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Walvoord, Jeane Oral History Interview: Old China Hands Oral History Project I and II

David M. Vander Haar

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OLD CHINA HANDS ORAL HISTORY PROJECT

Miss Jeane Walvoord

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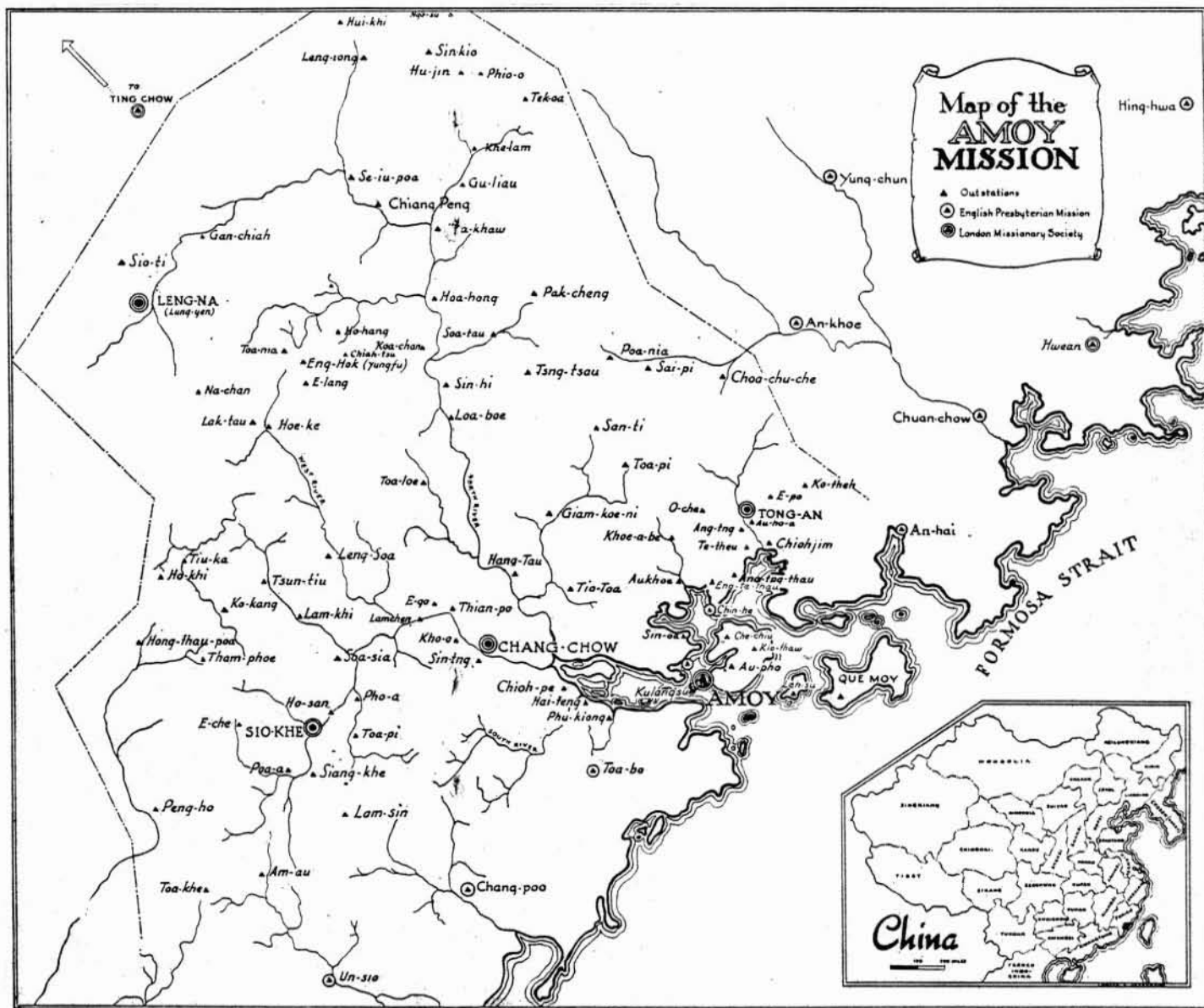


Fig. 1



Miss Jeane Walvoord

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Preface

Interviewee: Miss Jeane Walvoord

Interview I: June 25, 1976
Miss Walvoord's home in Holland, Michigan

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

Interview II: July 5, 1976
Miss Walvoord's home in Holland, Michigan

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

WALVOORD, JEANE

BIOGRAPHICAL SKETCH AND SUMMARY OF CONTENTS

Miss Jeane Wilhelmina Walvoord was born on July 9, 1909, in Karuizawa, Japan. Her father, Anthony Walvoord, was a missionary to Japan and principal of Tozan Gakuin, a boys' high school. He died in September, 1919, when Miss Walvoord was ten. Her mother, who had taught music in Japan, then moved to Holland, Michigan. She was active in the Sunday school work of the church, and also Junior Christian Endeavor. For a time she served on the Reformed Church Board of Education.

Miss Walvoord attended Holland City High School and then enrolled in a five year nursing program at Hope College and the University of Michigan. She graduated with honors from the school of nursing, receiving her B.S. and R.N. in 1931. In 1948 she received a masters in public health from Columbia University and the University of Michigan. In addition, Miss Walvoord received a certificate in midwifery from the Maternity Center in New York City in 1951.

Miss Walvoord arrived in China on January 1, 1932. She was sponsored by the First Reformed Church of Holland, Michigan. She resided in Tong-an, Fukien, China until June, 1933. During this time she was involved primarily in language study and general hospital work. After her summer vacation in 1933, she was stationed in Sio-khe, where she was the

nurse in charge of a small upcountry hospital. Unfortunately, she was forced to leave Sio-khe because of illness in February, 1934. After an initial operation at Hope Hospital on Kulangsu, it was necessary for Miss Walvoord to return to the United States for another operation. In June, 1936, she was advised that she would never be able to return to China because of her health and Miss Walvoord resigned from the Board of Foreign Missions. However, after a long period of difficulties, Miss Walvoord was able to return to China in 1948. She was stationed in Chang chou from July, 1948, until her expulsion in March, 1951. While in Chang chou, she served as Director of Nursing Service and Director of the School of Nursing at the Chang chou Union Hospital. She was also involved in mobile clinic work.

After being forced out of China, Miss Walvoord returned to the mission field to serve the Overseas Chinese in the Philippines and then in Taiwan. She retired in July, 1974, and now resides in Holland, Michigan.

While Miss Walvoord's years in China were relatively short, her experience there spans a great many more years. The first interview with Miss Walvoord deals primarily with questions concerning the Amoy Mission and mission work in general, while the second interview is more political in context. In the first interview, Miss Walvoord discusses her easy adjustment to life in China because of her early days in Japan, missionary difficulties with the Amoy dialect, and their relations with their servants. She also brings up an early evacuation from Tong-an in 1932 because of the Communists. The first interview also deals with her problems

with union work, conflicts within the mission over finances, and cross-generational conflicts between missionaries. She also discusses cultural differences and difficulties encountered by Chinese church people.

In the second interview, Miss Walvoord discusses her reasons for remaining in China despite the Communist threat, the problems faced by Chiang Kai Shek, American interference in China, and the coming of the Communists. She very graphically describes the changes under the Communists and the interview is particularly strong in Miss Walvoord's discussion of the public trials and accusations against herself and her fellow missionaries. As far as any changes for the better in Communist China, Miss Walvoord remains very skeptical. One point of interest that was brought out by Miss Walvoord after the interview concerned the evangelistic aspect of mission nursing work. Although a fair percentage of candidates admitted to the nursing program were non-Christians, almost without exception they had become Christians by graduation.

INTERVIEW I

VANDER HAAR: Why did you decide to become a missionary to China?

WALVOORD: That goes back to my childhood days. My parents were missionaries in Japan. My father passed away and it seemed that on his deathbed, as we knelt by his bedside, Christ said to me, "When you grow up, I want you to follow the footsteps of your father and go and preach the Gospel to those who do not know." At that time I was only ten years of age, but that desire stayed within my heart and my mind, all the time I was growing up. Of course, there were times, when I was young, that it just seemed to fade, but then it would return. Every once in a while, Christ would seem to say, "Come on back. Walk in this other road."

VANDER HAAR: Is that why you became a nurse?

WALVOORD: I really had wanted to be a doctor, but the choice of medicine or nursing came during the Depression and I couldn't financially afford the years that it takes to go into medicine, so I switched to nursing. I think God had a reason in that, too. I think emotionally and everything I was better suited to nursing.

VANDER HAAR: Do you remember your perception of your role as

a missionary when you first went into it? Did that change over the years?

WALVOORD: No. Having been brought up in a missionary home, I grew up with the conception that a missionary was a person who tried to live her Christianity out in a foreign field as well as just speaking or preaching to portray Jesus Christ and lead others to Him. I'm not naturally a speaker, so that was perhaps another reason why I chose nursing--because through service to others, I could show the love of Christ, as well as through preaching. If I had gone through a full evangelistic program, it would have meant a lot more speaking and that type of work. Speaking isn't so easy for me. I enjoy it once I get started but I do love to show my love of Christ through taking care of people or in small groups, like with the nurses, in Bible studies, discussion groups. In a small group situation, I thoroughly enjoy it.

VANDER HAAR: Do you think that other missionaries who came to the field without the childhood experience you had, had a different, perhaps idealistic view of what missions was about?

WALVOORD: That's hard to say. After I had been out, some young people would say to me, "Wasn't it hard to adjust to the mission field?" I've never been able to really understand adjustment. They'd say, "Wasn't it hard to adjust to this, or adjust to that?" I never had any of those problems because it was just like going home. Although China was far behind Japan in many ways, there were many things that were very similar between the cultures which are different from our American way. So, as far as those type of adjustment problems, I never had them. It was

really like going to a second home, right from the beginning.

VANDER HAAR: Did you notice others who had those types of problems?

WALVOORD: Oh, yes. Most people who haven't been brought up on the field have a period of adjustment. Some maybe just a couple months, but some may take a year or two, and some may take even longer. The first term is really, for most, full adjustment, because the culture, especially as you travel through the countryside like we did in China, was very, very different--the sanitary conditions and things like that.

VANDER HAAR: How did you decide on China?

WALVOORD: I didn't really decide on China. The Board wrote to me and sent an application on which I could state my preference of fields. I wrote that I preferred India, and I didn't even list China, but stated I was willing to go to any field where they needed me. It really wasn't of that great importance. They told me that they were really in need of a nurse in China, and I agreed to go. It was very interesting. My father and I both asked for India as our first choice although he went to Japan.

VANDER HAAR: India must have been a popular field! When I was talking to Miss Broekema, she also said that India was her first choice.

WALVOORD: Now, I think Africa sounds very interesting, too, but at that time, it was India first and then anything else.

VANDER HAAR: What was it about India that attracted you?

WALVOORD: It had a very well established medical program, and it sounded interesting and challenging to go out there. Even at the time, so much of the work, so much of the teaching, was done in English. I'm not a linguist, so I felt I could accomplish a lot in English even if I did not master the Indian language. But then I was sent to China, so my work had to be done in the native tongue.

VANDER HAAR: You mentioned often in your letters home your desire to speak the language. "Oh, if I could only speak the language..." Did you study just language your first two years there?

WALVOORD: Well, that was back in '31. But this time (in '48) I just had six months refresher and then I had to go back to work. Normally, your first two years are just language study. I was first there in 1931, but I didn't really have two years then because there was such a great need for nurses that I only had about a year and a half. Of course, my health broke, too. But you are supposed to have two full years of language and then go on. At that time, there was a third year in which you were to try to learn to read newspapers. That was quite a task. But that was done while you were in full time work. You had to complete three years and be examined, but after your two year examination you had voting privileges at mission meetings.

VANDER HAAR: There is sort of a constant thread in everything

you read about how difficult the language is.

WALVOORD: The Amoy dialect is very, very difficult. Most people feel it is the most difficult of any of the Chinese dialects. It is far more difficult than Mandarin. Mandarin is really very simple compared to Amoy.

VANDER HAAR: How well did most missionaries have a grasp of the Amoy dialect? I'm sure this must have varied from person to person.

WALVOORD: It varies. For example, some like Dr. Kleinjans who is now in Hawaii, he and his wife are just born linguists. They picked up the language quite easily. Then there are some, although they may have been out on the field thirty years, who never really speak well but do a wonderful piece of work. Dr. Depree who was with the theological seminary and a real student of the language, never stopped studying. That is true, I think, if you are in direct educational work with the language you never stop studying. To really keep up on characters, the reading and also on the vocabulary, you really have to have a teacher at least once or twice a week.

VANDER HAAR: How did the difficulty of the language affect the mission's work and perhaps its success or...

WALVOORD: The Chinese really were wonderful in that although you might not be eloquent in the language, they always seemed to be able to understand what the missionary meant. I'm thinking of one person who was extremely poor in the language. I mean she never hit a correct tone and she had been out there

many, many years. However, she was a wonderful musician and she taught music and I don't think there was a student or a Chinese who came into her home that didn't understand what she was trying to get across, and they loved her. Her home was open to all. They seemed to have a knack of understanding what you were trying to say, although you might not be eloquent at all in the language. So that, even those who were not eloquent, if they really loved the people and showed their love towards the people, they were very well accepted and I think did just as good work. But, of course, you wouldn't be in educational work where it was really important that you had a good grasp, a good speaking knowledge of the language.

VANDER HAAR: You said on your vita sheet that one of your main interests was learning about the culture and the history of the Chinese. How did you go about this?

WALVOORD: Well, through reading, but of course way back then there weren't too many books on Chinese culture. There were some that we had to read, and then, I think just trying to live closely with the people and working with them, trying to get them to talk to you, to explain why they did certain things. Many of your Chinese friends were very eager to help you understand. Trying to understand their religion was very difficult because so many of your close friends would be Christians and they might even be first generation Christians, but they really didn't themselves know why the Buddhists did certain things. They would say, "Well, we've always done it." So you really had to go to other books and literature that had been written

to study about it.

