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Stowe , Everett M. 1933 - 1943

### FUKIEN CHRISTIAN UNIVERSITY FOOCHOW, CHINA.

CODE: "MISSIONS"

FUKIEN

Dr. B.F. Garside, 150 Fifth Ave., New York City, U.S.A. INDEXED

Dear pr. Garside: -

September 15, 1933. Africal Achile September 15, 1933. Achile September 15,

I am inclosing herewith the report requested by your office on methods employed in our institution in developing Christian character. Pres. Lin asked me to make this out. I am getting it into the mail at the time your comminication s ggested, about the middle of September.

The report will speak for itself, both as to failures and successes. If there is addtional information you wish, I will be glad to give it if possible. The "Exhibits" are mailed separately. Very truly yours,

Erwett M. Stowne.

(Sent up Mr. Stave: letter 9/15/12)

# Methods Employed in Developing Christian Character in Fukien Christian Uniersity

#### Introduction

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# Methods Employed in Developing Christian Character in Fukien Christian University.

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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.

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 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 develope 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 five 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 joinging instead of, as formerly, each student per se being considered a member. This has contributed much to the vitality of the Association.

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 us, personal values constitute the highest level of Reality and Jesus is the embodiment in time and space of these ideal values whose sourse 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 tenter 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 develope 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 of mental hygiene, sex, and life ideals. An integral part of the course is the method of dividing the amakk class into small groups for discussion and for various projects. The socializing effect of this is considerable.
- 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.

- "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 Schence Clubs, excursions, "Open House" when faculty homes are thrown open to students, and the like. If our whole curriculum were more closely geared to needs about us, much more of this essential need might be met. True, the classroom does provide one great opportunity for "mutuality" if properly conducted.
  - 6. Student-faculty cooperation.

    A determined effort, is being made, with some success, to develope 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-sessional 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 whown 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 in 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 too often know painfully little of the most important aspects of the experience of the students victorious personality adequate for the terrific strains of this day in China. We eagerly welcome more light on this infinitely important and challenging task.

- 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 fdaily conduct and the habits involved in ordinary situations of plays 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 intergral 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 of maximum values. "Persons realize themselves through the experiences they have". Moral crises that occur should be made the occasion of further ed cation, 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 wi will may have guidance helpful in concrete but extremely perplexing situations.

(Signed)

Everet M. Stowe.

Exhibit D  Sex M	Fuki	lative Ch	istian Univers		(Chinese)				
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Considering Character Record
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FUKIEN /

Pukien University

October 50, 1953

Prof. Everett M. Stowe Pukien Christian University Foochow, China

My dear Professor Stowe:

I am very grateful to you for your letter of September .

15th, with which you enclose your copy of your very interesting statement as to methods employed in developing Christian character in Fukien Christian University.

I will present this material his our Associated Boards Committee on Christian Character when the its next meeting. This will undoubtedly be held within a few Committee

with all good wishes for the work at Pukien, I am

BA Caude

BAG:MP

#### 學大和協建福立私

CODE:

FUKIEN CHRISTIAN UNIVERSITY FOOCHOW, CHINA.

州福國中

Sept. 26, 1934.

Dear C.J.:-

I've been thinking a good deal of you during these opening days of school especially, and have wondered what your experiences there are beinging you. You will have a chance at a long perspective at the task out here; I shall be eager to know what conclusions your reflections lead to fo by the end of the year. In the meantime those of us left here are continuing to do some reflection on our own part, and so far, find plenty of material to reflect upon.

I presume some who are better correspondents than I have been keeping you in tough with the events of the campus and surroundings. I inclose the Freshman data for this year. I notice some shifts from former years; I'm having the data for thepast four years assembled for direct comparison. Not that this particular set of facts is of any deep significance. Its value is chiefly for individual contacts, not for these summaries. Still I do find some significant things in the summaries.

The bulletim will help keep you in touch with the daily events, though with that too I'm often struck by the way some of the most important things on the campus are left untouched. This year I hope we can make it more complete both for its news values to you and others, and as a permanent record.

The rural work of the campus continues to hold much interest. There will be need of not stepping on each others to es if many more direct their efforts toward the small village of Niu Tien. I believe we should work toward Uong Iong as rapidly as possible for there is little danger there of the place becoming dominated by our efforts. The wisdom of beginning in the smaller places has been amply confirmed - "very scientific" as Frances would say.

I am wondering if there are not possibilities of this proving a "way out" for F C.U. in a large way. That is, if we can the direction of rural improvement, we can justify better the high cost per student than if we are a replica in minature of the places where overhead is not so large a percent of the College at Mena, Arkansas, and the Teachers College in N. Carolina that is situated on a farm and see what lessons they have for us. As I re-read the Mexican experiment, I'm impressed with the success they have had in getting right down to the roots of the real needs of education. More of this later.

If you have time to write I'll appreciate a word on what attitudes you found in S. California toward F.C.U. and what should be done in the way of publicity. I've written for it the pamphlet I proposed but became convinced at the end that

it was too wordy to get much attention, and that it needs 1934 [2] beiling down and condensation. I still hope to get it out.

The Board has approved the plan I proposed to you last soring with regard to our home coming, since it first met with sanction here. I am reserving final decision until the last of November when I can know for sure about Kelloggs. I find myself very reluctant to leave before the end of the academic year; the Chief argument is one of health. I believe it will be worth a good deal to enable Lulu to miss another of the trying spring seasons here and spend it instead in California if that proves feasible.

You remember the Laymen spoke of the unfortunate situation where college presidents in China are forced to take the appointees of cooperating missions and their strong recommendations of a change. I give hearty approval to their idea, and expect to tender a written resignation when we leave so as to leave the way open entirely for any action the administration may wish to take. Thisseems to me the very minimum of what should be done, and has already been done in other aspects of the work of the church.

I hope your work there is proving all you wished it to, and that the whole family will have a glorious time during the year and come back refreshed and ready for more hard work. Give our best to Hui Ching.

> Sincerely, Everett.

#### 學大和協建福立私

CABLE ADDRESS:

## FUKIEN CHRISTIAN UNIVERSITY

CODE.

州福國中

Feb, 27, 1935.

Dear C.J.:

I need to bring myself up-to-date with you. I wrote under date of Sept. 26, 1934, but can well understand that the schedule you have been under since that time has not permitted anything beyond the most essential correspondence.

W.Y. has shown me the paragraphs in your letter of Dec. 22. Let me state "where we are at" in our plans. In pursuance of the tentative plans I mentioned to you before you left, I am engaged in the early part of this term in special work for the N.C.C.R.E. This includes visitation to some middle schools for an intensive study of their programs of work under present condition; and will culminate in a joint session of the Council of Youth May 3 - 6, 1935. I really believe that there will be something of significance to present at that time.

While on this part I'll mention what I've done to date. Just yesterday I got back from four weeks in E. China. After the Council of Higher Education I went to Nanking, Soochow and Hangehow and Kashing, visiting both government, private and Christian middle schools. It is one of the most interesting experiences I have ever had. From now on all my time at this work will be spent in Fukien and possibly with which F.C.U. has or should have relationships.

After the Council of Youth Workers there will be some follow-up work necessary to nail down results there. That will take some days in Shanghai. We expect to sail for home after that, stopping off for a brief stay in Japan where on the Pres. Hoover on June 9.

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I am writing to Mr. Corley of this date, and asking that he set up a schedule of speaking and visitation among the churches there beginning from that time. We can work on as far into July as is feasible. It happens that my father it necessary to hasten on East. Since he is not, I am entirely willing to stay on in California for at least six aims of, this plan, California climate for a tonic for the rest of the family. I had wanted to arrive there earlier, but this seems to be the best we can do.

Lulu has of course had a heavy schedule in this year with Helen doing first year high school work, Mary Lou in 6th grade and with an English class in addition. I'm happy to say that with the dropping of the English class she is feeling better - that was one thing too much. I think this stay in California will help much to bring back her normal resistance, and of course she will not again have so heavy a load thrust upon

I mentioned before. If a that proves impossible if well, so be it. The opportunity once in seven years to catch up on better ways of work seems not to often in this busy world, and I am looking forward to it. Unfortunately the grant which Union Theological Seminary would have made last year is not available this year, I have just learned in a letter from Dr. Fleming, This has proved quite a disappointment. But we'll manage as best we can.

This plan ought to make it possible to escape the fate that met Scott when he was home - being held over for the opening semester of a second year. I feel it most essential to be back by the first of September, and I mean to bend every effort in that direction.

These are our plans as they stand now. They are essentially the same as outlined to you before you left. It will be possible to keep up a quite close relationship to the work here in the University, even though I am not teaching this X term, up to the time that we sail for Shanghai. That will be

I will be particularly glad for word from you as to cultivation work in California, based on your experiences there.
Perhaps you had better send it in care of Mr. Main, 169 Yuen Wing Yuen Rd, if you can write in the immediate future. I hope I will see you in California without fail before you start back. And I do hope you can make that visit to Mexico; that experiment there in education is full of much simificance.

From thebrief visits I have made here I have gained many ideas with regard to Christian education in China, but I'd better I eave that till we have time to talk it over.

Here's wishing you a good time for these months, and greetings to Hui Ching. This doesn't tell you any news of the campus, but others will have done that better than I could.

With best wishes & youall.
Sincerely,
Encerteurs

in in

New York, N. Y. April 2, 1935

Prof. Everett M. Stowe c/o Mr. W. A. Main Missions Building 169 Yuen Ming Yuen Road Shanghai, China

Dear Everett:

Before I had time to reply to your last letter dated September 26, 1934, which I read with deep appreciation, I have now received your letter of February 27th.

I am very glad to learn that you are having such a profitable time in connection with your study of the religious educational conditions in the various Christian schools. I am also grateful to you for your account of your plan to return to America. I believe you and your family will enjoy your stay in Southern California. We had a very good time when we were there last summer. It is highly probable that we will be around Los Angeles before you leave there for the East. We shall look forward with great pleasure to seeing you and your family again, and having a long visit with you. You will be able to put us to date on China's affairs before we return there.

Are you still planning to come to Union for your year of study? You do not mention specifically as to where you may go. Hartford seems to have a good school of religious education; the place is certainly beautiful and quiet for the children. Drew is another place which may be good for your family while you are in the East. You can take some special work on personnel at New York University. If I can be of any service in making some preliminary contacts with some of these institutions, kindly let me know. It is my sincere hope that you will have time to study while you are on furlough. The Methodist Board may grant you some scholarship to help you in your expenses if you will apply. We do hope that you will return to F.C.U. for the fall work of 1936.

I am glad that you have written to Dr. Corley about your speaking and visitation work among the Churches in Southern California. When I was there last summer they made a full schedule for me, speaking every evening in one of the Churches around Los Angeles. It was during the regular vacation time and the pastor in each Church seemed to have a hard time to get their members to come out for those special meetings. Generally speaking, the audiences I spoke to were very small on week-days. Sunday services were generally well attended. You might take some time to make arrangements of special group meetings of certain important members of the Church for round-table discussion on the Christian work in the Foochow Area. That will probably produce better results. You can then reach larger congregations on Sundays, both morning and evening. I hope Dr. Corley will do something definite for you.

Very much interested in China, but they do not know very much about it. The most important thingseems to be to provide them with some fundamental information about the life and conditions of the Feechow Area, so that they can intelligently understand our problems. There seems to be a strong tendency in the American Churches to get away from the old missionary talk, which is rather a healthy sign. The younger group of the Church is interested in the larger problems of the Christian movement and intermational relations. If you can speak to them along these lines I am sure you will be able to help greatly in the Christian cause, both in California and in Foochow. I am sure you will be able to do it very well.

Another lesson I learned from my experience is that the addresses should not be too long as people generally complain that missionaries talk too much, and are to long-winded. I think a Sunday sermon of twenty-five minutes, and a general address of about thirty minutes, will be mf a good plan for you to follow. In the sermons and addresses you will probably find it convenient to present one or two specific points, and then illustrate the theme with concrete examples. I hope very much that you will may freely from your examples from the work at F.C.U. I find that people are much interested in educational work. Many times they are surprised that we are able to secure friendly cooperation from the government and the public, and also at the great influence of our graduates and students in the rural service projects.

