of these who had really graduated from 6 or 7 years with one of our doctors was working there then, and he knew English very well. He got this English from the missionary working with him. Always before I taught, I'd get special words from him. Your language is a big barrier when you first come. We didn't study any phonetics, or any "how to study language." It was just getting into it and picking it up as you went along.

VANDER HAAR: How long did it take to really begin to pick it up?

VELDMAN: A part of that is your own personality. An extrovert can pick it up faster because if you're an extrovert, which I'm not, you go out into the village and the one who went with me is much more an extrovert than I am, and she didn't mind at all. She just went out and talked to the women of the village. I would be much more reticent. That might partly have been education. She had not been to college. I think sometimes the more education you have, the more reticent you are because you know what you don't know, and you're reticent and let it be known -- that type of thing. But she had done public health nursing and she was very good about meeting people and talking with them. But you get it. I've learned many times over that God makes it possible for you to get what you need to do the work He calls you to. And I never had any doubt in my mind that I would get it, any more than I had any doubt that where I went to school I wouldn't get what I was studying. So I didn't suffer from an inferiority complex in that sense.

VANDER HAAR: With anyone you talk to, the language is a real barrier.

VELDMAN: It's a big, big thing. And the people with whom you work are such a big help. They soon learn, which is not good for your language study, but they soon learn your vocabulary and they will talk to you in your vocabulary so that you can understand each other. But when they get among themselves, it's you who are in trouble to get their vocabulary.

CARLSON: Did your stays at Kuliang resort help you out with your culture shock, being up there with people who had been there for a long time who could kind of show you the ropes?

VELDMAN: By the time I went, it was my second summer. I had gotten through really the culture shock. It was very, I would say, a severe culture shock when I first got there, but by the time -- well, within the first year -- it was gone. It just took the beginning -- I'm not even sure if 6 months. I can't tell you exactly when I wrote that first article. But when I think now of going back to Kulangsu the people were very, very kind to me and there was just no feeling of antagonism. They were with you all the time, and you got to know them. I did think, when I was in the hospital in the early part (1930, 1931), I thought everybody looked alike because they all had black hair and they all had brown eyes and they all looked alike to me, but of course that wasn't any more true than that we look alike.

VANDER HAAR: Greg was looking through some of the letters you have in the archives. He noted one of the 6 nurses that first year you were there had Red sympathies. Do you remember that at all?

VELDMAN: Not the first year.

CARLSON: Yes. You noted that one of the girls had become a sympathizer with the Reds.

VELDMAN: A nurse had Red sympathies?

CARLSON: It was in the spring of 1931, at the end of the first year of nurses' training.

VELDMAN: That must be '51. That's '51.

CARLSON: You said the close of the first three years. I could be wrong, though.

VELDMAN: I would have to see those letters again to recall this. Nothing comes to mind nor anyone at this time. It must have been a rather temporary thing and certainly nothing big.

VANDER HAAR: When was your first experience with the Reds?

VELDMAN: Directly, you mean now?

VANDER HAAR: Well, directly or through students.

VELDMAN: As I said, we were in the shadow of them. We were always aware that they were in the offing. Of course, they wanted to rule. Students who would go home -- remember students were with us 24 hours a day, they all lived, and all those who worked, everybody lived there. A couple hundred people were living there part of the time. That would be with the patients, of course, I'm sure, but I mean that everybody was there, and when they would go home for vacations, they would come back and tell us what had happened. I've forgotten completely if they did come back and say they had this, because until 1950-1951, in through there, then we definitely had two girls who were very definitely leaning toward Communism. But those were the only two girls, and they graduated. They were the only two

girls who were with us three years and did not become Christians, at least professing Christians. One can't look inside. We didn't insist that they had to be. We tried to take in -- I'm not too sure, offhand I'll say a third -- but we always tried to take a proportion of non-Christians. To keep the place with a Christian influence we tried to have the majority Christians. But many of our coolie class, and that sounds rather disrespectful, but that's the way they talked about them there, many of them were not Christians when they came in. We had a very strong government, and they organized a strong spiritual life group, and they would be teaching patients. They would be teaching servants constantly from the Bible, the Hymnbook. But the Reds in the offing were always there, but not in direct contact with us, except Dr. Holleman's in 1929. And then we could not go back into that area (Leng-na) for many years. The next direct one was '49, in October.

VANDER HAAR: We'll get to that -- I guess we'll try to keep it chronological. You were there through -- when was your first furlough?

VELDMAN: 1936, 37. It ended up in '38 because we went to India.

VANDER HAAR: You went to India because of the Japanese.

VELDMAN: The "Japanese Incident" in Shanghai. Dr. Duke Potter who was then in charge cabled us. Two of us were traveling back the long way on the German Lloyd because it was found out that if you took that company's ships all the way to New York

from Hong Kong, it was cheaper going that way than as we usually did across the Pacific. And so our Board was always very kind about that. They would give us the money for a direct route, and then we could take any route we wanted provided we got back to work when we were supposed to. So that's how we were going along that way. We stopped in England, and so on. And before we got to Colombo in Ceylon which is now Srilanka, but before we got there we got a cable from New York suggesting we go to the Arcot mission because of the trouble in Shanghai.

VANDER HAAR: Then you stayed in India for a year,

VELDMAN: A short year.

VANDER HAAR: And then were back to Kulangsu.

VELDMAN: The cables were going back and forth from New York and India. They wanted all their nurses back because they thought there might be trouble.

VANDER HAAR: And that was quite a decision.

VELDMAN: Well, somehow yes, but I have to confess that the Lord has always given me great confidence in Him. If He wanted me over there, then that was the thing to do, and where I wanted to be. Not that I don't have fears! But I just feel that where He wants you is where you belong if you're a Christian. Also the challenge and need appealed.

VANDER HAAR: Did you get back before Amoy was taken over by the Japanese?

VELDMAN: Yes, definitely. I was there in '38, and it wasn't taken over by the Japanese until '41.

VANDER HAAR: Amoy itself became Japanese before '41.

VELDMAN: Yes, you're right. Amoy itself was. I was there before then. There are a lot of interesting things about that. They took over in May of '39, no '38. May, '38. Well, I was back in February. May 12 is Florence Nightingale's birthday. In order to promote nursing, I usually pushed an open house day on May 12. We had this all set up with the students, and the graduates, the students especially, putting on a play, and all this, that, and the other thing. We had a chapel that could hold a couple hundred people. We always had to put up a new platform if we put on a play. This was all set up, but instead of doing a play, we had wounded soldiers lying all over the floor in the chapel and everywhere. I literally stepped over these people lying on the platform and on the floor. I remember thinking to myself "Florence Nightingale herself couldn't ask for a better program than this for a demonstration of nursing."

VANDER HAAR: Were those Japanese soldiers then?

VELDMAN: Both.

VANDER HAAR: American and Japanese?

VELDMAN: American, no. No American soldiers there. There were Chinese. The Japanese -- I think we did not have many

Japanese soldiers. I think they would have been taken to the Japanese hospital. There was a Japanese hospital of a sort there, and they would likely have gone there. I do not remember Japanese. We would have taken them if they had wanted to come, but I don't remember them. But of course, I have to think of the two wars. Remember I went through the war again with the Communists later. But going around, it was a very dramatic situation. On December 8, 1941, the night nurse came to my door and banged on it, which she never did, and I thought that something had happened, and all she said when I opened it was "They have come." And I knew immediately what that was, but I didn't know this was coming into Kulangsu. I'm jumping. O.K. you're in Amoy.