VANDER HAAR: You mentioned living close to the people. What were the living conditions like?

WALVOORD: All the years I was in China, I had running water maybe for a year in my home. In '31, we had no running water, no electricity, even in the hospital. We had to use these special lamps--Coleman pressure lamps. If we had to operate at night, or for deliveries or things like that, we used the pressure lamps. In the wards we just used regular old small oil lamps. Of course, that meant, too, that in your homes you didn't have flush toilets and things like that. For some people that really was a hardship, coming from America where they were used to all those things.

VANDER HAAR: Now I know that of course you had Chinese cooks and...

WALVOORD: Yes, and it was really a necessity. Since we had no refrigeration it meant that you had to buy your staples every day. Where we lived when I first was there, it meant about a two mile walk to the village. You had to get there early if you were going to get anything because the Chinese are early risers and of course all the best meat and vegetables are taken early. And then, of course, when you don't have any electricity you have to cook with something else. When I first went out there we had charcoal stoves. They did all the ironing with charcoal irons which is very difficult, I tell you, not to get black marks on white uniforms. Everything, all the

washing, had to be done by hand. It just takes a long time to do your housework, and you wouldn't have any time to do any missionary work. All the water had to be carried. We had a coolie that did nothing but carry water. There were four mission residences, the doctor's, the evangelist's, the single ladies' residence--and all day long he would carry water. When we had to get supplies up we would send him down to the port city to bring supplies up, which would take three days. He was kind of an errand boy between the three houses.

VANDER HAAR: What were the relationships like between the missionary and his servants? I'm sure they were sometimes good and sometimes bad, but...

WALVOORD: I think, as a whole, relationships were very good. The servants of that area, and even the last servant I had in Taiwan, was an older woman--she was brought up in older ways. So that she would never think of sitting down at the table with me. Anyway, she hated American food. She would not eat it. She had to cook her own style food. A lot of the younger missionaries today, if they do have servants, and many don't any more because of the cost, but if you did have a girl, many of the younger ones now will come and sit at the table with you. But an older woman, she would not think of sitting at the table with you. That isn't because we wouldn't want her, but that was her cultural background. They feel if you work in a home you shouldn't sit at the table with your employer. It is not respectful. As a whole, all of the people who have ever worked in my home have been very close friends of mine. I still

hear from two of the girls married from my home. Their children call me "Grandmother" and they're very close to me. That may not always be true, of course. Today, our way of living has greatly improved so that many do not have servants at all, or have part time help with the washing and cleaning.

VANDER HAAR: Now in those first years, you speak of being evacuated because of the Communists in '32. Can you tell us about it a little bit?

WALVOORD: It was in March of 1932. I arrived in Tong-an in January. I was just studying the language. In February, there were rumors. Of course, everything is by the grapevine and you have to sort of sift the rumors. Then we got notices from the consulate that we should pack a trunk to be sent down to the port city, Kulangsu, because there was a great deal of Communist activity in one area, and it seemed as though they were going to march on down. Leng-na had been under the Communists since '28, but it looked as if they were coming on farther down. We thought "Well..." The consul said they'd let us use our own judgment, but don't wait too long. So we did all pack a steamer trunk with things that would tide us through either hot or cold weather. The majority of your belongings you just had to leave. Then we heard the Communists were near Chang chou. We didn't think too much except that that was getting very close, if they were really close to Chang chou. We decided we would start really thinking about getting out. The very next morning, I was sick in bed with a cold, my teacher came and he said, "I cannot teach you for the Communists are coming

and I must try and get my wife out." Later they came and told us, "We have managed to get a bus that will seat sixty and we want all of you to get on, and we're sending some of the Chinese wives of pastors and teachers and their children to Kulangsu, too."

VANDER HAAR: This was the Chinese church that was doing this?

WALVOORD: Yes. "...and we'll give you ten minutes to get ready and the bus will be here." Of course there was a hospital to be closed. Miss Platz was the nurse at that time. Mrs. Koeppe was there and her husband. We didn't have any doctor at that time, and of course Miss Broekema was there. Ruth was working in the school at that time. So Koeppe said, "I and Ruth will stay behind to see that all the students get away and help the doctor get the hospital emptied. We feel that my wife with the children, Miss Platz, and yourself should take this bus immediately." So they said, "Try and pack one suitcase that will tide you over." Well, it's something to try to get a trunk into a suitcase, but we scrambled around. The bus came and Mrs. Koeppe, her three children--one was a baby in arms, a year old, and the boys were maybe ten and six and Jessie and I got on the bus. We couldn't all get our luggage on the bus and of course the baby's things had to go. We needed something for her to eat on the way. We didn't take any food for ourselves. So my suitcase got left behind and we managed to get on the bus.

On the road as we were going down to Chip Bee, which was the place where we'd get the boat to go down to Kulangsu, the

planes started to come over and the sirens started to go off. So we all had to get out of the bus and go into a ditch. Planes did not come so we could all get back in and then, finally, we got to Chip Bee. It was four o'clock in the afternoon and at four-thirty was supposed to be the last launch of the day going down to the port in Amoy. So we got to Chip Bee, to the seaside, and it was just...I never saw so many people. A mass of humanity all thinking they were going down to the port city and they had chickens, and they had ducks, basketfuls, and their bedding and all their household things, just piles of them on the beach. All of these people. We looked and we thought, "Oh, my!" One little launch that wouldn't even seat more than a hundred, and I bet there were at least seven hundred people there. And we thought, "How in the world are we ever going to get out to that launch?" Well, we all got off the bus and we made a little circle on the beach. We waited and we waited and we waited: four-thirty, five-thirty, six-thirty came and it started to get kind of damp on the beach and cold. Roger was troubled with asthma and his mother said she thought we should try to get some kind of shelter because at that time the rumors came that there would be no launch until early in the morning, around four o'clock. Well, we couldn't spend the night on the beach.

There was a high school in Chip Bee but it had strong Communist leanings. Everybody talked about it being a Communist school. But these students were very friendly and they kept on coming to us and saying, "Won't you come to the school and stay in the dormitories?" We didn't know with the Communists

so close whether we wanted to be caught in a Communist school. If that should happen... But finally it got so late and one of the teachers came and said, "Please come and spend the night in the school." So we decided that must be what we should do. So the students carried our suitcases and we walked through the sand about a half a mile to the school. The children hadn't had a bite to eat since noon. They were very kind to us at the school. They gave us tea and a few little cookies and then they gave us some wooden board beds. So Jesse took one of the children and I took the other child and Elizabeth took the baby because we figured that if the Communists should come we could run easily with one child whereas if somebody, like Mrs. Koeppel, was left with three, she couldn't manage it. We didn't sleep, the children slept, because we were too tense. However, it was the most lovely night. There was a most beautiful full moon, it was just like daylight. Well, we could hear firing coming down the road. Then, all of a sudden, it was about two-thirty in the morning, there was a terrific banging on the school gates. Everybody, all the students and everybody said, "Oh! the Communists are here." Well, we all grabbed a child and were going to make a run when somebody finally went to open the door, and they yelled back, "Don't worry, it's the pastor and the Chinese doctor from Tong-an. They've come to see how the missionaries are and how the church people are." They had heard that we had been stranded there and they had walked all night to Chip Bee. God surely provided for us.

VANDER HAAR: Where would you have run to?

WALVOORD: We would just have made a dash into the village, I suppose, and tried to escape. The pastor came and said that at four o'clock the boat was supposed to leave and they would help us get on the launch. Really, if it hadn't been for them, we would have never, never gotten on. By that time the students had all left, so it meant we had to carry all the suitcases. The little boys were very good. They carried what they could and we carried the heavier suitcases. Of course, there was the baby to carry. We managed to get to the beach. But, if it hadn't been for these loyal Chinese friends of ours, we would have never gotten to the launch. We could have perhaps managed getting to the beach, but we would have never managed the boat because at that time there were just more people than ever trying to flee. The launch came in and very fortunately, the captain, because one boat had capsized because of too many people trying to get on, had anchored upstream. They had this little rowboat, sampan, going back and forth taking people out, so there couldn't be this mad rush. There was a soldier controlling people getting on. The pastor went and talked to him. The soldier said, "Well, I'll give you one boat load of so many people." Fortunately, it was large enough to take all of the Christian group, the Chinese with their children and we. We managed to get on and we were one of the last sampans to go. When we got on we could hardly squeeze onto the launch. Finally, at eight-thirty, nine o'clock, they pulled anchor and we steamed off for Kulangsu. That's about a two hour trip. You couldn't move. There was no food and I never saw such good little kids. They never once said they were hungry and they

must have been very hungry. Fortunately, we did have enough milk for the baby, so she was all right. Everything went all right until we got just to the entrance of the harbor. The boat has to pass through kind of a narrow pass between Kulangsu and the mainland to get into the harbor. We got there and then all of a sudden from the shoreline on either side, they said, "Halt, or we'll fire on you." So there we had to stop, in sight, almost swimming distance for a good swimmer. We stopped there two hours, not knowing if they were going to let us in or not. Then they finally sent soldiers out and they were taken on board and we had to fill out three or four sheets of paper. Of course, that took a lot of time because all the Chinese had to be checked and we, being foreigners, had different types of papers to fill out. Then after about two or three hours, they let us steam in and we got to Kulangsu about three o'clock in the afternoon. We were dirty and tired, but we were very, very thankful that we had gotten there. Then, we had to right away go to the consul and make arrangements for the consul to send the launch up to pick up Mr. Koeppe and Ruth, because they would be at the coast, we knew, at a certain time. So they finally did. They used a military launch but we asked that they have no military personnel on it because it would have made it more difficult if the Communists saw American uniforms. Two of our mission men went on the launch with the launch people.

VANDER HAAR: At the school where you stayed...you said there were rumors that you heard about it being a very Communistic place. Did you notice anything at all while you were there?

WALVOORD: No, but Chip Bee, for a number of years, had been thought of as a school that had Communistic leanings. The general feeling was that the minute the Communists came in, it would be easy for them to turn. It had that reputation, but they treated us beautifully.

VANDER HAAR: What did the Chinese people know about Communism?

WALVOORD: They didn't really know very much except that after Leng-na fell they heard about some of the harsh treatments. Everybody was afraid, but as far as knowing, they just heard the stories about the cruelties shown to the people.

VANDER HAAR: Is that why the Chinese church people were leaving?

WALVOORD: Yes.

VANDER HAAR: Who were some of the others? Chinese merchants?

WALVOORD: They looked like just ordinary Chinese. Maybe they were merchants, landowners. I don't know. They just looked like people who were trying to get away.

VANDER HAAR: Of course, from reading any history, disturbances in that area seem to be so numerous...

WALVOORD: Yes, there were always disturbances. Miss Broekema, too, will tell you that it was always this warlord or that warlord in control and there was always a lot of banditry. That was one thing. But, the feeling towards the Communists at that time was quite different. The turning over from one warlord to another was a kind of buy/sell thing. "I'll buy you out."

There was very little bloodshed as far as that went. There was a pretense of fighting, but there wasn't any real great loss of life.

VANDER HAAR: So this really wasn't the same type...

WALVOORD: No. With the warlords, people could and would go on in their normal work. This was before I came, but Ruth says that she can remember when they were going out in the country and two factions would be fighting--one warlord against another--for an area. A missionary would get to the point of fighting. Well, then, they would stop their fighting so the missionary could get through the line to get to wherever he was going. And then they would start the fighting up again. A totally different type.

VANDER HAAR: The Communists were there for eight months?

WALVOORD: The men started to go in about five or six months after--the men would go up to see how things were. But, the women were not permitted back in for about eight months.

VANDER HAAR: Did you notice any changes in the village as you went back?

WALVOORD: All of our homes had been looted, so that we went back to a home that was all upset. Books were all taken out, many of them were torn and they were all over your floor. Letters were scattered high, wide, and handsome. Since then I really haven't kept a letter. The servants had buried all of our silverware--knives, forks and things--and when we came back,

they dug them up. Some of the good church people--good Christians--came and took things and then would return them. They would come in with the looters and take things, and then returned them. Some people saw their curtains going by as a dress on somebody after we came back. We were in Tong-an at the time, and the Communists didn't really get to Tong-an. Chang chou they did get to. It was about 37 miles away. So this looting was mostly done by local people who took advantage of the situation.

VANDER HAAR: Well, that clears something up. I wasn't sure whether they actually were there.

WALVOORD: No, the Communists didn't get to Tong-an. Chang chou they did, and they occupied our mission residences in Chang chou.

VANDER HAAR: Did you ever get back to Tong-an?

WALVOORD: Yes. Eight months afterwards, I went back there for a short period. Then I was down on the coast because I wasn't well, and then from Kulangsu I went up to Sio-khe.

VANDER HAAR: You were just there for a brief time?

WALVOORD: Yes

VANDER HAAR: In your vita, I noticed you said in June of 1936 after you had come back to the United States, the doctors said you would never be able to return to China. In July of 1948 we know now that you did return and were stationed in

Chang chou as director of the nursing service and the school of nursing. Could you tell us a little bit about what you called on the vita a miracle?

WALVOORD: I feel that it is a definite miracle because when I came home in '34, I had another operation--that's really what I came home for. I got over the operation all right, but then every time I tried to go back to work, like going to Cook County Hospital to take some work, and different things like that, I would last about three months on the job before having to rest a while. Many things developed at that time physically--a heart condition, TB--things that were very unexpected. In about a twelve year period there, I suppose the longest I worked at any set time would be about three or four months, and then I'd go down for six or eight months. Then I was finally getting onto my feet. I feel a miracle happened because it was hard to really be reconciled to this idea of not going back when, since childhood, I had felt that Christ had called me to serve Him abroad. It was hard for me to understand why all of the sudden, God was closing that door so totally, when from the age of ten, I had gotten that call. And so it was a continual kind of fighting within myself--I've just got to go back. Then there did come a time when finally I could really say and really mean it, "All right." The Bible verse that came to my mind was "Not my will, but Thine." When I could really say that, not just with lip service, but really mean it from my heart, that I could be content to work at home if that was what God wanted me to do--from then on, I started to pick up. It was slow, and

I had setbacks, but there was always a gradual return until I really was able to work. But then, at that time, too, the doctor said I shouldn't try and do hospital work--I should try and get into work that would keep me in the out of doors more. Not the work with the type of strain of being the director of a hospital. So that's how I went into public health.

