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FUKIEN
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1937 - 1940

FUKIEN CHRISTIAN UNIVERSITY

Organization and General Program. Fukien Christian University

was established in 1915 as the union of the higher educational work of four Mission Boards - The American Board, the Church Missionary Society, the Methodist Board, and the American Reformed Board. These four Boards have continued to carry the major responsibility for the support of the University.

The University has, from the time of its establishment, been the only institution in Fukien province providing Christian higher education for young men. For some years it has, in line with the regulations of the Chinese Ministry of Education, admitted young women students as well.

Fukien Christian University is carrying on a distinctive and unduplicated program designed to meet the special needs of Fukien province. It is placing large emphasis upon rural problems, since the population of the province is predominantly rural. Its program is coordinated with the work of the other Christian Colleges in China in that it sends many of its graduates to these institutions for professional work in Medicine, Religion, and Agriculture, as well as for post-graduate work.

The enrollment at Fukien Christian University, after suffering some losses during the depression, has been increasing steadily during the last three years, as shown by the following figures:-

<u>Academic Year</u>	<u>Men</u>	<u>Women</u>	<u>Total</u>
1928-29	89	0	89
1929-30	142	0	142
1930-31	125	1	126
1931-32	173	1	174
1932-33	166	19	185
1933-34	149	26	175
1934-35	119	36	155
1935-36	125	38	163
1936-37	131	44	175

For 1935-36 the faculty at Fukien Christian University included 22 full-time members of staff and 5 part-time members, equivalent in all to the full time of 24 members of staff. Of these the Western staff consisted of 6 full-time members and 3 part-time members, and the Chinese staff consisted of 16 full-time members and 2 part-time members. While the total number of members of the faculty has not changed greatly during recent years, the proportion of Western members has been decreasing, and of Chinese members has been increasing.

Finances. The trend in income during the last six years is revealed by the following tabulation:-

	<u>1930-31</u>	<u>1931-32</u>	<u>1932-33</u>	<u>1933-34</u>	<u>1934-35</u>	<u>1935-36</u>
<u>Western Sources</u>						
<u>Mission Boards:-</u>						
Cash Grants US\$	11,611.00	10,655.61	6,396.25	6,331.00	5,432.00	5,582.00
Personnel	15,000.00	16,500.00	10,500.00	10,500.00	12,000.00	12,000.00
Endowment Income	3,567.70	7,542.09	6,576.87	6,825.10	6,780.46	6,774.57
Special Gifts	2,883.63	1,950.00	250.00	250.00	1,104.50	3,449.60
Rockefeller Fdn.	5,000.00	2,500.00	5,000.00	5,000.00	5,000.00	-
Harvard-Yenching In.	10,821.35	9,655.92	7,368.42	7,368.42	8,315.80	8,421.05
US\$	<u>53,883.68</u>	<u>48,803.62</u>	<u>36,091.54</u>	<u>36,274.52</u>	<u>38,532.76</u>	<u>35,227.22</u>
Equivalent in LC\$	213,918.21	200,532.63	132,772.85	120,500.70	97,809.47	114,369.33
<u>Chinese Sources LC\$</u>	<u>16,018.09</u>	<u>21,711.07</u>	<u>30,002.36</u>	<u>26,578.00</u>	<u>27,242.26</u>	<u>41,317.16</u>
Grand Total LC\$	229,936.30	222,293.95	192,775.21	147,078.70	125,051.73	155,686.49

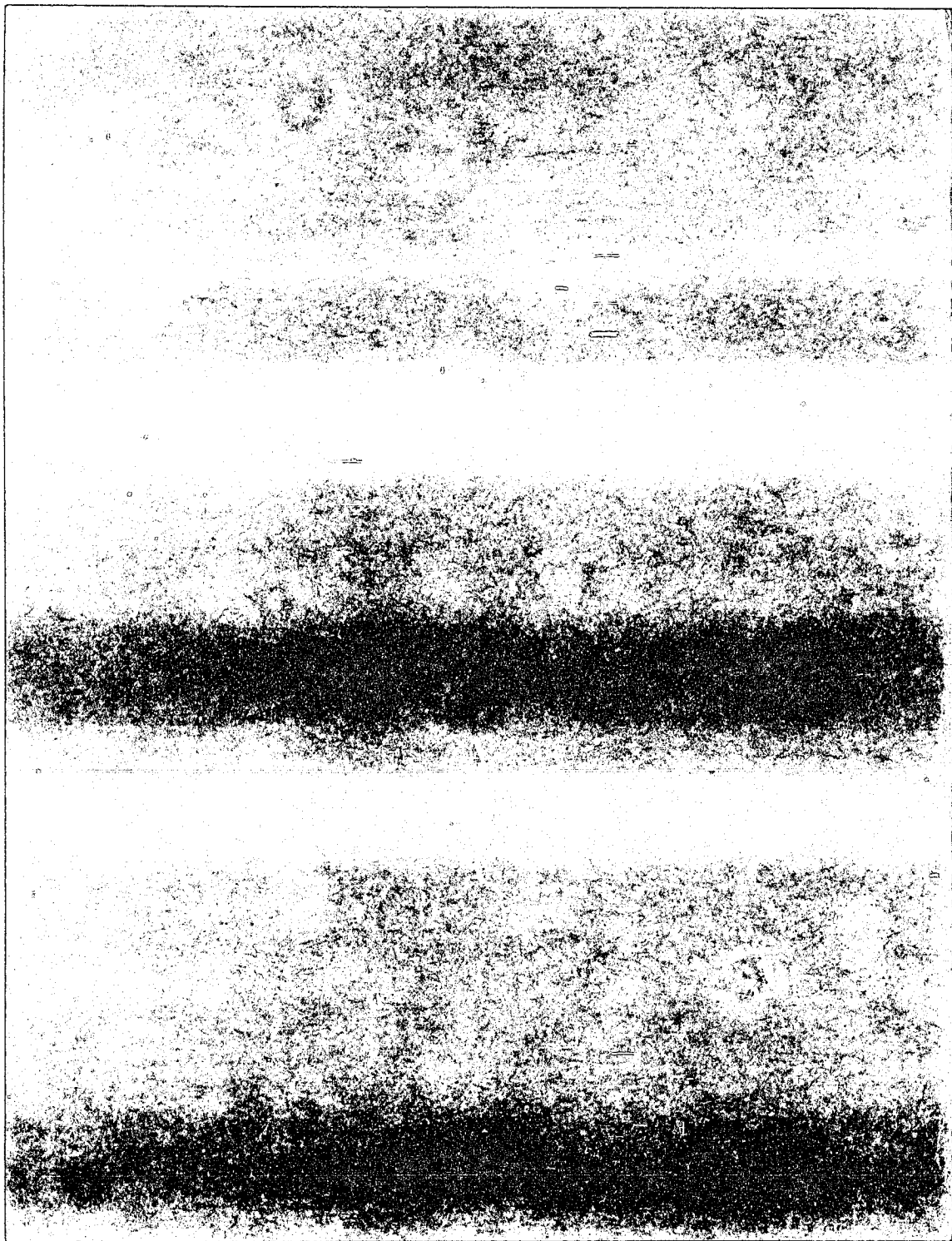
From the above tabulation it will be noted that during this six-year period there has been a substantial decrease in support from western sources. The item of income in which there has been the largest decrease has been the cash grants of the cooperating Mission Boards. During this same period the income from Chinese sources has increased about two and one-half times, but this increase has not been sufficient to compensate for the drop in income from western sources.

Relationship of Support from American Board. For a number of years the American Board's cash grant toward the support of Fukien Christian University was \$4,500, and during the two fiscal years 1930-31 and 1931-32 was increased to \$5,000. In the last five years this appropriation has been successively reduced until it now stands at \$3,500.

This grant has been applied from year to year toward the general budget of the University and has been used chiefly to pay salaries of Chinese members of staff, to provide equipment and supplies, and to assist in the general cost of administration and operation of the University. The reductions in the American Board's grants have therefore reduced the amount of income available for each of these purposes. If the American Board could take the lead in restoring its appropriation to previous levels and urge the other cooperating Mission Boards to do the same, the very critical financial situation which now confronts the University would in large measure be relieved.