VANDER HAAR: We can jump ahead.

VELDMAN: This is '41. Between '38 and '41 we had them in Amoy, but because Kulangsu was an international settlement we were not taken over. So that was the protection there. Then with Pearl Harbor, this is when she came, and so I said "O.K., I'll be right over" and I went right over and walked around, and I didn't know what this was all about. So I went to the phone, which was on second floor, and I noticed that the whole staff living, as I said, at the hospital, were down below in a courtyard, and to protect them and the hospital I said to them, "Everyone, listen to me." (The nurse had said to me that he was saying that some of the people had to go.) "Don't one of you leave until I give you permission." We knew if they

went they might not be allowed back for a long time -- jail instead. I had no idea of what this was all about, you see. The ones guarding them were Japanese soldiers who did not know our Amoy language. Lest I forget to say, Taiwan, or Formosa, uses what they call Taiwanese, but it is the Amoyese language. So the Formosans could speak to the Chinese, the Japanese couldn't. So I picked up the receiver, thinking I would call Dr. Theodore (Ted) Oltmann. I was the only missionary living at the hospital. I picked it up and the line was dead. That said something. Then I walked around, and as I went around and talked to the night nurses and all the people and said, "Please stay on duty until we get this straightened out." Everyone stayed on -- No one went off. Then I went into the office downstairs and I picked up the receiver and it was dead. Then I knew something was wrong. On my way to that place the Japanese asked for the keys and I motioned what means in that language "No, no" and stuck it in my pocket, and that's where they were. I found out later that the Japanese were saying that I wouldn't turn the hospital over to the Japanese navy. But anyway, I didn't know what was happening then. Having seen all the people around the place and everybody was staying, I went to the office. One of the men who could speak the Amoy language (he was from Formosa) and a Japanese soldier stood there with his bayonette and gun. He began to talk to me in English, and he had known our doctors. Then they came back with Japanese from the navy and said, "America is at war with Japan." Well, then I knew. So then I said to myself, "There's no use in

resisting. If it's an international war, then there's nothing I can do." Then he asked me how I got here, and I said, "I live here." "You live here?" which of course he didn't know. Then they wanted me to leave. I said, "Oh, I can't do that," realizing if I left I'd likely not be allowed to come back and it would be difficult for the others. (Having had Japanese in Amoy and living in Kulangsu we knew a little about what and how they did things.) He said to send our nurses, and I said, "I can't do anything." This was God-given because there was no sense to it, but it made sense to him. "Send your staff over." I said, "I can't do anything until the superintendant comes." And he said, "Where is he?" I didn't know, so he told me to go give him a message. I said to him, "No, I can't leave the place." So then he said, "Send one of the staff." I asked the men if any of them would go, and one young man volunteered. He said, "Let me get my shoes" -- he had sandals on -- so he went. The men stood there with his gun and I tried to shove him away. You do a lot of things. But he went off, then a note came back from Dr. Oltmann and Dr. Poppen. Ted (Oltmann) had written it because he was in the hospital, and he said, "Poppen and I are at the school. You'd better do what the soldiers are telling you to do. We're all doing that this morning. Keep a stiff upper lip." And I said to myself, "He said 'we're both in the school.' How come both of those two big men are staying in the school leaving 'one piēcēē' me at the hospital? Why can't one of those men come here?" I did not yet know all this business, you see. I remember saying to myself, "I know

one of them would come if he could (Poppen or Oltman). Something must be happening over there, too." (Actually all Americans on the island [Kulangsu] had been routed from their beds early and taken [allowed to dress] to planned areas, by the Japanese military. Some were at the Amoy Girls' Middle School playgrounds and this is where Ted Oltmann and Henry Poppen were. The Japanese had thought that they had all the names of the Americans and English but mine was not on the list and therefore they did not come to get me, to their surprise later!! So anyway, that's the way it was. I've written that out somewhere.

VANDER HAAR: You said a "piēcēē?"

VELDMAN: That's what we say in China. "One piēcēē me" . . . One me. I was the only one left there. It's sort of like pigeon English. So then, later, this Taiwanese came to my office and we talked, and he was so very different. Finally, I thought to myself, "Dare I ask him?" I said to him, "Are you a Christian?" The soldier was standing there, but he didn't know any English or Chinese. He said, "Yes, I am." He was quite different from all the other people. But also we've left now all the staff standing, the whole hospital staff except those on duty. I was down there by this time, and one who spoke Taiwanese or Amoyese, and he and I were conversing, and he wanted . . . and I said, "The nurses have to take care of the patients," so they let the nurses go. And then the servants from the kitchen spoke up -- the cooks -- and said, "We've got

to do the cooking. Nobody's had breakfast." So they let them go. Then the women said to me, "Can't you let us go?" So I said, "These women have to go do their laundry." So that just left me and the people talking. But it was a big thing. An interesting period, but ... We were just amazed and still say "Thank you, God" for the way things went after.

VANDER HAAR: What was it like for the Chinese themselves during that period?

VELDMAN: Remember, they weren't at war, so they were not molested in that sense in the hospital. They were under the Japanese, of course, all over the place, and had to obey their orders, but any time any Japanese of authority came to the hospital, they always demanded that I come. And our Chinese cashier downstairs was very kind. He said that so many times he had tried to tell them that he would take care of it, and occasionally they would, but usually they would insist that I come, and that could be any time, of the 24 hours a day. For weeks -- I'm not sure how many -- I'll say 4 to 6, but I don't remember exactly -- I would sleep clothed except for my uniform, and have it ready to drop into the way the fire department horses used to have their harness on top so that when the fire bell went off, it would drop on the horse.

As far as the Chinese -- they were not at war, but there were Japanese soldiers around the place 24 hours a day. And they were frightened, and so the night nurse asked if she could have one of our Chinese men, which, of course, we arranged, and

the Chinese servants and people working in the hospital were very willing to cooperate. We had no problem there at all.

The Nurses' Home had three stories and a flat room and was on a hill so it was used, especially at first, as a lookout by the Japanese -- watching the harbor and onto the mainland. From my room I'd hear their metal cleats click on the cement bridge from the hospital to the nurses' home all hours of the night. I would not know what they'd be coming for -- the other nurses heard it too. It was frightening to them. Everyone kept doors locked.

VANDER HAAR: Were you interned separately in the hospital, or were you with the other missionaries during that time?

VELDMAN: By virtue of the fact that they didn't know I lived there, yes, I was interned in the hospital. And I wasn't supposed to leave, which I didn't do. As the Chinese nurses said to me, "Never mind, you just stay right here and we'll do anything you want, and get what you need." They froze all our accounts, but the Chinese were very kind. They would bring in a handful of vegetables from their gardens, or things, and they would see that we had enough food.

VANDER HAAR: Did you have much contact at all then during that period?

VELDMAN: I was working in the hospital all the time.

VANDER HAAR: Did you have contact with the other missionaries?