Then in 1948, I had just gotten my master's in public health and I had accepted the directorship of a three-county unit in northern Michigan, and I had my apartment and I had everything packed to go to northern Michigan, when I got this letter from the Board asking if I would be willing to return if the doctors would O.K. me. Then I had the reverse struggle, because I had adjusted to living at home. There were many things in my life, and it wasn't the easiest thing to say, "Well, now, I'm going to let all of this go and turn around and go back to the field." Mother and I decided that the first thing I had to do was to see if the doctor would approve of me physically for going back. So, we went to the doctor the Board recommended in Grand Rapids, and he right away said, "If you want to go, there is no reason why you can't. You're perfectly O.K. to go." So then I wrote to the Board and told them I had passed the physical, but I asked for three days to decide if I should go, or if I really felt that I should go back, and just break loose from everything I had started here. After much prayer, I felt that that's what I should do. So I went back.

VANDER HAAR: When you went back, did you go directly to the

Chang chou Union Hospital, or were you in Amoy for a period?

WALVOORD: No. I was just in Amoy for a few days and then left for Chang chou. I first lived with the Hofstras for a period of about four to five months. I lived with them when I was having my refresher in language. Then I moved out to the hospital into a one room apartment.

VANDER HAAR: At Chang chou, was there a mission compound that the missionaries lived in?

WALVOORD: No. There was one compound where there were two missionary homes--the Veenschotens and Dr. and Mrs. Hofstra each had their homes there. Then there was the Talmage school compound--that was a boys' high school. At the time, the Poppens and Rev. Edwin Koeppe were living there in two homes built for missionaries working with the school. And then there was this hospital compound which really was the old seminary, before the Second World War. During this war it was turned over to the hospital. We were, at that time, building our new hospital right across from Talmage College. The seminary was kind of on the outskirts of Chang chou. And so that was a little compound. There was one missionary home, there, a dormitory for nurses, the hospital, and some other buildings used as dormitories for workers, etc.

VANDER HAAR: Were the other compounds in the city itself?

WALVOORD: Yes.

VANDER HAAR: But that was different than, for instance, Tong-an.

WALVOORD: Yes, that was just a little different than Tong-an because the hospital and the girls' school and the three mission residences were all on one compound in Tong-an.

VANDER HAAR: From what I understand, in Tong-an they weren't allowed to be in the city itself.

WALVOORD: Yes. I suppose you would say that Talmage College was kind of on the outskirts, too, of the city, but it was really called Chang chou city. You could walk downtown in about twenty minutes, whereas the seminary was about a mile outside the city and we had to walk in. I don't think there was any ruling, because our hospital bought property that was right across from Talmage College. It was only about a five or ten minute walk to the other two mission homes, which were out on a little compound by themselves.

VANDER HAAR: Why did you live in a compound? I'm sure that's changed.

WALVOORD: It was easier for the missionary to be near his work. Those two houses that were built on Talmage compound were really built for foreign teachers at Talmage College. Dr. Poppen was connected with Talmage. Then the other home, the Koeppes lived there, for there was no home for them out at the seminary. Both times I lived in dormitories with the nurses where the old hospital was and then in our new hospital.

I was just in a single residence for a very short period, a matter of months.

VANDER HAAR: The dormitories, of course, had their own problems, I'm sure.

WALVOORD: Living in a dormitory with your Chinese nurses brings problems. One is the fact that as a missionary I had other obligations than just to the hospital. For instance, one of the rules was "No men are permitted in the dormitory." Yet since it was my home I had mission prayer meetings at times in my apartment. I had guests and, naturally, male as well as female guests coming to my apartment. Then it is necessary for you to have a kitchen especially when, from a physical point, I could not eat three meals a day of Chinese food. It was far too fatty. Having a girl to do your work also, at times, brought problems because some nurses were jealous of her. However, fortunately, they soon realized that it was all right and the problems took care of themselves. The important thing is to let them know your place is always open to them anytime they want to come.

VANDER HAAR: One of the most interesting things about the mission situation there was, I think, probably the union movement. I noticed in one of your letters that you said that "Union work like this just doesn't work. I really think union work is nice, but every place should have its own area and not mix the two in the hospital."

WALVOORD: Well, I think I was speaking more not from the point

of view of union work with other Americans, but this was a British-American hospital, and at that time, British nursing was not up to educational standards that we were--we didn't see nursing in the same light. The American nurse was geared for a very thorough and intensive nursing course educationally, plus practice. The British didn't stress education so much, but the nurse still would do a lot of the menial tasks, like scrubbing cupboards--all of which, in America, we had already given to people with less education. Not that it was beneath us, but to take a trained person and have her spend two or three hours cleaning cupboards didn't make sense. Well then, when you put two nurses together that had radically different viewpoints in nursing education or in the type of experience we felt that a student nurse should get while she was a student preparing to be a good graduate nurse, it is very difficult. There had to be a lot of give and take, and you had to take time to work these things out together.

VANDER HAAR: Were the Chinese nurses aware of that type of conflict?

WALVOORD: Yes, I think the group realized it. All of the nurses that were in places of responsibility--most of them at that time when I went back at first--came from our Hope Hospital down in Amoy. And, of course, that's American. So, they felt as I did. In a way, the British nurse had a harder time. She was older than I was; she had more consecutive years on the field. I don't think she had adjusted quite as well culturally as I had, although I hadn't been on the field as long.

She had a much harder time to really work with the Chinese, let's put it that way. Since these nurses were American trained, so to speak--coming from Hope Hospital--they could sympathize much more with me than they could with the British nurse, and they liked my methods better than hers because they were brought up with the same methods I was brought up in.

VANDER HAAR: Were there similar problems in the Seminary?

WALVOORD: Well, yes they had some similar problems because there was a brilliant man with a little broader views in his theology, than, say, Dr. Koeppe. Of course, I was very young then in a certain sense, and I think now I feel totally differently about union work. I think that you can work together, because in Taiwan I first worked with a British nurse, and although there were problems, it wasn't as difficult as when I was first out. It's kind of hard to explain. The British doctor and I got along very well, Dr. Harmon. In a way, I got along better with the British doctor than I did with my own doctor, the American doctor. This British doctor and I were much more alike in administration viewpoints than Dr. Hofstra and I. When it came to nursing, it was very difficult.

VANDER HAAR: One of the accomplishments you listed was trying to build a better feeling between the nursing school and the hospital itself. What was going on there?

WALVOORD: That was mostly personality problems between the British nurse and the Chinese nurse that really was in charge of nursing education in the school. Miss Chiu was very loyal

to American ways--had been educated that way, brought up that way, wanted her students to have the same educational opportunities that she had had. She was an excellent nurse and administrator. She had great talents. Then to have this British nurse so to speak, who was Director of Nursing Service and School see things so differently than you and yet be accountable to her was exceedingly hard on Miss Chiu. Also the British nurse realized that Miss Chiu and I saw things alike and she realized that Miss Chiu would rather talk things over with me, ~~that~~ did not help the situation. These two saw things radically differently. The British nurse had a time working first with Miss Platz, who was there as American nurse, and then later on I came. It was just a personality problem.

VANDER HAAR: There seems to be a very delicate area there. Today, looking back, we can say we're so conscious of the ethnic minority feelings, but was it that kind of problem, too?

WALVOORD: Yes, I think so because as I look back on the British nurse, I think one of her problems was that she wanted her own way definitely, and it was very hard for her to concede that there was another way equally as good, or on any point to give a little. Miss Chiu was adamant that her way was the way. You get two people that say their way is the only way and neither one is willing to give, that makes it a very, very difficult situation. Miss Chiu realized she was capable and perhaps she felt because she was Chinese she wasn't being given her rightful respect. I was caught in between them until this

British nurse decided, for health reasons, not to stay, and then I became Director of the Nursing Service.

VANDER HAAR: Do you think that type of situation was worsened by the fact of the presence of two nationalities involved?

WALVOORD: It's just doubly hard because you had to be so careful not to make the Chinese lose face. And that is one thing that oftentimes a missionary has to be willing to do. Although she may lose face temporarily, it won't last because you're an American. But you really can't afford to have a Chinese lose face.

VANDER HAAR: A couple times, I was just picking up through the streams of correspondence that Miss Chiu was resigning and then decided to stay.

WALVOORD: Yes. Miss Chiu and I would sometimes disagree. Now, with an American nurse, maybe you may disagree, but you can talk it through because you're really, basically, working on the same wavelength. I had to always keep in my mind, when I was working with Miss Chiu, that she really was Chinese, and she really didn't look at things like I did--like this one story you have taken*--she said that girl was guilty until proven innocent. I took it from just the opposite point of view: to me, she was innocent until really proven guilty. Even in that incident--I don't think the letter brings it out

*Appendix A

so well--but it was very hard for Miss Chiu to accept that I would not accept the clause that she was guilty until proven innocent, although she had no sympathy with the Communists. But in her own mind, this nurse was really guilty until proven innocent. I would not accept the fact that she was guilty.

VANDER HAAR: In some of the schools, it increasingly became, even under the Nationalists, that they had to have a Chinese principal, for instance.

WALVOORD: Yes.

VANDER HAAR: Was that same type of thing going on in hospitals, too--the pressure to, even under the Nationalists...

WALVOORD: No, under that Nationalists, there were no pressures to make the Christian hospitals have a national as Heads of the Nursing Department and School. But all other schools (registered schools) the principal had to be a National. In Taiwan, all registered schools have to have a National head.

VANDER HAAR: Eventually, I guess, we'll get into the political events that started to happen just about as you were arriving.

WALVOORD: It was already there when we arrived. All of the propaganda was going on, and there were rumors from the north that the Communists were on the move coming south. From the day we arrived, that hit us.

VANDER HAAR: It seems at the same time that there's always a little bit of mission politics going on, too. I noted in

one of your first letters in 1949 you wrote that you dreaded the mission meetings.

WALVOORD: I always dreaded mission meetings. I have never liked mission meetings, I think that stems way back to '32, when I first went out there and we had some missionaries with very strong opinions. I think that missionaries all are very definite in their views, and, as one nurse said to me afterwards, "You mustn't take it so personally." But when two missionaries who are really good friends could get up on the mission floor and say some things that they said to each other... I just couldn't quite understand how one Christian could quite use that type of language to another Christian, no matter how much you disagree, and really almost fight over things. I just hated to sit and listen to that type of talking back and forth. But one thing I must say is that a mission meeting never closed on that note, no matter how bitter the battle over some of the issues had been in mission meeting, before it ended, everybody was friends in Christ.

VANDER HAAR: What types of issues did the real conflicts come over?

WALVOORD: A lot of times it would be on finances. Of course, finances were limited and everybody wanted as much as they could for either the schools or evangelistic work or the hospital. A lot of it was really on finances--how the budget would be decided, the allocation of missionaries.

VANDER HAAR: That would almost get into a whole argument of

what missions are about, too, wouldn't it, when they get into differences of priorities.

WALVOORD: Yes. As I look on it, so much of it really was over finances. How they were going to be distributed, what projects really were priorities and what would come second, and so on. Of course, today it is totally different. We don't have issues like that. We don't have any mission. Today the missionary on the field is under the national church so that you don't get together as a white minority group to discuss use of funds. We don't half the time know what funds the Board is sending to the church. At General Assembly we would find out, or if you would see the treasurer's report you would learn that the Reformed Church had given so much to this fund or that fund, because the request had come from the church to the Board.

VANDER HAAR: Now that you brought that up, what input would the Chinese church have into mission expenditures at that time?

WALVOORD: At that time, as far as expenditures, the church itself was on its own. None of our missionaries were ministers in the local church. They would attend Synod and have a vote, however. They would be appointed by the church to be a moderator until a pastor had been found, but they never acted as a pastor of a church. Pastors were all Chinese. Now, at that time, as far as finances, all the finances would go through the mission treasurer and would be allocated to the different schools, hospitals, of evangelistic programs. Today it is

quite different in Taiwan because the National church today is so well organized that they make the request direct.

VANDER HAAR: I guess I'm interested in the relation between the Chinese church at the time and the mission. Was there sometimes a feeling of being too controlled by the mission?

WALVOORD: I don't think that you found that in the south. That was very true up in the north part. When the Communists came down and took over the area, they thought more or less of the church as the church controlled by missionaries, financed by the Mission, which was not true in the south, although it was true up north. The church was, as a whole, a self-supporting, self-organized church. The Chinese felt it was their church. It was not a mission controlled church. It was their church. The Communists couldn't quite get used to the fact and they kept on accusing the church of holding back on information and funds because they felt the missionary was still in charge, and we weren't.

VANDER HAAR: Were the Chinese Christians aware of the type of fighting that sometimes went on within the mission itself? Did that affect them at all?

WALVOORD: No. Our little disagreements were kept very much within our own group. We gave a unified front, and we never left a mission meeting without all getting back into good relationship with one another, so that we could present a united front. Sometimes wars were bitter inside, but they never stayed that way.

VANDER HAAR: I guess I'm just concentrating on this because I had gotten the impression of a real discouragement at times because of...

WALVOORD: It discouraged me, but it didn't bother others like Jeanette Veldman who was in the group, and it didn't bother her to hear this disagreement. I suppose I'm just that way that I can't stand to hear people fighting bitterly.

VANDER HAAR: Other than finances, would there be other things-- appointments?

WALVOORD: Very little otherwise. It was usually just financial.

VANDER HAAR: What type of decisions would you have to make at a mission meeting like that?

