

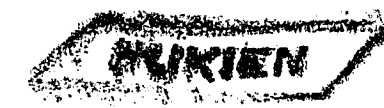
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UBCHEA ARCHIVES  
COLLEGE FILES  
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FUKIEN  
Publicity / reports  
1933-1934

*Continued*

1933 - 17



## Contract

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FUKIEN CHRISTIAN UNIVERSITY

150 Fifth Ave.

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New York, N.Y.

WITH

PIERCE & HEDRICK  
INCORPORATED

500 FIFTH AVENUE  
NEW YORK, N. Y.

1032 PHELAN BUILDING  
SAN FRANCISCO, CAL.

100 N. LA SALLE STREET  
CHICAGO, ILLINOIS

27

This Agreement entered into this 15th day of July, 1933, between the Fukien Christian University of New York, N.Y., hereinafter referred to as the party of the first part, and PIERCE & HEDRICK, Incorporated, of New York, N. Y., San Francisco, Cal., and Chicago, Ill., hereinafter referred to as the party of the second part,

Witnesseth:

Whereas the said party of the second part hereby agrees to direct for and in behalf of the party of the first part, a campaign of constituency building and fund raising, between July 1, 1933, and June 30, 1934 and

Whereas the said party of the first part agrees to accept the services of the party of the second part in directing said campaign,

It is Herely Agreed that said party of the second part shall provide the service described below on the terms stated:

The services and compensation as indicated in the attached proposal which is hereby made a part of this contract.

- - - - -v - - -

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It is Further Agreed that the party of the first part will pay all necessary expenses incurred in the campaign, such as office expenses, printing, publicity, telephone and telegraph bills, cost of luncheons or suppers for committees, and traveling expenses of employed agents. The party of the first part, through an officially designated Finance Committee, shall have control of the expenditures for campaign purposes.

In Consideration of the work that is to be performed by the said party of the second part, the said party of the first part does hereby agree to pay to the party of the second part the sum of Six Hundred Fifty (\$ 650.00 ) Dollars as set forth above. It is agreed that the party of the first part, at their request in writing, may have an extension of the time and service of this contract in consideration of additional payments, to be made weekly, prorated on the basis of the terms of this contract.

In Witness Whereof we have hereunto subscribed our names this 15th day of July, 1933.

BOARD OF TRUSTEES, FUKIEN CHRISTIAN UNIVERSITY

By Ch. J. C. ... (L.S.)  
President

By P. A. Gaud (L.S.)  
Secretary

PIERCE & HEDRICK, Incorporated.

By Bayard ... (L.S.)

AN OUTLINE  
of a  
TENTATIVE PROMOTIONAL PLAN FOR  
FUKIEN CHRISTIAN UNIVERSITY

I. MAIN OBJECTIVES

1. To hold all the interest already built up for the University.
  - a. By a constructive publicity program
  - b. By personal contacts by available friends of the University
2. To build new prospect lists in so far as possible.
3. To replace losses in former prospects' giving ability by
  - a. Locating new potential givers - a carefully organized listing campaign
  - b. General and personal cultivation of such new prospects
4. To seek, in a limited way, funds for pressing needs approved by the Board of Trustees.
5. To start cultivating individuals of large giving ability and seek to secure commitments for approved needs of the University.  
  
This must be done largely through the officers of the University, but would be carefully directed.
6. An educational program designed to strengthen the goodwill resources of the University, using where possible:
  - a. Public addresses - platform
  - b. Mail  
Circulars and letters
  - c. Public press  
News items and special releases
7. Intensification of Committee interest
  - a. By personal conference
  - b. By developing new interests around special projects, etc.

II. ORGANIZATION

1. The officers of the University.

The program will include the use of the leadership and influence of all the members of the official family of the University in so far as they find it possible to lend their cooperation.

2. Staff personnel.

- a. A director in chief to supervise the whole promotional program.
- b. A director of activities who will give his time under the above direction.
- c. A director of publicity who will prepare material and supervise

## Appendix A

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publicity.

III. SERVICES AND TERMS

A unit of service which includes the personal services of three representatives of the firm of Pierce & Hedrick, Inc. has been offered to the Associated Boards for Christian Colleges in China. This unit includes an Executive Director for general planning and direction; a Publicity Director for preparation and direction of Publicity Program; and an Organization Director for general activities, committee building, etc. The latter, Mr. Lyman H. Thompson, will give his full time. This service is distributed as follows:

Associated Boards, one-fourth  
Yenching University, one-half  
Princeton-Yenching Foundation - one-eighth

We offer Fukien Christian University one-sixteenth of this unit. The cost for one year will be \$650., payable weekly at the rate of \$12.50 each payment.

The University will pay office, printing, travelling and other incidental expenses.

We are pleased to present this proposal, and if selected for this work will give it our very best attention.

Respectfully submitted,

PIERCE & HEDRICK, Incorporated

By (Signed) Bayard M. Hedrick

June 30, 1933

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Methods Employed in Developing Christian Character in  
Fukien Christian University

A Report to the Associated Boards of Christian Colleges  
in China

September 15, 1933.

In this statement the attempt has been made to include only those methods now actually in use, knowing the great ease with which such reports fall back upon "we used to" or "we plan to". Along with the statement of methods there is included, however, a certain amount of the underlying philosophy of religious and character education which we have been trying to work out. Both philosophy and methods are undergoing change and, it is to be hoped, growth.

The report will first state the agencies of character development now in use, both of the formal and of other types, and then set forth some of the guiding principles we have been following.

I. Agencies of Character Development

A. Formal or traditional agencies

1. Chapel

Chapel meets four times weekly for twenty minutes each day.

The period is given over entirely to a religious service. Announcements and other business are cared for at a weekly convocation, where attendance is required.

The typical service includes hymn, Scripture, brief talk and usually prayer. Services are led by faculty and students the former having charge from two-thirds to three-fourths of the time. One frequent practise is to have a central theme for a week, each leader taking one aspect of it. These themes are related as closely as possible to student religious interests and needs. A ritual service, without any address, is used every second Friday. Samples are inclosed, marked Exhibit A.

Attendance and interest are good if compared to many other institutions in China, but still much below our ideal. The number present would average from 20% to 25% of the student body. Faculty interest and support is good. Leading chapel is a privilege welcomed by many of the faculty members.

One main criticism of the services is the fact that the elements of true worship are not as much to the fore as desirable. The services tend to have as the center of gravity the talk, and often of a conventional sort at that. Truly worshipful services would be character forming agencies of the first order. The book by Dr. Elbin "The Improvement of College Worship" promises much help.

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1933

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Methods Employed in Developing Christian Character in  
Fukien Christian University

2. Vespers.

The Vesper service is held Sunday afternoons at 4:30. About half the services are in English and half in Mandarin. The speakers are leaders chosen from Chinese and Westerners prominent in the Church in Foochow, with members of the faculty occasionally occupying the pulpit. The service reaches about the same group as Chapel, though it is a slightly larger one on the average. A splendid habit of dignity and atmosphere of worship has become associated with the service through the years; it is perhaps the best experience of this kind that many of our students get.

3. Curriculum courses.

In this paragraph reference is made to those courses traditionally depended upon to develop Christian character through religious intelligence, or, more narrowly, Biblical knowledge. It has been amply proven that the relationship between such knowledge and character is not as great as once it was held to be. Yet a knowledge of the historical bases of the Christian faith is one essential of Christian education.

We have found no satisfactory solution for this problem since the abandonment, in 1927, of the system of compulsory courses in Bible. The ideal has been that there should be available for interested students courses that would give him, on the college level, knowledge of the Old and New Testaments as interpreted by modern scholarship, and enable him to Bible a resource for his personal religious living. During the past given years various courses have been given. Examples are: "The Bible as Literature"; "What May We Believe?"; "Introduction to Religion", and the like. At the present time a course designed for teachers of religion in middle schools is being given, "Teaching Values in the Modern Use of the Bible".

In the main, however, the right courses and means for meeting this need of religious intelligence still constitutes an unsolved problem. Courses when given do not contain more than a small per cent of the student body. Some contributions are made through Chapel, Vespers and voluntary Bible study classes.

4. The Student Christian Association

This organization is in a healthy condition, commanding a fine loyalty on the part of a considerable group of students. Membership requires actual joining instead of, as formerly, each student per se being considered a member. This has contributed much to the vitality of the Association.

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Methods Employed in Developing Christian Character in  
Fukien Christian University

4. The Student Christian Association (cont'd)

The S.C.A. is responsible for conducting a Sunday-school for neighborhood children and other community service as well as for carrying on study classes among the students and providing social affairs. The Association has furnished conspicuous leadership for the Christian Student Movement in Foochow.

As to actual character formation, the Association probably does as much as any other single agency.

B. Other agencies

It has become clear to those interested in developing Christian character in colleges in China under present conditions that agencies other than those depended upon in the past must be utilized. During recent years at F.C.U. we have been very explicitly attacking this problem. We believe that every aspect of campus life is potentially character education, however great the differences between the quality of influence latent in these various aspects. To use personal values constitute the highest level of Reality and Jesus is the embodiment in time and space of these ideal values whose source is God. If this interpretation of reality can be justified then all education may and should be religious education in the broad sense. The permanent center of the educational process, we believe, is the concern for the development of personal and character values.

Some of the ways we have been trying to implement this ideal are as follows:

1. Guidance of the Freshman.

This is approached in various ways:

a. Securing adequate information about each new student.

For this the form marked Exhibit B is used. This is used as the basis of a personal interview held with each new student by the personnel office. The blank is filed with the students other records.

b. An orientation course for all Freshmen entitled

"Educational and Personal Adjustments in College".

The course is concerned with aiding the student to develop the potentialities he has. The first half of the course has to do with the problems peculiar to the new student - taking notes, using the library, the use of time, thinking, and the like. The last half has to do with issues such as mental hygiene, sex, and life ideals. An integral part of the course is the method of dividing the small class into small groups for discussion and for various projects. The socializing effect of this is considerable.



Methods Employed in Developing Christian Character in  
Fukien Christian University

B. Other agencies (cont'd)

1. Guidance of the Freshman (cont'd)

- c. An orientation course for the second term for Freshmen, entitled "Introduction to Civilization". The syllabus is inclosed, marked Exhibit C.

2. Cumulative Character Record

It is thought to be as essential to keep a record of extra-classroom life as of academic credits. The sheet marked Exhibit D has been developed for this purpose; the form was suggested by one put out by the American Council of Higher Education.

3. Special efforts to meet college problems.

The routine of even the best curriculum (and ours isn't that) might leave unprovided for important current student needs. Last year a special day, called College Day, was set aside for meeting such needs. The day was successful enough to be made a permanent feature of the college year, according to our plans. The program of that day is indicated on the sheet Exhibit E. The interests of the student body were discovered by an interest-finder. It was in Chinese, but some of the results are indicated on the sheets marked Exhibit F.

During the last two years various other inquiries have been addressed to the students, each time uncovering significant attitudes and needs. These inquiries have led to some decided changes in the administration of campus and dormitories.

4. Use of Memorial Meeting

The administration has made a most determined effort to utilize the Memorial Meeting of each Monday to the full for citizenship training. Attendance is required. The attitude of the students toward the Sun Yat Sen service has, however, become steadily less respectful, probably due to the sense of compulsion. This year the period will be used in part for interests of the Self-government Association and the Departmental Clubs.

5. Free association of students and faculty.

"Mutuality between older and younger on a high level of activity" is one of the most essential elements in real character growth. This has been provided for in some measure by joint student-faculty enterprises. Examples are: a Popular Education school in a nearby village, participation in a municipal exhibit by the Science Clubs, excursions, "Open House" when faculty homes are thrown open to students, and the like. If our whole curriculum were more of this essential need might be met. True, the classroom does provide one great opportunity for "mutuality" if properly conducted.

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Methods Employed in Developing Christian Character in  
Fukien Christian University

B. Other agencies (cont'd)

6. Student-faculty cooperation

A determined effort is being made, with some success, to develop the sense of a joint enterprise between students and faculty, both academically and in campus activities, instead of a sense of division into two camps.

7. Education of the faculty itself.

During the last two or three years the attention of the faculty, in its fall pre-session conferences, has been concentrated upon the problem of education for Christian character. For example in the fall of 1932 the theme was "Character Education". Each member of the faculty presented his conception of character, and stated what he thought his own subject and his method of teaching it had to contribute. The faculty had voted on a list of character traits; these were used in the discussion, as was a tentative statement of principles. The traits were essentially those shown on sheet marked Exhibit G.

In the fall conference just held the idea of education for character dominated the background of the three topics discussed, namely "The National Crisis"; "Methods of Teaching"; "Student Activities and Student Attitudes".