1937

*Three Wise Men
... And A Star*



Three Wise Men ... And A Star

SOME nineteen centuries ago there came three wise men from the east, saying, "We have seen his star in the east, and are come to worship him." Ever since the beginning of time, the influences which have moved the world forward have developed around the personalities of individuals. The swift-moving events which today are transforming the Orient can best be comprehended by observing some of the individuals who are playing significant parts in this latest drama of history. Here is the story of three young men of China, each of whom bears the surname Chen. Each has, in his own way, proven himself a wise man. And each has been led by the same star of inspiration as guided the Magi to the cradle in Bethlehem.

★

Late one night some twenty-odd years ago a young Chinese student, Chen Wen-yuan, paced restlessly about the campus of the Anglo-Chinese College in Foochow. For days something had been troubling him deeply—something he did not quite understand. Not many months before, he had come to the College firmly resolved to make the most of all the educational advantages of the institution, but to maintain an aloof and even hostile attitude toward the religious life and activities of the campus. But gradually he had begun to feel dissatisfied, and uncertain of himself.

Everyone had been friendly and cordial. His instructors had given him their best in the classroom, and had taken a personal interest in him on the campus. His fellow students had made him welcome, had made a place for him in their

activities. No compulsion had been placed on him to take any part in the religious life of the College community except as he himself might elect. To both his teachers and his fellows, Christianity seemed a way of life, and not merely a matter of outward forms and ceremonies.

One day Chen Wen-yuan had accompanied a group of Christian students going to a nearby village to hold an evangelistic service. He was standing apart from the group, taking no part in its activities, when an educated skeptic in the crowd of listeners began to attack their exposition of Christianity. So effective were his arguments that he triumphed over the students one after another.

Chen Wen-yuan was a keen student of logic, and loved to debate. He had studied the Christian religion from the standpoint of philosophy. As he listened, a thought had come to him: "I can answer those arguments. Why don't I go after him, just for the fun of it."

Suddenly he was on his feet, using all his talents of logic, wit, and convincing argument against the skeptic who had interrupted the service. In a few minutes he was master of the situation. The interrupter was silenced and the crowd was on his side. It had been great fun.

But later that evening, alone in his room, it had not been fun. He began to realize what a hypocrite he had been. A voice within him seemed to say, "If your arguments are so irresistible, why don't you truly accept Christianity, instead of making a mockery of it?"

And so it was that Chen Wen-yuan's struggle with himself had driven him from his room to pace restlessly about the campus. At last he sought out one of his American teachers. They talked—then prayed—together. From that time, he became a Christian leader of the student body.

After his graduation, he served for a time as social secretary in the Foochow Institutional Church, and as Principal of the Tsing Daik School. Despite very limited resources, he came to America and enrolled in Syracuse University. He not only secured his B.A. and M.A. degrees, but served



Dr. Chen Wen-yuan and his family.

as instructor at the same time.

In 1919 he returned to Foochow and became superintendent of the Foochow Institutional Church, and later pastor of the Foochow Student Church. Governor Sah Chen-ping of Fukien Province appointed him a personal advisor. The Chinese government invited him to Peking to accept an attractive government position at four times his meager salary as a pastor, but he declined the offer.

In 1921 his health broke down as a result of overwork and forgetfulness of his own physical needs. After a protracted illness he recovered and returned to his pastoral duties. A little later he became a lecturer on religious education at Fukien Christian University.

In 1927 Chen Wen-yuan was able, with the generous assistance of a member of the Fukien Board of Trustees, to come to America for postgraduate work. For three years he studied social psychology under the direction of William McDougall, for a time in Duke University, and later at Cambridge University, the University of Paris, and Berlin University. Dr. McDougall has described him as one

of the most brilliant students of any nationality whom it has ever been his privilege to instruct.

He received his Ph.D. degree in 1930, and shortly thereafter returned to Fukien Christian University, an abler administrator and a more devoted Christian leader than before. From all over China he began to receive calls to come as a speaker and leader at religious conferences and retreats. He became a prominent figure in the Youth and Religion Movement. He continued his work of teaching and administration at Fukien Christian University, and during the visit of President Lin Ching-jun to America in 1934-35 was the Acting President of the institution.

During the past year the missionary leaders of the world have begun to focus their attention on preparation for the great World Missionary Conference to be held in China during 1938. When the National Christian Council of China sought the ablest leader it could find to take charge of the tremendous task of preparing for this conference, the members of the Council turned with one accord to Dr. Chen Wen-yuan. At present he is on temporary leave of absence from Fukien, giving himself wholly to this difficult and challenging task, resolved that this first worldwide missionary conference to be held in the Orient shall mark an important new step in the coming of Christ's kingdom throughout the earth.

★

At the end of January, 1925, Theodore Chen, one of the most popular young Chinese students at Teachers College, Columbia, was just completing an excellent first semester of graduate work, when he became ill. The doctors diagnosed tuberculosis and advised that he be given sanatorium treatment at once. His own resources were too limited to meet the heavy expense involved. But, under the leadership of Bishop John Gowdy, then President of Fukien Christian University, a little group of Fukien Trustees and other American friends quietly contributed suffi-

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cient funds to send him to Loomis Sanatorium in the Catskills, and to provide treatment for him there.

For awhile he appeared to be making progress. Then his case took a sudden turn for the worse, and it seemed that "Teddy" Chen's career was about to close just as it was beginning.

An active career it had been, and one that had promised much for the future. After doing preparatory work at Foochow College, he had entered Fukien Christian University in the autumn of 1918. He quickly became a leader both in his academic work and in the student activities of the campus. He was the editor-in-chief of the college paper, "The Fukien Star."

He was popular alike with his fellow students and his teachers, an ardent patriot, and an earnest Christian. Following his graduation in 1922, he taught for two years in the Anglo-Chinese College, Foochow. Then he came to America, and began the study at Teachers College which had so tragically been cut short. And within eighteen months after he reached New York he lay at the point of death at the sanatorium in the Catskills.

Skilled medical and surgical attention carried him almost



Dean Theodore Chen with his family on the beautiful Fukien campus.

[5]

miraculously past the crisis. Courageously he began again the hard, discouraging climb back to health and strength. Funds ran low again and again, but always friends came forward to replenish them.

Finally, in the autumn of 1928, Teddy was able to leave the sanatorium. Despite the advice of friends that he start back to China at once and avoid the strain which further study in New York might involve, he enrolled in Teachers College, and in 1929 received his Master's degree.

He went back to his alma mater, Fukien Christian University, as an Associate Professor in Education. In 1931 he was appointed Dean of the University, a position which he has continued to occupy with distinction. His health has remained good, he is an indefatigable worker, and he is one of the best-loved members of the staff.



During a night of storm when Francis Chen was an undergraduate at Fukien Christian University, passing boatmen deposited on the river bank just below the college a passenger in the last stages of cholera. Francis, then President of the Christian Association, fearlessly risking the danger of contracting the dread disease, carried the sufferer to a nearby building, provided him with a blanket, gave him a cup of hot tea, and sat with him until he died. Then he dug a grave, and held a funeral service. All this he did for a perfect stranger, whose name he never knew.

The act was typical of Francis Chen. Born in humble surroundings, his boyhood was lived on intimate terms with privation and hardship. He was sixteen years of age before he attended his first school. His fellows had a long "head start" of him in their studies, but perhaps none of them could have matched him in grit. The elementary grades, middle school, and at last his course at Fukien Christian University, all represented a long, difficult struggle which few boys would have attempted, and even fewer would have completed.

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But from before the time when he was old enough to define what Christian love meant, Francis Chen has consistently lived as one who loves his fellowmen. Service without stint has been a habit which he has never broken. Difficult though his own struggle has been, he was always finding ways to assist other hard-pressed students.

Just as Francis was approaching graduation at Fukien Christian University in 1927, a generous American friend visiting the campus was so impressed by his spirit and his ability that he made it possible for the lad to go on to Yenching University. There he secured in the next three years the degrees of Master of Arts and Bachelor of Divinity.

Even then he was not content. Making his way to America, he enrolled in Yale University for graduate work leading to the degree of Doctor of Philosophy. He roomed in a heatless attic. Three or four precious hours of each day were spent waiting tables in a Chinese restaurant in New Haven. Whenever odd jobs could be found, his afternoons were given to them. Of course he won his Ph.D., for what institution could have resisted such a spirit as that? And, in addition, he won the warm affection and admiration of his fellows and of his instructors.

It was in keeping with the whole genius of his life that when he returned to China and to Fukien Chris-



Dr. Francis Chen and his mother and aunt.