WALVOORD: All of the school budgets, school programs that were going to be initiated, placement of missionaries, transfer of missionaries from one station to another, evangelistic programs, hospital work, new work, etc., by the missionaries on the field. Missionaries usually came out more or less already appointed to definite work.

VANDER HAAR: You were appointed to public health that second time?

WALVOORD: Yes, I was sent out to carry out a public health program with this hospital. Miss Platz had gotten one started in the hospital before she returned to the States because of her mother's health. They kind of hoped that I would not only do public health, but would get into the school and help with

the school work, and, if possible, get the two areas, the school and the nursing department, working together as one. But because of the personality of the British nurse, they felt it wise for me to have no direct connection with the Nursing Department, but to say definitely that I was there to do public health, but the idea, really, was that I would finally work into the school and the hospital and get them to come together. So that's why I went out--definitely for public health. Of course, I did have my masters in public health, and I could have enjoyed doing full time public health nursing and it would have been no hardship.

VANDER HAAR: How old were you then?

WALVOORD: I was 22 when I went out, so I was about 34, 35 then.

VANDER HAAR: But in a way, you were relatively new on the field. Just because of the strong personalities involved, did certain personalities dominate, such as the old-timers?

WALVOORD: I think that that's another thing that at that time when missionaries were going out to the field--and I can think back to '31--you went out knowing that it was just part of missionary life that the younger missionaries or those that had just come out, listened to the older missionaries. Now, you might not always agree with them but you listened to them, and I think all of us felt that we could learn much from the older missionaries, for they had so many more years of experience, so we would accept what they said. That was definitely true back in '31 when I went out. At that time, it bothered me more

so than in '48 when I went back. Just the small things bother me, like when I went out when I was just 22, and I went out wearing earrings--the style then was to wear earrings--and I went into the single ladies' residence at Kulangsu and the first thing this older missionary said to me was, "You can't wear earrings." And I said to her, "Why can't I wear earrings?" She said, "Single ladies just don't wear earrings." And I said, "Well, all the married women are wearing earrings, why can't a single lady wear them?" "Well, you just can't." And so I never wore earrings when I was down there. I wore them up in the country where I wanted to, but with this older group of single ladies, I gave in and I didn't wear my earrings because I knew it offended them, where upcountry it didn't offend anybody, and I wore my earrings.

VANDER HAAR: I can see the same thing happening perhaps with a Chinese person. Was there ever that type of conflict where perhaps older generation missionaries had a different conception of missions and how rigid you had to be about certain things?

WALVOORD: I think that in the old times, the older missionaries all felt that their word was kind of law--I mean especially as it related to the younger missionaries. That can even go back to my father's time. But, over the years, I think that has changed, and today we don't feel that the older missionary knows everything. I still think the older missionaries can impart a great deal to newer missionaries in adjusting to the cultural life, but I don't think that there's any older missionary on the

field today that has a conception as in the years when I went out that their word is really law.

VANDER HAAR: What I was driving at was today, a lot of people would say that somehow the church has to speak in a particular way to the Chinese culture. Were there any conflicts within the mission over little things comparable to earrings to Chinese where someone might say something?

WALVOORD: No, I can't think of anything, but I was not in the evangelistic work. Those missionaries would be better able to tell you about that.

VANDER HAAR: Were there ways in which the missionaries or the mission tried to make the Bible particularly relevant to Chinese culture?

WALVOORD: When I got there, since all the preaching was done by Chinese, and for any big evangelistic meeting, I think, the missionary always tried to get a Chinese evangelist who could really present the Gospel in terms that the Chinese would understand and make it more fitting to their culture. Even way back when I went back in '48, that was true, too. I never felt that there was a great difficulty in portraying the Gospel or that the missionaries tried to present it in an American way because most of the sermonizing was done really by the Chinese pastors. The missionary would help in organizing programs and they took services, too, but during any big evangelistic campaign they saw to it that the main evangelist would be a national who could really bring it down in the language the people could

understand.

VANDER HAAR: I guess I was thinking in the time of the 16th and 17th centuries with the Jesuits and their big conflicts with terminology.

WALVOORD: If you read the Chinese Bible, sometimes it is easier to understand than our King James because they've had to struggle over translating the King James into dialect, where perhaps those words were not present, and they had to put a number of words together to get the thought that one English word might give. It is true that it is harder for an American to, in one way, to really present the Gospel for especially the uneducated to understand, than their own people.

VANDER HAAR: Did you run into particular problems--for instance, in some areas the Christian belief in the Sabbath as a particular day has been said to work hardships.

WALVOORD: They have a very different conception of Sunday observance. We had always been brought up that stores should be closed and you shouldn't work on Sunday--your business should be closed more or less to keep the Sabbath day holy and you'd go to church. Out there, because they aren't a Christian nation, everything is open. Business as usual on Sunday. It's hard to make a livelihood. Industrial plants won't hire you if you won't work on Sunday. So, the church is trying to find ways in which they can meet the needs of these Christians and non-Christians that worked seven days a week for almost 365 days. For Chinese New Year, everybody has about five days off, but the

rest of the time, you work.

VANDER HAAR: I was curious about this because there are so many things today we see--little battles over things like women elders in the Reformed Church in America. Someone brought up the point of women elders in the Chinese church.

WALVOORD: And of course it goes way back to the very beginning of the church. I could never understand our church's stand--it took a long time to get women elders in the U.S.--because from the very beginning of the Chinese church, women have been elders both in China and Taiwan. For Sunday observance, many of the Christians would close shop during church hours and then open shop.

VANDER HAAR: I was curious as to how willing the--some of the things that you can see churches being so rigid about in America, how willing when you take it to a different country...

WALVOORD: Sometimes, in Taiwan, to meet the needs of these people that just have to work on Sunday--those who are going into this industrial problem, they have tried to have maybe a Sunday service Saturday night or Friday night if that's more convenient, but they would have a regular service at least once a week, and prayer meeting at another time. When I was in China, we were in an agricultural community, so the problem was with business concerns and setting the times for services so that the farmers could come.

VANDER HAAR: Were there any other types of things that we can take for granted like the Sabbath that would work; particular

hardships there that you had to readjust for?

WALVOORD: Here too I am thinking of Taiwan. I think that the Sabbath observance was one of the hardest because beauty parlors, barber shops, industry, business--everything went on Sunday, whether in China or the mainland, for it was work seven days a week. If it was a family shop, that was one thing--you could close your own shop, and come to church and then after church reopen. But if it was like a beauty parlor and the beautician in charge is not Christian, she wouldn't likely give you Sunday morning off to go to church. And I think in this area is one of the big problems that the church there (in Taiwan) is having--how to meet the religious needs of these people in their culture, because, after all, the majority are non-Christians, and 10 per cent are Christians. I wouldn't dare condemn them for working on Sunday, but still the church has a big responsibility to see that they aren't lost. It's wonderful when you get a businessman who closes his shop. There are a few that really close down their plant on Sunday mornings so that the people can go to church, but those are very few. That would be the only hope--that the head of the business was Christian and he would really close down so his people could go to church.

VANDER HAAR: For instance, one thing that people have questioned is how you relate the Christian church to such a strong family oriented society. Did you come into difficulties with that?

WALVOORD: I think in the Orient for the missionary, one of

the hardest things to understand is that--and to keep a real open mind. Like I had nurses who would say I truly believe and I knew they were going to church when they were not on duty Sunday mornings and they would help in our Sunday school, every time you would ask them why they didn't make confession of faith, they would say that they had to wait until their grandmother has passed away because my grandmother is a strong Buddhist and it would just hurt her if I really came out openly although she knows I go to church, she knows I participate in church activities. But when I once make the commitment openly, it would hurt her, so I feel I can't; I'm not being filial. That was one point where I had to watch myself not to condemn these young girls for taking that stand and not saying, "He that loveth father or mother more than Me is not worthy of Me." One part of me could feel with them and understand why, and then another part of me would find it hard to accept. I think that there are many of those types of situations that do appear because of the strong family ties. This is happening a lot with the young people today in Taiwan too, and in China it was even harder for those who would go against their parents and become Christians.

INTERVIEW II

VANDER HAAR: Perhaps we could concentrate this time more on the political situation and begin with a question concerning how much you were aware of the political situation in China as you returned in 1948.

WALVOORD: I think we were aware that Communist activity in the North was really increasing quite rapidly, but it wasn't until we really landed in Amoy that we realized that the unrest was even reaching down into our area. There were even a lot of rumors when we first got there about the Communists and their activity. So I guess we were always aware of it in that sense.

VANDER HAAR: But you really didn't quite have the idea that the Communists would be as successful as they were?

WALVOORD: Well, we knew that they were successful up in the north, but we didn't have any idea that it would come quite so quickly from the North to the South. After all, there had been rumors so often about Communist activity, so we didn't really think that it would come that fast.

VANDER HAAR: One of the things I noted with interest, was that even though you were aware of the conditions in the north, the unrest, you continued to build a new hospital there.

WALVOORD: Yes. In China, if you stopped for unrest, so to

speak, political unrest, you'd never have gone ahead in your mission work at all, because conditions here had been unsettled for so long. At times it was hard to sift the news because the news really came by the grapevine. It was hard to sift the truth from the exaggerated or the false news that we got. The hospital, when I got out there, had more or less been started and so we just went ahead and really completed it and prayed and hoped that the Communists wouldn't come south.

VANDER HAAR: But you did continue to build it even after the Communists were in control?

WALVOORD: Oh, yes. Because when I got there, it was just being started. We could have stopped right away, but of course, some of the materials were already bought and the property belonged to the Church. So we just ahead and built because the seminary really wanted their buildings back. We were using seminary property because of the war.

VANDER HAAR: So, there really wasn't ever any question of stopping?

WALVOORD: No, no question of stopping.

VANDER HAAR: I noted in a letter of February 6, 1949, you wrote that "conditions were getting worse" as soldiers were moving into Chang chou and that there were rumors that Chiang Kai Shek might move to Kulangsu. You said that most of the missionaries "still believed in his integrity but his hands were tied." Would you care to comment on that.

WALVOORD: I think that most missionaries whom I ever came into contact with really felt that Chiang Kai Shek was not the criminal that he was often made to appear in the American press, but that he was surrounded, had let himself become surrounded, by men who weren't very morally strong or straight. Of course, part of that was because of his wife's brother, this Mr. Soong. Of course, he had control of the finances, the money, and there was a great amount of corruption. We all felt that his hands were tied. I think many of us felt that if our American government had taken a different attitude following the close of the Second World War and not tried to push Chiang Kai Shek or compel him to take the Communists into his government, which he refused to do of course, things would have been different. But all the pressure that the U.S. government was putting on him at that time was that he had to make a coalition government, which he refused to do. So, I think many of us had great sympathy for Chiang Kai Shek, because we had seen what he could accomplish before the war with Japan broke out. There had been a wonderful upsurge: educationally, in communications, in the government. It was his five year program, and he was really making great strides in China, and then, of course, the Japanese realized that if they didn't hit China then, they might never be able to conquer it. There was really an air of unification. But then Japan started their long war, and Chiang Kai Shek just could not keep things under control. He had to use the Communists in his army to help control the Japanese, to keep some of China from falling. Yet he had to keep control of the

government. Then he had the corruption within his own government.

VANDER HAAR: At the same time that you still believed in his integrity, as conditions got worse, did you have much optimism about the Nationalist's ability to hold off the Communists?

WALVOORD: No, because traditionally, all through China's history I suppose you could say that the war with Japan was the strongest fighting that was ever done to keep China, but when it came to fighting between Chinese and Chinese, there never has been, as far as I know, a strong attempt to really fight. Not like our war between the North and the South where they really were willing to fight and shoot each other for a cause. By that time, of course, the whole countryside was so despondent over the conditions that they were easily won over by the Communists. Chiang Kai Shek just lost control. The Nationalists just practically walked out. If they had had the stamina to fight they could have fought, but that was lacking and they just walked out in many areas.

VANDER HAAR: Now there was a massive input of American arms and aid, though. Do you see the traditional Chinese attitude as the cause of the Nationalist failure?

WALVOORD: Well, yes, I think because they lost the respect or whatever you want to call it of the countryside; everyone, even our Chinese friends and some missionaries, before the

Communists came in said, "Any government would be better than this." The Communists promised this, they promised that -- such as free education, no taxation, freedom of religion, rice for everybody. Of course, that didn't mean anything because we never had famine in our area. People had rice. But our people, they would repeat all of this propaganda and it sounded very good, free education, no taxes and freedom of religion. That was wonderful. So, Chiang Kai Shek just lost the support of the people.

VANDER HAAR: As conditions got worse, it was clear, though, that the Communists were going to take over?

WALVOORD: Oh, yes. We got there in August of '48. Well, it wasn't very long after we got there, by the beginning of the new year there was no question. You knew it was going to happen. It was just time that would be the deciding factor.

VANDER HAAR: What made you decide to stay in light of that?

WALVOORD: Well, there are many things that go into a decision like that. I think, mainly, it was because I felt definitely that I could still contribute to the medical work. Another thing was that I was single. I had no dependents to be responsible for. I was just responsible for myself. I felt that as long as the Chinese -- all of my nurses in the hospital and the church people had asked that we stay -- I felt that I should try it. I had been led and called to do that work. I was led to go back in '48, and it just seemed

that God wanted me to stay on. So there was no question in my mind of going home at that time. If I had to do it again, but that's hindsight, I think I would advise anybody to get out, because you become a millstone around the people you are trying to help. You really turn into a millstone.

VANDER HAAR: I noted in one of your letters you talked about a constant beating of drums. That was March 19, 1949. What were those drums?

WALVOORD: Well, they came in September, 1949. After the Communists came in there was a continual beating of drums because they went into drum dances and marching with drums, and everything was drums, drums, drums. To this day I do not like to hear just drums beating. It makes me nervous. The Chinese drums -- they're about two feet long and six inches in diameter at the ends. You play them on the sides. But I don't remember why they would have been playing at that time.