When I was in California I had no literature of any kind with me for general distribution. By the time when you are here in America our office at 150 Fifth Avenue shall be able to supply you with sufficient literature about F.C.U. for your use. You probably know that I have put together the various motion pictures which Willard Sutton took into a series of systematic presentations of the life and activities of our University with English titles. I showed those pictures two or three times when I was in California after we finished the English titling. Those who saw them were greatly impressed by them. If you want to use the same I can send my films to you and Dr. Corley will be able to secure the projector for that purpose.

I have made some contacts with some people in and around Les Angeles. I shall give you a list of the Churches and pasters with whom you may represented a came into contact when I was there, and through correspondence after I left there. I shall send some more information about the various other persons whom you may see before I get there. There have also been various openings in the East. While you are here you will probably have time to follow-up some of them. We probably will take the matter up later. I am very glad that you will be here after I leave. It will mean so much for F.C.U. to have somebody present its work constantly before the interested friends. I am sure the Associated Boards will cooperate with you in your work for F.C.U.

I met one of your cousins when I was in Los Angeles. I also heard from your sister Mary Stowe.

We were certainly sorry to hear about the death of your father last fall.

When I was speaking to the New York University students last week, I met your brother-in-law, Professor Skinner.

With kindest regards to Lulu and your children, as well as withing you a very pleasant journey.

Yours very sincerely,

CJL: HV

Extra copy sent to Miss Asher.

May 28, 1985

Professor and Mrs. Everett M. Stowe 6/o Dr. J. L. Corley 446 Chember of Commerce Building Los Angeles, California

Dear Lulu and Everette .

A hearty welcome to our old America!

We only wish that we could meet you in person. We are planning to sail for China by way of Europe, and it it is probable that we shall not meet in this country, in fact not until your return to Foochew in the fall of 1936. We hope that you will have a few weeks of fine rest and work in California, and that the rest of the year will be most profitably spent in this country.

As I do not know where you will be after the simmer, I talked with Professor Fleming of Union about the possibility of your coming to Union next Fall. Professor Hodous, of Hartford Seminary, will also be very glad to help you in any way if you should think of going to Hartford for work. I hope you will let me know about your plans of study as soon as you can, so that I can be of some service to you before I leave New York for China.

I am sending you in care of Dr. Corley's office the three reals of motion picture film, and a package of Fukien literature "On the Min River." I suppose you have carried with you the new leaflet on rural service prepared by Mr. Scott. Our office in New York can supply you with any additional copies of "On the Min River," or the colored pictures of Fukien Christian University.

I shall enclose herewith a list of pasters and their Churches in which I spoke. I have corresponded with everyone of those pasters, many of whom have more or less promised to do something for our work at Fukien, but few have as yet carried that out. I hope you may have time to follow-up some of them, getting their Churches to make some specific contribution toward our work in Foochow, while you are there. The First Nethodist Episcopal Church in Pasadena, through the leadership of Dr. Merle Smith, the paster, and Mr. Elwood Fink, Chairman of the World Service Council of that Church, contributed U.S. \$1,000, which has been given to us for this year's work. You will, of course, in your contact with them

May 23, 1955

Prof. and Mrs. Stone

express our appreciation, and request that they continue the cooperation.

Other Churches which will probably furnish greater prospect than the rest will be Wilshire Methodist Episcopal Church, of which Dr. Willsie Martin is the paster, 785 Plymouth Boulevard, Los Angeles; and the Methodist Episcopal Church of Santa Monica, of which Dr. F. G. H. Stevens is the paster. They were most friendly to us. They are close friends of Bishop Gowdy. I shall prepare a list to be en-closed herewith of other names which I have called upon when I was in Los Angeles. In our office here we have a complete index file of those names and addresses. When you come to the East you can make use of them.

We are planning to leave New York around the middle part of July. Until then we can be reached through our New York office. I shall, of course, write you from time to time before we leave to supplement what I have not time to write in this letter.

It was certainly good for me to hear so many good things about you as reported to me from China. I am very sure that you will have a very successful and happy year in America. Our Trustees in their annual meeting on May loth, have requested the Methodist Board to give you as much time as possible for such study and preparation for your service in China, and to return you to us for work in the fall of 1986.

With kindest regards to you and your family,

Yours very sincerely, C.J. Lin

**CJL:HV** 

1- Letter to m. Cearl grafas 4-1 pkgo" on the min Rivis"
5: Films
6- Word Sermi Credit -

Pasadona, Galif.

Pomoma, Calif.

이 그렇게 얼마다 이 이 개울살아들이 되었으면 되었으면 하는데 하는데 보다 하는데 그렇게 다니다.			
Rev. C. A. Morcross Minister Methodist Episcopal	111 West Palm Street Church	Compton, Calif.	
Per Puscell E. Clay	\$12 West 166 Street	Gardena, Galif.	
First Mothodist Spiscopal Chu			
Dr. H. G. Burgess Methodist Episcopal Church	145 W. Loraine Street	Glendale, Galif,	
Rev. Paul Huebner	Lynwood M. E. Church	Inglewood, Calif.	
Rev. Harry W. White	Grace Methodist Mpiscopal Chur Third and Junipers Streets	Long Boach, Calif.	
Dr. Jesse Lee Carley	446 Chamber of Commerce Bldg.	les Angeles, Calif.	
Rev. C. S. Growder	Mount Olive M. E. Church	Les Angeles, Calif.	
Bev. Br. E. B. Gaylerd	129 West Second Street	Los Angeles, Galif.	
Ber. H. A. Ingham	Santa Barbara M. E. Church	les Angeles, Galif.	
Rev. C. S. Kendall	Community H. E. Church Robertson Boulevard	Los Angeles, Calif.	
Dr. Walter C. Leonis	First Mothodist Church	Les ingeles, Calif.	
Rev. Dr. R. K. Swenerten	Asbury Methodist Bpiscopal Church	Los Angeles, Galif.	
Dr. Fred B. Tretter	Heatington Park M. E. Church	Los Angeles, Galif.	
Ber. W. C. Betkin	Mothodist Spiscopal Church	Maywood, Calif.	
Bev. C. A. Kent	315 S. Try Street	Monrovia, Calif.	
Dr. Willsie Martin Wilshire Methodist Mpiscopa	735 Plymouth Blvd.	Los Angeles, Galif.	
Mr. P. M. King	116 Shenendock Street	Les ingeles, Calif.	
Dr. Morle W. Smith	First Methodist Spisaspal Church	Pasadena, Galif.	
Rev. Claude A. Smith	First Methodist Church	Passiona, Galif.	

0731

121 East Washington St.

Trinity M. E. Church

Dr. P. G. Watson

Dr. John Oliver

Rev. Fred Ross

Rev. Harry C. Banks

Dr. F. G. H. Stevens

Rev. E. D. Raley

Rev. Harry Shepherd

Rev. Don S. Ford Minister, First Methodist Mpiscopal Church

First M. E. Church

Methodist Episcopal Church

Methodist Bpiscopal Church

First M. E. Church

Methodist Episcopal Church

135 N. Friends Street

Som Pedre, Calif.

Santa Fe Springs, Calif.

Santa Monica, Calif.

Sepulveda, Calif.

Venice, Calif.

Whittier, Calif.

le over

June 1, 1935

Professor Everett M. Stowe c/o Dr. J. L. Corley 446 Chamber of Commerce Building Los Angeles, California

Dear Everetts

I am writing this supplementary note to my letter of May 23rd. I am sending you herewith the two lists of names I mentioned in the letter. The larger group consists primarily of names of the pastors and churches with which I have made contacts while I was in Southern California. I wrote to each one of them and I hope you will keep these contacts up. As you will see, I tried to put some notes after each name so you will know what I have done so far with these churches. I hope you will follow up those churches which promised to give us some money but have not done so. As I wrote you, the only exception is the First Methodist Church of Pasadena which, through the efforts of Mr. Elwood Fink and Dr. Merle-Smith the pastor, has sent in \$1,000 for the present academic year. I have written to Mr. Fink that you will try to see him. His address is 465 South Morengo Avenue Pasadena, California. I am sure you can get in touch with him through Dr. Corley's office.

Dr. Corley is generally quite busy. When I was there he was not able to give much attention to the details of my arrangements. I found his secretary, Miss Biack, is a very able woman. She did most of the actual arrangements for my transportation, etc. I hope you will get acquainted with Miss Brack as she will facilitate your work in Sourthern California. When I was there they also offered me all the facilities of the office. Miss Helen McCarron of the same office can take dictation much quicker than Miss Brack and I am sure you can secure her help through Dr. Corley whenever you are in need of such help.

Under separate cover I am sending you about three hundred copies of "Fukien Christian University on the Min River"; a few mimeographed copies of Dr. Cartwright's letter to me and several copies of our campus picture. I only showed our Fukien pictures in one place - Trinity Methodist Church in Pomona. The other place I showed them was in Dr. Corley's office in connection with a final dinner to us. I shall send you a list of places where I have shown the mostion pictures besides in Sourthern California later. The status of our relationship with Hwa Nan is given in three mimeographed copies on that subject. We desire cooperation very much. It is now up to the Hwa Nan ladies in Foochow to take specific steps. I have sent the above literature to those pastors on your list but they may have changes their addressed by this time and you can surely check their names and addresses in Dr. Cor ley's office.

Of course, I have met a number of the pasters around Southern California besides those names with whom I have come into contact as a speaker in their churches. I spoke to the Monday Ministers gathering and so many ministers heard me even though they did not have me in their own churches.

The small group of lists contains those names which I think it will be interesting to know. I particularly wish you would call on Mrs. E. J. Evans to whom I wrote some time age for contacts and not for seeking money. You may succeed in getting her interested in our work and making some contricution to us. I wish you would try to see Mrs. George H. Maxwell. I tried to see Mr. Maxwell last January when I was in Cambridge, Massachusetts and found that he had died in 1932 and Mrs. Maxwell has moved to the address as given on the list. As you will see from the note the Maxwell's were much interested in our work through the work of Teddy and I am sure she will be interested to learn something about the splendid work of Teddy in our University. The third person I hope you will see is Dr. Gaylord. He is the superintendent of the Congregational Churches of Southern California. Through him you will be able to get contacts with our Congregational friends. The fourth name is Mr. Swinnerton who is the man who helped me to get our motion picture reels in condition for a proper showing. They are most delightful people to meet and you will find that they are ready to her in case you have any trouble with our motion picture films.

Miss Brack in Dr. Corley's office can make contacts for you.

About our picture book, I shall send you the album a little later as it is now in Hartford. I found it not very convenient to use because it is too large to carry around. I shall send you a set of pictures of our Chen library books and a few other pictures that you may be able to use.

In talking with the secretaries of the Methodist Mission Board here in New York I found that they are much concerned about the health of Lulu. I hope very much that you consult some competent physician in Sourther, California as soon as possible about her condition. Hui-ching suggests that Lulu should have a thorough medical examination when you come to the east. She feels it may not be anything at all, but in any case we would like to have the assurance of competent physicians both for the sake of Mrs. Stowe as well as for the Mission Board people here.

With kindest regards,

Sincerely yours,

attrollian mane mere act the pastors around Southern California

SECT Towns

Professor Everett M. Stowe

Prof. Everett M. Stone e/o Dr. J. L. Gerlay 646 Chember of Gemeroe Bldg., Les Angeles, California

Dear Everatt:

I suppose you have been quite busy since your arrival at Los Angeles. I met BlimWinst of Yenshing, who said that he came ever on the same best with you, so I am quite sure that you get to America safely. You must have a great deal to do in locating a suitable place for your family, and in starting off your deputation work.