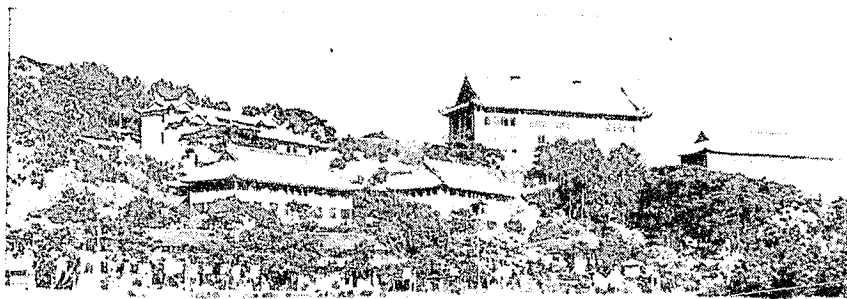
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tian University he chose the most needy and the most difficult field of service he could find—that of rural reconstruction. On the faculty roll he is listed as a lecturer in economics—but among the farmers and villagers of Fukien province he is known as the enthusiastic leader who is helping them to transform their farms and villages in ways that not only make for greater material prosperity but that deepen and enrich their lives.

His smile is contagious. His is the spirit of the “superior man” of whom the sage Confucius said, “When the superior man acts like a brother, all men within the four seas become brothers.” His life is guided by that still greater Teacher, who gave as His supreme commandment, “Thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy mind, and *thou shalt love thy neighbor as thyself.*”



And so each of these three has, in his own way, shown himself to be a wise man—wise in his search for truth, wise in sharing his life with others. The lives of such as these call for men and women who, by their sacrificial gifts, will make possible the developing of more and more “wise men from the east” who will follow this same star.



A glimpse of the Fukien Christian University Campus.



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RUSSIAN CHRISTIAN UNIVERSITY
150 FIFTH AVENUE, NEW YORK CITY



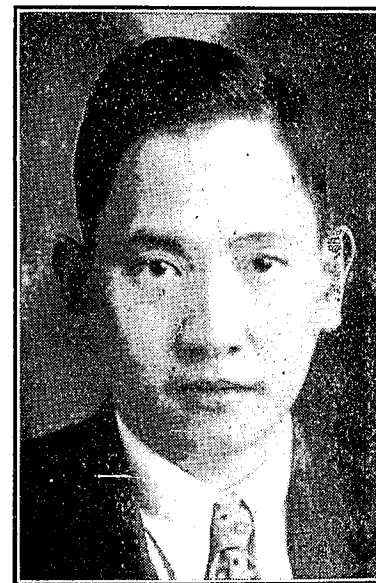
1938

**WHAT MY EDUCATION
IN
FUKIEN
CHRISTIAN
UNIVERSITY
MEANS TO ME**



**FUKIEN CHRISTIAN UNIVERSITY
FOOCHOW, CHINA
1938**

Tsai Chao Hsiu, '34, after distinguishing himself by outstanding service in student Christian work as an undergraduate, was called to the Student Division of the National Y.M.C.A. after graduation. His responsibility is for work among the colleges and middle schools of the country.



For the beauty its campus inherits—the unfading splendour of the sunsets, the gentle murmuring of the Min on a moonlight night; the sweetness of songs with which the early greet the mornings—for all of these which through the power of suggestion have inspired many an undergraduate, without his being conscious of it, to a life that loves beauty, truth and goodness—I owe my deepest gratitude to my alma mater, F. C. U.

For the knowledge of physical laws which gives a better understanding and a deeper appreciation of the universe through the study of natural sciences, to wit, physics, chemistry and biology, I owe my gratitude to my alma mater, F. C. U.

For the many life-long friends that I made among the ever-caring faculty members and fellow students through personal contacts, discussion groups, class work, as well as cooperation in extra-curricular activities, I owe my experiences in fellowship, to my alma mater, F. C. U.—and “Life is fellowship” to quote Dr. T. C. Chao.

For the joy of knowing God and His unbounded love as revealed by our Lord Jesus Christ, for the sense of obligation to minister unto the needs of my fellow-men, especially the student generation, through the appreciation of nature, through retreats and chapel worship, through participation in student Christian service projects, and more particularly, through the study of religious education, I owe my religious devotion and the choice of my life work to my beloved alma mater, F. C. U.

"All hail to thee, All hail to thee,
Fair college, object of our hearts' devotion,
While life shall last, O may we faithful be
To thee, to China, and to God."

—Alma Mater



Huang Hsiu Chi, '36, is student secretary of the Y. W. C. A. in the historic city of Wuchang. In the fall of 1936 she was one of six delegates sent to the Pacific Area Conference of the World's Student Christian Federation in California.

It is almost one year since I left F. C. U. Many cherished memories which I got from my four year's college experience have frequently returned to me and made me always proud to be one of her products. It is not just because there are wonderful surroundings—beautiful scenery, the big library, a nice group of people, etc. The most impressive thing my alma mater has given me during my four year's life and has contributed to my present work is her high spirit which was deeply plowed into my life. Three points I shall briefly bring out to prove what my F. C. U. education means to me, namely, that I was educated in how to live, whom to live with, and why to live.

How to live: I can neither remember the formulas in Chemistry I studied in my Freshman year, nor the dates of the musicians, psychologists and philosophers. But there is one thing I will never forget, that is, that the teachers taught me how to use these tools for my continuous digging in whatever I am interested in. "A well-ordered mind answers its own questions," intelligent living is very important indeed. But a well-ordered mind is not entirely inherited but also acquired. There are many opportunities together with various kinds of club organizations as extra-curriculum work in F. C. U. for students to acquire genuine knowledge. Any one who can appreciate and catch them will gain.

Whom to live with: F. C. U. is a big "family" because she emphasizes the personal relationships of the persons within the campus. Really, the things I got from the text books and class rooms seldom influenced my life, but a few words which I picked from informal and personal talks with teachers or fellow-students mean the most to me. Life is friendship, but only he who can appreciate and taste it for himself will know this. This experience, then, brings me the idea that I do not want people to call me "Secretary" even tho it is a matter of fact that I am; (the word "Secretary" in Chinese means "work matter" Kan-Shih); do I just manage business? It must be "work person" (Kan-Jen) that is, that I have to work for man. I have been surprised that many people have asked me why I would come to a place where there was no one whom I knew. But I feel that everywhere is my home after getting acquainted with people. This is a world of mutual help and inter-enrichment of personalities. Therefore, it does not matter where you go or whom you live with.

Why to live: One day on the trip from America to China last September, one of our delegation asked me this question: "Why do you live?" After a few minutes of silence, my simple answer was: "Man lives for *creative activity*." The highest ideal of the Christian spirit has been always challenged for its betterments and fulfilments in F. C. U. through various ways—fellowships, Chapel, special services, personal contacts, etc. By sharing, such wonderful experiences I came to realize that life is not dry negative, meaningless, and towards the door of death; but alive, active, valuable, joyful and creative if we live in God. He is the Source of increasing power and He enriches my life even tho sometimes I feel so exhausted and so discouraged. Briefly speaking, F. C. U. education teaches her daughters and sons not only to live intelligently and socially but also spiritually.



Shen Sheng Yu, '33, is principal of Anglo-Chinese College, Amoy, a middle school with 300 students. His school is acknowledged as the most influential in the city.

Here is an examination I do not know how to pass. How can I explain with human language what my college education means to me? Certainly I cannot. Why? The reason is simple. It means so much to me that it is beyond the power of language to express it.

If I must say something then I will say my college education means everything to me. When I discover some new idea it recalls vividly some teaching I received at F. C. U.; if I make a new plan for my present work I think of some principle I learned at F. C. U. Indeed I owe her so much that I can never say it.

The beauty of F. C. U. inspired me with thoughts from on high. The river, the trees of the pine forest, the breeze at dawn, the moon over the distant mountains built up in me an experience and faith that have never left me. If, after my graduation, I have been able to serve my people or have had a religious life to share with my young followers, I must give my most hearty thanks to my Alma Mater, F. C. U.

Ho Chung, '34, after graduation was engaged by the provincial government in rehabilitation work of Communist-ravaged areas in North Fukien. He is now Dean of the Union High school, Foochow. The school specializes in practical training in rural leadership.