VELDMAN: No. I didn't see any of them for a long time.... They did not let Dr. Oltmann come until some weeks later. Quite a few weeks later. As Mrs. Vander Meer said, because she had a Danish passport, she had the freedom of the island. I don't remember how long after it was, but it was quite a long time after we were interned. She came into the hospital. We both threw our arms around each other, and all the things you do when you haven't seen anybody for a long time. But she was the first foreigner other than the Japanese because she was allowed to come. Rightfully, I was not supposed to have groups, but I did go on teaching, but if there were people -- officials -- coming in, the Chinese were always there to say "They're coming." But we went ahead as normal as possible.

VANDER HAAR: You stayed there throughout the period of the Japanese occupation until ...

VELDMAN: No, another little episode that happened ... Let's see, that was December, 1941. I think, I'm not too sure, I'd have to check, but somewhere, it seems to me like February or something, '42, the Japanese brought in people from two or three ships that they had taken on the high seas. These were people from Hong Kong on the Taiku dock yards. They were all going over to Singapore at the request of the government. Then there were also some other Europeans from other countries, and they were interned in the hospital at the request of the Japanese. By this time, Dr. Oltmann was allowed to come once a day and so I saw him daily, but they were interned in one of our big

wards, and two or three couples were there, so the ones with the women were put in other rooms. But that was also a new episode.

They left the summer of '43, and we left later, about a few weeks or so later in '43. There was a group left in '42, but not from the hospital. Dr. Oltman was told in '42 that he had to go home. He asked if I could and they said "No." I was rather grateful because I had stayed in the first place only because I asked the Chinese "What do you think?" and they begged me to stay. There was a group of missionaries who went home before the Japanese came, and the board of course left it completely up to us. They said that if we stayed, we would be interned. I didn't know what that meant either. The only interns I knew were those in the hospital. Anyway, the mothers and children went home, and that left three of us (and that was, no, that was before '41).

We all believed trouble with the Japanese was imminent -- but WHEN? No one knew. The missionaries had much discussion and prayer together to help each decide: stay or go?

Families were separated -- fathers stayed in some instances, some on the mainland in "Free China" and others on Kulangsu or in Amoy City, wherever his work called him. The night before Pearl Harbor, which was Sunday as I remember it, I was listening to short-wave and got "The Mail Bag" from California and heard some of the wives' letters read over the air to their husbands! This was thrilling especially when Pearl Harbor's excitement began the next day as surprising to us and distressing, as to

those in America.

The first trip of the Gripsholm was in 1942 -- America and Japan had arranged for exchange of citizens. This meant decisions for others. Some of the men left then and other women, too. This was when Ted Oltman, M.D., was ordered to leave and as usual, no reason was given him then nor us later.

Exchange took place at the Portuguese port (neutral) in E. Africa, Lorenza Marques. This left 5 of us RCA missions in Kulangsu under the Japanese as "Internees:" Miss Katherine Green, Miss Edna Beekman, (both connected with the schools and women's work), the Revs. Henry Poppen and H. M. Veenschoten, and myself. We were exchanged from internment camp in Shanghai (I cannot now even remember its name -- there were others) in the fall of 1943.

The Gripsholm was a Swedish ship (neutral -- Red Cross took excellent care of us!)

We arrived in New York December 3, 1943, as I remember.

VANDER HAAR: I know that during that whole time of the internment there must have been a lot of talk about the war, at least some.

VELDMAN: Remember, we rightfully had no news. I'm saying rightfully, which indicates that we had limited news unrightfully, right? If you know what I mean? Remember Mrs. Vander Meer talked about her radio? That one was given over, and this, of course, was held under blankets. Again, our Chinese friends were so helpful. We guessed that the ones who were living with

us knew a lot of these things, but they always pretended that they knew nothing. My radio was not taken away immediately, and I used to listen with the door closed. The woman who was staying with me -- helping with the cooking and various things -- she knew what it was and she always had the door closed. One day, I was listening to news, and I heard her shouting, which she never did. I was up on the third floor of the hospital in my apartment there. She was shouting at somebody, saying, "What are you coming up here for? Nobody's up here but the lady who ... " and so on. She shouted this so I would hear that people were coming. So I turned it off, of course. By the time they got to the door, I was just sitting there. I thought that if they felt it, it would be warm. "Radio here? Why is it here?" they said. "Well, I suppose because nobody took it away, so it's here." So then, of course, it was taken away. We only got news in just this kind of way.

VANDER HAAR: One of the questions that historians are interested in is the nature of Chinese resistance to Japanese, particularly under Chiang Kai-shek.

VELDMAN: Our area is really the only area I can speak of personally. The rest would be reading just as you did. We have said many times that the difference between being under the Japanese and being under the Communists was that under the Japanese, we knew who were with us and who were against us. The Japanese were on one side, and the Chinese on the other, regardless. The Chinese and we were all on one side.

In the next occupation, with the Communists' coming, we never knew who were on which side. So, with the Japanese, we had no problem. The Japanese were against us, and the Chinese were for us and with Chiang Kai-shek.

VANDER HAAR: How did you personally feel about Chiang Kai-shek and the Nationalist movement?

VELDMAN: My reaction was always favorable because of what I read and what I heard from missionaries who knew them personally. Undoubtedly, he had some dishonest people with him, from what we hear, but knowing the old Chinese system that if you're my brother, no matter what kind of a person you were, I was obliged to give you something. If I were in a place to give you a job or position of any kind I was obliged culturally and filially to give it to you. So he had a lot of his relatives there, now whether all of them were relatives -- or friends -- the same idea. We all had kind feelings toward Chiang Kai-shek. The people who knew him personally and whom I've tried to question and who I have questioned tell the same things. I'm talking about missionaries, because those are the people I have more contact with.

VANDER HAAR: This is sort of out of place, but back in 1934, there was a very famous Chinese evangelist, Dr. John Sung.

VELDMAN: I have a book on him. Want to read it?

VANDER HAAR: I have one. Do you remember?

VELDMAN: Yes, very vividly. And I praise God many times that he let me have that experience. His name was Sung Phok-su (Phok-su = Ph.D. in Amoyese -- Dr. John Sung in English). (There are often variations of spelling in their names as the English is transliteration and also it depends from which dialect they are transliterated or if from the Mandarin -- all and any may be done).

We have to go back in the area where the Reformed Church missionaries worked. It was a very, strong, spiritual church, and the first missionaries (Reformed Church) refused to form a denomination, so we never had a Reformed Church out there. Because I had done business work before I went out, they asked me to go through the files. Now I remember, trying to straighten them out, that Talmadge had written to New York and New York had asked that they form a Reformed Church, and he insisted no. So he finally said, "Well, if you insist on it, I'll have to come back home." Well, it was tabled and it never happened. Nor was there ever an English Presbyterian Church or a London Missionary Society Church, which was congregational. But all these missionaries were there. It was simply the South Fukien Church of Christ, Ban Lam Kàu Hōe, and that was just one church.

VANDER HAAR: We were talking about Dr. Sung's visit.