I hope that you have found from Dr. Corley's office the literature, pictures, and metion picture films. About a week ago I sent you another small reel of a film which man be inserted to those reels which you have there already. I out the part entitled "Young Co-eds Eating Benames," immediately after the third reel after the Chemistry elub picnic. The idea is to put those two fumny parts of our students life together. The most three titles beginning with the Commencement march led by Francis Chem can be inserted as we did here near the end of the third reel, but just before the pest some on the Min River. I hope you will have no difficulty in putting them together If you will call on Mr. Swinnerton he will be glad to work the thing out with you, I am sure.

Sth for England. Our best will sail from Trieste, Italy, on August 10th. We have not yet received our definite booking, but we hope there will be no difficulty this time. I have yet to send you our allow book, and a few of my speeches for your reference.

Let me hear from you about hew yourers getting along, and how the conditions of your family are. We would like to know some of your plans for the coming semester's work before we leave. Mrs. Kellogg is on her way going to California, driving with her daughter Virginia.

With kindost wishes,

Yours very simerely,

July 9, 1935

Mr. Byerett H. Stowe 516 Mission Road Glendale, California

Dear Everett:

I have your letter of July 1st.

I hope you will take things a little bit easier. We found the climate difficult when we first arrived in Los Angeles. I believe as you get on into your swing of speeches, you won't find it so difficult.

We are sorry that we shall not see you before we leave, but we shall keep you informed as to the progress of our work at the University. We are leaving New York, on July 17th by the S.S.EUROPA. We shall stop in England for a few days. We sail for Hongkong by the S.S.CONTE ROSSE from Trieste, Italy, on August 10th, and arrive in Hongkong, September 1st. We expect to be on the empus in the first week of September.

Mrs. Kellegg is to sail from Vancouver by the EMPRESS OF ASIA on August 22nd, and arrive in Shenghai on September 11th. Before sailing she will be in care of -

Mrs. C. E. Kellogg 4594 Saratogo Street Ocean Beach, California

She is going to take with her a second-hand Ford to Foothow.

you to raise yourself the outgoing expenses. I shall try to find out the details of this request from the Board Secretaries here. If I get enything new, I will write you before I leave. It is certainly a rather difficult time for one to raise mensy for one's self, but I believe that if we can get into contact with the right parties, it can be done. Off hand, I shall suggest that you stop at Detroit on the way to the East to see Dr. Frederick B. Fisher, Central Methodist Episcopal Church, Woodward Avenue at Grand Circus Park, Detroit, Michigan. When I was in Detroit last winter he promised that he would ask me to come to his Church, and then he

would help me to get his Church interested in the work of our University. As you probably know the Central Church is one of the richest ones in the country. Some people say that they pay about \$17,000 for the minister's salary. On account of the alteration of the Church building in connection with the laying of new reads, he did not think it possible for me to go very far with the Church last spring, but you can take the matter up again with him.

While in Syracuse I called on two wealthy ladies, both manhers of the First M. E. Church - Mrs. William Nottingham, 508 University Place, and Mrs. B. E. Salisbury, 412 Berkeley Brive. Mrs. Nottingham is an olderly invalid. She visited Foodhow with Bishop Konney in 1920. Being the first call I did not ask her for money or for anything clas, but I wrote her later and sent her some of our literature, also mentioning your name. Mrs. Salisbury is supposed to be one of the wealthiest families in Syracuse. She heard me two or three times, and received me in her home very cardially. I also mentioned to her your name. She thought she had heard about you. I did not get a response from my last letter to her, but if you are passing through Syracuse, you might get in touch with her there.

I have not met many Methodist people in the East, with the exception of Philadelphia, where one of our Trustees, Dr. W. Galloway Tyson, 815 South 48th Street, Minister of the Calwary M. R. Church, took me to most a few Methodist people there. He will be a good man to get contacts for you in the future. I shall write him about your coming.

I shall leave most of my correspondence in the office at 150 Fifth Avenue, in our office here. We also have a complete file of the cards on which I entered some of the information with regard to cortain persons I met. You shall have access to all of them. I shall also leave a memorandum about other names, or organisations which you may follow further. I may yet write you before I leave. I wonder whether it is advisable for me to send you now the album. If I do not send it to you you can find it in the office here.

[3]

Mr. Everett M. Stone - 3 -

July 9, 1985

The Methodist constituency have not given us money up to U.S. \$4,000. The only substantial gift I secured from the Methodist sources is from the First M. E. Church, Pasadena, \$1,000. There may be \$200 or \$300 besides from the various sources, so you will see we are quite a long way yet from receiving the quota, and all this belongs to the last academic year, closing June 30th, 1985, so you have a clear sheet to begin. The regular Methodist Board appropriation enounts to only around \$1,600.

With kindost wishes to Lulu, the children, and yourself.

C. J. Lin

CJL:HV

FUKIEN July 11, 1935 Mr. J. G. Talcott Talcottville Connecticut My dear Hr. Talcott:-At its meeting on June 28th, the Executive Committee of the Board of Trustees of Fukien Christian University was very much pleased to learn of your acceptance of the invitation to become a member at large of the Pukien Board, and took action warmly welcoming you to membership. I enclose herewith a copy of the minutes of this meeting of the Executive Committee, together with a copy of the Constitution of the Board of Trustees which you may wish to keep for reference. We will send you the minutes of all future meetings of the Board and of its various committees, together with other material of special interest that may be available from time to time, though we do not wish to burden you with veluminous or uninteresting material. You will note that the Committee requests you to accept membership on the Committee on Finance. The other members of the commit-52 tee are as follows:- Mr. Samuel Thorne, Chairman, Professor William Baneroft Hill, Dr. Edwin G. Warner, Kr. William MacRossie and Mr. Fred R. Sites. The functions of the Committee are to give general supervision of the capital and current funds and of the investments, of the University. As a rule the Committee meets two or three times during the year. Oceasionally it is possible to clear special items which may arise by correspoudence with members of the Committee without the necessity of calling a formal meeting. As you know, membership on the Pukien Board of Trustees automatically makes you a member also of the Associated Boards for Christien Colleges in China. I know that all of those who are serving as trustees of the other universities and colleges cooperating in the Assoelated Boards will be happy to welcome you to this group which is devoting itself very earnestly to the whole cause of Christian Higher Education in China. We all look forward to the privilege of meeting you at an early session of some one of these groups. Very cordially yours, B. A. Carside BAGIER 0739

freel

July 12, 1935

Mr. Everett M. Stowe 516 Mission Road Chandale, California

Dear Everett:

I have had an intermiew with Mr. Peat of the Methodist Board: Dr. Edwards has been away. He told me that beginning with 1935 every missionary has to raise his own outgoing expenses. It is certainly a very hard job, but he said the Board secretaries will provide you with opportunities for speaking and raising money, and give you any necessary introduction letters. If you have not received those assistances, kindly write to the Board office here.

I do not think I will spend the postage to send you the F.C.U. album. We need some of the pictures here for our publicity work in connection with the sending out of my annual report. I shall leave it here in the office together with other pictures and materials.

our Board of Trustees has taken definite action to provide you facilities and the necessary funds in connection with the promotional service for F.C.U. during your stay in America. I am sure the secretaries here in our office will cooperate with you in any way possible. I have told the promotional officers here, particularly Mr. Carlton M. Sherwood, about his assisting you in getting in touch with the persons whom I have not been able to reach on account of the lack of time.

Enclosed herewith I am sending you about six mamuscripts of my speeches which will give you some idea of what I have been tilling the American people. They are mostly my radio talks. I did not have time to write out my longer speeches, which give more concrete illustrations of human interest. I have often used the story of the Christian life of our W. Y. Chen, Francis Chen, and several of our alumni. They have been much appreciated. I think you have found out now that the echorete simple stories appeal much more to general audiences, than weighty discussions of large issues confronting China today.

Mr. Everett M. Stone - 2 -

July 12, 1985

Please keep me in touch about your work here. I shall try to write you from time to time so as to keep you informed as to the progress of our work, and conditions in our country.

With kindest regards,

Yours sincerely,

CJL:HV Enos. (6)

I hope you have a most pleasant and restful voyage home. best to all our friends there.

316 Mission Rd., Glendale, Cal,, July 15, 1935.

Dear C.J.:-

Yours of the 9th just at hand! I find I'll have time for one more air mail letter before you shove off.

Ever yours.

2 truing

These have been very husy days for me, in spite of the fact of some very warm weather. Lulu also has been working hard - I think she makes a better speech than I do. She visited a place the other day to which I could not go, and has been ask back for two additional occasions.

As to raising our out-going expenses, I have gone into this with the committee here in considerable detail. They are in correspondence with the Board on it. I think I can raise it all right; I must confest to a great dislike to asking for money for oneself.

This is not a very good time of year to raise money, as you know. There are plenty of churches that would be happy to ablocate their world service giving to the University. But to do so would simply reduce efficiency elsewhere. What is needed is new money.

I have the promise from Dr. Roy Smith of First Church, Los Angeles, that he will try to raise \$1000 for F.C.U. by a special collection in early October. That will be quite a boost if he does. In any case he will I am sure get the larger part of that amount. I have written to Dr. Sutton to shatt to Dr. Smith the latest and best things he has in the way of pictures. I am leaving with him all the material I can on the University. I am also writing Garside asking about materials from the office - this because you will perhaps not have time to look after it after you receive this letter. That is a large church of 4800 members and if their interest can be clinched it will mean a permanent interest. I spoke at their prayer meeting the other evening.

The people at Pasadena First speak of you in warmest terms. I speak at the next largest church in Pasadena also before we leave. So many churches have heavy debts that they shrink from attempting to raise new and additional money.

I'm putting in this week at personal calls in the interests of F.C.U. and hope I can raise something. Mr. Fink at Pasadena First understands the \$1000 they give as being half for scholarships and half for general needs. If they can be kept interested that will mean \$500 per year toward the Methodist quota.

It would make your ears burn to hear the good things the people here say of you. I know your year here will mean a lot for the future. I'll keep the names you mention in this last letter and try to see these friends in the East if possible. Syracuse

[2]

First Church used to support us, so perhaps I can do something there.

I hope you have a most pleasant and restful voyage home. Give our best to all ourfriends there.

Glendale, Cal., July 15, 1985.

Ever yours,

Brutt 8.

Dear C. J. :

Yours of the 9th just at hand. I find I'll have time for one more air mail letter before you shave off.

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As to raining our out-going expense, was your law this with the committee here in considered a delair. In the correspondence with the Board on it. I talak here is all right; I wast confest to a great dailed to great from money for oneself.

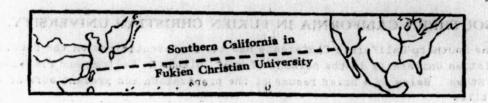
This is not a very a do time of year to it has long, as year and There are plenty of contained that so us on heap to ablocate their world service riving to the Universit. Let to be would simply religion eliciency elsences. But we coney.

I have the growing for the least of list cared, was Angeles, the group of the theorem in early October. That will be deep in any oscene will I has save get the larger are of that anount. I have save get the larger are of that amount. I have written to or the way of the shoot to a containing the deep trings he has in the way of the res. I so with him all the sterial I can on the University. I am also writing Garside asking about naterials from the Containing Careide asking about naterials from the containing the siter. That is a large and the their interest can be clineded it will mean a permanent interest. It shows a the containing the other eventure.

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## Professor Everett M. Stowe

Born November 18, 1897.

A.B. Ohio University, 1919.

Student of I.W.W. in Pacific Northwest, summer, 1920.

Pastor, Trinity M.E.Church, Charlestown, Massachusetts, 1921-1923.

S.T.B. Boston University School of Theology, 1923.

Student of the Chinese language, 1923-1924.

District Evangelistic and Educational Missionary, Kutien, Fukien, 1924-1927.

M.A. Columbia University, 1928.

Professor of Religious Education and Dean of Personnel, Fukien Christian University, 1928 - 1935.

Chairman of Middle School Committee of National Committee for Christian Religious Education, 1931-1935; 1936 -.