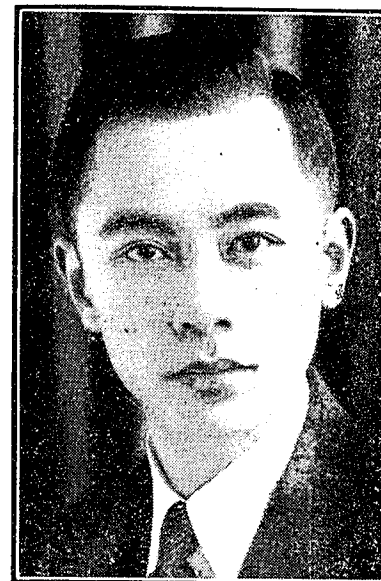
I find it as difficult to state what my F. C. U. education means to me as to explain what my parents' love means to me. If I were to put it in a sentence I would say that F. C. U. taught me what I can work at, how I should work, and why I ought to work.

I found at F. C. U. that the spirit of science fills the campus. This is not due just to the abundant apparatus and equipment; it is due to devotion to the spirit of science. Even the workmen and coolies can work scientifically there.

F. C. U. is one of the smallest universities in China. Yet just for that reason there is the greatest opportunity for the contact of one personality with another. It is indeed true that only character can produce character. And we all know that we can improve personality only as there is opportunity to live in the reflection of greater personalities. F. C. U. is a society in which each member cooperates with others; even though living in the quiet at the foot of Kushan Mountain, we were in a real world. I learned there what it means to live in friendship with others.

The last thing for me to say is that at F. C. U. I found the most important thing of my life, the internal force that comes from the presence of God in my heart. Without that my soul grasps nothing.

"May F. C. U. ever keep on growing in her work!"



Chen Chuan, '29, after a brief experience of teaching, entered work in the provincial Bureau of Education. He is at present Senior Secretary in the provincial Bureau of Education.

Some eight years have elapsed since I left F. C. U. During these eight years I have been connected with the educational and cooperative work of the province of Fukien. The education which F. C. U. has given me contributes greatly to my work.

To me the major contribution is the spiritual enlightenment which I have gotten from my Alma Mater. The F. C. U. spirit is always with me. The ideal of F. C. U. gives the direction of my life journey.

I should say that no one could claim to live fully without some sense of the Ideal. It forms the "inner drive" in my life. This inner drive gives me the power to combat social evils and overcome them. The courage to serve and to accomplish, and the faith in human nature which alone makes service and accomplishments worthwhile.

A graduate of F. C. U. may forget what he learned in the classroom, the library or laboratory. But that does not hinder his life career if he does not lose the Spirit and if he follows the Ideal.

ALUMNI STATISTICS	
FIELDS OF SERVICE	
Church Schools.....	77
Private and Government Schools....	63
Government Service.....	58
Industrial and Commerce.....	28
Social Work.....	10
Medicine.....	6
Ministry.....	6
Studying abroad.....	14
Postgraduate study in China.....	15
Others.....	33
Total.....	310

Lin Pi Chin, '33, after graduation entered Peiping Union Medical College, the leading medical school of China. His outstanding work has won him several scholarships there. He is now completing his internship.

Fukien Christian University is a small institution. But it has its own way of contributing to the development of youth. The outstanding characteristic which distinguishes it from the national universities is its family spirit. The faculty members are friends as well as instructors of the students. The teachers have an interest in the students not only when they are in college but also after they leave it. Education in F. C. U., I discovered, emphasized the way of learning as much as what is actually gained; it teaches how to think as well as how to learn.

Another contribution F. C. U. made to me was with respect to the relation of science and religion. So far as I can see religion should be more than worship and science more than knowledge of material. The purpose of both is the search for truth. They can go hand in hand and there need be no opposition the one with the other. But a blind and dogmatic attitude should not be allowed to either. Both should help make life more abundant and meaningful. This I found to be the message of F. C. U.

Besides these things the beautiful scenery of F. C. U. has left a deep impression on my memory. Behind the campus is Kushan Mountain and before it is the Min River. As I walked by the river or over the hillsides I was touched by the greatness of nature and it taught me more than my textbooks.

Four years ago I left college. What remains in my mind? The long complex formulas of organic chemistry are forgotten but the scientific method of dealing with things remains. The textbook knowledge is gone for the most part but the way of thinking and learning goes with me. The curriculum courses become dim but the F. C. U. spirit has never gone.

ALUMNI STATISTICS	
GEOGRAPHICAL DISTRIBUTION	

Foochow.....	124
Amoy.....	40
Other parts of Fukien.....	35
Shanghai, and Nanking.....	34
Peiping.....	14
Overseas—Philippine Islands, Singapore, Java, etc.....	35
United States.....	11
Great Britain.....	1



Chou Ting Chieh, '34, on returning from a theological education in England, asked to be sent to Tingchow, a city in a region held by Communists for over six years. He goes there from pleasant work with students in Amoy at a voluntary reduction in salary of fifty per cent.

As I think back on what my F. C. U. education means to me, I remember with deep regret the privileges I failed to improve, the lessons I did not take to heart, the work I did not do. As I think of these I see more clearly the patience and love of some of our professors and their wives. I think of their insight and sympathy, their graciousness in dealing with us individually and in groups. I think of their power of breaking down the barriers of prejudice and fear by an unfailing love.

When I left China to study in Cambridge, England, experiencing for the first time life in another country, I was often reminded of teachers and friends in F. C. U. I thought of their unassuming courtesy, their uncomplaining acceptance of their place in life, their respect for every individual. The memories of the disturbed years of 1926-1927 are still fresh in my mind. Those were dark nights but they made the stars shine the more brightly. I remembered that these teachers did not brood over wrongs and

they always expected the best, not the worst, of people. By this faith they drew unexpected qualities from the most unlikely students.

I leave this here, but only because it is a theme too great for my pen to write, of the love that constraineth the founders and supporters of F. C. U. and those who work there. I want to express my gratitude by dedicating my body a living sacrifice in the spirit of the song of my Alma Mater,

"May thy precepts and lofty inspiration
Abide, our hearts and wills to serve;
Make us eager to serve our generation
Loving God and loving man and strong to serve."



Shao Ching Yuan, '34, is principal of Yu Teh Girls School, Amoy, a school with about 250 students. The school is noted for high standards of scholarship and for its well-conceived program of religious education.

I am glad to have the opportunity to write something about what I owe to my Alma Mater. To me the most impressive and influential factor is that most of the professors of F. C. U. not only teach but guide, not only theorize but practise. The spirit of cooperation and service evinced by the members of the faculty unconsciously shatters the bars of the students' self-centeredness and develops the atmosphere of friendliness. I feel F. C. U. truly carries out these words of its College Song:

"May the light thou dost give us

Enlighten the minds and souls of fellowmen."

Chou Yung Yao, '35, became district inspector of education in the Changlo District after graduation. From that he was promoted to be one of the department heads in the Bureau of Education of Fukien Province.

I am in educational work because I believe that human behavior is changed through education. I am no exception to this fact; as is proved by my going through a college course in F.C.U. The things that seem to me to mean most as I look back on my work there are these:

1. "No merit but in service to humanity". The highest personality is the one who makes no claim for himself but sticks to his job. There is no other standard for merit than this.

2. Broad-mindedness. From my contacts with people on the campus and from the inspiration of its natural beauty I became impressed as a student with an optimistic attitude and a daring heart.

3. Formation of a habit of self-cultivation and self-development. The knowledge I got from books seems to me very limited. But I got the habit of self-cultivation. It has helped me again and again to dig out new knowledge for myself. I feel that my career depends on this point and it is the greatest contribution F. C. U. made to my life.



Lin En Ching, '35, is executive secretary of the Rural Service Center of F. C. U. His tasks include mass education for adults, leading boys' clubs, training leaders of cooperatives, assisting in promoting use of improved seed and stock, and a host of other concrete services.

Very often I find myself dreaming that I am once more in the library of F. C. U., reading side by side with my classmates. But I soon awake. My four years of preparation are now put to the test in the real conditions of rural society. I have forgotten much of what I recited in class, copied in the library, and heard in chapel. But friends, let me tell you what my F. C. U. education does mean to me. It means Life!

I learned three things in F. C. U. that seem to me the essence of life. Let me explain what they are:

1. The spirit of service. For nearly two years I have been working in a rural district. Day and night there is work to be done. Sometimes there seems more than can be accomplished. But my fear is that I cannot render the service to rural people I wish too. Rural service is no place for those who put self-enjoyment first, but it is a wonderful place for anyone who wants to put

service first. This spirit I have been baptised with and trained in by my F. C. U. education.