VELDMAN: Now, you remember when Mrs. Vander Meer said, too, she never heard a missionary preach, well, I didn't either. We had Chinese preachers all the way through. So, when I say church, it's basically the Chinese decision. They decided

to have a five year movement. Now, remember, our pastors and anybody chosen to come in there would take part in the discussion, but it was decided by the Chinese church to have a five year movement and they would visit every home in that south Fukien area. They would daily pray "Revive your church, oh, God, beginning with me." They took Romans 12:1, "Give your body as a living sacrifice to God" and the emphasis was on the word "living," to live for God. So that went on five years, ('30-'35 ?). Then, after that five years was when Sung Phok-su was invited to come. This would be in 1942. (As I remember Sung was in Amoy in '34, '35, but he could not have been there in '42. Both Kulangsu and Amoy were occupied.) He had been in America. He was a very committed Christian and a very energetic kind of a person. While he was here in America, the story is, I did not know him then, his father was a pastor in one of the upcountry churches, but he had for a while nothing to do with religion. He wasn't concerned. He didn't believe in all of this kind of stuff. While in America as a patient in a hospital he somehow became a very devout Christian and he was so devout that they thought he was insane and anyway, suggested he go back home, which he did. While he was there he was a very strong speaker and crowds of people would come. They had it in the athletic field of a boys' school, the English Presbyterian Boys' School. They could seat easily a thousand because the churches would seat a thousand so they had it outside so they could have more. We had two churches on the island there that would seat a thousand and one in Amoy. But, they came from more than a

hundred miles around to be there for these meetings. They would come at 3:00 in the morning and sit there and he might begin preaching at six/seven o'clock. It was a fantastic time; there is no doubt about it. He organized, that was his system, of organizing teams. They would go out with a triangular flag and there would be a number on that flag telling what they were, written in Chinese. I don't remember quite what it said, but they went out again into the homes and into the areas. Many of them came into the hospital giving the Gospel.

VANDER HAAR: Why was he so successful?

VELDMAN: I think because the Holy Spirit just worked through him, that's all. He was a tremendous speaker, but I don't mean only successful then. Now that was in ... I came home in '36, that must have been in '35 ... It was just about my first five years. All through the time, going right on through until I left in '51, some of these same people came into the hospital and they would say they began when Sung Phok-su was there. So, it wasn't a fly-by-night thing. Remember, in that area we always had wars and rumors of wars around us. People say, "How come there were such strong Christians there and we don't have it here?" What is the saying? "Adversity strengthens the Church." I'm sure that had its affect there. But, there definitely was a very strong spiritual awakening at that time. In addition to the Holy Spirit working so mightily and evidently in the hearts of the speaker and listeners, we must remember the 5-year preparation the "soil"/hearts had had to receive the "Seed" the speaker sowed so very well and effectively.

CARLSON: There were a couple of interesting things I noted in your letters. I noted that you really had an awareness for changes that were taking place when you first got there. Such as young girls wearing their hair in different styles, and you mentioned once that short skirts and slit skirts had been banned in Canton.

VELDMAN: I'll have to read my letters again. There were changes undoubtedly. At first the girls weren't allowed out. With the nursing too, they wouldn't let their families know that they wore a white cap because white was a color of mourning. That gradually went. A lot of them had long hair to begin with, but they gradually did cut hair. Of course, the early days-- they had bound feet. We had some nurses, one especially who went all the way through with bound feet, and once bound, they can't become normal. Another thing that disturbs me is that all these things like bound feet were outlawed long before Mao Tse-tung came along and he takes credit for having banned them. He takes credit for things that we knew were happening before he was there. But, there was a gradual change and girls more and more came to the school of nursing. The fact that we could get high school girls -- now that was from '30 to '51, twenty-one years -- so in that time, there was change.

VANDER HAAR: If the families had this feeling towards white hats, why did you have them wear them?

VELDMAN: I don't think I was aware of it. I really wasn't. I think they just accepted it. It was started before I got there.

The school had been going for four years. I was not aware of it until they said, and then they took their pictures to send them home. Apparently some of the girls ... That's all I can say, is that I just wasn't aware of it. I don't think I would have pushed it, had I been aware that it was such a ... But, there was another thing. How much do you hold to what the family says or the young girl says? The girls did not object to wearing them. We never felt that at all. But, you see, they didn't get them until they had been there four or five months so they knew what nursing is and we knew that they could take it. So, they didn't get a cap and it was an honor to get one. They wore a Chinese-style white apron over the Chinese blue dress. We kept it as Chinese as possible, but I think the girls themselves didn't object to it. I remember my own surprise when a couple of new graduates showed me their pictures in white uniform and made the remark, "Our parents do not know we wear white caps. We've never told them." And when I asked the reason and they reminded me that white was the mourning color, it was the first time any connection with their caps had been brought to my attention. But these graduates and the others did plan to show their pictures to their families so apparently they felt ready to do this.

VANDER HAAR: That's very interesting.

VELDMAN: But the parents, of course ... Many of them came from little tiny villages. That was very, very interesting to go home with them sometimes and to see what they might have come

from. You forgot, I forgot at least what they might have come from, because living all together as we did in one place and working all together in one kind of work, you kind of forgot sometimes. They'd forget we were anything but Chinese and we'd forget ... Because we just sort of inter-mingled there.

VANDER HAAR: It sounds like you had very, very close relationships with your staff?

VELDMAN: Very, very close, very lovely. To me, it was a marvelous experience. But, I think the Lord gives it to you and if you love people, I love people, and if you work with them, you know ...

VANDER HAAR: What was it like in one of those really small villages?

VELDMAN: I remember going with one of the girls. There were two girls from that village who had graduated from the school and one was getting married to the brother of the other. So, the sister of the groom, the morning of the wedding, (we went with her), -- it was so Biblical -- went around from house to house inviting them to the wedding: "Be sure to come" ... one couldn't come because of this, and one couldn't come because of that, and it was almost humorous because it was just like a Bible story. But, it was very different from living in our own area with the nurses in a school situation.

VANDER HAAR: In a small village like that, they probably didn't see foreigners very often ...

VELDMAN: No, although there would likely be a church there. If there was a church there, it would mean that they would be visited by an itinerant pastor. Now there was one of our mission pastors who had been asked to be sort of an itinerant preacher, go from church to church, to the little churches. It would also mean that they would have women's meetings and some of the women evangelist missionaries would go into the villages and hold short-term schools to teach them reading. Ruth Broekema did that type of work.

Because I was stationed in our biggest hospital and our school of nursing, my work was basically there. The only way I would get into the interior would be visiting with the missionaries going into places or going as I did with these students, that kind of thing. But as work, our own students would be working in other places as graduates. Then we'd go to visit, but it would just be a visit.

VANDER HAAR: Well, this might be a good stopping place, for the time being ...

INTERVIEW II

CARLSON: Last time, we had gotten almost all the way through World War Two, and then you had spent some time here in the United States during World War Two, correct?

VELDMAN: Right. We arrived in New York December 4, 1943. The war ended in '45, right? August or September or something like that.

CARLSON: Then you spent New Year's Day in Shanghai in 1947?

VELDMAN: Well, we went back in '46. No, it couldn't have been in Shanghai, no. Wait a minute now. I was in Columbia and got my masters--I have to check over furloughs to get this. Well, it might have been. But I got back to China in '46. We went back to China in 1946 on a ship charter by several mission boards--called the Marine Lynx (we nicknamed it the Marine Stinks)--all missionaries, families and adults--via the Pacific Ocean. We stopped at Shanghai where some of the missionaries disembarked. The RCA group went on to Hong Kong.

In Hong Kong I was met with a royal welcome by the British men from the Tai Koo Dock Yards who had been interned in the hospital in Amoy under the Japanese, February '42 to '43 and for whom I had been able to do various and sundry "friendly" acts because I knew the area, Chinese language and people. They very much appreciated this and their company appreciated it. I was given a dinner and a complete, lovely new dining

room set of furniture by the company and a short wave radio by the "No.1" man who had been interned with us too. As Jean Nienhuis and I were travelling together she was with me. These men could not understand that after the Japanese internment that I was coming back to China--but the Holy Spirit's pull was irresistable for me.