VANDER HAAR: Just prior to the Communists coming in, in that whole year, what was the inflation like?

WALVOORD: Well, it was very difficult to keep enough money on hand. You'd go down the street with practically a basketful of money to do your grocery shopping. It just was wild. People who had charge of finances found it very difficult to pay the teachers in the school or the hospital workers. Because inflation was so great, they had to find something that was stable. So they took rice, which was quite stable.

You paid them in so many pounds of rice for their salary. Sometimes instead of giving them money, you would give them so much rice: bartering.

VANDER HAAR: I noticed that you talked about the Chinese thinking that you had American bills and that you had trouble convincing them that you didn't have most of your money in American bills.

WALVOORD: Well of course, they always think that Americans have American currency, no matter where you go, what country you live in. None of us kept American currency. Some missionaries tried to keep one hundred dollars in case of evacuation, but a lot of us couldn't manage that. But that's just a quirk of theirs, that they think we should. Because we're American, we should have American money on hand.

VANDER HAAR: In one letter, you talked of rumors that the Reds were coming in and planning a three prong approach to the south. That perhaps it wasn't going to be quite so quiet. What did you mean by a three-way approach to the South?

WALVOORD: One prong from the north, one prong from the south, and one from the west. But they were coming from the north. They were coming overland. Shanghai fell in May, 1949, and they were coming down, but we didn't really know whether Amoy would fall first or not. We didn't know if they'd come by sea or by land. As it is they came overland down along the coast, and we fell first.

But, none of us were really afraid that there would be

heavy fighting, because we thought it would be just a general withdrawal to the coast and then out. Of course, all this time as they got farther, by the time we fell a lot of the main forces had already gone to Taiwan. They had already fled the China mainland. So, we didn't anticipate any heavy fighting. We did have more fighting, though, than I really thought. I thought it would just be a quiet take over. They'd march in and the remaining Nationalist soldiers would march out. We were prepared for a quiet takeover. We had armbands and things to put on so that after the turnover at the hospital we could put on our armbands, and then they would know who we were, because, of course, these were all Mandarin speaking troops coming down. This way they would know who the hospital staff were and which ones were doctors, nurses and workers. So we had all these armbands already made.

Then we were rather takenaback when the Nationalists came in with their arms. They put up machine guns on the roofs of our one building of the hospital. Of course, all their soldiers came into the compound and around the compound, and they put up machine guns in this spot and that spot. That was a total suprise. We never dreamt that they would do anything. We were totally helpless. When we said anything, the soldiers would just say that they were here for our protection. "You don't have to worry." We didn't feel that they would be very much protection, but there was nothing we could do, but just let them be and go about our business.

When the Communists came in we had fighting from about two-thirty in the morning until five-thirty.

VANDER HAAR: Yes, the Communist takeover actually occurred sometime in September?

WALVOORD: It was somewhere around the seventeenth or nineteenth. I'd have to check my letters again. But it was in September, 1949.

VANDER HAAR: I noted that in a letter of September 3rd, you wrote that "the good soldiers had left, the bad had entered." What did that mean?

WALVOORD: Yes, well really all the good officers, the disciplined troops, the well-trained soldiers left China with Chiang Kai Shek and went to Taiwan, if they possibly could. So, it left the rather illiterate and untrained, the lower echelon, let's say, of soldier behind. Of course, they were not well paid or anything, and people have always been afraid of the Chinese soldiers as far as looting and all that.

VANDER HAAR: Yes, I noticed that you wrote, "Soldiers as a class are to be pitied. It's almost like being dead to one's family."

WALVOORD: Yes, they really were. That was different under the Communists to a certain extent, but they were lost to their family, too, because wherever the government wanted them to go, they had to go regardless of their wishes. They had to

do just as they were told, but they were better fed. Still, there was class distinction there too, and the officers were much better fed than the foot soldier, and the foot soldier was better fed than the ordinary people.

We felt extremely sorry for the Nationalist soldiers. We helped a lot of them escape from getting caught. Of course, they were really prepared for the turnover. They had their civilian clothes under their uniforms, so they just dropped their uniforms. We could hide them in our empty beds that we did have as patients, or they could go out into the community much more easily. People would hide them in civilian clothes, whereas they wouldn't have dared to hide them if they had uniforms on. I felt extremely sorry for them. And of course, if you were caught it was very difficult unless you right away just pledged full allegiance. The officers -- that level of a soldier -- had very little chance. The footsoldier had a better chance. If he pledged allegiance to them, they'd take him in. They needed men in their armies.

VANDER HAAR: How did you feel about Chiang's retreat, and then, the later bombing of the cities on the mainland by the Nationalists from Taiwan?

WALVOORD: I couldn't really blame Chiang Kai Shek for trying to show a desire for a comeback and for wanting to cause some disorganization for the Communists by these bombings, but the bombings were really very futile in that they never, or rarely, hit a military target. I don't know what targets they were trying to hit. Most of the time, they would drop their bombs ...

Of course, you could feel the repercussions, you could hear them, and you never knew when they were going to accidentally drop one on you. They weren't very experienced, I guess, but most of them were dropped in paddy fields or roads, but not in areas where there were military installations. So that we wondered really what they were trying to do unless they were just trying to cause a little unrest in the Communist ranks, keep them in suspense.

VANDER HAAR: There certainly was a lot of suspense, speaking of suspense, during this whole time

WALVOORD: Yes, it was really full of suspense and tension because after the Communists came they wouldn't come out and say, "Well you are under city arrest or you are under detention," or anything like that. You never knew what they were going to do because they wouldn't come directly and talk to you. They tried to get information through the hospital workers and nurses. They tried to get them to say that they were way underpaid and that we mistreated them and stuff like that. Our staff was extremely loyal, and of course, they were not underpaid according to the level of salaries for Chinese at that time. They weren't ill-treated, and they knew they weren't. So that our Chinese were very loyal to us, but the Communists always used that type of round about method. And then, they unionized everybody. They planted spies immediately as patients in the hospital and you soon knew who they were. Finally, a couple of our staff went over, and they had to report every morning what was being said and what was being done

in the hospital. The Communists just try to build up tension. From one day 'til the next you never really knew what they were going to do or what they were coming to ask or what they would demand of you.

We, in a certain sense, were very fortunate. Our staff remained very loyal all through. They wouldn't say anything against us, although they were often questioned.

VANDER HAAR: I noted that just before the Communists came in, the hospital got new bolts, locks, barbed wire around it. What ...?

WALVOORD: That was intended to keep the soldiers out, but you see you can't

VANDER HAAR: Nationalists or the Communists? Either one?

WALVOORD: No, you couldn't keep either one out because, you see, the Nationalists were in our compound to make the last stand for the city. The hospital was on the outskirts, and the fighting was in our compound. When that fighting ceased, the city was in the hands of the Communists. So we were the place for a last stand. It didn't help. It didn't keep either side out. (laughter)

VANDER HAAR: In hindsight, it almost seems a futile gesture.

WALVOORD: Yes. But the staff were wonderful through it all. I must say that my nurses who were on duty were just great. Of course, we had talked about what we would do when and if it came. Because I was living in the dormitory, I was right

there, but they came so early in the morning that I wasn't on duty. But I did manage to get all the girls into the center, a protected area of the dorm which was really like the center of a big house, a large hallway or landing. It was all surrounded so that any bullets would have to go through the outer wall and into the room and through another wall to get to the landing. There were no windows. All the girls that were in the dorm got there. The girls who were on duty, they did just as they had been told to do. They got all the patients that could be moved onto the floors under the beds. They themselves got under cover, but they never left the wards. They stayed right there in the wards that they were supervising.

VANDER HAAR: What was it like in those first few days of the Communist takeover?

WALVOORD: The very first day Of course the minute the gun-firing ceased, I got into uniform and put my armband on and told the girls that the day would proceed as usual, that they should wear their armbands and that we would meet for prayers earlier than usual because we were all up already -- six-thirty instead of seven o'clock. Then I went out to make rounds to see really what had happened in the wards; to see if anybody had been injured or if any of our patients had been shot. As I made my rounds, the Communist soldiers were busy searching for Nationalist soldiers, and they were picking up the dropped ammunition -- guns, bullets, whatever they could find. Machine guns, rifles, all that stuff. So I just didn't pay any attention to them. Soon Dr. Harmon

came because he also lived on the compound with his family.

I made rounds and not a one of the patients, although there were bullet holes right above their heads in the walls, and none of our nurses were hurt. Then I went upstairs. We had one room up there that was a dormitory for our second year class. One of the rules was that nobody could lock doors. I went to this door and it was locked. So I hammered on it, and said who I was. Of course, when they heard the knock they were scared stiff, but I told them who I was and then they opened the door. I said, "Why in the world did you have the door locked? That would make more trouble if the Communist soldiers come to inspect. If you have your door locked, they'll right away get suspicious. What is it?" They said, "Well, we've got a Nationalist soldier hiding in here. We don't want them to find him." I said, "That soldier must get out of here, immediately because they will find him when they get here. They're making a room to room search." So I said, "Get him out of his uniform, put on a hospital robe, and get him downstairs." There was an empty bed, and I said, "Get him to the empty bed and open a chart as if he's a patient." So they did that, but they were so scared that the Communists would come and find the Nationalist that they were really trying to protect him, which was endangering not only the man's life, but also their lives because they were making a systematic search room to room to try and find hidden soldiers. So we saved him in that sense. He became a patient in the hospital for a day or two until we could get him out. We did that with a couple of them.

We found very few injured Communist soldiers. The Nationalist soldiers that were injured we took in, but the Communists immediately removed their dead or their injured. They never let them lie long. They don't want people to know how many they've lost or how many injured. But they left one who was really very critically wounded. I think they thought there was no hope. So we took him in. He lived a couple of days, but then he died.

So the first day the hospital work went on as normally as possible. Of course, the clinic was small because the city was in turmoil, but we had all these bed patients, so our work was cut out for us. The Communists made it very hazardous for us because they stacked the ammunition they picked up in the hospital grounds. By noon we had piles of ammunition -- shells, guns, and armaments. Then the planes started to come over, Nationalist planes, and we just had visions that they would accidentally drop, although they knew this was a hospital territory, on us. We thought, "Just one with all this ammunition, we'd just go off like thousands of firecrackers." We had our morning prayers. The nurses went about their work. We went about ours. Of course, the Communists right away started their questioning of the staff. They ignored us. They just plainly ignored us. In a way that's harder than if they had just come right out and asked questions of us. So that was how the first day went and then gradually you just fell back into your routine.

They ignored us for a long time. Right away they had their spies as patients; that was one of their best ways to keep watch what was being done. They weren't really sick, but they wanted to be admitted, and if they wanted to be admitted then the doctors would have to do it. They'd stay just as long as the government would say to stay and then they'd say, "Now we're ready to go home." Then another one would come. They all kept a notebook in which they wrote what was happening.

VANDER HAAR: During this early period the churches were still full?

WALVOORD: Oh, yes. The churches continued just as normally as possible. Of course, their people attended to see what the pastors were saying. The churches went on until the ministers were called for indoctrination. I can't say they went on just as usual because pretty soon the pastors were handed down rules. The pastors all received a certain amount of indoctrination. They were told they had to have a fifteen minute talk on the Communistic viewpoint and principles at the beginning of the service. Also, there were certain things they were not to speak on or mention in the sermon like the cross of Christ or the blood of Christ. Things like that they weren't allowed to use in their sermons.

VANDER HAAR: Did you ever have any idea why they weren't allowed to use those types of things?

WALVOORD: Of course, the cross is the center of the Christian

faith. And you really take the cross out, the ramifications of what the cross means to us, you get a very socialized message. Because if you can't mention the cross or the blood of Christ, it's very hard to talk of salvation or sin, or why Christ died for us.

VANDER HAAR: Yet there's the talk of freedom of religion in

WALVOORD: But there isn't any. There absolutely is none. And then you see, later on they said they'd close the churches for a three months period for the pastors to be indoctrinated and go for teaching. Then after the tree months period the churches would be reopened. But, of course, they never were. Churches then were used for many things. In many of the country villages the church was the largest building. So they took them over as their halls, and they used them for their Communistic meetings. Some places they were made into graineries where they stored the grain. Like in that one letter I wrote about our church -- was it our Christmas or Easter program? They had borrowed our church for a week of meetings because our church was the largest building in the area. This was before they closed the churches. They had put up all their slogans all around the walls of the church, upon the pulpit, all over. One wouldn't dare take any of those down. They permitted us to use it on Sunday for our Easter services -- I think it was Easter --but how could one celebrate Easter with all those slogans staring you in the

face!! So the women made large pictures, cut-outs, of the Easter story to cover them up. If you faced the front of the church you could not see those horrible posters for they were covered with lovely cut-out pictures. Of course, you couldn't do the whole church, but one need not look at the side walls. The church was just packed, just packed. Even some of the Communist soldiers came. Now some came because they had to come to see what was going on, but some came out of curiosity and you pray they got the message.

Then after the churches were closed, the government said people could meet together in homes. I think up to six or eight could meet together. so then the pastor would make an outline for a service, and he had this all mimeographed. Even in preparing the little talk, writing out different points for the sermon for a person who needed help. Then he mimeographed these, or typed them and sent them to every household that he knew would be having a group, so we would all be thinking on the same topic. He did that for awhile, and then the government, because people really met in these groups and this didn't meet with their approval, cut it down to no more than three. Well, of course, that meant that it really came to just one household and you could not invite your neighbors or friends. The Koeppes and I could meet together because we were living together and that made three of us, but you couldn't invite any of the outside Christians. There couldn't be any real Christian fellowship with your Christian neighbors and you couldn't invite your non-Christian neighbors in. In that way they tried to control it -- the meeting of Christians together.

VANDER HAAR: How were you treated differently as foreigners?