8. Personal influence

Discussions of this sort usually conclude by saying, "After all, it is personality that counts most". Profoundly true this is, and illustrated with us by men like Pres. Lin and others who have left an indelible mark on the institution. Still, the most radiant personality can't operate through a vacuum, and the objective factors made possible through the program of an institution are important.

This profoundly important principle of character formation leaves us confronted with an unresolved dilemma at one point, that referred to under I,A,3, religious intelligence. The power of Christianity has rested more than all else upon the appeal of Christ. Our present program does little to give the historical bases of the "Jesus of history". This, however, does not preclude witnessing by daily life on the part of faculty members.

After all the above has been said, it is still perhaps true that the most effective title of the paper would be some paraphrase of Lamb's "Dissertation on Roast Pig". The parallel between our methods of producing character and that of a more ancient community in China in producing roast pork is uncomfortably close. We must confess we must confess we too often know painfully little of the most important aspects of the experience of the students we purport to educate, or of how to create the kind of victorious personality adequate for the terrific strains of this day in China. We eagerly welcome more light on this infinitely important and challenging task.

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1933

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Methods Employed in Developing Christian Character in  
Fukien Christian University

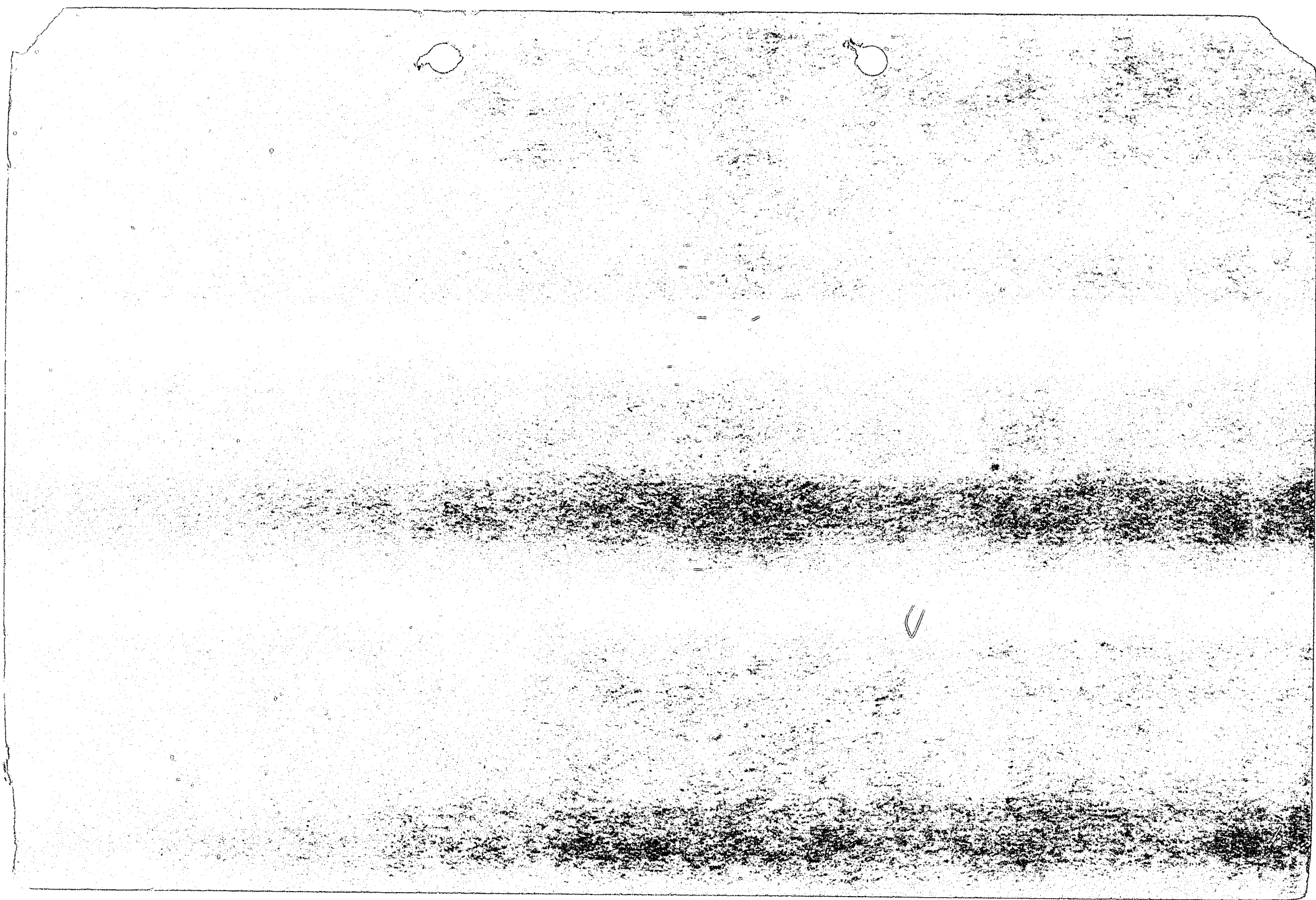
II. Tentative principles of education for Christian character  
as the F.C.U. Program approaches this task.

1. Character education involves the whole person and is concerned with the entire round of daily conduct and the habits involved in ordinary situations of play, work, and other relationships with the natural and social environment.
2. A truly educative process is involved in the achievement of character.
3. "The discovery and creation of a way of living that conserves and produces as many values as possible for as many persons as possible over as long a time as possible" is the basis principle in character education. In Christian education this value system is based on Christ.
4. Character goals should be as integral and as well understood by the teacher as subject-matter goals.
5. The relationship of the different resources on the campus available for character formation should be clearly understood - religious agencies, classroom and laboratory methods, recreation, and all the rest, integrated by the goal of securing the maximum growth of each individual.
6. Ample place must be made for student opportunity and responsibility for achieving the ability in social functioning productive maximum values. "Persons realize themselves through the experiences they have". Moral crises that occur should be made the occasion of further education, not retributive justice.
7. Diagnosis of the genesis of anti-social acts is the first step in dealing with either individual or group. Identical acts may proceed from widely varying motives; these must be known if treatment is to be helpful.
8. "Another principle is the dynamic use of ideas and ideals through research, discussion, experiment and worship, Granted situations of increasing complexity, involving the adjustment of habits, the use of mind is required."
9. The program of character education should take into account at least two basic needs: that of establishing right habits, on the one hand, and on the other, provision for the integrating and compelling force of great purposes and ideals.
10. Most attempts at moral education have erred at the point of expecting too much transfer from generalizations, - stories, sermons and the like. Specific treatment of at least great type situations should be provided so that the person of good will perplexing situations.

E. M. Slowe

GREETINGS FROM  
FUJIAN CHRISTIAN UNIVERSITY  
FOOCHOW, CHINA









Fukien Christian University Faculty and Staff

**Front row, reading from left:**

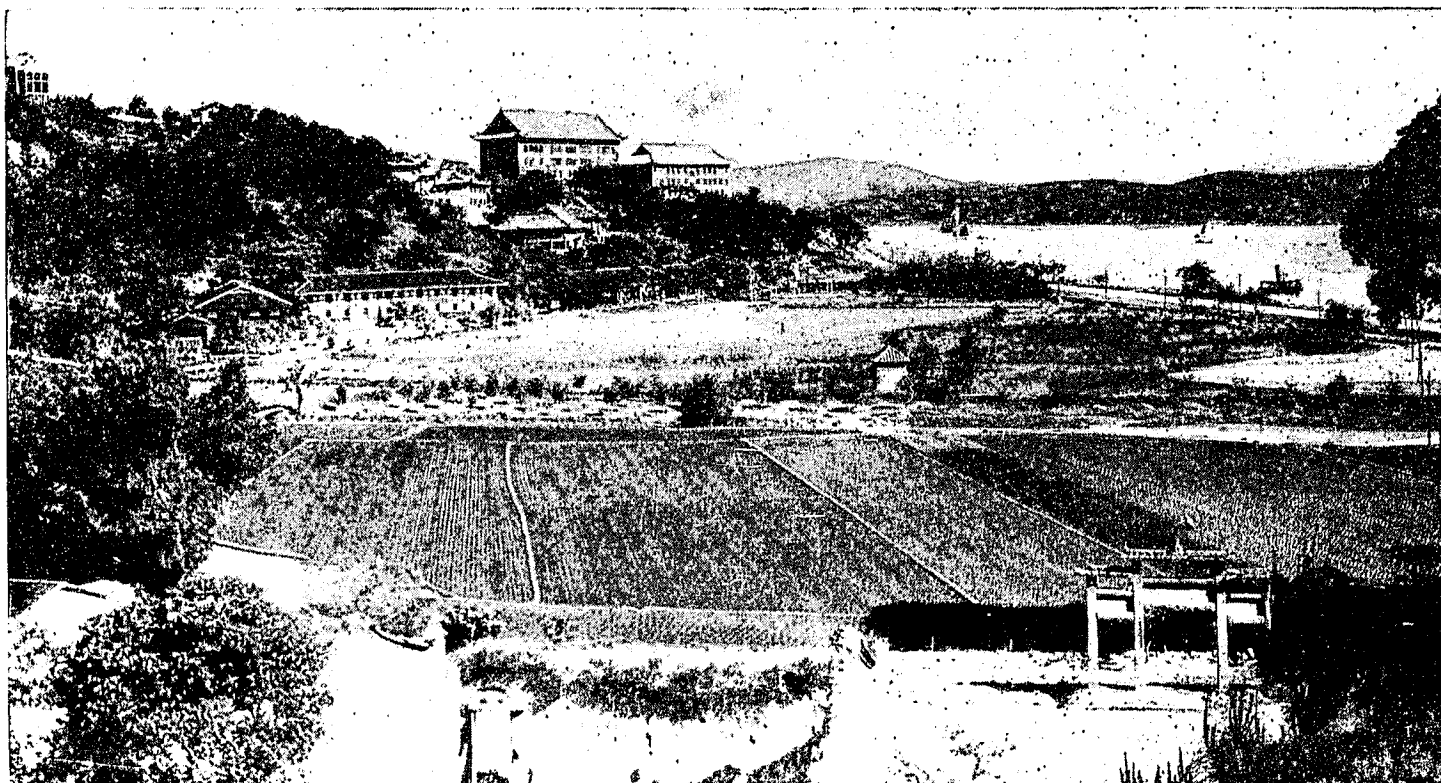
T. L. Lin, History; R. W. McClure, Treasurer; Marie Yu, Dean of Women; Eva M. Asher, Treasurer; Roderick Scott, Philosophy; Dean T. H. E. Chen, Education; Pres. C. J. Lin; F. P. Beach, Psychology; Mrs. C. J. Lin, M. D.; Mrs. E. M. Stowe, English; Mrs. R. Scott, Music; Mrs. F. C. Martin, Librarian.

**Back row, left:**

Y. Kao; H. P. Yang, Alumni Sec.; C. S. Tsao; S. T. Chen; W. J. Sutton, Chemistry; C. T. Lin; S. Pao; M. S. Yang, Business Mgr.; T. I. Lu; C. S. Wang, Chinese; Edwin Ding, Economics; T. F. Chang, Agriculture; M. F. Farley, English; W. T. Chu, Chinese; P. K. Tsao; E. M. Stowe, Rel. Educ.; F. C. Martin, Physics; W. C. Lin; C. T. Cheng; W. S. Tai; J. Y. Chiang; H. C. Li; I. Y. Li; T. H. Wang, Chemistry; T. H. Cheng, Biology; Y. C. Lin, Physics; S. C. Cheng; C. N. Yang, Botany; Y. M. Chin, Librarian; C. H. Huang; C. Liu, Sociology.

**Absent:**

W. Y. Chen, Psychology; H. Kuo, Chinese; H. P. Li, Military Drill; H. S. Y. Li, Physician; Mrs. W. J. Sutton, Physician; C. R. Kellogg, Biology (on furlough).



Fukien Christian University, Foochow, China.