CARLSON: I think you arrived in Amoy in February of 1947.

VELDMAN: Oh, that's right. OK, you have the dates.

CARLSON: ...because you had to reconstruct the whole hospital.

VELDMAN: Yes, right, right.

CARLSON: What did that reconstruction process involve? What had happened, and what needed to be done?

VELDMAN: The hospital, I'm thinking of the materials and so on, was completely empty. All the electric wiring, all the metal parts, all the doors, shelves, windows--they were all gone. The two things left in the hospital were in the operating room: the steam sterilizer fastened to the floor and the overhead light attached to the ceiling.

CARLSON: The Japanese?

VELDMAN: The Japanese, yes, definitely. Of course, there was looting. I mean, whether that was some of the local people, too. Anyway, it was under the Japanese occupation. Some things were taken by the Chinese and returned to us when we returned. Other things were not returned. One missionary

riding in a ricksha recognized the small rug under her feet as one that she had once owned. Such things we did nothing about. If, however, we learned where any hospital things were (and Chinese would come in to tell us what they knew) we would try to get them for the hospital. We might have to pay something for them, depending upon how the present owner obtained them.

Also, the only other thing that was left beside the sterilizer was the big overhead light in the operating room. Otherwise, everything else that could be moved, was moved. I have to think out loud, as I realized on the other tape, too, I sometimes have to go rather slowly because I have to reconstruct, not knowing your questions coming. So, actually, materially, it had to be rebuilt, except for the outer shell. And then from the beginning again. Because our nurses were in such demand--they were good nurses, but also there was a shortage of nurses, and we were the first school in hundreds of miles around--so they were in demand. We could not, rightfully, ethically, say "Quit your job and come back," although sometimes we would have liked to, but some of them did come back.

CARLSON: I noticed from your letter that the Chinese businessmen really wanted you to get the hospital back in. . .

VELDMAN: They were very eager to have it back. I've thought about that, too, often. Who was it who said--I've forgotten--said "There was a well of goodwill"! It was some U.S. government representative. But the missionaries were very much

appreciated, liked, and respected in that area. That's all I can say. And they wanted the hospital opened, and so they did all they could to help us. And in the rebuilding, one of the Chinese doctors, Ng Tai Pit I-seng, who had been there, lived there, for many years, helped Dr. Holleman. They were the two who went ahead with the rebuilding.

CARLSON: Did you begin a program of hospital evangelism at Hope-Wilhelmina?

VELDMAN: I didn't begin it, because that was begun as soon as the foundation was laid. I mean, in all of our hospitals, wherever we had one, which was several places around, there was always a hospital evangelist, a Chinese. Generally speaking, it would have to be a woman, whom we would call a "Bible woman" and would be an evangelist, for the women's section, and a man for the men's section in the hospital where I was in Amoy. While I was there we had a Chinese pastor who, somehow, was the evangelist for the whole hospital, yet he seldom went to the women's section--almost never. We had women going to the women's section because in those days it was still quite separated. And then also, students, as I mentioned before, we had a very good student government, they did a lot of it, and all on the staff were Christians and so it was just an ongoing process all the time. It was just part of the work and we constantly talked about the whole person, spiritually, mentally, and physically. Taking care of the whole person.

When Jean Nienhuis first was in the hospital in the '20's she

spent many evenings with the patients, talking with them and reading from the Bible, telling them about Jesus and His way of salvation. She had no trained staff--none who could read. Later the Chinese graduates, students, and any of the coolies who could read involved themselves in this. The Chinese very much agreed with me when I borrowed Frank Laubach's slogan, "Each one teach one". It was not uncommon to see a Christian young coolie leaning on his mop stick teaching a patient to read the Bible.

Also many non-hospital Christians from the local churches came in regularly of their own volition to talk with the patients. We in the hospital did not request this but they knew they were welcome and the patients enjoyed this. Families often came with the patient--always someone with a woman patient in those early days.

CARLSON: In the spring of '49, I think, the Communists began taking places around the hospital--not in Amoy or Kulangsu--but in the South Fukien area.

VELDMAN: Right. It began in the north, of course, and they gradually, after the Japanese were out, they gradually came closer and closer. Amoy was probably the last or one of the last areas. It was that area that was the last, that's right, and that was in October, '49?

CARLSON: I think so. What was the Chinese reaction? How did your co-workers react?

VELDMAN: You have to remember that before they took over we

were in a warring area, and so there was a lot of shooting and bombing and strafing--all these kinds of things that go on in a war. It was very very difficult--there's no doubt about it--in many ways. We lay on the floor many nights. Well, it was just a difficult time. I just think of one who came to me, a hospital pastor, and said "I wish they would come." I said, "Do you know what that means?" He was wishing the war would end. He said, "Yes, but I think I can work with them." I said, "Do you?" and he said, "Yes." Well, I wasn't one to tell him I thought he couldn't, after all they were his countrymen, his fellow countrymen. And so I'm not sure how long after, not months, but weeks, maybe a couple of weeks, I'm not sure, but anyway, he came to me and said, "No, I can't work with them because their basic teaching is 'There is no God.'"--all the things for which he stood for and the Bible taught him. That's the only one I remember who said that of the Chinese.

CARLSON: You say, "That's the only one I can remember who said that of the Chinese." Could you clarify that, is that the only Chinese who said he thought they could work with them, the Communists, or is that the only Chinese Christian who eventually said that he couldn't work with them?

VELDMAN: Yes, at that time, he was the only Chinese who expressed or voiced this sentiment. Later, others cautiously intimated their unhappiness with the Communists. I do remember one of the new missionaries who hadn't been there very long voiced the same thing to me, which, at that moment, kind of surprised me. She said, "I'm just getting tired of all this

shooting and banging and butterflies"--that kind of a thing. But it wasn't long afterwards that the people realized it.

CARLSON: It is strange that she wouldn't have realized then.

VELDMAN: Yes, it is in a sense, and yet, in America, how many people think it can't happen here and we can live and do it? We have it here, too.

CARLSON: Was this young missionary the only missionary who felt this way? Or were there others who shared this sentiment that Communists would be better than the present situation?

VELDMAN: At that time, since we were not allowed to move about freely, she was the only young missionary with whom I had close contacts. We lived and worked together. Others were in other phases of the work--we did not see one another very much. I have no recollection of any other making a similar remark. I think inwardly, we all felt surrender was inevitable--just a matter of time--because of what was happening all over the rest of the country.

CARLSON: When you say, "It wasn't long afterwards that people realized it", did this one missionary ever realize?

VELDMAN: I think she did.

CARLSON: I remember in reading one of your letters you felt that or you had at least hoped that America would, at some point, here in these last moments when the Communists were taking some of these northern areas in Fukien, that in some miraculous way they could help. And unless America had done

something, the Communists for sure would soon be where you were. I was wondering what you felt, you thought, America should have done, or how they could have . . .