2. The ability of adaptation. The difference between college life and rural life is very great. But though we can do research work on the campus our college has been ruralized so that students can easily make contact with farmers. Therefore when I stepped from the campus into rural work I did not find it impossible to adapt myself to the greatly changed way of living. Every minute I try to make the environment of the farmers a better one for them.

3. The power of insight. Those who do not understand will think I am a fool to be working in so small a place as I am now. I do not care. I see beyond the immediate need of these farmers to what farm life can become. To improve their life and culture is the meaning and hope of my life. This pattern I owe to F. C. U.

THE PRESIDENT SPEAKS

Just as a tree is judged by its fruit, so a college is judged chiefly by the students it sends out. Fukien has reason to be proud of its graduates. In spite of their comparative youth many of them have demonstrated stability of character and readiness to respond to high ideals. They have rendered splendid service to their respective communities, to the nation, and to the church.

It is of interest to learn how the students themselves judge their education. The personal testimonies gathered in this simple pamphlet are from a few of our recent graduates. They may serve as samples of what Fukien students think of their Alma Mater. They may also help to interpret the work of Fukien Christian University to our friends. The letters indicate that all appreciate the fine location and natural beauty of the campus and the facilities for study and friendship. It is evident too that these young people have come to a clear understanding of the meaning of life and of the possible sources for the renewal of their strength.

We cannot pretend to think that Fukien has accomplished all that a true education could do. Neither can we claim the entire credit for what our alumni are; so much depends on what they have in themselves. But naturally we are pleased to note that even these recent graduates of ours have already distinguished themselves in some lines of useful service to the Chinese people, and that they think of F.C.U. as having had a part in shaping their lives. We shall, of course, always continue to exert our best efforts to achieve our cherished object of character building, and to strive to contribute to China what may be expected from a Christian educational institution of our resources.

Christian education is facing a great task in the present national crisis precipitated by the Japanese campaign of aggression in China. It is our hope that persons who have come under the influence of the Christian ideals of life may not only themselves be strong to endure all the sufferings of defensive war in their own areas, but may also come out with positive contributions to the upbuilding of a new China. Just as the yeast leavens the loaf, so we hope that the graduates of Christian educational institutions will give strength to a suffering nation and idealism and courage to a depressed and seemingly timid world.

— Lin Ching Jun.

FUKIEN CHRISTIAN UNIVERSITY

Located on the banks of the Min River, four miles below Foochow, capital of Fukien Province, 500 miles south of Shanghai.

Founded in 1915. Supported by four Church bodies: Methodist Episcopal, Congregational, Reformed, and Church of England.

Chinese Christian Administration inaugurated in 1928.

Faculty (1937) Chinese, 24; American, 9.

Students (1937) Men, 128; Women, 46.

The Plant includes

The Edwin C. Jones Memorial Science Hall

The Gardiner Hall, Jr., Memorial Arts Hall

The Pierce Memorial Dormitory for Women

Three Dormitories for Men

The Agricultural Building, Experimental Farms and Gardens.

Thirteen Faculty Residences

Athletic Fields.

Fukien Christian University

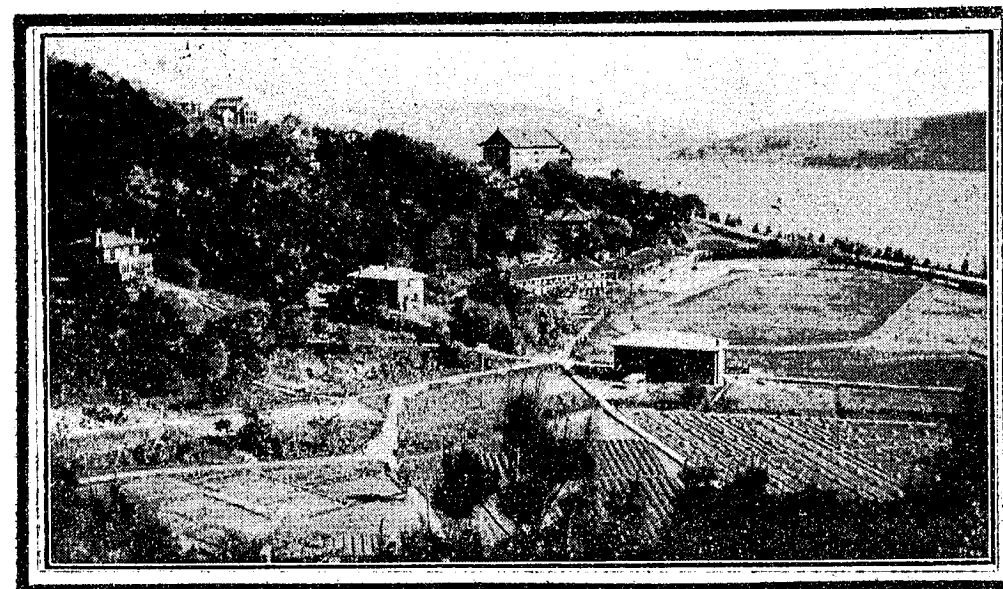
Emphasizes teacher training

Prepares for many forms of Christian service in Fukien Province.

Serves a region of 15,000,000 people, predominantly rural.

Offers to young men and women a Christian college training thoroughly permeated with the spirit of eager service.

1939



Foochow Campus

Fukien Christian University
in the Second Year
of the War

Foochow and Shaowu
Fukien, China

FUKIEN CHRISTIAN UNIVERSITY.

*Abstracts from the President's Report for the
Spring Term, 1939*

I. THE WINTER RECESS

The fall term of 1938-39 closed on January 22, 1939, for a ten-day recess. Seven seniors, finished their graduation requirements. All of them were engaged several months ahead, and are now quite happy in their respective fields of service. Most of the student body and faculty remained on the Shaowu campus during the brief vacation. The Student Self-Government Association and the Student Christian Association cooperated with the local government in organizing teams for carrying on emergency educational work in the villages. Other faculty members and students cooperated with the provincial government in conducting a month's training institute for over one hundred officers of the local farmers' cooperatives for three neighboring hsien including Shaowu.

Taking advantage of the brief winter vacation, our business management's office moved six truckloads of books and science equipment from Foochow to Shaowu. More buildings were repaired in order to provide for the accommodation of additional students and staff members. Our educational equipment and physical accommodations are now better than at any time since we moved to Shaowu. The teaching and general educational work has thus been proportionately strengthened.

II. THE SPRING TERM

Student Enrollment. The spring term began on February 3, 1939. There is a 20% increase in the student body. The ratio between men and women remain about the same; namely, one-fourth women.

(2)

New Faculty Members. Several vacancies in the faculty were filled before the beginning of the spring semester. Miss Ruby Sia, M.A., Ed. D., of the W. F. M. S., is teaching English Literature and Composition. Mr. Li Chung-Shih, B. A., M. A., Soochow University, and Ph. D., Cornell University, joined our Biology Department. Mr. Sung Chang Chi B.A., F. C. U., 1936, and Waseda University, Japan, 1936-38, joined the Rural Economics Department. Rev. Samuel H. Leger, Ph. D., Columbia University, American Board missionary of the Mid-Fukien Synod of the Church of Christ in China arrived at Shaowu on March 5, and is now lecturing on the "Psychology of Rural Reconstruction." Rev. and Mrs. Charles L. Storrs of the North Fukien Synod arrived at Shaowu on March 15, and Mrs. Storrs is teaching a course in English Composition.

Curriculum. A general readjustment in the curriculum was effected for the spring term. The government standard for general requirements has been along the lines which a number of our faculty members have advocated for the last few years. So we have not had much difficulty in making the adjustment. In general, liberal college education is emphasized. For example, the study of History and Philosophy, both Chinese and Western, is on the required list. So are Logic, Political Science, Economics, as well as certain physical and natural sciences. Our faculty has actually offered more courses of study at Shaowu than when we were in Foochow, in spite of our depleted teaching staff due to war emergency leaves and to the divided campus. The students have also done better work than before.

III. STUDENT LIFE AND ACTIVITIES

The student life on the Shaowu campus remains on the same high level as stated in my last report. Daily chapels are well attended. In the plan of the services, devotional talks are

(3)

often alternated with a music and worship service. Special serial discussions are sometimes introduced, such as a series of services on the Madras Conference, another for the Easter seasons, etc. Students are also active in church work. The college choir sings in the city church. Sunday schools are being taught with increasing pupils, now numbering several hundred each time. A Christian youth fellowship has been formed in the government middle school. Preaching bands go to many places in and beyond the city. The Student Christian Association has a definite program to strengthen private and group devotional life.