# JANUARY 1934

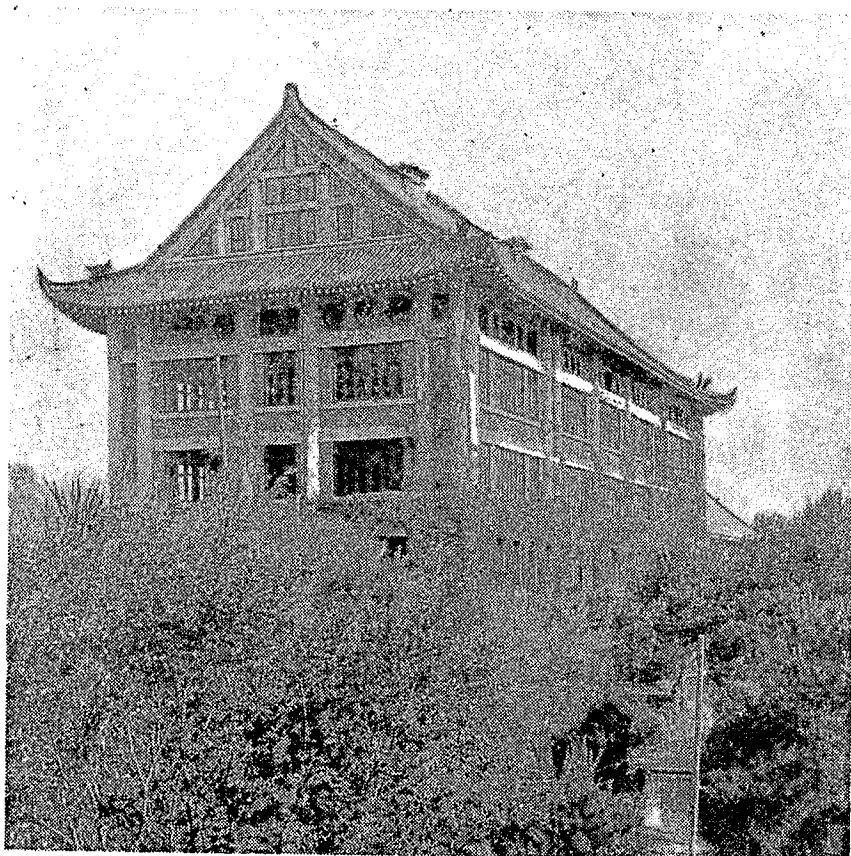
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恭賀新禧

New

Years

Greeting



Edwin C. Jones Memorial  
Science Hall

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FEBRUARY 1934

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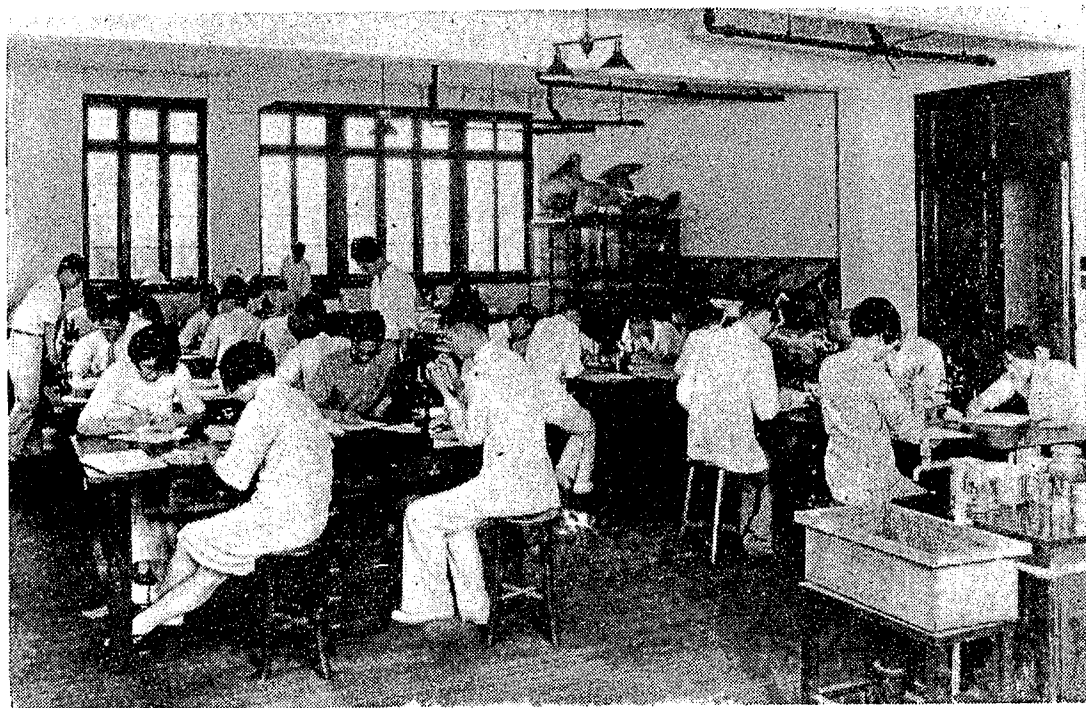
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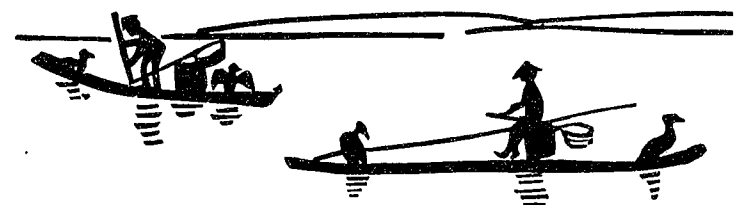
Gardiner Hall Jr., Memorial  
Arts Hall



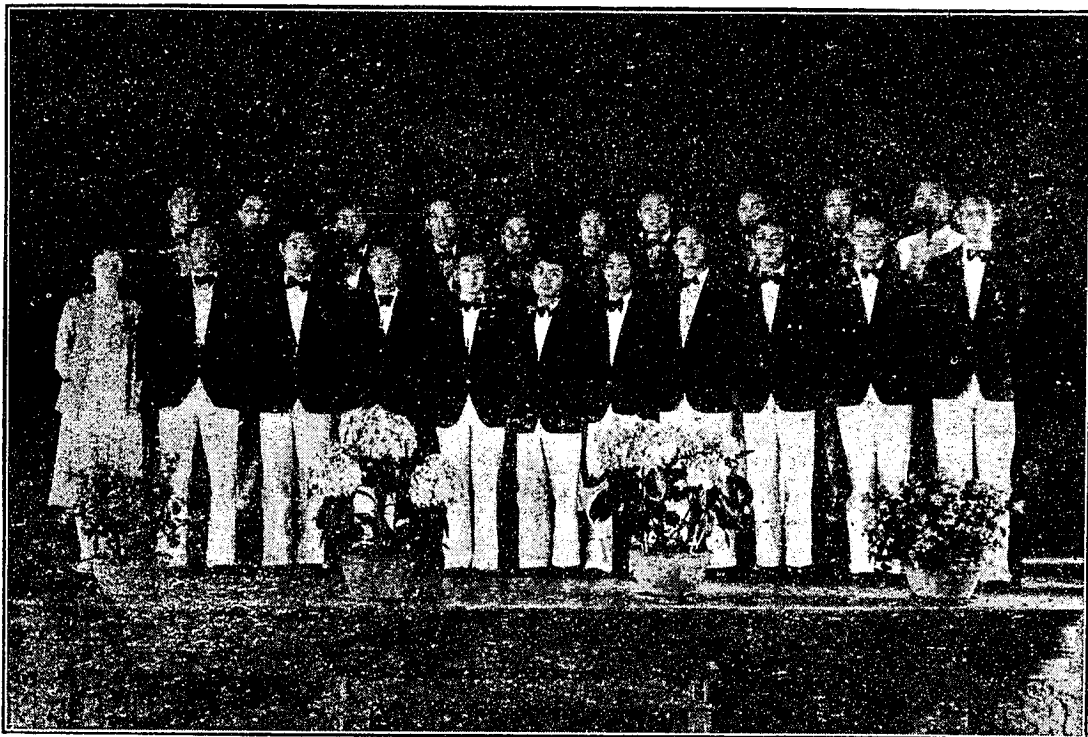


Biological Laboratory

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Fishing with Cormorant Birds

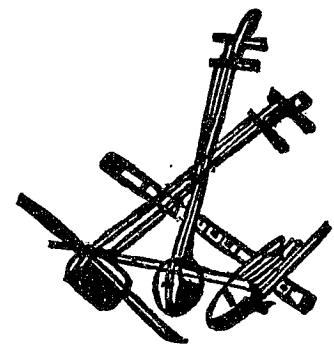


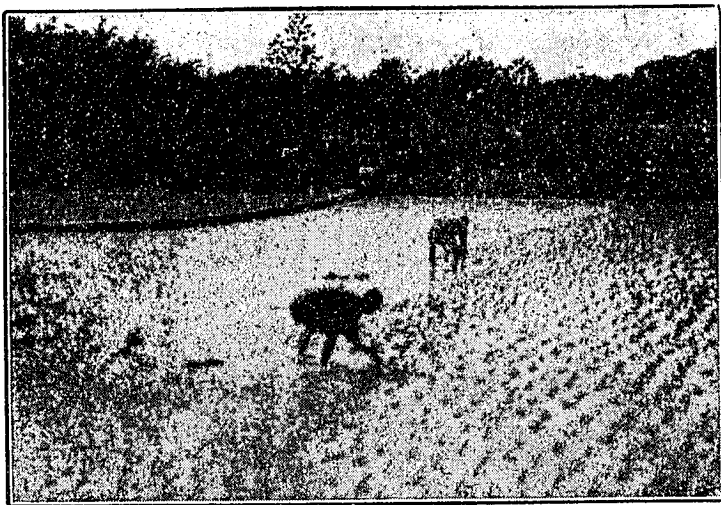
Glee Club

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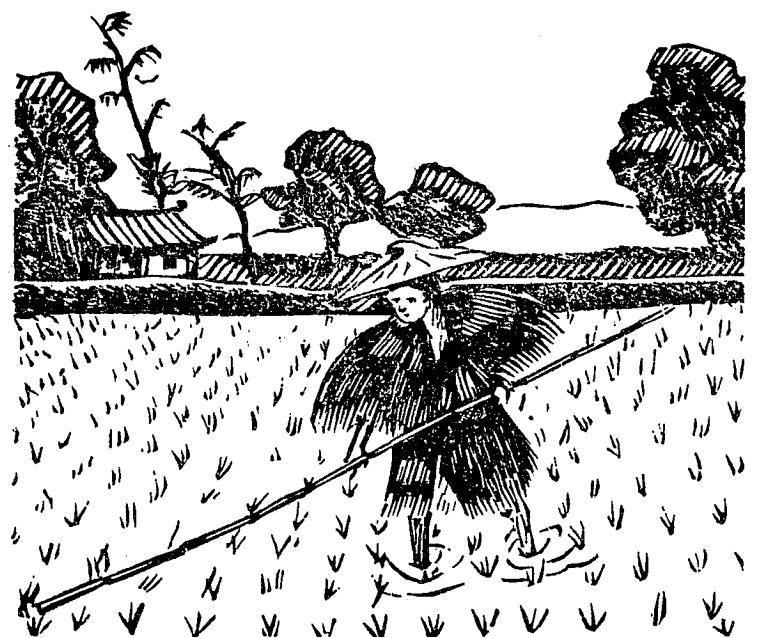
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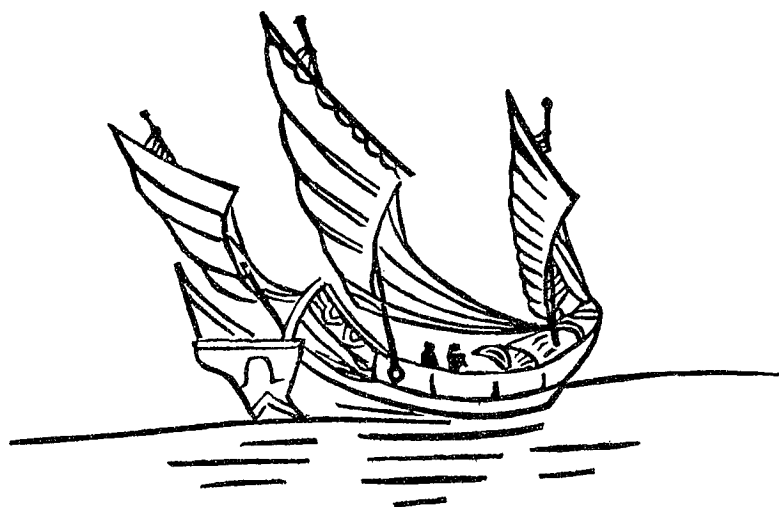
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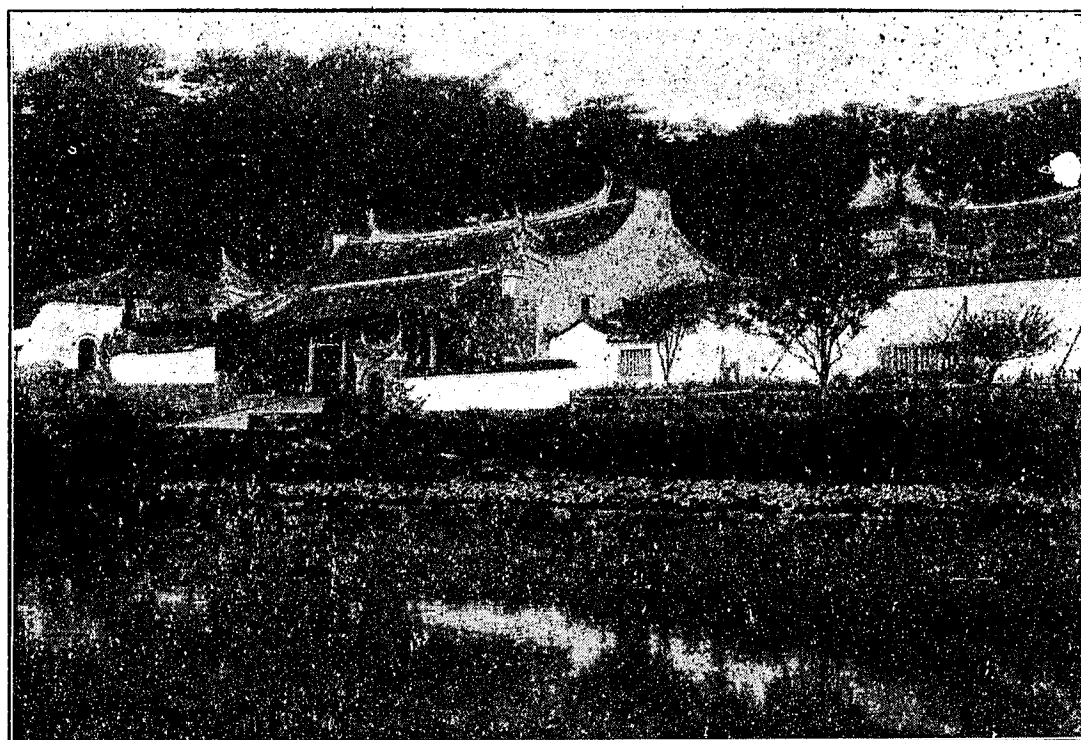