VELDMAN: If you're thinking how they should have conducted the war, that kind of thing, I think I would just have to say I'm not capable of even suggesting a thought of how it should have been done. "Hope springs eternal in the human breast." You always kind of hope that . . . Of course they were determined to get the whole country, and we knew the only reason they worked with Chiang Kai-shek was because they didn't want the Japanese to take the country, and as soon as the Japanese were out, then they were anti-Chiang Kai-shek again. So I think that if I wrote that, it was a hope, but I had no idea of what they could do. From our standpoint, the only ones who could do anything to help Chiang was America.

CARLSON: I noticed also, from your correspondence, that you had question and answer periods with your students. At one point it was perhaps a year after the Communists had taken over and you had question and answer periods. The students would get together--I guess this is right--and discuss topics of their own choosing. Do you remember any of that?

VELDMAN: No, not under just that kind of a thing. I remember two things. I continued teaching, and I taught History of Nursing, and I remember extending that a long time, longer than usual, because it was an opportunity to naturally discuss what was happening and did happen in various countries. Also

I could bring Russia into this just to give them more of a background which I felt might be valuable to them in making their own decisions right then and as Communism continued in the country. That was in the History of Nursing class. Also, the other thing that comes to mind is the Communists constantly had meetings, and they would insist that the people come. Not I, I would not be allowed to go. But they would call the student government president and the phone was not far from . . .it was not in the office, it wasn't a phone on every desk, it was a phone on the wall . . . but it was near the office, and I could hear her. She would be called and she would say, "No, we can't all go, because we have to take care of the patients." And then they would reply, usually, "Well, how many can go?" and she usually came in to talk with me and to see if what she was saying was all right. She was a very, very fine person. Well, some of them would have to go, and that might last a day, it might last a week. Then when they came back, those who went would have to report, verbatim, almost, to those who had not gone. They never knew who, in the group listening, was a spy, so they had to say it very, very carefully. And then, I would go to those meetings.

Those who went to the meetings had to return and report in detail. And also some individuals, secretly, would come to question me. We would not have dared to have an out and out question and answer period--we never knew who was a spy, etc.--and such a thing could not have been kept secret if done in a group.

Another thing that comes to my mind is that individuals

would come to me and say, for instance, "We were told that the children in America are all very hungry. They're so hungry they're asking their mothers for "hot dogs" to eat." She said, "Is this true?" Well, I had to be very careful because I was on the enemy side, of course, and I knew I was being watched because I had been told. My name had already been in the paper and that I was telling the people that what they were being told by the Communists were lies. Well, I never said it that way, but in answer to her, I said, "Let me tell you what we mean in English." See, this was all in Chinese and saying "hot dogs" in Chinese would be the same as saying "hot cats" or anything else. Hot dogs in America, the colloquialism, meant nothing to her. I explained to her in Chinese what a hot dog in America was. "Well, then it isn't true, is it?" "Well, I'm telling you what it is to us." And I remember, she came to me several times, and each time she came, she would repeat and reiterate "It isn't true, is it?" Well, as I remember, I never actually said "No, it is not true", but I would repeat what was true and she would draw her own conclusions. That happened several times. I remember saying to her, "This is what that means in America", and another time, "I'll tell you my experience in America..."--and each time she'd come back with repeated sentence, "Then it's not true, is it?" seemingly wanting me to give her an outright "No", but something told me not to do that.

CARLSON: Hot dogs...? that's terrible.

VELDMAN: It's humorous from our point of view, but to them,

it is really very serious. It also shows how they, the Communists, deceive their own people. I'm sure that any of the Communists who had ever been in America or had contact with a "hot dog" would know what it is, but that, my experience tells me, would not deter them from giving it as such to the people and deceiving them. The ones who knew could pass it on to some of the others who didn't know, and they could pass it on for what they thought was really truth. One just doesn't know.

CARLSON: As you noted 16's seemed to be really important dates throughout your whole stay in China. I guess a lot of things happened on the 16th for you. On November, no, October 16, in 1949, you watched the Nationalist soldiers retreat from Amoy city to the Island?

VELDMAN: Well, of course, in '49 it wouldn't make any difference, where they were, because the Communists were taking...They might have come, yes, some of them did try to come I suppose, still hoping--I haven't thought of this for a long time--but still hoping that the international island might protect them. But this was a war with China, so there was no protection. They might not have known it, and many of them, I know, came to the hospital begging for hospital clothes. Just trying to get out of a soldier's uniform so that they could look like a civilian rather than a soldier. We had lots of them in the hospital early in the morning, trying to get what they could from the hospital to cover up so that they wouldn't be revealed as soldiers. We did see that, and we did see some trying to come across. They were strafed in the water.

CARSON: Did the Chinese help fund your hospital? Did they make pledges?

VELDMAN: No. Well, pledges in a sense. Not as we think of them here with a written card or anything. The money for the hospital was all

local, or, when I say local, we have to include the Philippines, Hong Kong, etc. There are hundreds of , I guess I could say thousands, but certainly many hundreds of Amoy Chinese who have been living abroad. In Manilla and in through the Philippines is one area where many, many of them are. As I said to a Chinese friend a while ago, she was talking about the Jews, and I said, "Do you know that we sometimes say that the Amoy Chinese are the Jews of that area?" I mean that in Manilla they have many very good businessmen who are Amoy Chinese people and very wealthy. There is a large Chinese school there of over a thousand students, almost entirely Amoy Chinese. So when the hospital was rebuilt it was "Chinese money" not from America. But it was not all from the Fukien province. A lot of it was from Manilla or the Philippines.

CARLSON: When some of those rich Chinese began to flee because of the Communists coming down, how did that affect hospital activity?

VELDMAN: Actually, they did not generally hand us money month by month. They would give a gift if there was a special need for the hospital. For instance, when we built the nurses' home in 1933, Dr. Holleman and some of the Chinese went to the Philippines. This would also be true of the school. When it built the new building, then one of the missionaries and a Chinese went to the Philippines. And in going to the Philippines, you stop in Hong Kong and there are also many of the Chinese from Amoy who are living in Hong Kong, so that those were gifts. A one time gift, not a day by day thing. The hospital was maintained basically by, we had to charge patients. We did a lot of charity work, also, but there was also a charge for patients. The school had its tuition charge. The people from Manilla, for instance, the Chinese

are very loyal to their backgrounds--to what they inherit--not a national, but a cultural point of view. The students in the Amoy Girl's Middle School and in our hospital, some of them came from the Philippines. So you see, their families were there, because they wanted their children to be brought up as I mentioned in the other tape there were always wars and rumors of wars, and so often if there were rumors, some of the leading people would leave the country. And of course, there are many of those now in many many areas, including America.

CARLSON: Was Marshall Law ever declared in Amoy?

VELDMAN: Yes, we were under Marshall Law, meaning that you couldn't be out after certain hours. I guess it was kind of perpetual during the war. We didn't normally go out at night, and of course we were interned in our homes, so to speak, we weren't supposed to go out either.

CARLSON: Was this, say, after World War II when you were having trouble with the Communists coming?

VELDMAN: It would be after they came, not before. Not before, it would be after. But in that part of the world, there was not a lot of night activity in the churches or among people generally. For one thing, lighting, in many places. Somehow or other, we didn't have a lot of night meetings. It wasn't as it is here.

CARLSON: So they restricted your activities, but then there were really not that many activities to be restricted from.

VELDMAN: Not after dark. We were restricted more than the Chinese were. I have to be very careful when I think of...I was restricted

twice over, you see, and I have to think of both times.

CARLSON: So they would let you go on with your normal day's activities, but maybe they wouldn't let you walk out of hospital grounds?