The various departmental clubs continue to prosper. We devoted three convocations near the beginning of the term for the different organizations to present their objectives and programs for the semester. And they are realizing them. Through the leadership of the Student Self-Government Association patriotic service is effectively rendered in a wide range of activities with the hearty cooperation of the local government authorities and community leaders. The student self-support system has worked quite well, especially with the experience of last semester behind us. More opportunities of this kind are needed.

IV. SPECIAL PROJECTS

Research Program. A number of our faculty members have been seriously engaged in studying the various problems confronting the people in North Fukien and in seeking proper solutions for them. Special studies are being made on rice insects, soil acidity and fertilizer needs, the quality of the water from numerous springs and the river, rice selection and experiments on double cropping. The Chinese faculty has been making intensive studies on the cultural materials found and collected in the surrounding regions. The education group is much

(4)

absorbed in working out elementary and secondary educational problems for the people among whom we live and in making tests of life attitudes of the youth in school.

Primary School. The Church Primary School at Shaowu was reorganized in February under the auspices of our Department of Education. It has been raised from a lower to a full primary school, including two higher grades of work. It has been duly registered with the local government which in turn donated for the use of the school an additional public building and a large vacant lot which was formerly occupied by the city temple. The school now has about 200 pupils with five full time teachers. The students of our Department of Education have already found it a good place for practice in teaching and in observing school management.

V. RURAL RECONSTRUCTION

The Farmers Institute. The Farmers Institute which we started in cooperation with the local government at Shaowu opened on December 1, 1938, with about fifty students. It has proved to be a very successful piece of social educational work. The students will be graduated on March 31. They will then go to serve in the local government units in promoting and carrying out further rural improvements in two hsiens besides Shaowu. Arrangements have been made to supply them with further information and assistance through the extension service of our Departments of Agriculture and Rural Economics.

Rural Experiment Station. A Rural Experiment Station was established in February in a village about two miles East of Shaowu city. The work is chiefly carried on by the student organization for Rural Reconstruction under the joint auspices of the departments of Agriculture and Rural Economics. The program at present includes projects to effect improvements in public health and general sanitation, the people's morale, and

(5)

education for better ways of economic production. It has already made a good start. Certain types of cooperatives by and for the farmers are in the process of being organized.

Agricultural Work. The Forestry Division of our Department of Agriculture has reclaimed about 300 mow (50 acres) of general hill land, and has planted about 800,000 trees there. Our nursery has also furnished seedlings for both public and private organizations to use. The various kinds of rice seeds which were collected during the fall and winter are being planted for further experimentation. The fruit orchards and vegetable gardens have been enlarged. Our Animal Husbandry Division has been supplying better chicken stock to the people at Shaowu, and is breeding better stocks of goats and rabbits with a view to introducing same to the farmers. Weather and climatic conditions in Shaowu have been scientifically observed and systematically recorded.

VI. THE FOOCHOW CAMPUS

Extension Service. On the Foochow campus the agricultural experimental work in citrus fruits, chicken stock, goat raising, corn breeding and study in economic insects has been kept going on a normal level under the general supervision of Professor C. R. Kellogg. Professor Kellogg, relieved of regular class work, has also been carrying on much valued extension service in the various surrounding hsiens, showing the farmers how to select the best rice seeds, make bee-keeping profitable, raise better chickens and goats, and helping in setting up plans for production by the members of the rural churches.

Ceramic Service. Professor Willard J. Sutton of our Chemistry Department returned to Foochow during the latter part of October, leaving his family in America. He assumed the duty of general supervisor of the Foochow campus, thus

(6)

releasing Professor R. Scott to leave with Mrs. Scott for their much needed furlough. Dr. Sutton has been helping the Fukien Government in studying the problems of the manufacture of Tehwa porcelain and introducing improvements in that industry. He is continuing his research on Fukien clays and porcelain, which he has studied during the last ten years.

VII. THE OUTLOOK

The war in China is entering a new stage of development. Not only is the invading nation much more exhausted, and other nations are putting a stop to supplying Japan with war materials, but there is also increasing unity and strength in China. Plans for national reconstruction on various lines are being put into effect along with the national reconstruction scheme. Education has been increasingly considered as one of the chief objects of attention. And emphasis is definitely laid on the side of spiritual regeneration and character building. There does not seem to have been another period in the history of this country that offered more opportunities for Christian education than the present. May God grant us vision, strength, and resources to be able to help bring about a truly great age in China and throughout the Far East.

C. J. Lin

President

Foochow

March 27, 1939

NEW YORK OFFICE: FUKIEN CHRISTIAN UNIVERSITY
150 FIFTH AVE.
NEW YORK, N. Y.

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1939



Twenty-five Years of Accomplishment

TWENTY-FIVE years ago the western world was engulfed in the First World War. The idealism of generations had dissolved into the greatest mass suffering mankind had yet known. The weaknesses of European civilization became apparent. Christians were in confusion, split in their loyalties, and fearful of the future.

✱

IN THAT age of doubt Fukien Christian University was founded. In defiance of the disunity sweeping the world about them, a group of Christians—men and women, Chinese, American, and British—came together to create a citadel of Christianity in isolated Fukien Province.

✱

THROUGH the years between the Wars, the young university never ceased to grow. In recognition of its services to the people, it was liberally subsidized by the Chinese government. Students from distant provinces were attracted by the reputation of Fukien Christian University for high standards, good equipment, and a fine staff.

Now THE shadow has again fallen upon Europe and Asia. For three years the University has been working on an emergency campus in the remote hills of the interior of Fukien. It has added much to China's surprising strength. Under conditions more adverse than probably any American university ever has had to face, students and teachers in Shaowu are working together to build a new China, and a better world.

✱

IT SEEMS clear that unless the constructive forces on this battered earth are strengthened, the new world which will be born out of the present chaos may be much less wholesome than that we know. It is imperative that we back to the limit of our means those agencies which are carrying forward the best traditions of our race.

✱

THE BOARD of Trustees of Fukien Christian University, in response to a request from President C. J. Lin, is endeavoring to raise a special Twenty-fifth Anniversary Fund of Fifty Thousand Dollars, to be made available to the University at the rate of ten thousand dollars each year for the next five years. This income, in addition to all the regular resources on which the Administration may depend, should enable the Staff to meet present emergencies, and should carry the institution through the present crisis into a more stable future.

WE SUBMIT TO YOU THE FOLLOWING REPORT:

THE VALUE of the physical plant of Fukien Christian University is US\$382,000. The value of the endowment, held in the United States, is US\$168,000.

✱

THE CURRENT INCOME in the last pre-war year, 1936-37, amounted to \$74,526, Chinese currency, from sources in China, and US\$43,073 from American sources.

✱

THE ANTICIPATED income for the year 1940-41 from corresponding sources will be around \$62,623, Chinese currency, and US\$32,383.

✱

THUS, THE DROP in Chinese income since the outbreak of the war is 12.2%; and the drop in income from regular American sources during this same period is 24.7%. These figures must be considered in the light of changing exchange ratios, which greatly reduce the value of the Chinese dollar, while increasing the value of the American dollar. But even with these changes, it is obvious that the income of the University from both China and the West has suffered severe losses, and is nowhere near adequate to operate an institution of high standing.

✱

DURING the past three years the emergency and sustaining funds secured through the Associated Boards, and the Fukien Board of Trustees, have enabled the University to balance its budget and to maintain its program. But these emergency measures cannot long meet the situation. Costs in China are continuing to rise, and it is increasingly difficult each year to secure renewals of special gifts in America.

THE ADMINISTRATION of the University has of necessity resorted to measures of extreme economy. The salary scale is so low that it is difficult to hold the best men on the staff. Recently, two alumni have declined calls to return to their Alma Mater, considering that it would be impossible for them to meet their minimum obligations with the salaries they would have received. They have accepted appointments to other Christian institutions which are in better financial circumstances.

✕

THE CONTINUED survival of Fukien Christian University, in a country and in an era where it is desperately needed, will be determined by the support it receives from friends in America.

The University looks to you.