Rafts on the River Min

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Kushan Monastery

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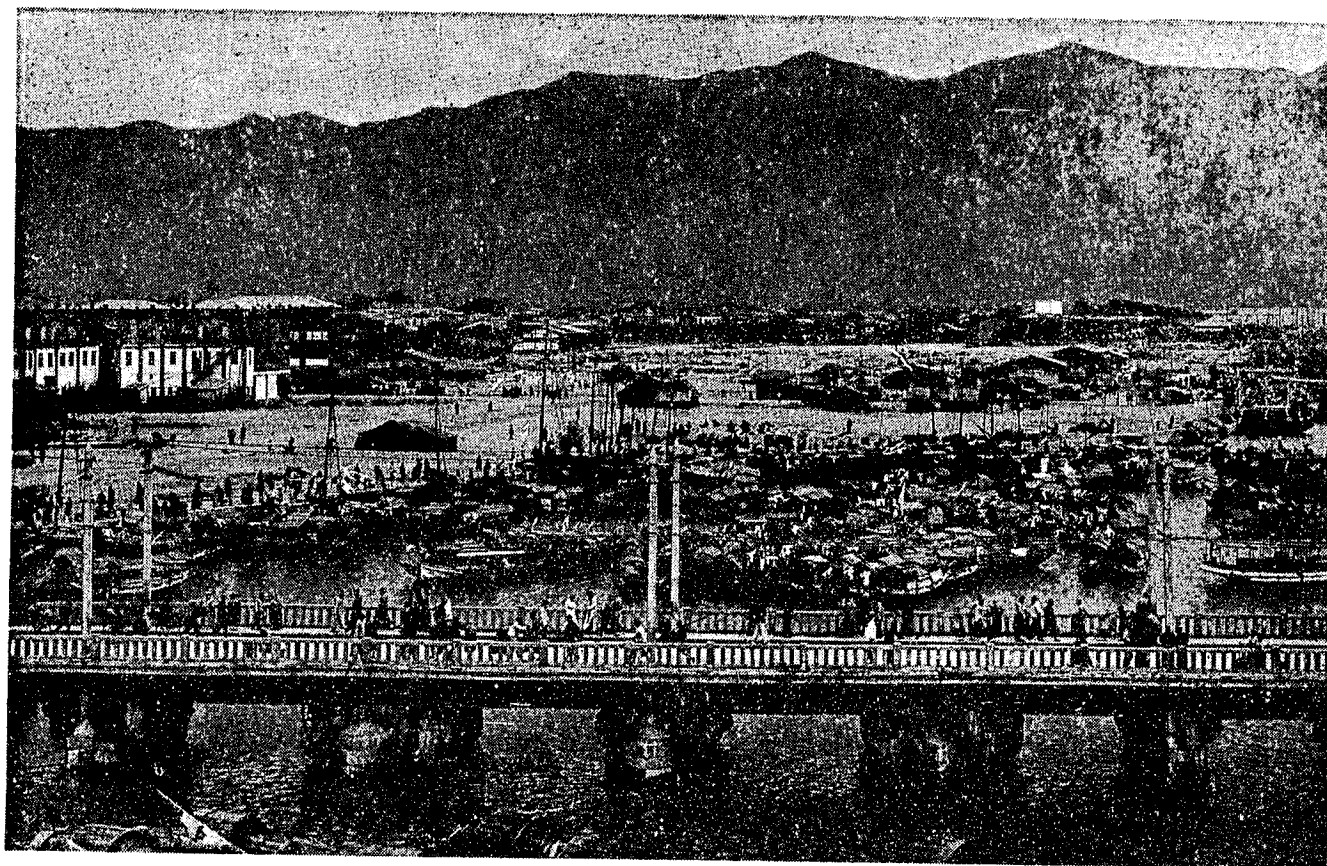
說 讀 行  
好 好 好  
話 書 事

Speak good words

Read good books

Do good deeds.

Inscription at Kushan



Bridge of Ten Thousand Ages in Foochow, Rebuilt in 1932

AUGUST 1934						
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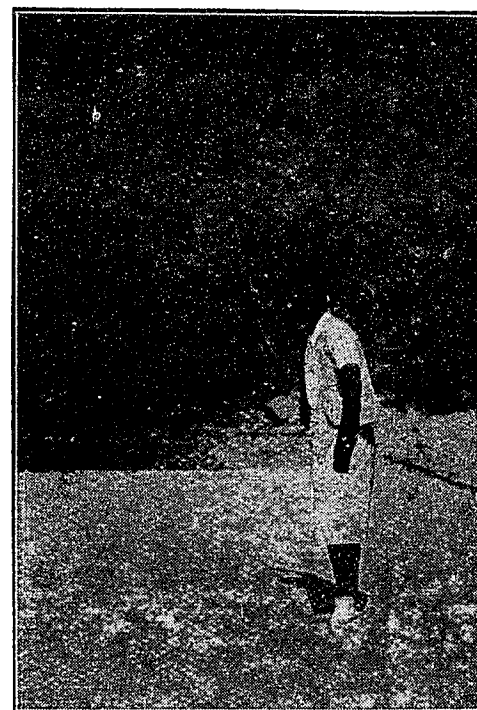
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**SEPTEMBER 1934**

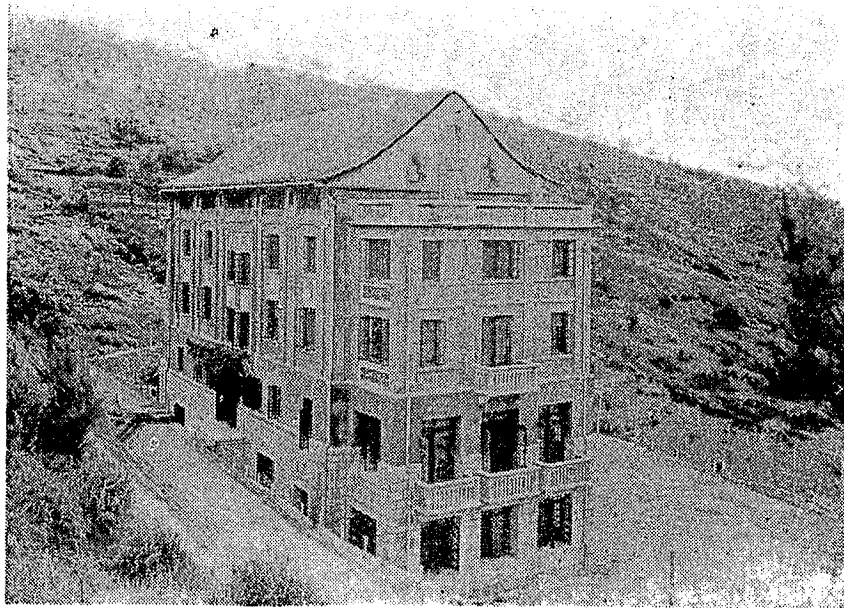
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Women's Dormitory

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OCTOBER 1934

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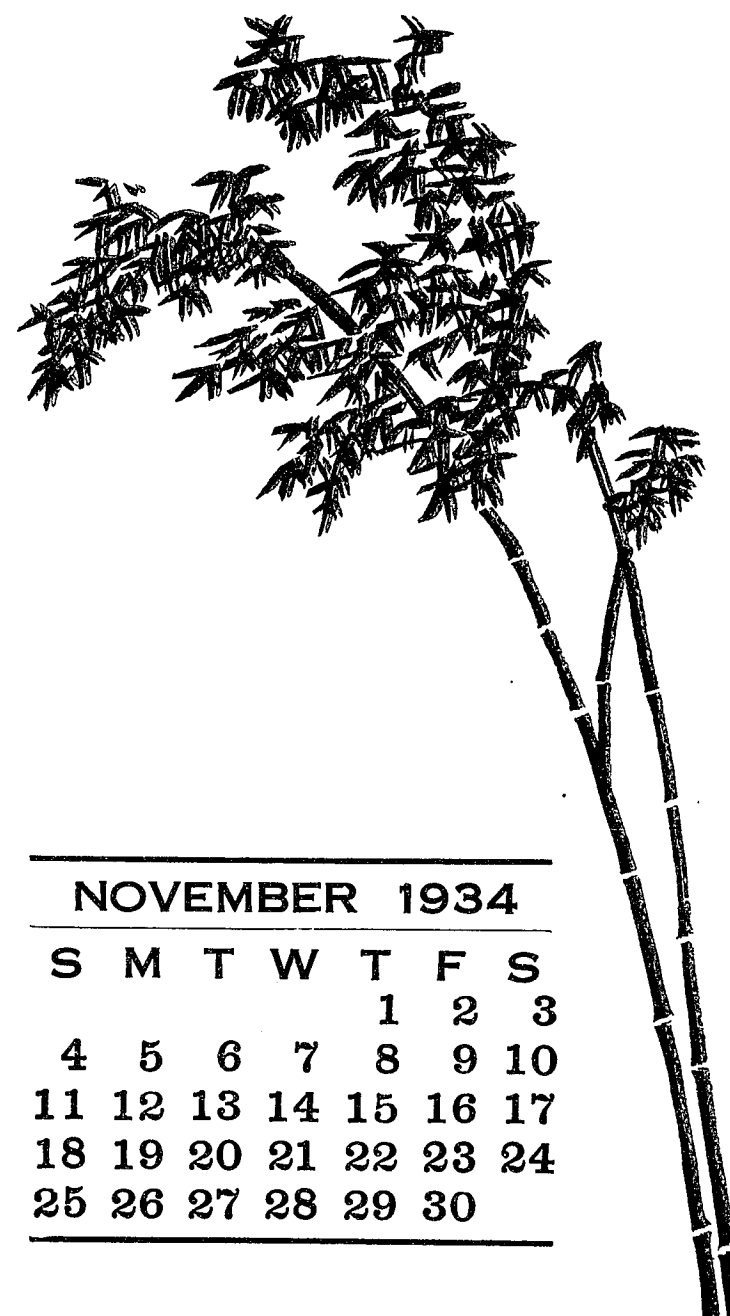
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The Library