Ed.D. Columbia University, 1936.

Professor of Religious Education and Dean of Personnel, Fukien Christian University, 1936-.

Prof. Stowe's central interest is in the field of religious and character education of youth. His graduate work of three years in Boston University School of Theology and two and one half additional years at Union Theological Seminary and at Columbia University, have been spent in becoming equipped for this work.

The term spent in "country work" afforded knowledge of basic rural conditions, background of all education in China. His present work furnishes a two-fold opportunity for carrying on work in this area, namely:

- 1. As professor of religious education in the University. Over sixty per cent of the graduates of the institution enter some form of work for youth. In the preparation of these teachers, principals, pastors and student secretaries, the University classes in religious education can contribute very directly.
- 2. As chairman of the Middle School Committee of the National Committee of Christian Religious Education. This committee has enlisted on a joint program youth workers from all over the country. Basic studies in student ideas, attitudes and interests have been made as a foundation for producing curriculum materials. Production of these is under way.

microfilm Rale?

### SOUTHERN CALIFORNIA IN FUKIEN CHRISTIAN UNIVERSITY.

The Southern California Conference has two representatives on the faculty of Fukien Christian University in the persons of Prof. Claude R. Kellogg and Professor Everett M. Stowe. Below is a brief resume of the preparation and present work of these two representatives

### Professor Claude R. Kellogg.

Born April 6, 1886, Minneapolis, Minnesota.

A.B. University of Denver, 1909.

Science teacher, Anglo-Chinese College, Foochow, 1911-1917.

M.A., University of Wisconsin, 1918.

Professor of Zoology, Fukien Christian University, 1918-1924.

Student at Harvard University for one term, forced to stop through septecaemia caused by faulty dental work done in Foochow, amputation of leg necessary.

Professor of Zoology, Fukien Christian University, 1926-1931.

Assistant Professor of Entomology and Agiculture, Massachusetts State College of Agriculture, 1931-1935.

Professor of Entomology, Fukien Christian University. 1935-.

Collaborator, Bureau of Entomology; United Department of Agriculture, 1925-1931;

Member of many natural history and entomological associations.

Professor Kellogg came to Foochow twenty-six years ago. Of this time, nineteen have been spent at Fukien Christian University. In all his work, interest in applied biology has been paramount. No need is greater in a country where 80 per cent of the people make their living directly from the soil.

Many important researches have been carried on under the direction of Prof. Kellogg. Some have been on insect parasites and their control. Others have been on improving strains of rice plants. Several years went to producing disease-free silkworm

Since his return to the University in 1935 a number of extremely important projects have been getten under way. These include the following:

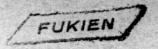
- 1. Ly-chee bug control. Production of this delicious and profitable fruit has been in many places in Fukien cut by nine-tenths because of the ly-chee bug. Through Prof. Kellogg's work a control has been just worked out. Prospects are bright for a bumper crop this year, for the first time in many years:
- 2. Citrus insect control. Prof. Kellogg has developed a control for the worst of citrus parasites, the flea beetle. He recently visited a region where the desperate people had just spent \$3000 for an idol feast, after parading the idol thru their orchards. His discoveries will mean much for the rich resources in citrus fruits in Fukien.
- 3. Jasmine insect control. The jasmine flower is used in the production of the world-famous Foochow tea. The Department of Entomology is perfecting methods for the control of its serious pests.

Other projects that are actively under way under Prof. Kellogg's direction include: soldismed ladely all to settlessol

- 4. Apiculture
- 5. Improved poultry.

  - 7. Milk goats. The rebut at easily to not both a selection





### Fukien Christian University

May 8, 1986

Su " minte" of

Prefessor E. M. Stowe 99 Glaremont Avenue New York City

My dear Professor Stower

Enclosed find copy of the minutes of the Annual Meeting of Fukien Christian University.

The many fine expressions of appreciation after you left the meeting indicated how greatly all those present emjoyed your attendance.

We wish we could see more of you here in the office. One of the compensations for the continual round of routine work is the contact with those who have been on the field.

With kindest regards, I remain,

Very cordially yours,

C. a Evans

CAE: RC



June 10, 1936

Professor E. M. Stowe 99 Claremont Avenue New York City

My dear Professor Stowes

We have been trying for sometime to arrange a meeting between Bishop Gowdy and our Fukien Board of Trustees. At last we have been able to arrange a time when the Bishop can meet with the Board. This meeting will be held at the Hotel Gramercy Park, 52 Gramercy Park North, at 2s 00 P.M. on Monday, June 15th.

We sincerely hope that it will be possible for you to be present. The meeting will probably continue for one and a half to two hours.

Very cordially yours,

BA Garside

BAG: MP

Hymn: No. 266. (Standing)

our fallows. Spoak to our hearts, C God; tell way was are Thine. Aman

## FXHIBIT A - F.C.U.

### TO WHOM SHALL TE GO ?

Call to worship: The days pass by in swift and endless file. Each brings a rich treasure from which we may choose - fresh joy of nature's beauty, new knowledge, the repeated privilege of serving our fellow-men. Help us in this hour of worship to learn better how to live our days, O Lord. Give us the guidance of a wisdom that is divine, we pray. Amen.

Hymn: No 184.

Reading from the Good News according to John - 6:03-41;66-70

Leader: We find ourselves in a universe vast beyond our comprehension, of a duration beyond our powers of thinking. As we strive to penetrate the meaning of these fathomless too this of space and endless sons of time, from our tiny planet spinning in space we cry out,

Group: To whom shall we go?

Leader: Everywhere there is found social strife. Class is ranged against class, corruption is found at the very center of governments, and the new, shining and powerful tools of science t'reaten the very existence of civilization, and we say, Group: To whom whall we go?

Leader: Those who have the vision of a new and better world and who seek to dedicate all their effort to this vision find often bitter discouragement. The ignorance of the masses and the brute strength of unthinking custom drag like mill-stones about the nexk, and we exclaim, Group: To whom whall we go?

Leader: We find within our very selver unsuspected weaknesses

Apostle Paul echo in our own experience: "Who shall deliver me from this body of death, and we cry out,

Hymn: No. 247 (Remain seated)

Leader: Hear the words of Him who was the Pioneer of Life as he gazed out onto the universe and saw a Heaver of Father in it.

"Behold the birds of the heaven, that they so I not, neither they reap; and your heavenly Father feedath them. Are ye not of much more value than of year?

Group: Thou hastthe words of ternal Life.

Leader: The Master saw the social strife of His day and said, "Ye have heard that it was said, thou shalt leve thy neighbor and hate thine enemy, but I say unto you, Love your enemies and pray for them that persecute you, that ye may be the sons of your Father".

Group: Thou hast the words of Eternal Life".

Leader: The Master said, "I send you forth as shoop in the midst of wolves". "A servant is not greater than his lord. If they persecuted me, they will also persecute you".

Group: Thou hast the words of Eternal Life.

Leader: Of our Lord, an early writer said, "For we have not a high priest that cannot be touched with our infirmities, but one that hath been in all points tempted like as we are, yet troup: Thou hast the words of Eternal Life.

Hymn: No. 230, first two stanzas. (Romain scated)

Prayer: (In unison) Our Father, we thank Thee that our souls, even the humblest and most sinful, are precious unto Thee.

Not a sparrow falleth to the ground without thy notice, and in Thy sight we are of more value than many sparrows. Show us anew that our little lives have value unto Thee, of an when we are least worthy in our own eyes, and of least worth to our fellows. Speak to our hearts, O God; tell us we are Thine. Amen

Hymn: No. 266. (Standing)

to 2 Mental mygiene

.0:50 WESTERN ETIQUETTE

## "COLLEGE DAY"

Pukien Christian University, April 13, 1933.

Tendencies in China  HEALTH: The Importance of Chinese Boxing and Games Mr. Chang Tien Fu  RURAL: Problems of Rural Service Prof. C.s. bang  PANILY: Modern Family Problems Prof. T.D. Lin Science  FHILDJOPHY OFLIFE: Choosing Our Prof. R. Scott  Life Purposes	101
9:30 Tendencies in China 3 HEALTH: The Importance of Chinese Boxing and Games Mr. Chang Tien Fu 4 RURAL: Problems of Rural Service Prof. C.s. bang 5 PAMIJA: Modern Family Problems Prof. T.D. Lin Science 6 THILD JOPHY OFLIFS: Choosing Our Prof. R. Scott Life Purposes	100
Boxing and Games Mr. Chang Tien Fu "  RURAL: Problems of Rural Service Prof. C.s. bang "  PAMILY: Modern Family Problems Prof. T.D. Lin Science "  FHILD: OPHY OFLIFE: Choosing Our Prof. R. Scott "  Life Purposes	
PAMINY: Modern Family Problems Prof. T.B. Lin Science "  [ THILD JOPHY OFLIFE: Choosing Our Prof. R. Scott "  Life Purposes	106
FHILD JOPHY OFLIFE: Choosing Our Prof. R. Scott	105
Life Purposes	205
	103
VOCATION: How Coose My Vocation Pres. C.J.Lin Arts H.	201
ART: Study of the Fine Arts Prof. M.F. Farley .	214

I THE THEORY OF EVOLUTION Prof. T. a. Com 11:00 PACULTY-STUDENT discussion on : how Might we make second Life at P.C.W. More Practical and Interestings to 12:20 Place, in the Chapel. Kuang Kad Lou 1:30 - 2:00 1:30 OPEN 2:00 - 2:30 Kuang mualou Kuang Kuo Lou ang Lo shan DORALITORY to 4:00 3:30 - 4:00 women's Dormitery Athletic Games Seniors vs. Fam lty in wolley-ball. 4:15 00 3:30 Inter-dormitory games. Picnie Supper and gaup games, in charge of the 5:45 Student Self-government Association.

# EXHIBIT B.

## PERSONAL INFORMATION 個人調查表

Personnel office, Fukien Christian University 訓業科辦事處福建協和大學

## FRESHMAN CLASS 級……

The sole purpose of asking for this information is to assist you to shape your career in college so it will be of greatest value to you in life. This information will be kept confidential.

這調查表的唯一目的:是帮助你計劃學業前途,使學校生活成爲你一生最有價值的;至調查表的答案,本辦事處當「代守秘密」負責保存。

Please fill out every blank as completely as possible.

Name &	性名	•••••	alex .	Date <b>自期</b>
		English 英文	Chinese 中文	Il. Economic factors AL OF MR 31
Perman	ent	home address 通 訳 住 址	The state of the s	in the day of the second of th
Sex: 生別		Male ( ) Fer		and the same of th
Age: 年齢		oreign count) 【足計算)		doublish B. M.
. Famil	y D	ata: 家庭狀況	. () xi	manting GMIN
	1.	Is your father living? 你的父親在世否	Yes ( ) 是	No()) 否
	2.	Is your mother living? 你的母親在世否	Yes ( )	No ( ) Academic lactors. 民 民 民 民 民 民 民 民 民 民 民 民
	3.	What is your father's och 你的父親的職業是何	eupation ? 十麼 ?	to Many votes work of
	4.	they are in. It they wor	k, tell the occupation, and 齡寫在下面倘他們是在專	f they are going to school tell what grade
rothers 兄弟		年龄	School Grade 學校年級	Work 工作
			2 10 mm (2007) 2 10 mm	Hit all adds all their red world.
				A CONTRACTOR OF THE CONTRACTOR
				Trange grain sign and

Sisters 姊妹	AgeSchool grade年齡學校年級	Work 工作	
		A MITERIAL T	······································
es ry ortad type for the	fa		
	. (2. 5. 5. 5. 5. 6. · · · · · · · · · · · · · · · · · ·		
5.	Are you married? Yes ( 你已娶親或出嫁否? 是	) No ( ) If so, have you 杏 若已娶或己嫁	children ? 家你有幾個孩子?
6.	If not married, are you engaged? 若未娶或未嫁你己定婚否?	Yes ( ) No ( ) 是 否	
II. Economi	ic factors 經濟狀況	(1) (1) (1) (1) (1) (1) (1) (1) (1) (1)	
1.	Upon whom do you depend for your s 誰供給你一切的費用?	support ?	THE DRAW SK
2.	How would you describe the economi 你家庭的經濟狀況	局 江 下 列 印 加 一 温	
	富 足 Well-to-do ( )		
	頗足維持 Satisfactory (	)	Camilly Balan in
	不足維持 Unsatisfactory (	) and said	
3.	. Did you grow up in city or country? 你生長在城市或鄉村?	城市 雅 7	
III. Acaden	mic factors. 教育狀況	· 超 · 超 · 图 · 图 · 图 · 图 · 图 · 图 · 图 · 图	
1.	. How many years did you study with 你 在 私 塾 讀 過 幾 年	a private teacher??	er design
2	2. Did you study in a Christian or non- 你如在小學讀過書請寫	Christian primary school? 是那一種小學?	grand kali
	基督教小學 Christian ( )	非基督教小學 Non-Christi	an ( )
	For how many years?		Philip N
3	3. In what middle schools did you stud 你在什麼中學讀過書?	у ?	
	a b	0	
	For how many years?		