WALVOORD: I don't think that in a certain way we were treated differently. None of them could leave the city without a permit. So we were all treated the same. With us it became harder because they froze all our bank accounts and we had no recourse to get any money. This, of course, they didn't do to the Chinese, and that was because we were foreigners. They froze our bank accounts. We had no chance to get our money out. So in that way we were treated differently. We were watched in one way, and yet they didn't really mistreat us in the sense that they didn't take us down and question us, imprison us or anything like that. But they made it very difficult for any of our Chinese friends who would try to make contact with us. At first that wasn't true, but our Chinese friends soon became aware of the fact that if they were seen by the Communists, or a soldier or somebody, talking to us on the street or going to our homes, they were immediately called down to the police station and questioned. That got worse and worse. At first it wasn't quite so bad, but that became one of the really hard things for us to bear because so many of our friends were being persecuted in that way. So it got so that we didn't speak to anybody, and towards the end, even when the churches were open, we stopped going to church. They mistreated us in the sense that they tried to build up tension around us. Having false accusations written in the paper about the Christian hospital, how we killed children, etc., making it so you never knew what was going to happen.

VANDER HAAR: You wrote often that there were so many things that you would like to write but so many things that you didn't dare write,. What were the type of things you weren't able to write about?

WALVOORD: Well, your own feelings on the Communists, your criticisms of them. I don't think that in any of my letters I wrote in real detail about the trials that were taking place over there. They started about four months after they came into the area, the people's trials. Those things, and your own feelings about getting notices to send so many people because when they were having these trials, and they started to have them almost every day, you'd get a notice from the government that you'd have to send a certain percentage of your staff. Well, I never could send that big a percentage because I had patients to take care of. Somehow or other, they never insisted. I mean I'd write back and I would say, "Sorry, but I have patients here, and I can only send so many." They never made an issue of it. They could have, because they demanded practically my whole staff. A lot of those kind of things never got written about. Then seeing how your girls reacted to going to these trials, and when they came back, how they looked. Not wanting to say a word to you about them. And then seeing things like laughter disappearing, spontaneous singing disappearing from the campuses, spontaneous basketball playing or any games that were spontaneous. Everything was -- you do it -- stop. You sing -- stop. And they just did

it. If the leader said, "Sing," they sang, but you never heard singing coming out of the dormitories like we used to. Our people loved to sing. They were happy young people, smiling. The smiles were taken right off their faces. When we left, you never saw a person smile, never.

VANDER HAAR: Did you get your impression of the people's trials from your staff?

WALVOORD: Yes, and older people would come and tell us about them.

VANDER HAAR: What kind of people were being put on trial?

WALVOORD: Well, first of all, they tried to eliminate all people that had any relationship with the previous government either through the military or through government, in any governmental positions. They got rid of all the educated. They tried to get rid of them, or tried to brainwash them. All landlords. In our area, we were a farming community, a rural community. Anyone who owned property and had people working his fields. Big business they tried to eliminate. Those were the categories which were criminals.

VANDER HAAR: But the girls were very reluctant to speak with you about the trials?

WALVOORD: Yes, because they knew that if they really criticized it would mean trouble for them. You get so that you don't trust anybody, and they didn't want to be reported for

criticizing the government. These people's trials really are such a farce because they'll pick a large open area, maybe it's a park or some open area in the city or on the outskirts of the city. They'll put up a platform. Then right in front of the platform will be those that are sympathetic, or really Communists at these trials. You must remember that when these trials are going on, they make the school children attend. Every home has to send a representative and you sign your name. The hospitals had to send representatives. So that practically every type of group is present. But during the trial, the majority are silent witnesses. At first when the trials started, a father would try to defend his son, or a son defend his father, but that soon stopped because the leaders would say, "O.K., if you feel that way, then you must be one of them and you come up here, too." So that if a father was on trial he wouldn't like his eldest son to try to defend him because there would be nobody in the home, then, to take responsibility and care for the younger children. It would be only the small portion of the crowd right in front of the platform that when the leader, the police would read off the sins committed, they would respond. One, two, three, four, five. I forget the exact number, but let us just say you had to have six for death or something like that. Then they would say, "Now this person is guilty of these crimes. We feel that he should be killed, or we feel that he should be imprisoned, or we feel that he should be sent away for indoctrination, re-education, but it is you the people that must decide.

Now what should it be? We feel it should be this, but what do you wish?" Well of course, the group in front made up of the Communists would go along with them, and they would raise their hands and shout "Kill" or whatever it was. The majority in the back were absolutely silent. They'd be absolutely silent. They were those forced to be there like my nurses.

It was very hard on our nurses. This is an illustration. We had a patient, a girl who was married, and she had a fight with her husband. Her husband kind of beat her up, and she was brought to our hospital. Well you see, when the Communists came in, they found out all of these troublesome areas. They made this woman feel that she had been very much mistreated and that her husband should be punished. Well, she never really wanted her husband to be killed, but because the hospital was included in that, the hospital was asked to send out more representatives. They came back, my nurses, just white because they really saw an execution. Usually from the place of trial they were taken out to the execution grounds, but that day this man was just taken down from the platform and shot -- right at the base of the platform before my nurses. You should have seen them when they came home, because, of course, they had never been forced to go to the execution grounds, so I don't think my girls would have ever witnessed a real execution, otherwise. Although I had two or three nurses that lost uncles, and I think one lost a father through a similar trial, but they weren't home at the time. They lived in a different area.

By doing things like that, they soon use fear to coerce people into saying they believe in their doctrine, whether they did or not. The same way with the students at Talmage. It really was in one way funny because they had been given the freedom to talk with our teachers. But, when the Communists came in, of course, all classwork stopped, and they had just from morning to night indoctrination and then they had to participate in small group discussions. After the main morning talk, then groups of ten or fifteen would gather and there was always a leader, a Communist leader, in the group. They were supposed to talk or discuss the points brought up. Were they acceptable, were they not acceptable, why weren't they acceptable? At first they were made to feel that that was the time for them really to air how they felt about it. So, first the kids were very honest. If they disagreed, they disagreed. Then in the afternoon, they'd have another lecture and another discussion group. But they soon caught on that they wouldn't be let out for supper until they all agreed that what had been said was correct. So, they told me, "Well, there's no use arguing. We'd never get any food to eat if we disagreed with them, so after there's been a little discussion we say, 'Yes, Yes, you're all right, Yes, Yes, you're all right' and then they'll let us go and eat."

VANDER HAAR: You noted the graying of China, the lack of spontaneity, the death of smiles; were there changes in other areas of village and city life that you noticed while you were there?

WALVOORD: Well, of course, there was fear. You were very careful. Parents became very, very careful because man a parent would be drawn in because of what a child had said. Right away, even with your kindergartners or your first and second graders, the teachers were very clever, and they could get them to say what daddy or mother is saying about this or that. The child didn't realize that he was being questioned for a specific purpose and many a child, without meaning to harm his parents, have said detrimental things. So parents stopped saying anything before their children. Some of our Christian parents said, "Oh! It just kills us when our child comes home and says some of the things he does regarding religion, etc. Their indoctrination is full of lies yet we don't dare say that he is wrong."

VANDER HAAR: In one of your letters, you noted quite a bit of unrest around the countryside and a lot of discontent with the new Communist rule.

WALVOORD: Yes, after three months -- there was a three month kind of honeymoon period. During that time there were no taxes, or other things, but then taxes became very burdensome. They had more taxes than under the other government. Of course, they saw the schools degenerate. At that time they just really stopped the schools. Sure, students were in school, but what was it -- it was all indoctrination. Their classwork kind of went out the window and even after I left we got news about how the students would be sent out to this industry to work or to the fields or this

and that. They had very little classroom work. So there was more and more discontent. Some people, some of my friends would come to me and say right out, "When is the U.S. government going to help Chiang Kai Shek come back?"

VANDER HAAR: I noticed that Miss Chiu and Miss Tan, one of the other head nurses, were forced to attend some of these indoctrinations.

WALVOORD: They all were.

VANDER HAAR: Would you hear from them as they came back from these schools or did they tell you about it at all? Would you notice any changes?

WALVOORD: No, they said little for fear of the Reds, but they remained, all of our supervisory level staff, exceedingly loyal. The students were loyal. I think there were only one or two nurse that really became indoctrinated before I left. We knew who they were, so we were very careful.

I think I'll mention Miss Ong, a public health nurse, to show how their indoctrination works outwardly but not inwardly. Miss Ong was a graduate of our Hope Hospital on Kulangsu. She was an excellent public health nurse and organizer. We sent her to Peking to take special public health nursing training and when she came back she was put in charge of our public health work. She was also a loyal Christian. Now after the Communists took over and after we were gone, they sent her away for one year special training, and when she finished she was one of the so-called

"barefoot doctors." A nurse with three years training could become a doctor with one year additional training. She was sent then into the rural areas. As far as we know, she remained a Christian.

Another change I remember was that we were supposed to take graduates of the fourth grade into our nursing school, while formerly the requirement was junior high school.

The nurses really tried to be so loyal to me and that's what made it hard at the end, because I knew that although I was helping them during the time before the Reds took the hospital over, and just after the turn over when we had to take inventory of hospital supplies, still if they were loyal to me it endangered them. The Reds let us get the hospital really working. We were all settled in the new building, and we had gotten the generator going so we had electricity in the evening for a short period for X-rays or for the operating room. We got everything working and then, of course, they took over. But even after the takeover, the nurses were so thankful I was there because being the chief nurse I could take the responsibility for the inventory that was being done. By that time the Communists were just being stubborn, too. Although we had it all worked out who would take over when we stopped, they would not accept it. We had arranged that a committee would be in charge of the nursing department, and Miss Chiu would be the head. That didn't meet the governmental approval. So the doctor and I had to stay on, and we had to work through a man they appointed on our staff as a go-between if we had anything to say. We had one

talk with the powers that be, and after that we had to go through this worker on our staff. We didn't know why he was chosen, but he was chosen. He wasn't a Communist or anything, but he could speak Mandarin. It gradually got harder and harder to do one's work because they had more and more spies in the hospital.

VANDER HAAR: So the Communists objected to the plans you had to reorganize ...?

WALVOORD: Yes, for the turning over. You see, both Dr. Hofstra and I then asked to be released from our positions because we knew it would be an impossible situation, and we realized that they would try to find something damaging or get us involved in some problem. Then there would be a trial or something and then we'd be out. That would be terribly hard not only for ourselves, but for our staff, too. So we didn't want to work under them. As long as it was our hospital and under our control, that was one thing. But when they really came with fixed bayonets and took over, and it became their hospital, so to speak, that was a totally different situation.

VANDER HAAR: Fixed bayonets? What happened as far as the as far as the takeover of the hospital went?

WALVOORD: It was a peaceful takeover. It happened on a Sunday, and I wasn't working that day. It just so happened that Mr. and Mrs. Koeppe went down to the Veenschoten's and on the way back they stopped at the hospital. When they went

in, they didn't notice anything unusual, but when they wanted to leave they noticed at the entrance these armed guards with fixed bayonets. The Communists weren't going to let them out, but finally with the help of the Chinese doctor they convinced the soldiers that they should let the Koeppes go back home, that they had nothing to do with the hospital and that they lived up the hill at Talmage. But according to the nurses, they came, a group of them, with fixed bayonets, and they just stationed themselves at the doors. They went systematically through the hospital and put seals on the operating room, the drug room, and all our storerooms. That meant that anytime we wanted to use any of these areas, like the operating room or the storeroom, we had to send a coolie down to the police headquarters and ask them for permission for opening the area. For instance, if we had an operation, did they want us to send the patient to their hospital, which we knew they wouldn't want because their hospital was terrible, or would they come and open up the operating room so we could do our surgery. Of course, they always sent police up to break the seal. We wouldn't dare break that seal. They broke the seal, but it was such a farce because they would always send two or three police up, or police and military up. Then they would go into the operating room, and the operating nurse would be so scared because they would make a list of all the articles taken. They would go into the instrument room with her, and they'd make a list of all the instruments. They didn't know one instrument from another, but anyway, they'd make a list. She reeled off the name of the instru-

ments, and then, they'd make a list of all the things that we would use in that operation down to the last little safety pin. At the close of the operation, we had to call them back again, and then, they'd check to see that everything they'd taken out was really replaced.

VANDER HAAR: That doesn't seem to make much sense. Do you have any idea why they were doing that?

WALVOORD: Just to be bothersome, I think. And then, if anything was missing like a safety pin, oh!, the fuss. Oh! Such a storm would come up. The very first time that we had to go through this process, when the nurse was cleaning up, she noticed that she had misplaced or lost a safety pin. She came tearing down to my office and she said, "Oh! What will I do, what will I do! I don't have a safety pin." I always carried some safety pins in my pocket, so I gave her one to replace the one that she couldn't locate so that when the police came she'd have her quota. But it was the same way in the drug room. If you made your inventory today, they would come tomorrow to check. For every drug, for every pill that you had taken, or for every ounce of liquid medicine, you would have to show proof for any discrepancy -- the name of the patient, the date and so on.

VANDER HAAR: Now, this takeover by the Communists, when did that happen?

WALVOORD: Oh, that happened ... let's see ... we left in March of '51 ... it must have happened in December of '50.

Somewhere around there.

VANDER HAAR: So, it was a little over a year before they actually took over the hospital.

WALVOORD: Yes, a little over a year.

VANDER HAAR: Was it about that time that you decided it was time for you to try to leave?

WALVOORD: It was just before the last Christmas, either in November or December. It was in that period that we decided it was time for us because we really couldn't do anything any more. It wasn't safe for our Chinese friends, and, of course, they were risking their lives to keep us with money. There was one businessman, T Yap Hiap-song, who had always handled the Board check for us because he had business outside of the country, too, and could use foreign currency. He was wonderful through all of this, although he was watched continually because they knew he was a good friend of the missionaries. A wonderful churchman, and he was a big businessman. He made soya sauce. He had a big plant in Singapore as well as in Chang chou. So he got a little old lady. She was in her eighties already, a wonderful Christian and such a tiny thing. He used to just strap money around her under her clothes, and she would come to our homes. Sometimes she would come right in the front door, but towards the end she used to come late at night and in the dark. We said, "Aren't you scared to do this?" She said, "No, I'm such an old lady

they wouldn't ever think." She'd have a little basket and on top she'd have maybe a little chicken or eggs or something. Underneath there would be money. All kinds of ways she brought us money.