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University Chapel

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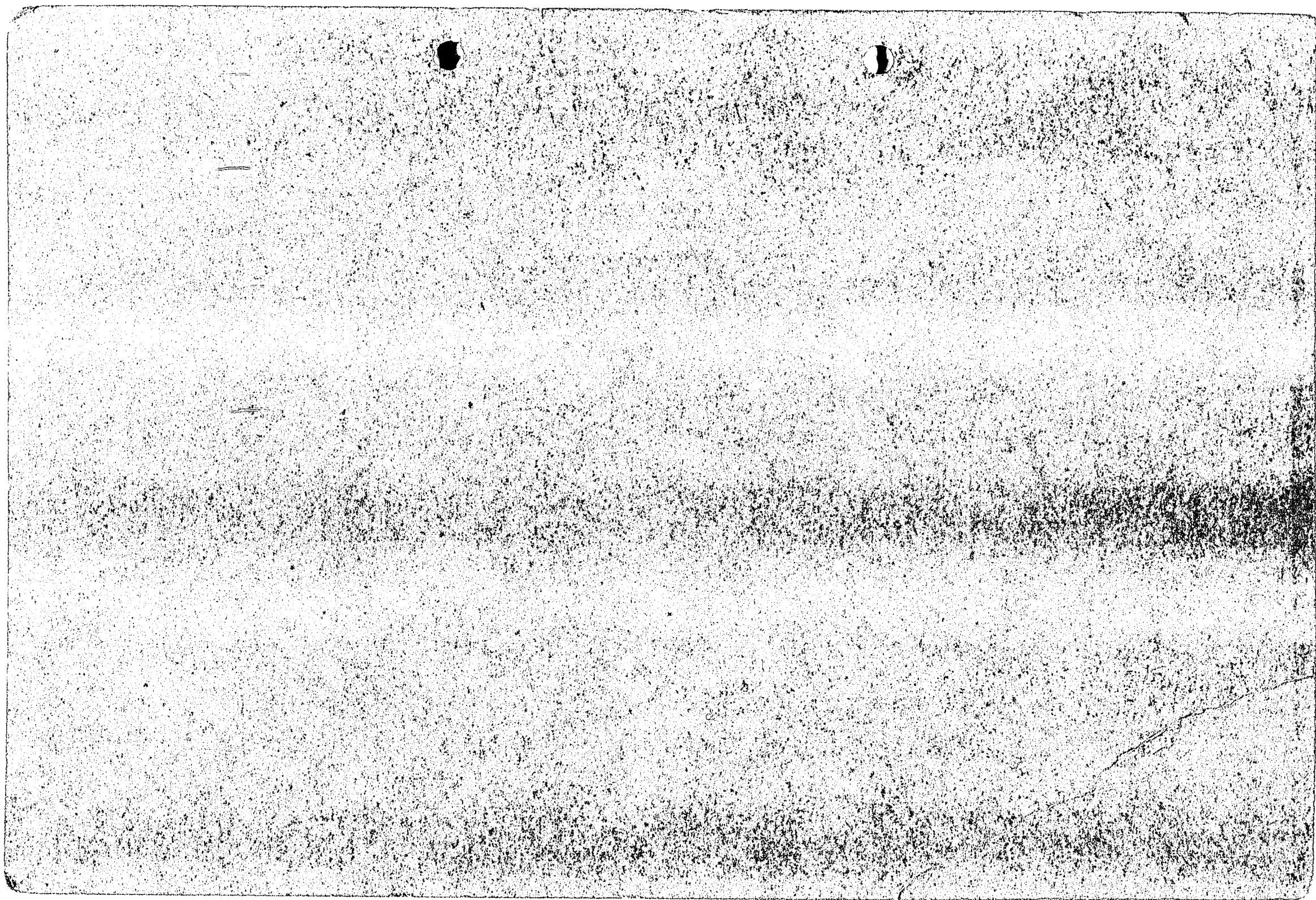
DECEMBER 1934

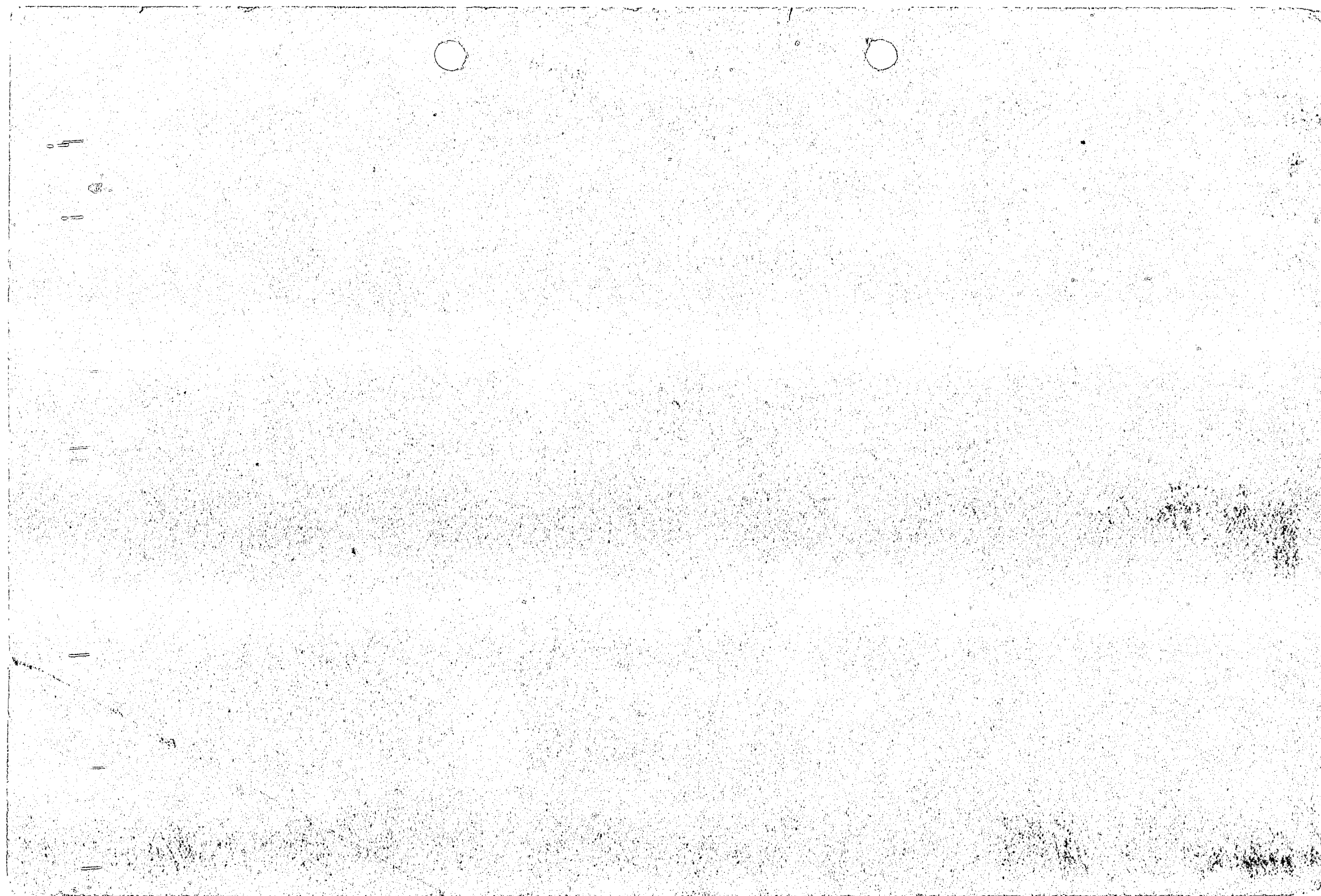
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January 12, 1934.

EXHIBIT C

## PROMOTION REPORT

STUDENT LIFE AND ACTIVITIES AT F.C.U.  
AT FUKIEN CHRISTIAN UNIVERSITY  
(R. Scott)

Student life at F.C.U. may be described under the rubric: wholesome, constructive and educational.

1. Student Life at F.C.U. Is Wholesome.

(Dormitories). Basic is a good place to live in. To this end, the first permanent building to be erected was a student dormitory. This fact greatly impressed the students - before college halls, before adequate faculty housing, there was a firstclass student dormitory on the campus, a fact comparing sharply with the hit-or-miss housing of the Government colleges. When the dormitory was burned down (in 1928) we were able (through additional faculty houses) to transform two former faculty double residences into dormitories, thus, as the Chinese say, killing two snakes with one stick, for we could rebuild the former dormitory as a much-needed Arts Hall, and we could abandon the old barrack-type of dormitory for one with ells, and wings, and corridors and large and small rooms. An additional dormitory with an inner court and rooms on terraces in the monastery style was added to the residences (transformed) to make a men's group. The girls' dormitory was erected in 1932; its appointments are better than the boys'; as modern Chinese educational opinion favors a Spartan simplicity for masculine student life.

(Board). Three conflicting factors harrass any administration which undertakes to run a student-boarding department: the price must be kept down to the purse of the poorest, scientific interest demands a level of hygiene foreign to Chinese cooks capable of making money off such a low level, and Chinese students are extremely particular, not to say selfish, about their food. Large or small then, this is a thorn in the Business Managers' side, requiring monumental tact. We at F.C.U. have not done so badly; but we do not yet boast of this side of our work. Active Christian students recognize the dining hall as a field for character education; and they keep the thing from shipwreck; we have also recently added a supervisor of menus and hygiene.

(A Country Campus). We are very fortunate in our campus, about seventy acres of plain and hillside, a broad river in front, a high mountain range behind (The Chinese proverb: "The wise man desires the mountain and the good man takes delight in the sea" (river), finds fulfillment here. Students' health takes care of itself; and the girls especially take on weight, visibly! One of the Foochow doctors makes a semi-weekly visit, holds physical examination, inoculates for the many plagues of China, watches for TB, incipient in half the student population, and tries to catch the colds that every sharp change of weather brings in abundance in this area where no buildings are heated (except the foreign houses).

The naturally healthful aspect of our campus has been the reason why so far we have spent our money on other things than on formal athletics. Doubtless a trained athletic director would help materially; but we have not been able to engage one. The students manage their



*Teacher*  
*cultivation*  
own athletics. Within the last year, under the leadership of one of the instructors who has himself had special training, Chinese 'boxing' (as it is called) has been introduced and is followed enthusiastically by some fifty students, curiously enough for the most part by the non-athletes. Add the two groups together, the boxers and the athletes, and that leaves very few students to cultivate the old 'Confucian stoop', the round shoulders of the traditional student that led so quickly to ~~BB~~. Military drill has been required by Government authority for two years, but is done without enthusiasm by the students. Just now, there is none.

(Community Emphasis). The faculty has devoted much attention to making real the sense of community. The geographical isolation and the increase of numbers in the personnel required to run an isolated community have forced this opportunity for weal or woe upon us. The campus is six miles from the city, with, until recently, no other means of communication than the river; this has been a marked advantage in saving us from the effects of the political changes and the rumors that go with them whenever any change takes place.

The problems of our campus democracy and our success with them may be presented as follows:

1. The student-worker relationship is good; the Student Christian Association conducts a night school and recreation work; and students and coolies often may be seen playing basketball together. There is a general recognition of the laborer's rights by the students.
2. Friction between students from different areas (and dialects) in the province is a problem recognized by the Christian students, but still far from solved. It is a symptom of that divisiveness that marks the whole nation; the only explanation I can offer is the century old habit of thinking of the family as the ultimate social fact and the family is always visualized in the family home! The Chinese are still then tied to places.
3. Christian and non-Christian, poor and rich, associate without any difficulties.
4. So also do the boys and girls (Coeducation was introduced in 1932). In fact it is not from their differences that our troubles arise, but from the demand on the part of the girls that they be treated just exactly as the boys are!
5. We have been working with considerable success to break down the traditional armed-camp relationship of faculty and students. The students, it is true, often complain that this is more on paper than in reality; they acknowledge the wonderful fellowship within the faculty (between old and young, between high and low, between foreign and Chinese); but say they do not get it. This may be due to the constant problem of getting an overworked group of teachers to find leisure for personal work; and also that of getting successive student generations to understand what the institution is really trying to do.

## Promotion Report, 1/12/34

Some of the technics employed are: joint committees, dinners with these committees, open-house, a college day with creative discussion groups, almost equal representation in conducting chapel.

### 2. Student Life at F.C.U. Is Constructive

A. Adjustments. Adjustment is officially cared for by a dean of persons ~~and~~ and by two required orientation courses, Education 161, educational and personal adjustment, and Philosophy 102, the introduction to civilization. Informal adjustment is handled by committees of the ~~S.C.A.~~ *Student Christian Association*.

B. The Student Life is essentially self-governing.

Of course this self-government is not absolute. By the By-laws of the institution, the Board of Managers delegates to the Faculty the responsibility and authority of student discipline, and this in turn within well-marked limits the faculty delegates to the Student Self-Governing Society.

(1) The Student Self-Governing Society. This organization has undergone many changes. Originally we had a Student Republic. *Later* the pressure of political movements forced us to change to a Student Union, formally abolished by the National Government, when they found that the students were being used by unscrupulous politicians to further their own ends (in parades, arousing public opinion, etc.). We had then a Self-governing society. Again we have gone back to a Union of the old style, under orders from the Fukien Rebel Government (this will probably be defunct however by the time this manuscript reaches New York).

(2) The Student Christian Association. This is a very thriving organization (for the last year under the presidency of one of the girl students). A Student Christian Movement, springing up three years ago, independently in Peiping, and Foochow has now been welded into a national organization directed by students, who have been clever enough to seize the technic and the traditions (those that were good) of the old Students Unions. There is great promise here.