For how many years? 讀過幾年?

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8

	4.	What school subjects have you liked he 請將你所最喜歡和最不喜歡讀的科目	
		Liked best 最喜歡的	Liked least 最不喜歡的
		8	aa. A.
		b	b
		C	<b>c</b>
	5.	Have you had any practical experience, 你有沒有什麼實際的經驗	
		If so, what, and for how long? 如有,是什麽?經驗多少年?	
	6.	What vocation do you now expect to fol 請寫你所要選擇的第一和	llow? Indicate your first choice and second choice. 第二種的職業
		1	
		2	
	7.	With whom have you discussed the problem 开 職 業 問 題 你 曾 同 誰 談	olem of your vocation ?
	8.	Do your parents approve your choice of 你的父母贊成你所選擇的	vocation ? 職業嗎?
	9.	What department in the University do : 你來本校想主修甚麼科呢	you expect to major in?
v.	Social and	d Personal factors: 社會及個人狀 3	ł :
	1.	Do you have many or few friends among 在本校學生中你有很多或	the student body of this University? 幾個朋友嗎?
		多 Many ( )	
		少 Few ( )	
	2.	Who are your closest friends in the prese 在現在的學生中誰是你最	ent student body? 親近的朋友?
		a.f	
		b	
		ċ	

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a.	Music: Can you sing? 音樂 你會唱詩嗎?	Yes ( 是		No (	)
Ъ.	Do you play any instrument? 你用樂器麼?	Yes(	)	No (	)
	If so, what instrument? 若有.什麼樂器?		••••		
c.	Have you ever taken part in dramatic	cs ?	Yes 是	( )	No (
d.	Can you paint or draw? 你會油漆或圖畫麼?		Yes 是	( )	No (
e.	Do you like to write,—poems, articles 你爱寫作如詩歌及論說等麼!		Yes 是	( )	No (
f.	Check the games you like to play 請標明所喜愛遊戲:				
	排球( ) Volleyball				
	藍 球 ( ) Basketball			. 34	
	網球() Tennis				
	足球( ) Football				
	其 他Other				
g.	Is your general health 你平常身體怎樣				1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
	極 好 Excellent ( )			7)	民 韓
	+ Fair ( )		3.4		
	不好 Poor ( )				
h.	What experience in leadership have y 你有甚麼領袖經驗呢?	on had?		what offi <b>基 麼 職</b>	
	1. Student association 學生會				
	2. Student Y. M. C. A. or Y. W 男女青年會	7. C. A			•:••••
	3. Boy Scouts or other Club on 童子軍及其他組織		X 10 A 1	( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( ) ( )	
	4. Sunday school <b>主 日 學</b>	•••••		a (36)	

		<i>i</i> .	Please give the na 請寫出你!	mes of the news 听常看的新	spapers and magazi f 聞 紙 及 雜 誌	nes, that you usual	ly read, if any.
				PAPERS 間 紙	s erestræn	雑 誌	
			質		mainitissai yeniye g 遊 器 l		•••
				*******			
				L was the regular	e, rim maki dish	ang suff	
		j.	What kind of be	ooks do you like 面 標 明 化	e best? Undersco r 所 喜 愛 !	re any that you li 的 書	ke to read.
			Novels 小 說	Essays 論 就	Poems 詩 詞	Religious books 宗 教 書 籍	
			Scientific bo	TAL AN.	Adventure sto 冒險故		
v.	Religious	Factors	宗教状况			10 20 <b>63</b>	
	1.	What i	is the religion of y : 庭的宗教是	our family ? 甚麽?	atawa in		
		В	Buddhist 佛 教	( )	Chinese	多神教()	
		C	Christian 基督教	<b>(</b> · )	No religi	on 無宗教(	
		(	Confucian 孔 教	( )			
	2.	Please	indicate your per 你自巴對于	sonal attitude t 宗 教 的 態	oward religion: 度:	的 (数 4* 3) 数 数	
		a	n. Interested and 有興趣且	a member of t 為會堂會	he Church ( 友	1	
		l	b. Interested but 有興趣但	not a member 不是會堂	of the Church ( 會 友	The second William	
		W.	arm out 45 and 65	religion		· 基 音 市	
			d. Opposed to re 反對宗教	ligion	*	( )	
	3.	If you 你若	u are a church me 是一個會堂會友	mber: 請寫出:	odko a dnost h a a a F		
			a. Of what deno 甚 麼 宗	mination ? 派 ?	A H	urd 1 I Sanga	

- 4. Are you interested in joining a voluntary religious discussion group with other students ?..... 你愿意加入學生自由宗教討論組嗎?
- 5. What seems to be the most difficult question or problems you have with respect to religion or your philosophy of life? Write as fully as you wish.

  對于宗教及人生哲學,你想什麼是最困難的問題呢?請隨意或挈要提出或詳細叙述。

你有沒存作與實際的在原加數學等?

UNIVERSITIES
OCT 16 1933

W - Social and Personal Inches: 直音 其 图 人 黑 吴 :

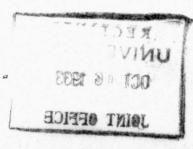
Results of inquiry among F.C.U. Students to determine problems of greatest present concern.

NOTE: Students were given three options on each of 83 statements, to indicate by appropriate mark whether the item was of (1) Great Interest (XI); (2) of interest (X); at mm (3) of no interest (0). Two checks were given a value of 33, single checks a value of one. The figures to the left indicate the rank as indicated by total points, and oper cent of interest.

Rank	Points ,	I tem
1	282 90	Discovering how to choose my life work, and how to improve in it.
2.	269 8	Blaking more real friends.
3	239 75	Making school life more practical and interesting.
4.	236 74	Learning how to study and work more efficiently.
5.	216 66	Building up bedily strength
6.	209 66	Having more opportunity to read books I like.
٠.	208 66	Getting along better with brothers and sisters.
8.	208 66	
8	208 66	Getting a closer relationship with teachers.
10	206 65	Getting better health - more physical energy.
11	204 64	Helping to get rid of war.
12	203 64	Getting to read more and better books.
13	202 64	
14.	198 63	rural life.  Learning about socialism, communism, and other plans for improving economic life.
15.	193 61	. Helping to get rid of peverty
16	192 63	Finding a way to get rid of chesting in our school.
17	189 60	
18	189 60	such as politics and the like.  Getting rid of the "blues" and feelings of discouragement.
19.	177 50	order: scientific affairs; current events; lives of great people; philosophy; rural problem; literature;
80	175 50	sex; government affairs; education; religion; travel) impostigating whether to go on to study or to go to work.
21	172 54	Getting a chance to hear music
22.	172 54	Improving local town or city government.

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No.	Points	76	Item
167 23	167	53	Having more chance to travel
24	164	52	Learning more about evolution: how the earth, plants, animals and mankind developed.
25	160	50	Experimenting in various kinds of sciences.
26	157	50	Getting over feeling angry at a certain person.
27	156	49	Becoming more popular with your group.
28	153	48	Cetting some true knowledge about God.
29	147	46	Getting rid of conflicts with parents.
30	146	46	Learning more about etiquette, such as proper ways of meeting people.
31	142	45	Learning more about the relationship of the sexes, and the cheesing of a life companion.
32	138	44	Proving your real ability
33	137	43	Getting acquainted with types of young men different from these I now know.
34	137	43	Helping your church to do more for your community.
35	136	43	Going on more hikes.
36	133	42	More epportunities for social intercourse.
37	132	42	Learning more about and having more opportunity to enjoy good art.
38	129	41	Getting acquainted with types of girls different from those you now know.
39	128	41	Learning how to become a leader (chairman) of a meeting.
40₺	127	40	Studying the life of Jesusa and the New Testament, and learning modern interpretations of them.
401	127	40	Having more freedom to do as you like.



Character traits ranked in order of importance for Chinese students, according to the opinions of 316 persons.

The leading 25 from a list of 42 traits are recorded below; the length of the bar indicates relative emphases.

		요 이 나는 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은 사람들은
1.	Cooperation	
2.	Responsibility	
3.	Patriotism	
4.	Unselfishness	
5.	Self-control	
6.	Social minded-	
7.	Courage	
8.	Honesty	
9.	Punctuality	
10.	Creativeness	
11.	Love	
	Faith	
	Thoroughness	
14.	Sincerity	Source of opinions: Kuliang Rel. Ed Conf. 28
15.	Loyalty	Middle school teachers 159 College teachers 14
	Initiative	Senior middle school students 54
17.	Self-reliance	College students (Fresh-
18,	Far sightedness	men) 61 316
19.	Accuracy	
20.	Purposefulness	
21.	Dependebility	
22.	Good judgment	
	Obedience	
	Good sportsman-	
	Optimism	

Remaining traits in order of ranking: Adaptability, Ambition, Healthmindedness, Enthusiasm, Purity, Kindness, Openmindedness, Self-judgment, Spirituality, Firmness, Self-judgment, Reverence, Fair-mindedness, Orderliness, Vision, Refinement, Personal neatness.

## A CHAPEL BERVICE.

Call to worship: (Group standing and repeating to ther)
Let us search and try our ways, and turn again to the Lord.
Let us lift up our hearts with our hands unto God in the

Homn of thanksgiving, No. 100 (Group standing)

Leader: For the rich opportunities that have been ours in the Fear that is just closing,

Group : We thank Thee, our Father.

Leader: For the privilege of withdrawing to this spot of quietness and beauth,

Group : We thank thee, Our Father.

Leader: For the joy of intellectual pursuat that has been possible in library, laboratory and classiocm,

Group . We thank thee, our Father.

Leader: For the rich fellowship we have found here, both with the minds of other ages, of East and West, and for the

fellowship we have had with each other,

Group : We thank Thee, our Father.

(Group seated) Hymn: A prayer for justice and freedom, No 359.

Leader: For the opportunities we have lost through carellesness and laziness for growth in knowledge and character,

Group : We pray thy forgiveness, our Father.

Leader: For the time we have thoughtlessly thrown away in idde talk and lesses things,

Group: We pray thy forgiveness, our Father. Leader: If any have been guilty of lack of thoroughness; and

accuracy, who have done their work in a slip, shed fashion,

Group : We pray that a new heart and determination be given the Leader: If any, teachers or students, have become so in mersed in books as to have lost sight of the crushing hun man needs about us on all sides,

Group: We pray for a renewed vision of human service and need.

Hymn of consecration: No. 304.

The Way of Love.

Leader: God is Love, and he that abideth in love abideth in and God abideth in Him.

Group: We love because he first loved us. And this commandment we have from Him, that he who loveth God love his brother also. Leader: Love is very patient, vary kind.

Group : Love knows no jealousy.

Leader: Lave makes no parade, gives itself no airs.

Group : Love is never rude, never selfish,

Leader: Love is never irritated, never resention. Group : Love is never glad when others go wrong

Leader: Love is gladdened by goodness Group: Always slow to expose

Leader: Always eager to believe the best.