FUKIEN CHRISTIAN UNIVERSITY

Board of Trustees

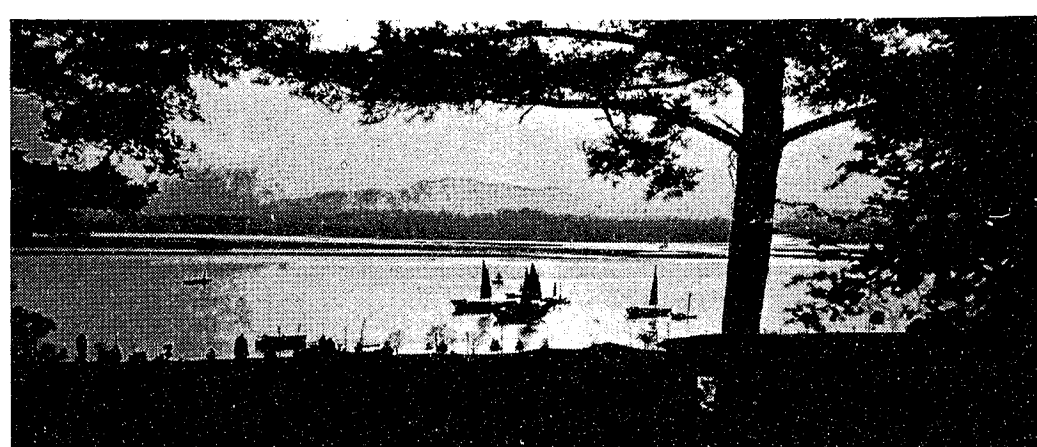
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OLIVER J. CALDWELL
Field Representative
150 Fifth Avenue
New York

An Outpost of Christian Civilization

by a Son of
Fukien

The
Min
River



Broad Path
to
Wartime
Service
Among the
Mountains

Civilization as we know it is a monument to countless generations of pioneers. Except for the vision and courage of those who forge ahead of the race, the culture which we know would never have been possible. We should not assume that we have reached a safe harbor, or forget that mankind is facing urgent problems which demand solution, if we are not to sink backwards into darkness.

Among the pioneers of this generation who are working to build a Christian world order based on friendliness, a world immune to war, are the men and women of the Christian Colleges in China. And in this gallant company of Christian teachers and scientists, none are rendering a finer service than the staff of *Fukien Christian University*.

Ever since the founding of this University I have watched it grow. As a "native son" of Fukien I have seen it keep pace with the rapid development of China. Through civil disorders, through famine and suffering and war, the people of Fukien have passed during the past thirty years, and they have made much progress in material and spiritual ways in spite of savage handicaps. The Christian University has played a large part in this advance, by contributing hundreds of skillful leaders.

Fukien has long been regarded as one of China's frontiers. The people speak languages strange to the rest of their country; and transportation is difficult, rugged and beautiful mountains barring ready access except by sea. Then, there has been the menacing presence of a power-

ful enemy a few miles across the channel in Formosa.

Thus the Fukienese have been a people some what apart. This isolation has been a handicap which has been vigorously attacked in recent years by government and private agencies. New roads, the symbol of progress in China, were built through hundreds of miles of mountainous country. Schools and hospitals multiplied. The people felt themselves increasingly close to the rest of China. Through all this vital era, one of the strongest constructive agencies has been the University.

When the University was first organized, I can remember that there was some discussion of the advisability of such a large enterprise for such a relatively poor community. Although

there were some twelve million people in Fukien who were served at the time by no Christian school of collegiate rank, and by very limited government and private institutions, some felt that the money could be better spent in other ways. But there were men and women who had a steady vision of what Fukien might be if the people had trained leaders.

A tract of land was bought on the solitary slopes of Drum Mountain above Pagoda Anchorage. Among the pines fine modern buildings were erected near the place where generations earlier the tall clipper ships from New England had called for tea. Where sailing ships once lay at anchor now only dirty tramps and coastal

Through the years, hundreds of teachers went out to combat the illiteracy which was a curse among the people. The churches of the Province were strengthened by a corps of strong young preachers. In the social field the University almost immediately became the leader. Not only were such active evils as opium and foot-binding actively combatted from this Christian fortress, but a positive program of agricultural betterment was adopted for the farmers.

In the laboratories and in the gardens on the rocky slopes of the mountain, years of experimentation produced practical means of increasing the yield of various crops. Through the introduction of improved Italian stock by Professor



*From these Peaceful Halls
The University has gone to the people of
the remote interior to serve China for the duration of the war*

steamers are to be seen. The glory has departed, and yet there is still an atmosphere of freedom and adventure above the hills of the Min River.

In its early years the University was isolated. Communications with Foochow, only a few miles away, were difficult before the motor highway was constructed, but soon transportation developed to such a point that modern clippers of the air were making regular calls at Foochow, landing almost in front of the University. In its former solitude the University began to expand, and more than kept pace with the rapid material progress of the Province.

There was a demand for the graduates of the University far beyond the possibility of filling.

Kellogg, the honey industry received a revolutionary impetus. Through the Department of Forestry, barren hills again became green and a source of potential wealth to the Province.

It is not possible to list the practical contributions made by the University, which won for it the respect of the people and the substantial support of the Government. The University was no longer considered a "foreign institution," but was relied upon by all Christians and non-Christians as one of the pillars of Fukien's progress.

When the War began, many Chinese in other parts of the country gave Fukien up for lost. It was China's furthest outpost, only a few miles from powerful enemy bases. Yet in nearly

Close to the Abundant Earth



three years of savage sporadic attacks, the enemy has been able to gain only a bare foothold in this province. Cities have been laid waste; fleets and armies have attacked along the coast and have been repulsed. Only in the vicinity of Amoy have the Chinese been forced to retire. What happened there spurred the rest of Fukien's millions to a determination never to surrender. Meanwhile, the Province has been blockaded, commerce has been largely destroyed, poverty and suffering are everywhere, but there is no hint of surrender.

It was not safe for the University to remain near Foochow. So the long pilgrimage began, up the Min River. Through all difficulties the enrollment has stayed at pre-war levels. About two hundred and fifty people moved to Shaowu, leaving a select few to care for the home campus, and to keep local enterprises in operation.

Among my most cherished memories are my childhood journeys up the rapids of the Min. A few fortunate travelers who have made the trip as far as Yenping are unanimous in their asser-



An Unwilling Traveller

Laborious Travel Towards Freedom



*Children
producing
food
for
wartime
needs*

tions that this is one of the most beautiful rivers in the world. It flows through the hinterland, whose development must some day make Fukien a center of wealth and commercial power. This is the land that Fukien Christian University must play a major part in developing.

It must have been a thrilling trip for both students and teachers who traveled with their limited belongings on the small boats through the rapids towards the Bohea Mountains, which are the source both of the Min and of the famous tea which attracted American merchants all the way from Boston more than a hundred years ago. The students in their travels saw a land of wild and verdant mountains. They saw miles of forest, which constitute one of Fukien's greatest resources. They saw hundreds of thousands of horse power going to waste in mountain torrents. They must have received a new vision of the possibilities of the land they are destined to serve.

At Shaowu, where they came to rest, they established themselves in partially abandoned buildings of the American Board Mission Sta-

tion. Immediately they set about adjusting themselves to cramped and often uncomfortable conditions among a strange people speaking an alien dialect, but they received wide support from the people of their new home.

During the two years since its removal, the University has expanded its rural services in agriculture and forestry. It has become a center of Chinese morale in the face of merciless air attacks on a defenseless people.

That the University has been able to carry on in the way in which it has, in spite of all the handicaps of its environment, is a triumph of pure courage. Some day peace must return to China and to Fukien. There will be no more raids from the sky; the people will be free to work out their salvation. In these years to come, the University will continue to play a dominant role, and will be a lasting monument to the faith and friendship of American Christians.

AN APPEAL TO AMERICAN FRIENDS

The income of the University has diminished as a result of the War, and simultaneously the opportunities for service have greatly increased. Expenditures have been reduced to a minimum, but the following assistance is urgently required:

For 1940

To balance the budget.....	\$15,230
To meet emergency needs.....	4,000
	<hr/>
	\$17,230

FUKIEN CHRISTIAN UNIVERSITY

PRESIDENT—C. J. LIN, D.D.

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OLIVER J. CALDWELL
Field Representative
150 Fifth Avenue
New York



Fukien Christian University,
Shaowu, Fukien, China,
March 29th, 1940.

Friends of Fukien Christian University:

The date of this and the infrequent news you have had from Fukien Christian University might suggest that this is a quadrennial letter. Not even the pressure of tasks that have been ours in this inland site quite excuse so long silences to loyal friends. Let me, as the foreign member who has been privileged to share work for most of the period here, try to communicate to you something about it. I hope to make this a monthly chat, but must make plain that the loads we carry here make impossible polished phrases.