(3) The Departmental Clubs. Self-government and academic interests have produced a number of very valuable departmental clubs. These have formal registration with the faculty and must have one or more faculty advisors, but the initiative and momentum are supplied by students. Many clubs issue their own publications. The membership ranges from 20 to 80. Some of the clubs are:

- Chemistry Club
- Chinese Boxing Club
- Chinese Literary Society
- Dramatic Club
- Educational Club
- Fukien Culture Society
- Glee Club
- Natural History Society
- Physics-Mathematics Club
- Piano Club
- Rural Service Club
- Social Science Club

Promotion Report, FCU, 1/12/34

3. Student Life at F.C.U. Is Educational

"Education~~is~~ conceived apart from the values of life is incomplete." "Nothing less than the development of character and personality through the total educational process shall be our aim." These two quotations from the University Catalog (p. 14) express the F.C.U. philosophy. They mean that both classroom and campus must yield their maximum educational results; that the method of teaching is as important as the subjects taught; that the management of the treasurer's office and the library are as much a Christian responsibility as running the Chapel.

Our endeavors in this field of a curriculum was wide as the total interests of the campus may be summed up as follows:

- (1) Office holding in the student organization is a field for training in leadership.
- (2) And the campus life in all its aspects shall be a free field for character education. Thus:
  - (a) Students are encouraged to become acquainted with the way the college is run and with the values involved.
  - (b) Student appreciation for the faculty point of view is developed.
  - (c) More specifically, events that happen on the campus are made into topics for evaluation (i) In the educational classes, the catalogue curriculum is submitted to analysis. (ii) In the character educational and philosophy classes, events and policies and rules and faculty decisions are made the subject of analysis and criticism. (iii) the Dean attempts to make the student decisions on self-government matters subjects for character generalizations, though of course frequently the emotions of the moment leave little opportunity for calm reflection and analysis. (iv) We have not yet adopted a proposal made by some of the faculty to make office-holding in the self-government society a credit course in Political Science, requiring scientific criticism of a given regime.

To do these things requires that the Faculty shall annually overhaul its educational enterprise to see that it has allowed no contradictions to slip in. This is done in faculty retreats held just before the opening of college in the fall. In 1930 the topic for discussion was Character-Education, its general philosophy; in 1932, its application to teaching methods and classroom practice; in 1933, its relationship to the so-called 'National Crisis', the complex of problems facing the nation in these years.

What is still lacking is a method and practice of acquainting the students with this process, so well-worked out now, of self-education by the faculty in their job.



Council of Youth Workers

Shanghai, April 12-14, 1934

Outline of the record of the Conference.

Foreword.

Purpose of this conference.

Status of enterprises recommended and undertaken  
at the previous meeting, Feb. 1-3, 1933.

Actions of national conferences or other plans bearing on youth  
work that need to be reviewed.

Outstanding trends in Chinese life and thought that  
affect student life most intimately.

Objective studies made of student experience.

What is character and how does it grow?

What further studies of student experience would be most  
fruitful?

What are the essential elements in an inclusive program  
for character and religious education of middle  
school students and what steps can be taken toward  
building such a program.

Appendix A - Curriculum Units.

Appendix B - Tentative statement on "A Basis for an Inclusive  
Program for Christian Character in Christian  
Middle Schools.

## COUNCIL OF YOUTH WORKERS

Shanghai, April 12-14, 1934

The conference herein described is the second of its kind. The first one met in Shanghai Feb. 1-3, 1933. It was called by the Middle School Committee of the National Committee for Christian Religious Education, as stated in the record of that conference, "to give to those in different organizations who are working with Christian Middle School students an opportunity to confer together on the common task". It was an attempt on the part of those engaged in work with this group of youth to share as fully as possible their common problems and plans, and to devise thereby better ways of achieving common aims through coordination and integration of materials and effort.

Over a year has elapsed since this first meeting was held. During this year many of the agencies working with and for Middle School youth have through national conferences and in other ways initiated new projects. It seemed essential to get a total picture of these plans that would be up-to-date, and to explore further the possibility of coordination and integration of effort. Hence the calling of the second meeting of the Council of Youth Workers.

A word should be said about the status of this Council. It has no official status, nor were those present officially appointed by their organizations or institutions. What was desired as the outcome was not so much official findings as common knowledge of what various agencies working with youth are planning, of studies made of student experience, and of common emphases in which these agencies might share.

Names of those present

## From Middle Schools

Miss Li Guan Yuen	Mctyeire School for Girls
Miss Henrietta Wang	Mary Farnham Girls School
Miss A. E. Bradshaw	Laura Haygood Girls School
Mr. Tu Chao-fuh	Lowrie Institute
Mr. Chang I-fan	Medhurst College
Mr. Chas. Johannaber	Wm. Nast Middle School

## From the Church of Christ in China

Miss Chen Wen Hsien  
Dr. S. L. Leger

## From the Student Christian Movement

Mr. Keng Yuan Hsueh, Chairman of the Executive Committee.

## From the Y. M. C. A.

Mr. Liu Liang Mou  
Mr. Y. T. Wu  
Mr. Eugene Barnett

## From the Y. W. C. A.

Miss Kao Chun Ming  
Miss Yang Tsing Hsin  
Miss Talitha Gerlach

## From the China Christian Ed. Ass'n.

Dr. E. H. Cressey

## From the East China C.E.A.

Mr. John Barr

## From the N.C.C.R.E.

Dr. C. S. Miao  
Prof. E. M. Stowe.

Others who were present for some of the sessions were Mr. 9.3s4 Ding, of the M.E. Church, Rev. Quentin Huang, of Chung Hua Sheng Kung Hui, engaged in youth work in Nanchang, and Mr. K. T. Wu of Anglo-Chinese College, Foochow.

Dr. Miao was elected chairman of the meeting and Mr. E. M. Stowe recording secretary. The following summary seeks to set forth the day-by-day progress of the conference with sufficient fulness to indicate the movement of thought in it.

Thursday, April 12.

Dr. S. L. Leger led the devotional period.

#### PURPOSE OF THE CONFERENCE

The first Council of Youth Workers took for its principal task the consideration of the preparation of units of curriculum materials for use in voluntary study. For this present session the group agreed first to review the status of enterprises undertaken at that time, but to accept as our principal aim becoming familiar with the content of various programs now being carried on for Middle School youth, and to work out as far as possible what should be the basic principles and content of the total program.

#### STATUS OF ENTERPRISES RECOMMENDED BY AND UNDERTAKEN AT THE PREVIOUS MEETING, Feb. 1933.

##### 1. Handbook for Middle School teachers.

Mr. Stowe reported that while considerable material was in hand reporting practises in schools, that it had not been possible to issue this in satisfactory form for the whole range of topics originally planned for. It has been decided to plan for a number of small bulletins, each dealing with some specific phase of the problem of religious and character education in the middle school. These can be issued one by one as completed. Three of these are now definitely being worked on. They are: (1) What is Character Education? (2) The Faculty and Character Education. (3) Individual Guidance and Character Education.

##### 2. Curriculum materials for class use.

Dr. Miao reported the study made in conferences at Wuhu and at Mokanshan last summer of the best available materials for class use in middle schools. These materials were classified as to place where most useful. The list is published in the Religious Education Fellowship Bulletin No 3, Pp. 20-22 in English and Pp. 26-27 in Chinese.

Dr. Miao also reported that he is making a classification of such materials in preparation for a new catalog under these headings.

##### (a) For use in teacher training.

- (1) A minimum list for small schools.
- (2) A complete list for larger schools.

##### (b) Study materials for

- (1) Junior Middle Schools
- (2) Senior Middle Schools.

##### (c) Reading materials for

- (1) Junior Middle Schools
- (2) Senior Middle Schools

##### 3. Materials for informal groups and voluntary study.

Following the classification used in determining needed units for such use, these things have been done:

##### (a) For the specifically religious area there is

- (1) A unit on the Old Testament, by Mr. Johannaber, now in the hands of the publisher.
- (2) A unit on the meaning of church membership, also by Mr. Johannaber, now completed.

- (3) A unit entitled "Worship and the Meaning of Life" by Mr. Tsai Chao Siu, the first draft completed.
- (4) Two units (one on Evangelism and another on Prayer) by Miss Marie Adams, in the hands of the publisher. Two others belonging in this area but not in the form of unit courses are:
- (5) Program for Morning Worship in Schools, by Miss Marie Adams, the second volume in press.
- (6) Translation of "The Quiet Adventure" a book on prayer for boys, by Dr. W. Y. Chen.
- (b) In the area of Economic Life:
  - (1) The YWCA has materials printed on a project for changing economic habits through "Account Keeping and Budgeting".
- (c) In the area of Citizenship
  - (1) The YWCA has materials for use on Labor Day (May 1) a project for a "Community Cleansing Movement, and one "Legal Knowledge for Women".
  - (2) A discussion outline on "Social Reconstruction" for use by Middle School girls has been printed by the YWCA.
  - (3) Mr. Y. T. Wu is completing a book on "The Social Gospel" which will be available as resource material.
- (d) In the area of Sex, Marriage and Family Life,
  - (1) The YWCA has materials on a project on "Social Relations and Choosing a Life Companion".
  - (2) A unit on sex and home life by Mr. Johannaber is ready for revision.
- (e) In the area on Recreation
  - (1) Mrs. D. Y. Lin of the YWCA has published "Graded Natural Activities for Boys and Girls". A similar work for older students is being prepared by her.
  - (2) The YWCA is having translated Sharp's "Folk Dances" and parts of Bancroft's "Games".
- (f) In the area on Friendship,
  - (1) The Ginling group have completed their unit on "Friendship". The NCCRE editorial committee suggests it needs some polishing before publication.
  - (2) There is a unit on "Boy and Girl Friendships" by Miss Adams now in the hands of the publisher.

In addition to these it was mentioned that the YMCA has available a Camp Director's Manual, by Newton Tsiang, written as an outcome of the Boys' Camp held at Tsingtao last summer.

Many facts in the reports on the next topic taken up also bear upon this question of materials projected or being prepared. The next question considered was

"WHAT ACTIONS OF MEETINGS HELD SINCE OUR LAST MEETING, BEARING ON YOUTH WORK, NEED TO BE TAKEN INTO ACCOUNT?"

1. The Christian Literature Conference, Kuling, July 13-Aug. 5, 1933. Mr. Y. T. Wu reported on this conference of forty writers and others in touch with student thought. There were three main topics
  - (a) A careful study was made of the background of China today as to Politics, Economics, New Trends in Morals, Present-day Education, Chinese Youth today, and The Problems China is Facing.

Outstanding points that came out in the studies were

- (1) Economically China is in a very desperate situation.
  - (2) The Kuomintang seeks to bolster a waning influence by Facist tendencies, to oppose a fast-spreading Communism.
  - (3) Youth are becoming convinced the present social system must be replaced by one socialistic in nature.
  - (4) There are many new trends in morals, most of which have their source in the materialistic interpretation of history.
  - (5) Education should be made more practical and less individualistic in its outlook.
  - (6) The book market is dominated by fairy, hero and love stories and novels with a Marxist point of view.
  - (7) China's modernization is made difficult not only by her own inertia and aggressive forces from without, but because modern civilization itself is rapidly changing.
  - (8) The problems of youth today are (a) education, (b) vocation, (c) sex, (d) self-discipline, (e) thought-life, (f) religion.
- b. The future of Christianity in China.

Detailed study was made of the content of the message of Christianity to China. An outline of the findings may be found in the mimeographed report published by the YMCA pp. 4-6. One general conclusion was that religious education has been concerned too much with technics, too little with the content of its message.

c. Plans for literature production.

(1) A series of 12 pamphlets on the general theme, "Religion and the Reconstruction of China" is to be published this next year. These will later be gathered into one book. Mr. Y. T. Wu is editor of the series.

(2) The Youth's Library. Twenty books are planned for this; titles and authors have been chosen. Six or seven per year are to be published.

(3) Translation of standard works, such as Lyman's "Meaning and Truth of Religion" Five of these have been chosen, and assigned to be translated.

Titles proposed for each of the above are stated in the report of the Literature Conference.

In connection with this report it was stated that the YMCA has a plan for producing 12 pamphlets each on four topics, namely

Youth and Sex  
 Youth and Religion  
 Youth and Social Reconstruction  
 Youth and Character Building.

These are to be written during the next three years.

## 2. The Anhwei-Kiangsi Regional Summer Conference.

Dr. Miao reported aspects of this conference bearing on youth work. Their survey of existing texts has been noted. A list of service projects possible to middle schools was noted. (See R.E.F. Bulletin No. 3, P. 22 for list.) Discussion was carried on concerning the relation of the new curriculum standards to the school's program of building Christian character, and while that conference regretted the great difficulties that the new curriculum places in the way of a character building program, it must be remembered that some emphases in the new regulations are useful. Such are the requirements that students do as much as possible of the manual labor of the school, that teachers be on the job in the school 7 hours a day, that half-time teachers be cut out, and the like.