Group : Always hopeful Leader: Always patient

Group : Love never disappears. ( Corinthians 13.

No. 319.

God is light, and in Him is no darkness at all". I John 1:5.

HYMN: This Is My Father's World. No 84.

INVOCATION: O Thou who art Light, and dwellest in light unapproachable, to Thee we, earth dwellers and earth bound, stretch out our groping hands.

Thou, Light of the world, to Thee we, blinded by ignorance and sin, stretch out hands of supplication.

Spirit of Life and Light and Love, that enlightenest the heart and minds of men with heavenly wisdom, to Thee we, perplexed and baffled by a rth's darkness, cry aloud for guidance

MYMN: O For a Closer Walk with God. No 231. (Remain seated)

### SUPPLICATION!

MADER: Jesus said, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

From the darkness of those who care not to seek light,

GROUP: Good Lord, deliver us.

LEADER: From the darkness of those who fear to accept light,

GROUP: Good Lord, deliver us.

Leader: From loving darkness rather than light,

GROUP: Good Lord, deliver us.

LEADER: Amid the darkness of our ignorance. Upon the perplexities of our way, Upon our blind self-will and selfishness.

GROUP: Let there be light.

Statesmen, Upon the course of social uplift.

DHILD: 1 -+ 11

GROUP: Good Lord, deliver us.

Leader: From loving darkness rather than light,

GROUP: Good Lord, deliver us.

LEADER: Amid the darkness of our ignorance. Upon the perplexities of our way, Upon our blind self-will and selfishness,

GROUP: Let there be light.

Statesmen, Upon the course of social uplift,

GROUP: Lot there be light.

LEADER: For those who are in doubt. For those who are in sorrow,

For those who are in fear,

GROUP : Let there be light.

YAN OF TRANKSCIVING: O Lord of Leeven. No. 75.

THANKSGIVING.

LEADER: Let us thank God for the human wealth who the fift of sight For the beauty, wisdom and refreshment who are ours through

books,

For noble thought expressed in stately buildings, For the inspiration of pictures and wrought stone,

GROUP: We thank Thee, Father of Lights.

LEADER: For every beauty of color, form, or graceful mayoment which delights the eye, For the smile of love on a color of these.

GROUP: We thank thee, Father of

LEADER: Let us give thanks for the light of the knowledge of c the face of Jesus Christ -

That Thou hast called us out of darkness into the marvellous light, That in the perplexities of life The word is a lamp unto our feet, a light unto our path. That Thou hast

5 2

GROUP: We thank thee, Father of Lights.

HYMN BY THE OFFIRE Father of Lights.

LIEDICTION: (Read by all in unison, standing) May we and all whom we love walk in the light, as He is in the light, until we come at last to the city which hath no need of the sun, neither of the moon to shine upon it, for the plory of God doth lighten it, and the lamp thereof is the Lamb.

Fukien Christian University Shaowu, Fukien December 26, 1938

This is to tell you something of the way Christmas came to Shaowu this year. It barely escaped being a White Christmas, for this morning, the day after, the higher hills were crowned with snow.

Are there any words more closely descriptive of the meaning of Christmas than those in Zechariah's song of praise when he said

Through the tender compassion of our God, Through which the daybreak from on high will come to us...

To direct our feet into the path of peace.

Let me describe briefly some of the events through which Fukien Christian University celebrated this daybreak from on high.

First, there were the four Chapel services of Christmas week. Our attendance is usually good; it was markedly better this week. And hearers were repaid with thoughtful meditations from leaders. President Lin pointed to the underlying significance of the "Word made Flesh" infinitely deeper than any differences over literal interpretations of Virgin Birth and the like. The tall, thoughtful president of the Christian Association pointed out permanent meanings in the symbols of the familiar stofy. It was my pleasure to tell in one Chapel that masterpiece of Henry Van Dyke's "The Other Wise Man".

Second, on the afternoon of the 23rd there were gathered in the nearby church the women in the Citizenship classes conducted in the afternoons in primary schools. Our students have given generously of voluntary service to these groups. On this day they shared something deeper than lessons in Mandarin and the like. Some 80 women and twice that many children (though as impossible to count as a school of minnows) absorbed at least some of that matchless story, - and also some of the refreshments our students gave.

Third, the Faculty prayer meeting, Friday afternoon, was devoted by President Lin to further meanings of Christmas, and it was my pleasure, too, to tell there the story of "The Black Madonna". That has a great message in these days of new racial hatreds.

Fourth, Friday evening the students entertained to supper the workmen. After a brief program (but probably too long for hungry men on a cold evening), they were conducted to the dining room and enjoyed the unaccustomed sensation of being served by those whom they serve the rest of the year.

Fifth, a group of students on Saturday afternoon took literally the injunction to visit the captive in prison. They went with Christmas song and cheer, and much appreciated cakes to the 80 odd prisoners in the county jail. The warden was most hearty in his welcome to them - it was not their first visit - and assures his cooperation in any amount of work these students want to do through the year with those caught in the law's provisions.

For me these several years in F.C.U., the Candlelight Carol Service has ever been a high-water mark. As I listened this year to those

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26 fresh voices singing carols of inimitable beauty, it proved squagain. The leader was a graduate of last year, Miss Lin Ching Hua. She did splendidly in carrying on tradition of high standards in Christmas music that Mrs. Scott has maintained through these many such services. The Chapel at the outset seemed a hopeless place for decoration - dirt floor. open sides, bare beams and rafters. What a contrast to the finished furnishings of our own Chapel on the campus! But the students fell to work and transformed it with feathery bamboo, gay paper streamers and hangings. The money expenditure was very little, but the expenditure of labor and love was great.

The ten numbers of Chorus and Quartets went off smoothly under Miss Lin's baton. The carols were woven into a service of responsive readings in which Dr. Edwin Chen led the congregation and which kept their attention from being overpowered by doing nothing but receiving. At the conclusion, gifts were offered for refugee relief as the Choir chanted softly "Silent Night".

Close to the Candlelight Carol Service (there were the familiar candles at the feet of the choir on the platform), came the seventh item to be mentioned, the carols on Christmas morning. It was 2:45 when I first heard the strains of a violin playing "Hark the Herald Angels Sing". How strange, indeed, in this remote inland town that that far-off event should be thus celebrated. About 4:00 a.m. the full chorus of the choir sounded (they had been fortified in the meanwhile with ateaming bowls of hot noodles for the cold air), accompanied by the indispensable fire-crackers. The strains disappeared into the distance for they trakked to the North Gate community where again they had tangible reward in further refreshments served them by President and Mrs. Lin. I am told that at not a few places along the street, homes were opened, even at that hour, to welcome their strains of joy.

When I saw the tired group coming back just at daybreak I played from an upper window those magnificent strains of Mozart's "Twelfth Mass", not especially designed for Christmas, to be sure, but never out of date with the swinging melody and words. A last bowl of hsi-fan (soft rice) served by Dean and Mrs. Cheng, then the Choir returned home. But not before they lifted their voices once more in

Behold that star Behold that star up yonder.

The morning service at the church was an occasion for the Choir to repeat a number of its selections as part of the service. I left early to visit our campus where our students were relieving the pressure of the crowded church by a program for the children. And well they did, for about 500 children came. In the manner of similar occasions the world over, a large number were attracted by prospects of something more immediately satisfying than any doctrine, however attractively served to children. But the faith of the Sunday School and Junior Church happily had appropriate rewards - lovely pink-shelled eggs, puffed rice crisp, and so on. Yet none left without at least one wafer in his grubby fist. And 500 fists are a lot too.

At noon, after church, our faculty gathered at the new home of President and Mrs. Lin for a Christmas dinner. An open fire in the old Nurses Training Home snapped merrily at a room full of families, -40 persons or thereabouts sat down to the excellent food. Not roast turkey nor plum pudding, to be sure, but if you ate anything better than fresh mushrooms and bamboo shoots in a delicious sauce, I envy you. After dinner

we wrote brief messages or at least scribbled names on sheets to absent members, - Dean Chen, the McClures, Mrs. Kellogg and Mrs. Stowe, and the ones keeping the Foochow campus going. Then a very brief service of song, and a repetition of "The Other Wise Man".

It was past the middle of the afternoon when I got back to the campus, where to sit in for a while on the tenth item to be described as part of Christmas in Shaowu. The students had invited their younger brothers from the government middle school to come for a celebration. Most of them come from a non-Christian background. The service was entirely run by our students. One told the story of "The First Christmas Tree" (one was standing there brave in home-made substitutes for Woolworth's best, or worst). This story by Van Dyke does as much as any story could to give true meaning to this symbol of lasting greenness. Then another skillfully told an outline of the life of Christ. To many the very name was unknown. It is not often given one to have the thrill I had when, after describing the birth and growth of this young man, and his deeds for the Truth, he asked "And who was this person? It was Jusus", - the first name, I suppose that word had fallen on the ears of many of the 100 odd bright faced boys and girls of 12 to ly. A sequel to that meeting was an arrangement for weekly gatherings of our students with these lads and lassies on Sunday.

Another item in the afternoon I did not see, - a visit to a village where other students visit weekly. But there was enough to make the Christmas season one of great joy, in spite of the pain of its being the second I have had to spend separated from my family. The thoughtfulness of many friends in writing, and of some in sending Christmas goodies, made the evening meal with some friends and their children in the quiet of my own room appreciated. Christmas is over for another year, but we are all better for the joy it brought.

Everett Stowe





Eustone suit her?

Note: This letter was written by Everett E. Stowe just after Christmas, 1938, when Fukien Christman University was nearing its first year on the refugee campus in Shaowu, Fukien. The record is notable, perhaps, in showing a Christmas observance that was almost altogether under the direction of the Chinese community of F.C.U., since Stowe was the only Westerner on the campus that year due to the exigencies of the Sino-Japanese War which started July 7, 1937.

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Fukien Christian University, Shaowu Fukien, China December 26, 1938

This is to tell you something of the way Christmas came to Shaowu this year. It barely escaped being a white Christmas, for this morning, the day after, the higher hills were crowned with snow.

Are there any words more closely descriptive of the meaning of Christmas than those in Zecheriah's song of praise when he said

Through the tender compassion of our God Through which the daybreak from on high will come to us...

To direct our feet into the path of peace.

Let me describe briefly some of the events through which Fukien Christian University celebrated this daubreak from on high.

First, there were the four Chapel services of Christmas week. Our attendance is usually good; it was markedly larger this week. And hearers were repaid with thoughtful meditations from leaders. President lin pointed to the underlying significance of the "Word made flesh", infinitely deeper than any difference over literal interpretations of the Virgin Birth and the like. The tall, thoughtful president of the Christian Association pointed out permanent meanings in the symbols of the familiar story. It was my pleasure to tell in one Chapel service that masterpiece of Henry Van Dyke's, "The Other Wise Man."

Second, The afternoon of Dec. 23rd there were gathered in the nearby church the women of the Citizenship classes, usually conducted during afternoons in the primary schools. Our students have given generously of woluntary services to these groups. On this day they shared something deeper than lessons in Mandarin and the like. Some 80 women, and twice that many children (though as impossible to count as a school of minnows!) absorbed at least something of that matchless story - and also some of the refreshments which our students provided.

Third, the Faculty prayer-meeting. Friday afternoon was devoted by Fres. in to further meanings of Christmas, and it was my pleasure, too, to tell the story "The Hlack Madonna". That has a great message in these days of new racial hatreds.

Fourth

injunction to visit the captive in prison. They went with Christmas song and cheer, and much-appreciated cakes, to the 80-odd prisoners in the county jail. The warden was most hearty in his welcome (it was not the students' first visit), and he assures his cooperation in any amount of work these students want to do through the year for those caught in the law's provisions.

Fifth, on Friday evening the FCU students anticipated a Christmas celebration for the wrkmen of the dining room and campus maintenance. It took the always-welcome form of a steaming hot supper. The supper was bought, prepared and served to the workmen by the students, - an unaccustomed sensation for workers.