First, some notes on prospects for the new semester. F.C.U. has the highest enrollment in its history this term. That is an auspicious way to begin its 25th year. A Chinese proverb says "Through calamity, happiness".

Pres. Lin's report will in due course systematically review facts and figures. Let me mention in passing that we have been able to prepare the new accommodations necessary for these students, though only barely in time, through emergency funds allotted by one of the Foundations. One new building is a library, heart of any college. The mud-walled rooms house the 7000 English volumes we have been able to transport here, and the 10,000 and more Chinese volumes. The main room is filled to the last seat each evening; celebration is almost tangible. No students could appreciate more deeply, nor try to use more affectively an opportunity to study, than these do.

One new feature of our work is a full-time college physician with nurse. The physician is one of our own alumni, Dr. Chiu Shao-ling. His service here typifies a contribution from F.C.U. that is indeed far-reaching. He, like scores of others, went to medical school after his three-year pre-medical course with us. On returning to Fukien, he spent some years in hospital service, then came to us.

It is worth a paragraph or two to present a little more fully this phase of F.C.U.'s educational contribution, that made to medical needs. Dr. Chiu represents a happy union of that great tradition of the medical profession that goes back to Hippocrates with the spirit of the Great Physician. No call is too small for his attention, no expenditure of energy too great, no opportunity to carry on the work of healing neglected.

Recently, for example, a contingent of rejected draftees were quartered in a near-by temple. They presented a miserable picture—scabies, ulcers, malaria and other ills. Passing by that temple door seemed to Dr. Chiu uncomfortably like passing by on the other side. He made daily visits with gauze, ointment and medicines, effecting some remarkable cures, and bringing comfort and hope to the hopeless.

I asked him one day "What is the origin of this religious experience you have." I remember him as a student of ten years ago, though hardly with the quality of spirit he now shows, even though he was then head of the Y.M.C.A. His reply to my question was unusual: "I got a new experience of God in the dissecting room". Of all places to make a religious discovery! He explained the overpowering impression made on his mind by the

(2)

marvelous design of the human organism, and of how it led him to discover

"I have heard of thee by the hearing of the ear

But now mine eye seeth thee."

He has three principles, he said, in his work: cure ailing individuals, spread knowledge of public health, and not least, bring new life to the spirit. He well illustrates a remark of Bishop McConnell's: "What China needs is science in the service of Christ". (So does the whole world!) May it be that some of our present crop of **20** pre-medical students, as their predecessors are doing, may manifest this combination that a Christian university alone can give.

A further thought on these fledgling medicoes was suggested to me the other day on visiting, after a year, the site where our Agriculture Department planted 80,000 pine and oil-nut seedlings. Their splendid growth suggested another Chinese proverb:

Grain crops can be grown in one year,

Trees can be grown in ten—

A hundred years if you would raise persons".

A day of deep significance for a country at war is that of the Universal Day of Prayer. Our students had charge of it this year in the East Gate Church. The service, well-conceived and managed, was entirely in their hands. They used as the climax a prayer "For Churches in a World at War" prepared originally by the Archbishop of York. It was of course translated into Chinese. As one of our tall, quiet Senior students concluded that service, one saw here the hope that shines like the bow of promise over even the blackness of present world storms.

A word or two on foreign personnel. Friends of Miss Eunice Thomas will be glad to know she has just arrived in Shaowu. How much her help will mean! Dr. Willard Sutton is making noteworthy use of his enforced stay on the Foochow campus as general manager of interests there to carry on ceramic research. Some beautiful specimens resulting from painstaking research on local clays, glazes and firing in simple furnaces, are attracting much notice from our students who have been admiring a small display in our Shaowu library.

Economic problems become acute with sky-rocketing living costs. No one, however is disposed to relax attention to the task that is F.C.U.'s—carrying on Christian higher education in all ways possible to us.

Everett M. Stowe.



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June 1, 1940

Friends of Fukien Christian University:

Almost two years have passed since a flotilla of heavy Diesel launches cast off from the pier of the Foochow campus of Fukien Christian University. Had the cargo been labelled with freight tags they might have read:

CONTENTS: A College

CONSIGNEE TO: The Coming Generation.

URGENT.

Only minimum essentials enjoyed priority rights on that first shipment. Many things of course had to be left behind. Yet the essentials of a college—teachers, students, basic equipment—were there, And the F.C.U. motto—SERVICE, SACRIFICE, LOVE—was neither lost nor damaged in shipment.

Among the things left behind of necessity were the agricultural experimental plots, the citrus orchard, and other aspects of this new phase of F.C.U.'s program. This work had to begin again from scratch in Shaowu. A brief review of the enterprises of the Agriculture Department during our two years here furnish one index of our total program in this inland site.

1. The Agronomy Division.

This Division of crop production, directed by Prof. Lin Cheng-Yao, has 150 *mou* on which to carry out research projects. (A *mou* is about one-sixth of an acre). In the good earth of these acres he has, with students and colleagues, initiated a number of lines of practical study.

Rice breeding. Some 10,000 heads studied in 1938 have yielded about 1,000 promising lines. These are being further tested this year.

A new type of *rice nursery* is being demonstrated, one making possible better control of insects.

Research into sources of *fertilizer*, of importance now that all commercial brands are unavailable, is being carried on. A new legume, *crotalaria*, may furnish the answer in the form of humus-producing material. The current practise is the highly wasteful one of burning hillsides for the ash.

Other studies are being made on the introduction of cotton, optimum planting season for *wheat*, selection of superior strains of soy beans, and so on.

2. The Horticulture Division.

Prof. Chiang has about 50 *mou* on which he is breeding vegetables best adapted to the soil and climate, and where he is producing fruit seedlings. A young orchard of honey-peach trees is showing vigorous growth. A special variety of nectarine also is being grown.

Research in food preservation shows immediate and tangible results. The University laboratory has demonstrated for the first time that that delicious fruit, the *lychee*, can be preserved in tin without losing its incomparable flavor.

3. The Forestry Division.

An old Scotchman said to his son "Plant trees, Jamie; they'll be growin' while you're slavin". Mr. Yang Shih Fu should sleep soundly. For the 80,000 seedlings (tong oil and pine) he was responsible for setting out last spring show 90% to be alive and and springing upward. To these have been added other thousands on the 500 *mou* of hill land available for forestry work. The F.C.U. nursery is the source for seedlings for which a wide demand is springing up. Future plans call for the planting of tea. This region is close to the Bohea Hills region, center of tea once world-famous.

4. Animal Husbandry Division.

Mr. Lin Tsing, an F.C.U. alumnus, rejoices in being a genuine dirt farmer, and is never better satisfied than when giving practical instruction to students on rabbit growing (for fur and meat), on better chickens (Leghorns do well here), on care of the Jersey and Holstein cows that form the nucleus of a new dairy.

Two years is too short a period to bring to fruition long-term agricultural research. It is not too long for beginnings, however. Nor too long for giving decisive bent to student interests and skills. For the center of college education, even in agriculture, is not in becoming a food-production center. It is rather in its students. Out here in the deep country, where 80% of China's millions live, is the perfect location for such study.

"Why did you choose to major in agriculture?" I asked several students of that department. The replies indicate the present generation of students has travelled far from the gowned forebears of another generation of students. "Production for the hungry"; "adding science to experience"; "because I like country life best";—these were among the answers.

Where does this fit into the work of a Christian college in China? Making two blades of grass grow where there was but one needs no further justification to those who have heard the words: "Inasmuch as . . . when I was hungry, you gave me food, when I was thirsty, you gave me drink". It is one answer to the question a visitor asked a school head: "When do you teach religion?" "All day" was the reply, "in accurate laboratory work, in through scholarship . . . no less than in Chapel and Church". Agriculture furnishes another opportunity for "science in the spirit of Christ".

There remains room for but a few brief notes on recent campus activities. A Debate Team which met other institutions' students in a debating contest in the temporary provincial capital captured all honors. The three questions which were debated on were:

1. Resolved, that public morality is more urgently needed in China than individual morality.
2. Resolved, that economic rehabilitation must take precedence over the building of national spirit as a basis for national reconstruction.
3. Resolved that national reconstruction in China should be based on a thorough-going acceptance of Western culture.

When the debates were over the provincial Commissioner of Education said to our student leader (who had initiated the whole enterprise) "Send me the name of every graduating senior of this year's class. I have places for them". But the Commissioner will have to meet strong competition from other calls for college-trained leadership.

Everett M. Stowe.