It was remarked that if the Christian schools were given complete freedom to put into effect what they regarded an ideal

program, they have none ready. In general the schools have not thought through needed adjustment since leaving off the former methods of compulsory Bible study and Chapel.

3. Report from the Student Christian Movement.

Mr. Keng, Chairman of the Exec. Com. of the S.C.M. was absent from this session, and asked Miss Chen Wen Hsien to present the plans of the S.C.M. She recounted the plans of several years which finally led last summer to the organizing of the Student Christian Movement. The general pledge calls for the devotion of the enthusiasm and spirit of creative adventure of youth, based on Jesus' spirit of absolute love, to the creation of the spirit of fellowship among youth and the establishment of strong character that they may plan for the emancipation and development of the masses. Each member further pledges himself to observe the following:

A daily period for devotion.

Living a simple life.

Be sincere in word and deed.

Cultivate a strong physique.

Have a single standard of purity.

Observe punctuality.

Develop the spirit of cooperation.

The S.C.M. Executive Committee in its meeting this winter directed its attention to providing for social reconstruction, promotion of native goods, strengthening local unions and school associations, and to the adoption of "work" as the main theme for the summer conference.

4. Miss Gerlach reported that the YWCA is focussing its attention on three main problems, (1) Livelihood, (2) Citizenship and (3) Sex, marriage and family. A need for sharper differentiation between college and M.S. students is recognized and is being provided for. Four young women are being given definite training in leadership in student work, under actual field conditions but with supervision.

5. Mr. Barnett reported on the recent National Conference of the YMCA. Three main problems were studied and these actions taken.

(a) A recommendation that a standing committee on social problems be appointed as a forum for youth.

(b) A commission on student work, with reference to youth in the Church, the city Y's and the S.C.M.

(c) Resolutions on youth and the Christian challenge.

Two significant tendencies were noted in this conference. One was the effort to recapture the youthfulness rightfully belonging to the Y; it easily becomes old in methods and in personnel. The second was to recapture the religious emphasis; for long anything labelled "religious" has been suspect but there is a wistfulness for it now. These two are to be united in a "youth and religion" movement. The forthcoming Eddy meetings will be on this theme, rather than broader social topics.

It is notable that in N. China in preparation for the Eddy meetings all schools have asked that attention first be given to the teachers, then to students.

6. Miss Kao Chun Ming described the work of the YWCA club for girls, the Hua Kuang Tuan. There is a code for members of the Club including items such as "To life and serve others, to improve homes and order the country", etc. The program is to be used as a supplement to ordinary educational and religious classes. The nature of the club provides a chance for girl leadership and self-expression. The girls own interests and needs become the



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emphases for club programs. The club is built around the idea of youth and adult working, playing and sharing together. Courses of training for club leaders are held and monthly mimeographed materials sent free to clubs. The present strength is 85 clubs and 2300 members.

7. The Chung Ch'ing T'uan for boys was reported on by Mr. Liu Liang Mou of the YMCA. A manual has been prepared in Chinese, with an English abstract of it. This is designed as a club organization for Junior Middle Schools. Members of the club are known as "Hao Han" in memory of the brave soldiers of Emperor Wu Ti who fought the Hsiung Nu. There is a motto "We ought to strengthen ourselves and to strengthen the people". There are ten covenants as "to help the poor and the weak, to develop a healthy body" etc. The manual sets forth a list of 54 projects, 28 habits and 18 hobbies which the "Hao Hans" may carry on. The program provides for monthly emphases, one for each of ten months.

8. Miss Chen Wen Hsien reported for the Youth Department of the Church of Christ. A need greatly felt there is that of help on new and better ways of work with youth in the light of their present needs and for better ways of uniting students and the church. A youth conference is to be held in July, 1934. A comprehensive list of the problems of youth has been printed for consideration there. She said a united effort of teachers, church and students is essential.

Several other church bodies have held youth conferences, but none were represented at this Council meeting.

9. Mr. Cressy, speaking for the C.C.E.A., noted the growth of the proportion of day pupils in middle schools. Present programs are designed almost entirely with boarding students in mind. In Tientsin a young woman has been appointed to visit among the home of day pupils. He raised the question as to where the responsibility for character development lay, with school or with church.

This concluded the survey of actions bearing on youth work taken since our last meeting.

Friday, April 13th.

Mr. Y. T. Wu led the devotional service.

The conference then turn its attention to this question:

WHAT ARE THE OUTSTANDING TRENDS IN CHINESE LIFE AND THOUGHT, SOCIALLY, INTELLECTUALLY, AND RELIGIOUSLY, PARTICULARLY AS AFFECTING STUDENT LIFE AND THOUGHT?

Mr. Y. T. Wu led with the presentation of several points. The Kuling conference (q.v.) report deals with this in some detail. Mr. Wu mention in addition these points:

1. Youth are suffering a profound depression of spirit.

This is due in part to the depression and chaos in the world as a whole, in part to youth's sense of almost complete helplessness. This latter is augmented by the growth of Facist tendencies to impose control on everything; freedom of speech is now severely limited, and there is a list of over 100 books banned from distribution.

2. Communism has claimed some, but it is difficult now for even radical youth to enter the Communist ranks. There is distrust of any entrants save those thoroughly tried.

There has also been disruption within the C.P. and not a few have betrayed fellow-Communists when faced with the alternatives of death or a reward for such betrayal.

3. There is a tendency to turn to religion. Many are finding in Jesus a sense of emancipation.

The discussion brought out a few additional points. Among them:

The confusion in students' thought life is marked in the extreme. Government educators have initiated a movement to guide the thought of youth.

There is a readiness, especially on the part of Christian students, to do something, even small things, and a readiness to hear the gospel.

The question was raised as to whether our Christian teaching seeks conformity on the part of the student or whether it seeks to develop initiative looking towards solution of some of these difficult problems.

The New Life Movement was commented on. In the opinion of one of the Chinese leaders present, it neglects major issues and has little meaning for many because it comes from above down, instead of from within out.

A summary of the discussion revealed these points:

1. There is the greatest confusion in thought life of students.
2. There is wide-spread belief that all morals are relative.
3. There is readiness for social action on concrete social needs.
4. There is a new readiness to listen to the Christian gospel.

The next topic of discussion was

"WHAT OBJECTIVE STUDIES HAVE BEEN MADE OF STUDENT EXPERIENCE AND WITH WHAT RESULTS?"

Mr. E. M. Stowe initiated this discussion with the presentation of a list of known studies in this field, and some of the outcomes. The list is given below.

#### BOOKS

- Webster, James B. Interests of Chinese Students. Univ. of Shanghai Bureau of Publications, 1932. (The study itself was made in 1923-1924.)
- Miao and Price. Religion and Character in Christian Middle Schools. C.C.E.A. 1929.
- Milam, Ava. A Study of the Chinese Student's Home. Teachers College Bureau of Publications. 1930.

#### ARTICLES

- Miao and Price. Impressions from Visiting Schools in North and Central China. Educational Review, January, 1929.
- Shaw, Ernest. Christianizing Life-habits in Middle School. Educational Review, April, 1929.
- Johanneber, Chas. Making Curricula for Religion in Middle Schools. Educational Review, July and October, 1929.
- Shrader, Ralph. Students Express Themselves. Educational Review, April, 1930.
- Swen Shui Gin. A Study of the Nature of Outside Reading Interests of Middle School Students. Educational Review, October, 1930.
- Li Hsing Hsien. Religious and Moral Problems of 27 Middle School Boys. Educational Review, Jan. 1931.



Su Gie Lei Religious, Moral and Social Problems of Chinese Adolescents. Educational Review, Jan. 1932.

Lacy, Carleton -

Educational Review, Jan. 1934.

Stowe, E. M. Interests of Middle School Students.

Educational Review, April, 1934.

#### BOOKLET

Chang Kuan Lien - Attitudes and Interests of Middle School Students. Yenching University Studies.

#### UNPUBLISHED STUDIES

Price, Frank - Study of Nanking Students' Attitudes on National and International Questions.

Johannaber, Chas. Results from an instrument designed to discover interests of boys in a Middle school.

Fukien Christian University studies.

A record of questions raised by middle school students especially with regard to religion and philosophy of life.

Data from personnel form used by schools for securing background information on students.

RIGHT-WRONG STUDY. To the question, "What are your hardest problems of right and wrong in daily life?" 734 students described 1147 different problems.

Case studies of life-situations reported by middle school teachers.

Interests study. Replies from 1410 students (789 boys, 621 girls) checked a list of 83 items by way of indicating interest, and wrote answers to three questions, namely,

1. What problems puzzle you most?
2. What things that you enjoy doing would you most like more chance to do?
3. If you had a chance to reconstruct society, where and how would you begin?

Analysis of letters written by students to the magazine "Life".

Various other studies were mentioned by the group. Miss Chen Wen Hsien has a list of student problems as met in her work. Mr. Wu Yu Chen of Yenching University has written a thesis based on student diaries. Mr. Cressy mentioned a study of 10 student homes made in connection with the Laymen's Mission.

The studies that have been made reveal much of value if the material were organized. There was little time in this conference to go into more than studying the interests check list results.

Attention was next turned to the following question:

"WHAT IS YOUR CONCEPTION OF CHARACTER AND OF HOW IT GROWS?"

The members of the conference had been asked to present their conceptions, for it was agreed that it is the development of Christian character with which all agencies engaged in Christian education are concerned. Hence the importance of finding common ground here. Some of the ideas expressed are indicated below:

"Character is our habitual response to our social and cosmic environment."

"Character is the resultant of our choices throughout life between good and evil".

"Character is best described by the attitudes of absolute sincerity, unselfishness, love, purity".

"I believe Christian character is that characterized by reverence for life. Toward God the attitude is that of reverence, trust and obedience. Toward man it is of reverence for self and others."

"Character is the interaction of the environment with the self."

"Character is respect for self and justice for others."

"Character is our response to the environment. The wholesome personality is one both inwardly and outwardly rich toward God, and which naturally interprets Christ in everyday living."

"Character is a person's real self in reaction to external stimuli."

"Character is the sum total of one's habits, interests and actions."

"Character is determined by interest rather than merely by response. Life can be controlled by a dominant purpose. Christianity is a community of purposes determined by the ideals of Christ."

In concluding the discussion it was remarked that being a good judge of character is not the same as being able to give a satisfactory definition of it. Yet it is important to understand as accurately as possible what character means. The great literature of the world, the great events of human history, revolve about character issues. The theme is too great to be disposed of in a few words. The following seem to be important points to be borne in mind by Christian educators:

1. Men have discovered an objective world of moral values in the course of civilization. Honesty, for example, all peoples agree is better than dishonesty. There is a moral absolute in the sense of obligation to do what one thinks is right.

2. The system of moral values and the fact of a process of growth in understanding moral values confirms from the standpoint of philosophy the Christian experience of God as the source of moral laws.

3. Values can be real-ized only by persons; the sunset is only light vibrations unless there is a self to realize the fact that it is beautiful.

4. Persons are therefore of intrinsic worth, as set forth in Jesus' teaching of the infinite worth of each individual.

5. Character is the disposition and ability so to function in the situations which life brings that the highest values possible are realized for as many persons as possible over as long a time as possible.

6. Christian character is that based on Jesus' teaching that persons are of infinite value and which makes the conserving and creation of personal values the criterion for all actions.

7. Education for Christian character finds its permanent center in the principle of creating "life more abundant."

In the afternoon the following question was discussed:

"WHAT FURTHER STUDIES OF STUDENT EXPERIENCE WOULD BE MOST FRUITFUL?"

It was agreed that nothing would be more immediately useful than the project just initiated by the NCCRE middle school Committee for the objective observation and recording of life situations. The purpose and the method of doing this are set forth in a little pamphlet entitled "Life Experiences and Growth in Character", copies of which are available in English and Chinese. Such situations give in a concrete way the precise points at which experiences grow and where character is formed.

The conference felt that in the all too short time remaining it should explore the question

"WHAT ARE THE ESSENTIAL ELEMENTS IN AN INCLUSIVE PROGRAM FOR CHARACTER AND RELIGIOUS EDUCATION OF MIDDLE SCHOOL STUDENTS AND WHAT STEPS CAN BE TAKEN TOWARD BUILDING SUCH A PROGRAM?"

Members of the conference were asked to contribute what in their own school experience had made the most lasting impression upon them. To explain the idea the figure was used of vitamins in food. If these vitamins are missing nutrition is imperfect no matter what amount of food may be consumed. What are the "vitamins" in the realm of character growth?

The testimony from experience yielded statements like these:

"The thing that meant most to my development was the fact of friendships formed."

"The responsibilities that I learned to carry in my school life seem to me a more important part of my development than any other."

"The most influential force in my school life was a fellowship of fellow students. We took trips together, we had a code that we helped each other live up to, we undertook projects together. That influence still lives with me."