Sixth: the Candle-light Carols. For me during these several years in FCU the Candlelight Carol Service has ever beeen a high-water mark. As I listened this year to those 26 fresh voices singing carols of inimitable beauty, it proved so again. The leader was a graduate of last year, Miss Lin China-hua. She did splendidly in carrying on the high standards in Christmas music that Mrs. Scott has maintained through these many such services. The Chapel at the outset seemed a hopeless place for decoration: dirt floor, open sides, bare beams and rafters. What a contrast to the finished surrounding s of our Chapel on the home campus! But the students fell to work and transformed it with feathery bamboo, gay paper streamers and hangings. The money expenditure was very little, but the expenditure of labor and love was great.

The ten numbers of choruses and quartets went off smoothly under Miss Lin's baton. The carols were woven into a service of responsive readings in which Dr. Edwin Chen led the congregation and which kept their attention from being over-powered by doing nothing but receive. At the conclusion, gifts were offered for refugees' relief as the choir chanted softly "Silent Night."

Close to the Cardlelight Carol Service in meaning came the <u>seventh</u> item to be mentioned - the carols sung in the cold and dark streets of Shaown early on Christmas morning. It was 2:h5 A.M. when I first heard the strains of a violin, playing "Maril the Herald Angels Sing, "How strange, indeed, in this remote inland town of China that that far-off event should be thus celebrated. About 4:00 A.M. the full chorus of the choir sounded (the members had been fortified meantime with steaming bowls of hot moodles); the choir was accompanied by the indispensable fire-crackers. The strains of the choir faded into the distance, for the singing group trokked in the darkness to the North Gate community of the campus. Here again the singers enjoyed tangible reward in further refreshments servied by Fres. and Mrs. Lin. I am told that not a few places along the dark streets were opened, even at that early hour, to welcome the strains of music.

When I saw the tired members of the group coming back over an old arched stone bridge, just at daybreak, I blaued on a phonograph, from an upper window, those magnificent strains from Mozart's "Twelfth Mass" - not especially designed for Christmas, to be sure, but never out of place with its swinging melody and exultant words. Then there was a last bowl of hai fam (soft rice) served by Dean and Mrs. Cheng to the choir members, just before they left for domaitory rooms. But they could not resist lifting voices once more in "Behold that star, Behold that star up yonder..."

The norming service at the Shaowu church was an occasion for the choir to repeat a number of their prepared selections as part of the congregation's service. I left early to visit our campus where our students were relieving the pressure on the capacity of the crowded church by a program for the children. And well they did, for about 500 children came. In the manner of similar occasions the world over, a large number were attracted by something more immediately satisfying than any doctrine, however attractively served to children. But the faith of the Sunday school and Junior Church members had appropriate rewards - puffed-rice crisp, pink-shelled aggs. Not one left without at least one wafer in his grubby fist - and 500 fists are a lot!

At noon, after church, our faculty gathered at the new residen ce of Fres. and Ars. Lin, for Christmas dinner. An open fire in the former Nurses' Training School blazed merrily, in the room full of families of the faculty. Some he persons sat down to the excellent food. Not roast turkey or plum pudding, to be sure. But what more deligious than bamboo shoots and fresh mushrooms! After dinner we wrote short messages to absent members the Dean Chems, the McClures, Mrs. Stowe, Mrs. Kellogg, and those keeping the Foochow campus guarded and maintained. Them a very brief service of song, and for the faculty and families, a repeat on the wtory, "The Other Wise Men."

It was past the middle of the afternoon when I got back to the campus, there to sit for a while as participant in a tenth item to be described as a part of Christmas in Shagwu. The college students had invited their younger brothers in the local government middle school to come for a celebration. Most of these had come from a non-Christian background. The gervice was run entirely by our F C U students. One told the story of "The First Christmas Tree." (One tree was standing there brave in home-made replacements for Woolworth's best - or worst!) This story by Van Dyke does as much as a story can to give true meaning to this symbol of lasting greeness. Then snother college student told the boys, with skill and simplicity, the life of Christ. To many of those government school students the name of Christ might not be known. The c llege student telling the wtork led to an impressive but simple climax about the person whose birthday Christmas celebrates: "Who was it who did these deeds, t old these parables, died on the Cross? It was Jesus of Mazareth.) I've seldom heard a more moving climax.

Other of our college students went, during the afternoon, to a center to war orphans, one they regularly visit, but that one I had to pass up.

This is the second Christmas I've been separated from my family. But what I've told of a Shaown Christmas will tell you of the joy it shared.

Dverett L. Stone



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 accomodations 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; cerebration 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

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 premedical 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,

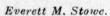
Trees can be grown in ten-

A hundred years if you would raise persons".

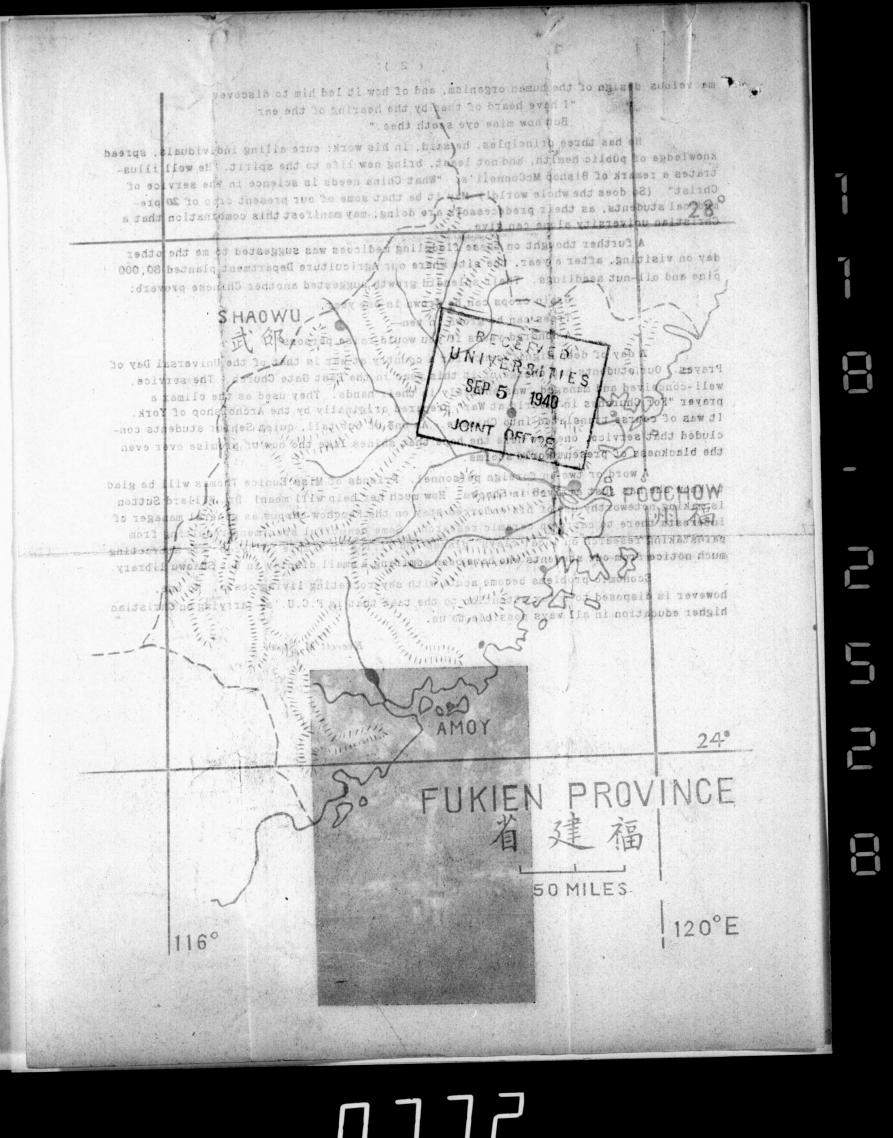
A day of deep significance for a country at war is that of the Universal Day of Prayer. Our students had charge of it this year in the East Gate Church. The service, well-conceived and managed, was entirely in their hands. They used as the climax a prayer "For Churches in a World at War" prepared originally 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.







## Fukien Christian University Shaows, Fukien

March 30, 1940

After delays that got to be monotonous, it is good to have accomplished at last my return to F. C. U. To be here is worth the two months' travel from San Francisco that it cost to get here. My arrival on the Shaowu campus on March 11th followed so speedy a trip from Foochow that it surprised everyone, even myself. The flood on the Min fed by heavy rains did not delay our sturdy river launch from arrival at Yenping within 26 hours, and above Yenping the road in good repair made possible a bus ride to Shaowu in 9 hours. Shaowu is on the recently constructed road from Yenping to Chungking, a fact significant in many ways. We are on Standard or Chungking Time. The atmosphere of Free China is the one we breathe, and it is better for the lungs than the coastal climate now has to offer.

F. C. U. is a going concern in its new location. The leaders who had the vision to see its possibilities are making good use of them with results at once apparent to the newest arrival. The property so carefully acquired by the Shaowu mission, and so beautifully situated among the picturesque mountains of northern Fukien, has been not only efficiently adapted to new uses but materially increased. The purchase of new land has expanded both campus and fields under cultivation. A new gate in a new wall opens the way to the old campus past a new library, and behind the old main building a new dormitory is going up. The library which bears the name of a former president, Bishop Gowdy, has a fine big reading room, well-lighted day and night, where students have facilities for study beyond comparison with those any dormitory can provide.

After seeing the crowded and inadequate quarters of other schools in exile, one must realize how fortunate F. C. U. is here. And one does well to remember that our good fortune is no accident, but rests on the foundation of years of mission work here, and the good judgment of the University administration. To leaders past and present we owe a great debt of gratitude.

Shaowu is in the heart of a richly productive district. In the present rice situation many institutions find food supply the greatest problem, but we have enough and to spare, so that we entertain many visitors who come here buying rice. It is to be hoped that the rice census now being taken will locate the supply and distribute it more evenly for the relief of present suffering.

F. C. U. is entering new fields, literally and figuratively. If state secrets could be shared you'd be interested in substitutes that are being discovered for essential commodities now put out of reach by soaring war-time prices or crawling war-time delivery. For example, kerosene is now an object of major interest, second only to rice. Our laboratories are working overtime, with results. Necessity is mothering many inventions, large and small. Under good direction, the Shaowu bamboo stool has gone through a quick evolution into a comfortable chair, with tilted seat, back, and arms as well as legs. Ingenuity has achieved a lamp thinney made in the Physics workshop of narrow these of case street together vertically and held by tin binders at the and bottom. I was glad to get one of these when my sears Rochuck pressure lantern arrived with its glass chimney broken.

To many of our number this pioneer experience is an absolutely new one, and it is a pleasant surprise to find that a pioneer has as many satisfactions as hardships. On March 12th, the anniversary of Sun Yat Sen's death, now observed as Arbor Day in China, our students came in after the weary work of planting 10,000 seedling trees from our nurseries, with more to say of the forests to come than of dirty hands and aching backs, which have ceased to be a novelty here.

The second Easter in this new setting was abundantly kept. On Holy Thursday evening the solemn beauty of our Communion service was in no way disturbed by its rustic arrangements. The spirit of the Sunrise Service of the Student Christian Association on Easter morning was not spoiled by being driven indoors by rain. The breakfast we shared following it was punctuated by dashes into wet grass after colored eggs. The local church service was illuminated for many of us by the special Easter music of our University choir. Records from

the Messiah played on a phonograph in the chapel in semidarkness of early evening brought a memorable day to a fitting close.

"Crisis" needs two Chinese characters to represent it; one means danger, and one means opportunity. In the crisis F.C.U. is passing through, the second character is written large. We are really beginning to know more of the province for which we are named, having crossed it to settle in the north west corner. Our students come from a much larger area of the country than before, bringing new elements into our community. Staying on the campus through the vacation periods has been translated from necessity into privilege. Students cannot go away without a wider experience of college life than was theirs in pre-war days, and the college program has to go around the full circle of stadent needs as never before.