VELDMAN: Well, they didn't know...Did I talk last time...that was the Japanese...Now this is with the Communists. The morning that the Communists were really taking over in the nursing office there was a young man who came to see me. He was just a high school senior, and he was in what had been a Christian school, but it was riddled with Communism as the Amoy University and so on. We were for quite some time aware of the loyalty to the Communists on the part of some in the area long before October, 1949, by their open remarks to other students--this was in the high schools, not in the hospital. Also I remember saying many times, "The Amoy University is riddled with Communism", and this was proved very true. They always choose to work in the schools--as they are doing in many countries. This is usual procedure for them. There were lots of Communists underground, so to speak, sent ahead by the military. He questioned me in the office because I was the foreigner there who was in charge. There was another missionary with me, but she was very new and had only been there a few years. I remember he said to me, "You require your nurses to work here a year or two after they graduate.": I said, "No, we don't do that." I realized what he was aiming at, because that is very definitely, or was at that time, a British ruling, that any students who graduated whom they helped for whatever number of years were more or less obliged to stay with them for a year or two. But we did not do that. When they graduated, they graduated. And I continued with him, "We do like to keep some of

our graduates, but we also like to have some of them go elsewhere. We would definitely invite some of them to stay and urge them, but they are not required." This he couldn't understand. They wanted to establish freedom for students. They're very strong in talking about students and the working class. Our students would tell me--I don't think they could tell them--but they said, "We had more freedom before they came than we have now", because we did have, we had rules, of course we did, but having a good student government did a lot. They made a lot of their own rules.

CARLSON: This was a high school student who was interrogating or questioning you?

VELDMAN: Right. He was a senior in high school.

CARLSON: It seems like the whole Communist thing seems to have been aimed at the younger students, for indoctrination.

VELDMAN: Definitely. They very definitely, and this is not China, but my concern in America is the ideology, and I'm sure, absolutely sure, from the things I hear and read that they're doing the same in our schools. And that's why I feel the public schools are so important. This includes high schools, colleges and universities certainly--especially public and government-supported places, where the cry of "Freedom of speech" is so prevalent. That's why I feel it so important that we Christians and all freedom-loving American-loving persons be involved in the public schools--teaching, school boards, ...most of our citizens come from the public schools--that's where they are taught and get much of their thinking.

CARLSON: Did your student nurses...were they ever requested to go to those indoctrination meetings?

VELDMAN: Yes, all the time, all the time I was there, which was until early '51. The call could come like in the morning and say, "Come over this afternoon." Or, it might come in the afternoon and say, "Everybody be here in the morning." When it wasn't everybody, it was as many as could come, and that would include student nurses and graduates and any of the coolies, they call them there, and I never know what to call them--the cleaning people of the hospital, and our laundry people or whatever. They would also want doctors to come. It supposedly included everybody, but they were very very much trying to get the thinkings, the minds, of the young people. Very strong in that.

CARLSON: Was the hospital able to function normally? You had these people going off to indoctrination meetings all the time, but was the hospital able to function pretty much the same as it always had?

VELDMAN: Yes and no. Well, at first it did, but they also made it difficult for people--they never until later--but in the beginning they didn't tell people they were not allowed to come, but they had their people there, and if patients came, they said, "Why do you want to come to this place?" And that kind of a thing--"You don't want to come to these people." Of course the people were frightened and gradually, because of that kind of thing, there were not as large crowds in the clinic, for instance, or the hospital wouldn't have quite as big a load as it normally had. Also, the staff was very loyal. They would try not to take more than, well not to leave so few that the patients couldn't be taken care of. So that was sort of done, too. They knew

they had to go—they had no choice, and it might have to be people who were off duty at the time, but anyway, there was a lot of cooperation, even though, some, we later found, were pro-Communist. That was a very very small minority at that time.

CARLSON: I just have one question. Does Hak Sip Sio Cho ring any bells? I'll show you how it was spelled. I found that written and just wondered what it was. I imagine it's that Romanized. This is June, 1950.

VELDMAN: reading "... the important thing of the day..." Yes, it is the Romanized. Well, that's sort of, I'm not too sure now what that... I'm trying to think. There are tones, and if you don't get the right tone, it doesn't mean, but it's sort of reviewing and it's these meetings kinds of things. This is what that refers to. The meetings that the Communists were constantly calling. This is what it refers to.

CARLSON: Was there religious instruction along with the nursing education that the students got?

VELDMAN: Yes, generally speaking, the hospital pastor would have perhaps weekly Bible, I'm saying "perhaps" because I think it was weekly. But there would be that, yes, and then, as I say, the students and the graduates have their own organizations and there was a lot of that. When they taught people to read, they taught them from the Chinese Bible or from the Chinese hymnbook and that type of thing.

CARLSON: When the Communists came in, what did they say about the religious education?

VELDMAN: They were very, very clever. They never really said "You can't go to church," or you can't do this, you can't do that, but they would

schedule a required meeting at 9:30 Sunday morning. Well, if you're required to go to a meeting, you can't go to church, can you? So they haven't told you "You can't go to church," but they tell you, "You must come to the meeting," which is the equivalent. And the same thing with this. They didn't...one of the questions one of the nurses came to me too was that they were saying that there was no creation. You see, in the Bible, it says there is. So they're beginning to say the Bible isn't true. They didn't say it in so many words, but then gradually... In the beginning, they sort of start that way, and later, as we know through the years they made it very very plain. The Bibles were taken away and burned. But, at that time, they worked slowly. And they realized, just as the Japanese did, that the Church was very strong there, and they do it gradually.

CARLSON: If you could return to China, would you?

VELDMAN: Yes. I'd take a trip over there, certainly. As I feel and as I understand, I would certainly like to take a trip to China as I would like to go to Russia, simply because I would like to see what is happening over there. I think I would not try, and I'm sure, as I understand it, I would not try, to go to the area where I had lived and worked because I think it would not be good. I think it would be detrimental for those people, just as I don't try to write to them. Shortly ago, one of our friends, a Chinese who had been living out of the country, went back and he did go to his own area, but he is an overseas Chinese and apparently the Communists are wanting to win their favor because they put out, so to speak, the red carpet for him as an "Overseas Chinese". He did see some of our people, and of course I was delighted when he let us know some of the news of people I had not

heard from since '51. But I would, I know at the moment, I would not ever ask to go there, and the only reason I would hesitate to go into China is because I'm not sure I could hide the fact that I had once been there. But I would like to go very much.

CARLSON: If you had the chance to go back again as a missionary, would there be anything that you would do differently?

VELDMAN: Oh, I've changed, I'm sure, through the years.

CARLSON: Now that you reflect on the things that you have done there, is there anything, perhaps, that you would do differently?