"The most important thing in my experience were the teachers I had, and the contagion of their influence upon me."

Miss Chen Wen Hsien reported a study among students as to what influenced their development most. "The personality of teachers" was outstandingly in the lead.

Dr. Miao cited the conviction reported by a teacher who had been in a college for over thirty years. After various emphases during the years of his work he had become convinced that nothing meant so much as faithful, consistent work in the classroom.

There are negative as well as positive experiences. Mr. Keng, chairman of the S.C.M. Executive Committee cited as such heavy assignments without leisure to think. Mr. Johannaber commented on the impossible situation created by the present demands of the curriculum. In one 3 hour period in an evening study hall, students were observed to do nothing but study one lesson, that lesson being higher mathematics. Dr. Miao referred to the present as a swing of the pendulum from the extreme looseness of a few years ago which resulted in a generation of students actually ignorant.

A study in educational and moral objectives made by Mr. Tung of Chung Hua Girls School, Nanking, was cited. The leading moral objectives for middle school, according to the educators replying to his inquiry, should be: Persistence, cooperation, self-control, obedience to rules, studiousness, patriotism, kindness, sincerity, loyalty, public-spiritedness. A study made by Mr. Stowe as to character traits most needed by present day students, revealed the following as the leading ones in the opinion of the over 300 persons replying: cooperation, responsibility, patriotism, unselfishness, self-control, social-mindedness, courage, honesty, punctuality, creativeness.

Miss Chen Wen-hsien commented on the significance of the fact that nearly two-thirds of the questions asked by students today have to do with social issues. Many of the moral objectives indicated in the two studies cited above are directly related to social living.

In the light of the foregoing discussions, the conference voted to spend the third day on two things. The first, to work out a framework for an inclusive program of education for Christian character in middle schools, including the elements constituting it and the agencies or activities in the school for creating these. The second, to review the question of units of curriculum materials now most urgently needed for voluntary study.

Saturday, April 14, 1934.

Mr. Chas. Johannaber led the devotional period.

The group spent considerable time in discussing the elements of a program for character building. As a basis for the discussion the testimony presented the previous day by members of the group as to most influential forces in their own lives was used in part. A list of items for such a program as worked out by Prof. Hugh Hartshorne was also utilized. A sub-committee consisting of Mr. Liu Liang Mou and Mr. Stowe was asked then to organize into one statement all the suggestions made.

While this was being done, the rest of the conference went over the problems of needed curriculum units. The plans for this next year are indicated in Appendix A.

The report of the sub-committee on a statement that would set forth the basic principles of a program for religious and character education for youth was presented. Due to the shortness of time, it was impossible to bring this to completion and the recording secretary was asked to incorporate the further suggestions made in a tentative statement of these basic principles to be shared with other youth workers throughout the country for criticism and any necessary modification. This statement appears in Appendix B.

The NCCRE Middle School committee was asked to act as the continuation committee for the Council of Youth Workers.

Dr. Miao, the chairman, asked that the meeting be closed with a brief period of prayer together.

## Appendix A.

## Curriculum Units and materials for Middle School Religious Education

Area of Life	Subject of Unit	Person responsible	Status
1. Specifically Religious	The Old Testament	C. F. Johannaber	In publisher's hands.
	The Church and Youth	C. F. Johannaber	In manuscript
	Worship and the Meaning of Life	Tsai Chao Siu	In Manuscript
	"The Quiet Adventure"	Translated by Dr. W. Y. Chen	" "
	A Reasonable Basis for Religious Faith	K. S. Wang and Li Kuen Yuen	To be undertaken
	Program for Morning Worship in Schools	Marie Adams	In publisher's hands
	Evangelism & Prayer	" "	" "
2. Economic	Project on "Account Keeping and Budgeting."	Y.W.C.A.	Published
3. Vocation	"Making a Living"	Andrew Roy	To be approached.
4. Citizenship	Projects on Labor Day, Community Cleansing, Legal Knowledge for Women	Y.W.C.A.	Published
	Discussion outline on Social Reconstruction	Y.W.C.A.	Published
	"The Social Gospel"	Y. T. Wu	In Manuscript
5. Sex and Family Life	Project on "Social Relations and Choosing a Life Comenion"	Y.W.C.A.	Published
	A unit on sex and home life	C. F. Johannaber	In manuscript
	"Purity"	Lowry Davis	To be approached
6. Recreation	Sharp's Folk Dances Bancroft's "Games" (in part)	Y.W.C.A.	Being translated
7. Friendship	"Friendship"	The Ginling Group	In manuscript
	"Fellowship"	Y.M.C.A.	Published.
	Boy and Girl Friendships	Marie Adams	In publisher's hands.

Appendix B. Tentative statement on "A Basis for an Inclusive Program for Building Christian Character in Christian Middle Schools."

A. Elements in a program for growth in character.

1. Experiences of friendship.
  - a. With fellow-students: there must be intimate companionship with understanding friends for the sharing of problems and for the interchange of affection and faith.
  - b. With teachers: there must be opportunity for the above and for the guidance and inspiration that can be had from more mature experience and personality.
2. Experiences of responsible participation:
  - a. In the life of the school, both activities outside the classroom and, as far as possible, in the educational process itself.
  - b. In enterprises and projects which seek to improve human relations in some definite way in some particular place.
3. Experiences in the worthy use of leisure time.  
 There should be developed the disposition and ability to utilize leisure time worthily through wholesome recreation and through experiences that enrich the emotional life through the appreciation and creation of the beautiful.
4. Experiences that lead to health-mindedness.  
 There should be experiences that will develop
  - a. The disposition and ability to secure a strong body.
  - b. The disposition and ability to secure mental health and the integration of the inner life.
5. There should be familiarity with the environment.
  - a. Familiarity with the significant facts of the natural environment and a scientific attitude toward those facts and toward yet unsolved problems of nature.
  - b. Familiarity with the significant facts of the social environment especially with reference to its influence upon human values.
6. Experiences to develop ability in economic relations and familiarity with problems of vocational choice and skill.
7. There should be preparation for parenthood and home-making through familiarity with the facts of sex, ways of making marriage successful, and the like.
8. There should be opportunity for building a philosophy of life and for achieving a reasonable religious faith.
9. There should be frequent opportunity for worship, both alone and with others, in order that life's meaning may be renewed and new strength received through communion with God.
10. There should be provision made for the power of the "emotion of the ideal". No force can for human beings so integrate the self and provide a dominant purpose for functioning in the highest way as an ideal that commands the deepest feelings of the individual. This power may be found to a certain extent in abstract ideals. Preeminently it is realized when these ideals are known as expressed in the great characters of history, and for Christians, most of all in Jesus Christ.



B. Some resources in the agencies and activities of Christian secondary schools for character development.

(A) Agencies and activities directly related to student life.

I. THE GENERAL CURRICULUM COURSES

Each of the present curriculum courses has some distinctive contribution to make to character values as well as to intellectual values, either in content or method of teaching. These need to be made plain for courses in

Civics	Mathematics	History
Physical Training	Botany	Geography
Hygiene	Biology	Manual work
Chinese language	Chemistry	Drawing and Music
Foreign language	Physics	

II. IN COURSES SPECIFICALLY FOR THE DEVELOPMENT OF MORAL AND ETHICAL INSIGHT.

Courses designed to develop the "virtues" may be very dreary and usually are. That the road to moral insight need not be dreary is illustrated by a course like Charters' "Conduct Problems."

III. IN THE RELIGIOUS PROGRAM IN THE SPECIFIC SENSE.

1. Courses in the Sunday-school for developing knowledge and appreciation of our religious heritage, and that of other peoples.
2. Same for voluntary classes in the school.
3. Group worship in Chapel or Church.
4. Worship in individual life; private religious living.
5. Membership and work in the Church.
6. Student Christian Association program.
7. Religious Drama.

IV. CONTACTS WITH THE COMMUNITY LIFE.

1. Projects affording opportunity for actual service.
2. Study of the environment, natural and social.

V. "EXTRA-CURRICULAR" LIFE.

1. The Self-government association.
2. Recreation and the use of leisure time.
3. Clubs and "hobbies".
4. Debates and practise in public speech.
5. Drama.

VI. GENERAL.

1. Physical education.
2. Mental hygiene; education of the emotions.
3. Education for sex, marriage and home life.
4. Education for citizenship.

(B) ADMINISTRATION IN ITS VARIOUS ASPECTS

I. General standards in administration, - cleanliness, treatment of laborers, business methods, financial policy and resources, educational efficiency, etc.

II. With respect to students:

1. Information on the background of the individual student.
2. Handling of disciplinary problems.
3. Provision for counseling and guidance of the individual.
4. Retaining helpful contacts with the alumni.

III. With respect to the faculty:

1. Intellectual and personal qualifications of faculty.
2. Maintenance of faculty scholastic standards and faculty spirit and morale.
3. Specific training for character and religious education.

IV. With respect to the curriculum:

1. The method of teaching. Consider character by-products of stereotyped, dry teaching compared with that which develops interest, initiative, social ability, good thinking habits, etc.
2. Reconstruction of the curriculum itself so as to make education and life closely related. Education in Russia, Mexico, Denmark, the progressive schools, are examples of what possibilities there are here.

(C) AGENCIES OR ACTIVITIES APART FROM DIRECT RELATION TO THE SCHOOL.

I. The Youth departments of the Churches.

II. The National Y.M.C.A.

III. The National Y.W.C.A.

IV. The Student Christian Movement  
Christian

V. The China Educational Association.

Appendix B - 2

C. Ends desired as the result of the processes carried out through the various agencies that can contribute to the elements of character growth.

What results may be expected or worked for in the various experiences, outward or inward, that contribute the elements of character as realized through the various activities of the school? These ends may be thought of under various heads, - habits, attitudes, purposes, ideas, or any of the other aspects of personality that determine its worth. The ends that can best be realized for each element and each contributing activity can be worked out in detail by the local institution. A sample is given below.

	<p style="text-align: center;"><u>Agency</u></p> <p style="text-align: center;">The Service Department of the Student Christian Association.</p>
<p><u>ELEMENT</u></p> <p>There should be experiences of responsible participation in enterprises and projects which seek to improve human relations in some definite way in some particular place.</p>	<p><u>The Process.</u></p> <p>Collecting clothes and giving a benefit play at Christmas time for refugees from Communist territory, and distributing the proceeds to the sufferers.</p>
	<p><u>End results.</u></p> <p>Joy in giving needed relief, deepened sympathy for the needy, initiative in planning campaign for clothes, cooperation through putting on the play, purpose to make such refugees unnecessary thru a better social order, etc.</p>

Similarly can processes or projects be worked out for each agency affecting the life of the student, with the desired outcomes for each, both within the classroom and without.

Of itself a plan such as this means little. As a means of getting a total picture of our task, of showing the relation of each part to the whole, and of indicating what each organization should contribute, it should have large usefulness.

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The Fourteenth World Conference of the World's Student Christian Federation was held at Peking in 1922. It served as a great stimulus towards the formation of a Christian Students' Movement in China. The Chinese delegates to the said Conference sent in a request to the National Committees Y.M.C.A. and Y.W.C.A. to appoint a committee to study the question of student work in China.

In 1926, the National Committees Y.M.C.A. and Y.W.C.A. and the Student Volunteer Band called a national conference at Tsinan, Shantung. As the result of some very thorough discussion, it was decided that a representative committee of ten be appointed as the Committee of the Chinese Christian Students Movement. This committee was to make a wide survey of the field and secure the opinions and resolutions of various student bodies. The result of this survey revealed that there was a definite need for a dynamic movement for Christian students. Meanwhile, there arose a more definite Preparation Committee for a Christian Student Movement.

The reason for the starting of this Movement was to meet the challenging call presented by the youth and student environment. The following points will indicate clearly these early motives:-

- (1) To corrolate and unify the work among Christian student.
- (2) To strengthen the Christian faith of men and women students.
- (3) To permeate student life with the spirit of Christ.

It was felt that young men and young women should work together in harmony in these student movements, and that the students themselves should assume more responsibility for the movement. Emphasis was laid on the necessity of (a) having Christ as the centre of the Movement, (b) increasing spiritual fellowship among all the numbers, (c) being ready to render service to the common people.

These surveys therefore showed the need for a national movement, more especially as numerous small groups of Christian students (not in regular Y.M.C.A.'s) had arisen in various schools and cities which were developing into larger groups that demanded coordinating into a nation-wide movement.

In 1931 a conference of the Preparation Committee for a Christian Student Movement with an extensive list of co-opted members, was held in Wofossu, Peking. The unanimous conviction of this conference was that a National Convention of Students' delegates should be speedily called. However, the disturbed conditions in 1932 prevented the realisation of this plan.

In August, 1933 this National Convention took place at University of Shanghai. It was a tremendous success, and we may now say that the National Christian Student Movement is