VANDER HAAR: Was that the main area in which you had to engage in that kind of clandestine activity almost to survive?

WALVOORD: Yes, if he hadn't been willing to risk his life, we wouldn't have had any way of getting money.

VANDER HAAR: Was that same type of thing happening for missionaries in other R.C.A. stations?

WALVOORD: In our area I think that finally happened all over, because that took place after America froze China funds and then in retaliation they froze our funds. I think either they first froze and then we, or we first froze and then they froze our funds, but it was a two way thing. If it hadn't been for this businessman, we'd have had an awful time getting out of the country, too. He forwarded money for us when we finally got permission to leave. Of course, he was repaid. He got all his money back, but

VANDER HAAR: How did he, being such a big capitalist, survive?

WALVOORD: He was often questioned, but he was a very good businessman. I think all his people were very loyal to him, otherwise, I don't see how, except for God's care, because

he was often brought down for questioning. He had always been fair with his help because he never was in prison. He just would be called in for questioning. He finally escaped to Singapore.

VANDER HAAR: One thing I wanted to ask you about concerns some of the sentiment you were getting from the United States. For instance, Reverend Benes wrote an article about having to watch out for those who had remained in China. What was going on?

WALVOORD: I don't know exactly what you are making reference to, but I think that Reverend Benes was perhaps making reference to the fact that people at home, if they wrote to us, would have to be very careful what they wrote and how they wrote it because you never knew what letters would be censored or if all of them would be censored. You could really hurt us by asking certain questions, or saying certain things. If you said anything derogatory about the Communists or if you were fearful for our lives under the Communists or something like that, you might get a bad reaction from the Communists towards us.

VANDER HAAR: I have here from a letter of yours, "Benes can write and say all he pleases, but as yet we are not compromising. I don't think we will." Was there a sense -- sometimes some negative feedback from churches concerned that you were compromising?

WALVOORD: I don't really remember that, but I wouldn't be surprised if there might have been at that time some. I can't say off hand because I don't think I ever got any feedback from the church here that they thought I was compromising. But, I know that I myself, when I'd hear about some things that went on, thought that certain -- not of our missionaries, but missionaries of other denominations -- were compromising. But that didn't affect any of our missionaries.

VANDER HAAR: I remember reading about a controversy within the mission about buying public bonds under the Communists.

WALVOORD: Did we buy? I don't know if we did or not. I wouldn't be able to answer that question.

VANDER HAAR: Well, you were talking about how this one businessman was very helpful in your finally getting out. How did it come about that you finally decided to leave, and then, how did you get out?

WALVOORD: Of course, when we realized we were really a millstone around the people we wanted to help and that we couldn't do anything. Mr. Koeppe, I don't think hardly that last year was able to do much of anything. We in medical work hung on the longest. From about December until the time we went though, I never went back to the hospital unless I was called. I was called sometimes, but rarely. As months passed, fewer and fewer times. Hofstra hung on a little bit longer. We all wanted him to leave, but he hung on. But, he couldn't do anything. It was just going there and sitting

at his desk. That was about all. He couldn't do a thing. Of course, Mr. Poppen couldn't do a thing in the school after the takeover, really. If you've read anything about Dr. Poppen you know he was finally chosen as the person to stand trial before we could leave our area. He was chosen by the government to stand trial, by the powers that be in that area. This was running quite true to form.

VANDER HAAR: Why Dr. Poppen?

WALVOORD: Well, there were many reasons why Dr. Poppen was the logical one. He was in educational work. He had a more fiery disposition. He could flare up, but after his flare up, as far as he was concerned, it was done and forgotten, and everybody forgot about it. It was at this time that some of the Chinese that he had rubbed, you might say, the wrong way, started to make accusations. We felt very sorry because the Chinese that really did him the most harm was a Chinese teacher whom he had helped get his education. He had helped him financially. Poppen was very kind, but for some reason or other, he became one of Poppen's real enemies. He brought accusations against Poppen. Koeppe, although he was our treasurer and could have been in a difficult position because he dispursed mission money -- noone I suppose made accusations against him. Otherwise, I don't know why Poppen was chosen. The same way in the school. There was a student whom Poppen want all out to help. When he was sick, he paid the hospital bills, he brought fresh fruit to the student. And yet,

he became a rabid enemy of Poppen's after the Communists had gotten hold of him. So, I suppose because of these two people who really brought accusations against him, the government thought, "Well, here's our man." Almost in every area, someone had to stand trial before a group got out. That seemed to be the pattern.

We all put in our requests to leave. They didn't come through and they didn't come through and they didn't come through. Finally, Rev. Baulchin of the English Presbyterian Church who spoke Mandarin, he went down to the Police office and asked why. Then we finally got notice that we could pack a trunk and on such and such a day they would come to inspect it. Well, we went through that. Still our passes didn't come. Then we got notice finally that we could go -- all but Rev. Poppen.

Well, we wouldn't go without Rev. Poppen, and we told the police we would stay until they would permit Rev. Poppen to go with us. Finally they came and they said, "Tomorrow there will be a trial. Rev. Poppen is to be tried. After that, you can all go." We knew what these trials were, so we were rather fearful for Rev. Poppen. We asked if we would be permitted to attend the trial. We felt that maybe if we were there, they wouldn't dare do anything to Rev. Poppen. The police said, "No," that they would ensure his safety if we were not present, but that if we were present in that large group that they wouldn't be responsible for anybody's safety. So then we said, "Alright," that we wouldn't attend the trial. We had to take their promise at face value. Dr. Poppen by

that time wasn't too well, so we didn't know just how he would take the trial. We told the police that Dr. Hofstra and I would be in the hospital which would be right across from the trial because this trial was to be at Talmage College in the compound. It had a big wall around it, and they could close the area off, which they did do. They closed the gates when all the people were inside. For the trial, all the Christians had to be present and the students and one from every household.

So, Dr. Hofstra and I and the Koeppes went to the hospital. Now, this was after I had stopped working, of course, and so, when the nurses saw Dr. Hofstra and I enter the hospital, they just came running up and they said, "Why did you come here today of all days?" We said, "We had told the police that we would be somewhere in the hospital in case anything happened to Rev. Poppen." We had come to the hospital but we would go anywhere that they said we should be. We wouldn't wander around. Well, we soon realized why they were so upset. The hospital walls were just lined with posters against Dr. Hofstra and I. Of course, they were forced to do this. At this trial, not only Dr. Poppen was being, he had to be there physically, but one of my nurses was going to make accusations against me, and there was a staff member that had to go up and make accusations against Dr. Hofstra also. We didn't really know that, but the hospital walls were just lined with all these pictures and accusations and stuff like that. I felt so sorry for the nurses, because I knew they had to do it regardless

of whether they wanted to or not.

The poor girl who was asked to make the accusation against me, was really one of my closest friends, but they would choose a person like that. Well, they told us what room we were to go to and to stay there. Then, they would let us know when they thought we could leave, because they didn't want anything to happen to us either. Everybody was scared what might happen after the trial by the mob of people. So, we went up to this room, and we sat there. We could here the loudspeakers, of course, and we could hear everything that was being said. Some of it was in Amoy dialect and some of it was in Mandarin. The Mandarin we couldn't understand, but it lasted two or three hours. Just as it was closing, the nurses came and they said, "We think you'd better go now before the gates are open and all the people come out." So we left. We went to the Veenschotens residence and we waited and we waited and we waited for Rev. Poppen. As the time went by we got more and more nervous. It got to be 6:00 P.M. and Rev. Poppen hadn't shown up yet. But, we knew that when we left the hospital, he was all right. They really wouldn't let anybody One of the teachers tried to hit him and the police stopped him. He said, "You may do anything, but you may not touch him." So we knew he was physically all right then, and he hadn't collapsed or anything. So we couldn't imagine It was only about a ten minute walk from there to where we were.

VANDER HAAR: And what time did it get over, about?

WALVOORD: I suppose it must have been around 3:30 or something like that, and it got to be 6:00. Finally, shortly after 6:00 the police brought him home. Then they told us, "Tommorrow morning at 5:30 we will be here with a bus to take you out."

There were eleven in our party. We had these two English Presbyterians and our group, so we had eleven in our party. They put us in the care of a travel agency. The boy that was in charge of us really was wonderful to us. We knew him, and he came from a Christian family. He did everything he could to make things easy for us. Of course, we went out under guards because Rev. Poppen was a person non-gratus with a label almost like a criminal. But you would never have known because the guards treated him no differently than they treated us. We were in the same bus and the guards sat up in front. We sat anyplace we wanted and so did he. He could sit with his wife. He wasn't treated any differently on the bus trip than we were.

Of course, that night none of us slept much, especially at the Koeppe's house, because we had to get rid of the rest of his treasurer's reports and cancelled checks. He couldn't carry out any books, and he didn't want to leave any books or any checks or anything lying around. So we spent most of the night burning the books and old checks that you would normally keep. Rev. Koeppe came home with our mission treasury report mostly in his head, and he had a little tiny

paper about one inch by three inches that nobody would think anything of. They would think it was just a scrap of paper with some figures written on it. To tell you what kind of a mathematician he was, when he came back, he made a perfect treasurer's report to our Board. He had a mathematical mind. But we spent most of the night doing that. I think we got to bed about 3:00 A.M. and had to be up ready to go at 5:30.

It was hard leaving because no one from the hospital would dare see us off. I had gotten word the day before from the nurses that they wanted to see me, and if I came up a certain way, they thought I would be seen by the guards. I was to go up to a certain room on the third floor at a certain time. In that way, I made my farewells with my supervisory staff, and they gave me a little farewell gift because they knew they couldn't come to see us off, although they got wind of it that we would be leaving the next morning. The next morning the police came and the soldiers and they went from room to room. They locked the doors as we went in and out, and of course, they locked the front door as we walked out. We got into the bus and we started on our way out. The buses were very, very old, and our bus was one of the older ones. It was tied together by wires and ropes, I tell you. The rope would break and we'd be stalled until they got it tied together the right way again, and then on we'd go again 'til we got to the seaport, Kau-tin. This one place, Kau-tin -- I think Ruth told you about their experience -- where we would spend the night before we got the boat to take us to

Swatow. We got there at around 11 P.M. We didn't have any experience like Ruth had. There were eleven of us, and Mrs. Veenschoten was always well prepared. She had coffee, and she immediately set up her little pressure stove and made for us all before going to sleep on the wooden beds. We were there, though, an extra day because of the tide. The boat didn't come when it should have. We took the boat to Swatow, which was an overnight trip. The sea was very rough, one couldn't stand even. The boat trip was not a comfortable trip, but the Chinese seamen were very kind to us and gave us their quarters so we would be under cover. When we got to Swatow it was 4:00 in the afternoon and we waited and waited for the foreign affairs man to come to give us permission to get off the boat.

Then, when they did come, they insisted that we all be re-vaccinated and they would ^{not} accept any of our immunizations that had been done in Chang chou. So we all had to take typhoid over again and be re-vaccinated for small pox. It was about 8:00 at night before they let us off the boat, and of course, we hadn't had anything to eat either. Then, instead of letting the boat go up to a jetty so that you could get off easily, they made us get off in midstream into little sampans, and then they took us to the most rocky area. The tide was going out and we had to, with our suitcases, jump from one boulder to another boulder to another boulder until we got to land. One of our party was exceedingly heavy. She was Mrs. Veenschoten and she couldn't jump from boulder to boulder. I mean it was an impossibility. It was kind of

funny, too. There she sat in the sampan and the sampan men kept saying, "Get out! Get out! You have to get out!" And she said finally in great disgust, "Well just look at me. You know I can't jump like that. You take me to a pier over there." Finally, they did, and she walked around. She didn't have to do the leapfrogging we did. When we got altogether again on the shore, suddenly all the sirens of the city went off -- the air raid sirens. We thought, "Oh, my goodness! Is this being put on for us, or is this really an authentic raid?" And we were whispering, I suppose. Now this foreign affairs man spoke perfect English if he wanted to. We had all been warned to be very careful what we said because he could understand English. He was a Mandarin-speaking Chinese, but he knew enough Amoy that he could understand Amoy, too. He was very gifted. So we had been warned to be very careful what we said before him because no one had gotten through Swatow without writing a confession or an "I'm sorry for the sins I've committed" -- that kind of a statement. We didn't want to, with our group of eleven, run into any trouble, but we must have been whispering. All of the sudden, the only English word we ever... and we couldn't help but laugh either, the only English word we heard this man say in the whole five days we were there was "Shut up!" With all the sirens going off, he turned to us and said "Shut up" in English. We kept still, I tell you. Then we were taken to the police station and questioned over and over again. Finally, at 2:00 A.M. we walked through the streets to the hotel. We were under guard in the hotel, but it was in Swatow that Rev. Poppen was

taken away to a jail. There he was treated as a criminal, and his hands were handcuffed behind his back and he was taken to the jail.

VANDER HAAR: Did you ever have to sign a confession or write ...?

WALVOORD: No, fortunately we behaved ourselves, I guess, and God was good to us. We got through those five days without incurring their anger. Of course, we didn't try to get out of the hotel or do anything. When together we left the door open as ordered so that they could hear what was said. They told us that we could send food into the jail for Rev. Poppen. When we got to the hotel at 2:00 A.M. we were assigned rooms, and I was put in with Mrs. Poppen to share her room. We were no more undressed and lying down when the police came. We had to all get up and although they had searched our baggage already, they had to go through all of our luggage again. If you've ever gone through that, you know how tiresome it is because they open every jar of cream and everything is handled. We had one box of food that we had prepared to use along the trip. This they examined and saw peanut butter and jam. They wanted to know what that was and at that hour of the morning we had to spread crackers for them and feed them. Finally, we got them out of our room.