VELDMAN: Well, I don't know. I'm really not sure how I would--I hadn't even thought about it because I know that there is absolutely no possibility and just to pick up one thing--I think that if I were to go back I'd get a ... well, I've been studying Communism, and I think, to go back, if you're thinking of it as it is now, anyone, Chinese or otherwise, who does not know what Communism is, will not understand the people. I'm absolutely sure of that because I'm sure from '49 to '76, what is that, 27 years, they have been told those things and so that, although I have been reading as much as I can and so on, I think I would even dig into it deeper. I don't know of anybody in this area who has been under them except the missionaries. I had a year plus there, but that's not like 27 years. Because I think we have to be able to see materially that there are some good things that have been done. They've put up roads, built roads, and industries. Basically what they do, is they say "For the good of the People" which is, after a fashion good materially for the people, but their first aim of course is good for the party. That's their aim, and the individual does not

count. They claim they say that themselves. That's no secret. So one has to get their thinking, and how does one begin under a place like that to try to let people realize that he/she as an individual is important? And their thinking of honesty--I think it would simply be, well, I couldn't live there and not be able to teach what I believe. There's just "no go" there. It would be, I mean, well, yes, I'm not so sure about that either--it would show. Because I know missionaries who went to Turkey for many many years, and I approved. They were not allowed, but they were also working in hospitals, and they told me that the people would say "What does your book say? May we come to your house for you to tell us?" If that would be allowed, that would be something. It's also true among the Muslims, you see. So much of it is personal work. They have to see it in you, and they say, "We see that you have something we don't have and we need it and we want it." And then they begin to ask what it is and then you answer questions. So, yes, I can see where it would be possible, but it would be very different from what we did.

CARLSON: I remember when you gave Dave and me a ride back last time that, and I think you'll agree with me, that living overseas changes a person.

VELDMAN: Oh, yes.

CARLSON: And I was just wondering if you had ever reflected on that again. How do you think living in China changed you? I know that living overseas definitely has changed me, and that's a question I often ask myself. How does that foreign experience change a person?

VELDMAN: I often say I'm half Chinese and half Arab traveling on Uncle

Sam's passport. It's a little bit hard to know where to pick it up because, for one thing—I'm thinking of a man—he's either a Chinese or a Japanese, I'm not sure, this was not a personal experience—but someone asked this person who was returning to his country, he had been here a while, and asked what he thought. The thing he picked up immediately was he said, "The way you treat your older people." This, of course, was very, very different in China. I think that there are other things. It's just a little bit hard to know how to pick up because they're things you do and things you imbibe without even realizing it. And of course you have a broader viewpoint, you accept differences more easily. The color of people doesn't make any difference to me. And I would, all these Chinese and Japanese here and the Arabs, they don't know it when they see me, but I could put my arms around them and hug them and talk to them. But to other people they're strangers. And I'm a stranger to them because I'm just another American, but as I see them, I just feel akin with them.

CARLSON: You mentioned that you felt like you were half Chinese. What makes you feel like that?

VELDMAN: Well, I'm sure you understand, too, there's often...Of course I spent close to 40 years, although I had my furloughs in there, when we are on furlough and still in active mission work, our whole furlough is spent—at least in my case it was—studying and preparing to go back, so that even though you're living in your home country and you see things and you do get new viewpoints, your reason for being here and all that you're doing is to prepare you for what you're living in over there. So that you're still there, mentally. There are things. It's very hard... we just think in a different way. I can't think of anything that comes

up sometimes and so often, of course, any examples will come from the other countries. I hesitate, sometimes, when I'm teaching Bible but when I lived in the Middle East, it's where the Bible began and things with Chinese are things over there that you see and come to mind and you use that as an example. It's just your life, that's all.

CARLSON: Do you think your family noticed changes in you like that? That you had come back not so much American, but maybe a little more Chinese?

VELDMAN: I'm not sure how much they noticed. I think one thing they noticed and that is the very closeness that the missionaries have one with another. That I'm sure. It's our family over there, and we've lived and cried and wept and rejoiced and played and prayed and did all these things together for so long. There are people who say "After all this time, you must be just like the rest of us," but you don't knock out those years. And there are certain things. I'm sure it's not only having, well, living abroad you do get a broader viewpoint, you get a different viewpoint from always just living in one spot, no matter where you are. I think, too, there are things you could tell some people, and I think of the kids, the mission children when they come home. I remember one was in school and the teacher said this--it happens to be Middle East, but it happens in China, too. He'd been taught by his mother all the time and he was in school and whatever he was doing, he wasn't doing what the usual American student would be doing. He was in the grades. And she looked at him and said, "Haven't you ever been in school before?" And he said, "No." And he hadn't been. You see, he was taught in... And one of these mission children from the Middle East was supposed to write an experience. Well, his experience was not

American, so he wrote and told how he visited the palace and played with the princess and prince and so on--it would be the prince, likely not the princess if he was a boy--and so on. The teacher called the mother and said, "Your boy can sure tell tall tales." The mother asked what he had said, and the teacher told her. "Well," she said, "that's exactly what he's done." You see, there are things that you sometimes, you don't talk about--the mission kids, too, they've told me. I don't tell my experiences often because people think I'm bragging or...it's just different. And I think that we get that way too, because I often find myself not talking to people who know nothing of my background, not beginning because it would have to be such a long explanation to come to this point that I just refrain from talking. And people in my family too will say, "When you get with that one you can do a lot of talking," but there are so many details that you have to begin with. Well, you know that yourself.

CARLSON: I'm just curious as to what happens because I've known that to happen.

VELDMAN: I think that's true with anybody who has had a very different experience--people coming from another country. I find this true, too, that when I'm in a group and if there is a person from another country in that group, that person and I can very quickly feel kinship because we have a background. And I've been invited when people have invited foreigners. "Would you mind coming for dinner? We're having this person. We think that you can help us." And it helps the person because you have a background.

CARLSON: One of your students, I'm not sure how to pronounce her name,

she was a first year student and her mother, now this is out of your notebook, Chiu Pho was taken for, then you had three x's and they were a wealthy landlord family.

VELDMAN: She was in Chiu Pho, that's the area that was taken.

CARLSON: You said that her mother, or some student's mother, had been with her family and then taken.

VELDMAN: Taken, you see. I wouldn't perhaps remember that particular instance, but this was a situation that was common and still is in a sense. They were people who had a fair amount of property, Now it would not be, I would think, anything like some of the Iowa farmers, for instance, but it would be more than just a house and a garden kind of a thing. And they were wealthy because they had done well in farming. We did not have a lot of that feudal system. But anyway, we didn't have as much of that in Amoy as they had up north. But if they were wealthy, they would be taken.

CARLSON: Would they be like sharecroppers?

VELDMAN: We really didn't have sharecroppers there but I think probably it was somebody who owned quite a lot and had a house and had money. They supposed that they—I remember one of the students, a graduate, said to me, "They talk about getting us all to the same level, but they're not raising our level, they're lowering us all to the same level." That was her interpretation. Anybody with money, they would take that money away from them. That is the Communist was of doing it. I don't remember that particular incident, though. It is a common thing.

CARLSON: I noted also that it was rumored that Chiang Kai-shek was in Amoy before it fell, maybe in '49?

VELDMAN: I was not aware of it if he himself came through there. The ships came through there in '49, but I don't remember that, no.

CARLSON: Do you feel that there are still Christians in China?

VELDMAN: Many!! We know there are still many, very committed Christians in the Amoy, South Fukien area--some in and out of jails as they refuse to be silent Christians but witness openly to God, Jesus as the only Savior of the world...not allowed to meet in groups--church buildings confiscated by the Communist government--but the Church of Christ is not the buildings--but is there in the heart of His followers. During the 1967-69 Cultural Revolution Bibles and Hymn books were confiscated and burned--some were saved by the people; some are being sent in now by unique ways--P.T.L.

CARLSON: I don't have any more questions for now. Thank you very much, Miss Veldman.

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