The next morning we did send Mr. Poppen his razor because that's one thing he had packed with Mrs. Poppen's things. They had packed most of their things separately, but all the way

we had all been together and by accident he had packed his razor with Ruth's things. Ruth wanted to send him his razor because Rev. Poppen was very fastidious and she knew he wouldn't like it if his beard grew. We sent him bread with cheese between so that he would know that we were still there. So, for every meal we sent something from the supplies that was typically foreign, because of course, he was being given Chinese food. The third day, I guess it was, the food was returned to us. No reason was given. So, we got ahold of the guide who was traveling with us from the travel agency and we asked him if he knew what had happened to Dr. Poppen. He said he didn't know. They kept us on needles and pins about Dr. Poppen until about the fifth day. Then they let us know that he had been put on the ship and sent down to Hong Kong. So he got out before we did. He got to Hong Kong two days ahead of us.

Our stay was really otherwise uneventful. We spent the days mostly together, talking or taking turns reading outloud, resting and from the window watching the Anti-American parades go by. Every night, of course, about 2:00 we were awakened and had to let the police in, and they went through all of our luggage. They never missed a night -- even looked under our mattress. Just harassing us.

VANDER HAAR: What do you think about ... from the very beginning all the little annoyances ... why do you think they were doing that to you?

WALVOORD: It's just their way to try to crack you and make

you angry if they can, I guess.

VANDER HAAR: What kind of accusations were they leveling, not only at Dr. Poppen, but Mr. Hofstra and yourself?

WALVOORD: Well, my nurse was very clever in that everything that she said -- she had five points, I think it was -- and in every accusation she made, there was an iota of truth, but they were never bad accusations. She could have made lots worse accusations than those, because she had heard me say, "Why don't they take that old picture of Mao Tse Tung off the wall? Why does it have to be there?" If she had brought that type of an accusation against me, it would have been much harder for me, but she brought things like this: "Miss Walvoord erased Communist sayings off the blackboard." Now, that was true because if I was going to teach a class, and I followed a teacher who had put Communist slogans on the blackboard, if I needed that blackboard and there was no character saying "save", I would erase it and I would use the blackboard. All of her accusations were similar ones. She managed to get some truth in them all, but I didn't feel badly after any of them. And the same way with Dr. Hofstra. I don't remember any of his accusations.

VANDER HAAR: Do you remember any others?

WALVOORD: They all seemed kind of the same. I know that one stuck in my mind so because I thought, "Oh, what a clever way

to put it." What were some of the other accusations? Oh, she had some about my strictness in making nurses work their hours and that I wasn't very lenient for giving them time off to go to meetings and things. You know, like the Communist meetings and things like that. She was very clever the way she worded it all.

VANDER HAAR: That was sort of true about the person who was accusing Dr. Hofstra, too?

WALVOORD: Yes, because both of them were really loyal friends of ours. They would pick people who were loyal to you just to try to see how loyal they would be to the government. They put them in that kind of a position.

VANDER HAAR: I have just a couple of other questions and then perhaps we'dd call it a day. Today, with the Nixon trip to China and so many reports about the "new China," there seems to be a little different attitude about China today perhaps than there was twenty years ago. How do you react to some of the positive statements that have been made about China?

WALVOORD: Of course, I'm so strongly opposed to Communism that I really am rather fearful of the leanings, shall we say, of America towards having detente with Communist China or with Russia for that matter. My feelings for both are about the same. And I think that the reason for this is, yes, they have made certain improvements -- I mean roads, train service, maybe a certain amount of cleanliness, cleaning up -- but at

what a cost! All the roads, the trains, everything has been built on slave labor, really. The hundreds that have died under that! And the worst thing is that there is absolutely no freedom of choice, there's no freedom of religion, there's no freedom of speech. You can't even choose the work you want to do. If you go to college, you're practically told what you are to study, where you are to study. If you are a Christian youth, no matter how brilliant you are, if you remain true to Christ, are openly true to Him, you can't get a high school education. You can't get a college education. You're really committed to do laborer's work, no matter how brilliant or what you would like to do. And I think when freedom of speech and freedom of choice and freedom of religion are all taken away, then there is nothing to having good roads etc, There is no conception of honesty. Black is black today, but it can be white tomorrow if it suits their purpose. So you can't really believe anything they say. I mean all these statements or agreements, you can't believe any of them. Not one. Not a one.

VANDER HAAR: The final two could go together. Would you go again? And if you were to go again, what perhaps would you do differently?

WALVOORD: You mean would I be a missionary again?

VANDER HAAR: Right.

WALVOORD: Absolutely. Because I definitely felt the call of

God, and I think if you definitely feel that that is where God wants you, you aren't happy unless you are there. So I would definitely go again. I don't regret going or going through the Communists. I think that it strengthened my faith. It made me very much aware of how Christ is always by you. He doesn't ask you to do anything that He doesn't give you strength to do. Yet, I know that having gone once through the Communists, that I would hesitate, maybe, from staying on again under a Communist regime, knowing the burden that you really become. You're a help in the beginning, but you really become a burden in the end.

VANDER HAAR: Is there anything at all that you might have done differently while you were there, other than not staying during the Communist takeover?

WALVOORD: That I would have done differently? Of course, my period was so short. Well, I think now that I'm older, I've had more experience. Yet, as I look back, I think that if I was going to do it over again, I would try to be more receptive to the suggestions or the ideas of some of my supervisors than I was at the time. But I think that comes from experience working with people. I was comparatively young and I think sometimes as we are younger, we think that our ways are the ways to administer.

VANDER HAAR: These are mainly suggestions as to how to ...?

WALVOORD: Yes, how to do things. How to run the nursing department and school. I think that I have always tried to

accept their ideas, but in the very beginning when you are just starting out you aren't quite so receptive to others' ideas as you are as you work along and get into administration more and more. And of course, during those days, the whole missionary relationship was a little different with your Chinese staff than it is in today's relationships with for instance the Taiwanese staff. I had so many more really educated Taiwanese nurses than I had out there. But I think I would have tried to accept their viewpoints more than I did if I was to do it over again.

One more thing, I would advise every nurse to take at least one year at a good Bible school for one is called to lead prayer meetings, morning devotions, Bible study groups and do personal evangelism.

VANDER HAAR: Thank you very much, Miss Walvoord, I certainly appreciate all the time and your comments. For me it's been very interesting.

APPENDIX A COPY OF LETTER OF MISS WALVOORD REFERRED TO
ON PAGE TWENTY-SIX

Sunday, July 13, 1950

Dearest Mother, Geraldine & Billie:

Well this week we surely have passed through an experience that should prove to any skeptic how God does answer the prayers of his children and how He does open the road for one to walk. It has been a terribly hard experience and one that shows to what ends -- what terrible methods the Powers use.

A week ago last Wednesday two watches were taken out of a drawer in our nurses station in a private wing. The first thing that wasn't right was that it was netiher reported to me or Dr. Hofstra. Miss Chiu knew, but she didn't even report it to me. The first I knew about it was the same day when I hear some talking about it -- then went to investigate. Well, they said a coolie was suspected, and so Ang-Sian-si, who is head of them, hospital business manager and as hospital pastor, which he shouldn't be, was taking charge -- so there is where I dropped it and heard nothing more about it accept that the watches were not found until last week Wednesday. When all of a sudden, one of our nurses was called to a meeting by the Red Representative of our work, a Red patient and some other coolie. Never came to me at all.

After that they must of called Miss Chiu and Ang Sian-si. Well, that P.M. Dr. Hofstra had called a meeting of representatives from student nursing body and workers, doctors, etc. to discuss a three day celebration in Oct. we were to put on to help spread the name of the hospital abroad. After this Dr. Hofstra and I were asked to stay and then Miss Chiu and Ang Sian-si told about the P.M. meeting and how Ng Ho-su was accused -- they had gone so far to say that they had a witness who the witness was. Well the witness was one of the people who stayed with a very ill pt. in the private section. The workers (because of the strong Red union) said by tomorrow we had to tell them what we were going to do or they would take over. I said, "I couldn't believe it, but I wanted to talk to the girl myself and then afterwards would call the Bible Woman, who is wonderful, Miss Chiu and Miss Tan in.

So I called Ng Ho-su in for she is the nurse who is a product of the Pitz Little Childrens' Home -- a British Missionary helped her through nursing, and I had promised to help her through midwifery this year. Well she told me about the P.M. meeting and then said, "Before God I tell you

I did not take those watches." Really her earnestness made me believe her and I told her so -- but I told her about the witness and we went over the past days etc. Then I called the others in and they too talked to her, and then the Bible woman, Miss Chiu and Tan and myself went down and talked with this person who said she saw her take it out of the drawer. The witness immediately said, "I said I saw her with a watch in her hand opening the drawer." Well, that was explainable for she had just finished washing her arms and hands and had put her watch in her hand.

So then we called the Worker Representative and he came up with another coolie and he was so mad, and when she said to him what he said to us he was madder than ever and accused us of forcing her to say that -- wanted to immediately call the Red patient which we said he couldn't do. Well it was after ten by then and we went upstairs. The next A.M. I had just called Ang Sian-si in to tell him of the night's finding when in came the Worker Representative and said to me, "What are you going to do about this?" I said, "We are working on it, but you must give us time, you had eight days so you must give us at least eight days -- for the nurse says she did not take it, your woman last night changed her story so you have no good proof." Oh! he was so mad. He said, "Proof, that is proof and you have to do something immediately. We want to hold a labor union meeting and have her come." I said, "No, you can't do that -- for we haven't had time. It is just 9:00 A.M. now and last night at 6:30 was the first I knew. You can't."

Ang Sian-si is so scared of the Workers because of the Reds that by this time he was more frightened because I was speaking up to the coolie that he hurried the coolie out of the room. Well then I arranged for the two students who had lost their watches to take the P.M. off and go from store to store to see if they could spot theirs. Then unknownst to me, the coolies held a meeting and invited Min Chin and Ang Sian-si and those two agreed to a meeting that P.M. supposedly with a representative from the students, nurses, etc. Later I was also asked to come, but then Ang and Chin both said, "You and Dr. Hofstra better not come," and Ang said it was going to be a big meeting. I said, "Well then I merely wouldn't come for two had said 'No' to it." Well that meeting lasted from 2 P.M. to 7 P.M. and was terrible. All the workers turned out and since none of the nurses had been notified only the nurse who was in charge of the station was there, not to Ho-su but just to tell of that A.M.'s words. Well even Ang Sian-si took sides against the nurse and that made everyone mad -- the witness turned her story back to the old one and the coolies were like mad wolves, saying terrible things etc. Well, at the end they laid down statements we had to discharge the nurse, had to write and print in the paper written statements and one other.

Well, you can imagine how we all felt -- but what hurt me the most is the attitude, not that the nurses thought of what it would do to the girl herself, but what trouble all the nurses would have from this time on, and the worst was that Miss Chiu in her own mind had condemned her. I told Miss Chiu one must start with that the person is innocent until proven guilty. Well the next A.M. I said, "You know by tonight we have to have some proof and if we don't it will be terribly hard. You must all day pray that God will open the road and also pray for Kim Leng (the nurse).

Well since the two were to have gone out to find their watches the day before had been in the meeting from two until seven, so they couldn't. So it was arranged they go that A.M. (Tuesday). Well one watch was found and the fourth person they found said, "Yes he had sold to that person," and he could find the person from whom he got it. However he was willing to come to the hospital, talk to Ang Sian-si, etc. Well, of course, nothing could be kept quiet. It went through the Hospital like wild fire, and the coolies got to work -- for now we had evidence that upset their well laid plans. Also that P.M. the nurse had received a notice from the city-wide workers' union calling her to appear before them at 5 P.M. somewhere in the city. Well after Ang got through with the man, the workers pounced on the poor man and lead him to a room, but the room was filled with workers -- strangers, etc. I heard the racket and went to see what it was. Well I that the room empty of the onlookers and workers but two. I said, "They may question the man, but not in this manner." Scaring the wits out of him. Well, after they got through they called Ang, Miss Chiu, and Miss Tan in and also a Red worker from outside -- the Red patient in and they talked and talked.

The Reds wanted to hold him for it, turned out the place he gave and the person turned out to be on one when investigated -- but then all of a sudden Ang Sian-si said he would go security security for him. That made the nurses mad because he was willing to do that when on such thin evidence he had condemned the nurse. So they were all up in arms. Well, Ang Sian-si went to the person's home that night, and finally the person confessed that he had taken all three. He is married, had two children, comes from a well-educated family with a position in the city, so it all had to be hush-hush according to Ang Sian-si.

Well, of course, finding the watches and all that has been directly through prayers -- God's guidance -- for if the students had gone out the day before the watch had not been sold to the watch shop -- if they had been an hour later it would have been sold to a person. Well there is much rejoicing -- but of course, much face has been lost by the coolies and peace had not been brought full to the hospital. I told the nurses that we as Christians would have to have more love and

forgive the most because most of the workers are not Christians, but I also feel that the City Workers Union surely owe the nurses an apology for they have not kept it hus-hus at all. I told Ang Sian-si that this A.M. when he said, "Well the family is so well-educated, etc." I said that is alright, I am not wishing hard luck on that family -- they are going to make good the one watch they can't get back -- but the Workers Union on no basis has given the nurse -- the nurses a bad name. One of the things a worker said, "I would hve to cut off her neck on the evidence." And the Bible woman said, "You would be that brave -- this little, really no evidence you would kill her." And he said, "I am that brave."

Well you can imagine there are many hard feelings that must be smoothed over. The nurse herself has been wonderful through it all, and I admire her for it. I only hope it will lead her to make a public acceptance of Christ as her Savior, which she hasn't done as yet. Well there it is and really the Reds stoop to anything: lying, killing if it will acomplish their ends. May the Christian Nations unite ever closer to fight this terrible, terrible Communism.

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