If this letter sounds like an idyl of country life, it has struck a false note. In the difficulties grappled with here is to be found, rather the material for an epic. This chapter of our history is being carved deep in the very heart of F.C.U. and the members of its faculty-student staff worker family in a way that will make them different, and we believe richer for having lived it. We like to believe also that the sojourn will have lasting benefit for the people of Shaowu, for our work is not being done along hap-hazard, temporary lines, but rather with the definite plan of conserving the results for all concerned.

Sincerely yours, glad to "climb on the band-wagon,"

Eunice T. Thomas

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

CONSIGNED TO: The Coming Generation.

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 ipland 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, crotaleria, 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 mon 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 slapin". 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 mon 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 thoughthe 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.



F.C.U.--SHAOWU

Experimental Plots •

Industrial Chemistry
Class goes down
river by bamboo raft
to visit coal mines





"How much better it is to get wisdom than gold....."

E.M. Stowe

The spirit that animates higher education in China is illuminated by an incident that came to my personal attention in the fall of 1940 on the campus of Fukien Christian University. A new Freshman was assigned to help with certain clerical work I had to do. Noting a certain skimpiness of clothing and other evidences of want, I made some inquiries about him. It was than that I learned that this lad had walked all the way from his home to our campus, a distance of 300 miles, because he did not have the wherewithal for bus fare. And in China there is no hitchhiking.

Incidents of this kind have been multiplied times without number in China during these war years as students and administrators have carried out the resolve that there shall be no blackout of higher education here. Institutions have been moved bodily for hundreds of miles, the students in most cases making the trek on foot. While our own institution moved but two days distance from its original campus, that means the equivalent of a move, say, from Boston to Kansas City.

After two and one-half years in this new location it is time to consider the question that might very naturally be asked: "Granted the heroism and determination of these administrators and students, what level of educational effectiveness has proven possible under these conditions? Has it been possible to maintain work of the quality that should be expected of colleges and universities? Has morale been equal to its many tests? Has the Christian spirit been maintained in the midst of trials to the flesh and the deprivations of conveniences and necessities?

Let me answer interms of the work of Fukien Christian University as that work came under review in the institutions's Twenty-fifth Anniversary. What would you have experienced had you visited this campus in the spring of 1940 on the occasion of that celebration? Well, you would have found a deluge of rain. Also you would have found a deluge of speeches. But you could have escaped both hadyou chosen to wander into the exhibits made for the occasion. Perhaps these exhibits form as good a way as any for measuring accomplishments by the University during the part thirty months. Though you will need not forget that the most important things that happen on a college campus are not necessarily those that lend themselves to physical display.

Let as try Science Hall first. We find it in an old hospital, one among the buildings made available through the kindness of the American Board of Foreign missions. The School of Agriculture has crammed itself into two ells on the first floor. Has this department anything to teach farmers of forty centuries? Plenty, to judge from what we see. Observe those amazingly fine rice heads, fruit of scientific seed selection. Note that chart of the pH requirements of each crop that grows in local soils. Mark those soil maps of the county. Look at the astonishing differences between these heads of cabbage that demonstrate varying fertilizer treatments.

0 5 Q

Tangible evidence of intellectual and of physical activity is to be seen also in the display of the horticulture department. The rows of canned vegetables and fruits, the collections of seeds, the array of expertly-grown vegetables, the demonstration of budding and grafting technics, the appealing designs of landscape gardening bear testimony to work of leading importance. Though to gain a perspective on the work of this School of Agriculture you would have to view the 150,000 seedlings set out on neighboring hillsides or visit the farm where intensive study of rice goes on all the time. But these exhibits tell the wayfaring man that something important has been happening here.

You might reflect, however, that of course agricultural pursuits are natural to a country such as China. Step into the Physics Department exhibit, then. Even the casual visitor may not overlook the fact that much of the apparatus there is the product of the Department's own workshop. Here are vernier and micrometer calipers, manufactured in the literals ense of that term, but equal in accuracy to the imported article (bearing in mind that it could not be imported now and that if it could the prices would be ruinous). So with dozens of other forms of apparatus that appear among the shiny pieces that bespeak the resources of the western technologies.

rower for the needs of the laboratory is furnished in a characteristically ingenious way. There is a generator, and there is an old Ford motor. But how run a motor without fuel? Even a Ford motor cannot disregard the blockade on Standard Oil. Very well; power it with gas from heated charcoal, lubricate it with locally produced tea-oil. The resulting light and power are just as good as Broadway's. And wasn't setting up this plant anigeting it o work a liberal education for those Physics majors!

Up that ramp, and you arrive in the Chemistry Department. You will be fascinated by the lovely bowls from the ceramics aspect of their work, made of course from local clays. Nutritional values of local foods are graphically charted there. Attention to the deeper recesses of chemical abstruseness is attested by the models demonstrating atomic and molecular structure, even if there is no elactor to take the atom apart. But then it is just as well to learn first how it is put together.

The intensely practical problems of chemistry, however, are much in evidence. There is a working model of a plant for the distallation of the pine wood in which this region abounds for critically important ecomic products. There is the plant set up by Prof. Wang for the production of much-needed alcohol. There are the exhaustive chemical analysis.

Nearby is the Biology Department. Are there really so many species of insects? Yes, and of much economic importance, though it is of interest to note that one section of the collection is given to "Beautiful Bugs". This collection has been made entirely from our new location. The same is true of the collection of over four hundred species of birds you see mounted. Another room shows plants of economic and medicinal importance. The section where microscopes hold mounted slides proves of much attraction to the stream of



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town visitors who for the first time learn the appearance of certain parasites and of how much more there is to a fly's leg than meets the eye.

Tired? Then just one more exhibit, that of the Rural Economics Department. Students from that department went out to neighboring counties to round up products of basic importance to the life and welfare of the people. Who would have surmised that this region produces 150 kinds of paper in its local manufactories? Or over 200 varieties of tea? Or 50 of mushrooms? And so on, to the number of more than 1000 separate articles of concern to the student of rural aconomics. Skilfully drawn charts on the walls help interpret the findings.

Does this brief tour suggest to you the intellectual excitement possible when trained intelligence grapples with concrete problems of existence? As these two things are fused in one sees the essence of higher education, whether applied to material or spiritual problems. And this precious achievement of the human spirit was obviously not lost in transit from the old established campus to this unfamiliar one.

This is not to say that the Twenty-fifth Anniversary was concerned only with science. It was initiated, in fact, by a sacred concert. The theme of that concert was LIGHT. A choir of fifty young men and women sang the mighty strains of Beethoven, Bach, Handel, Mozart, and other masters of music. The music was integral with a worship service built upon the theme of light as found in the Scriptures.

The service concluded with a symbolic ceremony. Pres. C.J. Lin and Mr. Ting, a representative of the Board of Managers, lit candles from the two large ones flanking the Cross in the center. From the two candlesheld by these representatives of the University's work, alumni came forward and lit their candles. From these it was transmitted to small candles held by every one in the hall. As these candles went out into the night at the conclusion of the service, one thought of the many students who have gone forth from this and other Universities as bearers of Light. That night was rain-swept, as our present is storm-beset. But the University is dedicated for another Twenty-five years, and beyond, to the Light that cannot fail.

## NEWS FROM THE CAMPUS OF FUKIEN CHRISTIAN UNIVERSITY

## Collected by Prof. E. M. Stowe January 12, 1943

Fukien Christian University suffered from a serious loss when in the early morning of January 5, 1943, a large brick residence that housed five staff and faculty families burned to the ground. The families affected were those of Prof. and Mrs. H. C. Lin, Prof. and Mrs. Fu Chia-lin, Mr. and Mrs. Li Hsueh-shih, Dean and Mrs. T. H. Cheng, and Prof. and Mrs. E. M. Stowe.

The fire originated from a defective fireplace in the apartment of Dean and Mrs. Cheng on the second floor. When discovered the space between the ceiling of the downstairs room and the floor of the room above was ablaze. The resources available were inadequate to overcome this start, for it had been burning for some time when it was providentially discovered at 2:30 A. M.

Everyone escaped without serious injury. The property losses of the families of Dean and Mrs. Cheng, and Dr. and Mrs. Stowe, both of which lived on the second floor, were heavy, as were the losses of books, notes and other working equipment. War conditions make replacement of many articles impossible. Losses might easily have been much greater, however, had the discovery of the fire been made a little later. The families that were burned out have been given temporary quarters elsewhere on the campus.

Prof. Edwin Chen (Ch'en Hsing-yueh) has been called from his teaching task to attend in Chungking an important training conference, called by the national government for the purpose of making plans for post-war reconstruction. Prof. Ch'en was a member of an earlier training group in which 6,500 persons participated. From this original number, 100 highly qualified persons have been selected for this second period of intensive study and planning. The work will be of the nature of a seminar as to its method. While Prof. Ch'en's absence from campus life is keenly felt, yet the opportunity of the institution to contribute to this fore-sighted planning for post-war problems was one not to be neglected.

The continuation of the education of alumni after their graduation from college is a responsibility which an increasing number of institutions of higher education have of late recognized. One illustration of in-service training of this type was recently afforded when an alumnus who majored in Chemistry and was graduated two years ago came back for a few weeks of intensive study. His problem concerned oil production, an industry in which he, with several other alumni, is engaged, in a successful effort to provide fuel for transportation vehicles. He was highly satisfied with the results of the information he was able to glean from library and laboratory resources, and returned to the plant to apply the meaning of the data gleaned.

The purchase of books has become very difficult under war conditions, - in fact, impossible as far as books in English are concerned. Various faculty members have engaged themselves to produce their own. Prof. Lin Hsi-chien, for example, is just completing a 100,000-character work on contemporary world politics.

Prof. Tan Jen-mei has embodied in a brochure results of studies on "Training of Secondary School Teachers in Fukien". Prof. Lin Chen-yao, head of the Agronomy Department, has produced a manual on farm crops. Miss Eunice Thomas last year edited "Freshman Readings in Modern Journalism", and had it printed locally. She will soon have off the press a companion volume, "Freshman Readings in Modern Literature". Mrs. E. M. Stowe has just had come from the press Book One of workbooks in grammer and rhetoric for Chinese students of English. A faculty group is at work on a symposium, "Chinese Designs of Democracy".

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Under present conditions fresh importance attaches to the man who is able to make one blade of grass grow where none grew before. That the same importance applies to the growing of ducks is the belief of Prof. Lin Shih-tze. During the past summer he conducted a series of experiments which resulted in the discovery of the most economical of available feeds. He found that to be a mixture of rice bran and wheat bran with definite percentages of ash, salt and chopped vegetables.

The outcome of his studies are being utilized by a student in the Department of Education who is preparing it for use among Mass Education Classes. The scientific data are being set forth in a form and a vocabulary designed best to facilitate learning.

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Hangehow University originally planned to erect necessary buildings immediately adjoining the campus site of F.C.U. The only available land, however, was that occupied by graves. After the plot was fenced in it was discovered that taking possession of it and effecting the removal of graves would involve tedious delays. The college administration, therefore, has decided to erect buildings on a plot just across the Shaowu River. Ground has been broken and work started on two dormitories, an administration building and a chapel. Students will continue to utilize the library and other facilities of F.C.U.

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Christmas was, in spite of the rigors of war, the occasion on the F.C.U. campus for many activities both of worship and of service as expression of the spirit of the Advent season. Among these were the following: the choir assisted in a special Christmas service at East Gate Church. The Student Christian Association conducted a moving worship service in our cwn Chapel on the Sunday evening preceding Christmas Day. Hangchow University students presented two plays on another evening. The University Glee Club presented the Candelight Carol Service on Christmas Eve, a service that has for many years now been traditional. Service activities extended into the local jail, to the home for the poor, to war orphans in a nearby home for them, in service to wounded soldiers. This service was implemented by funds raised from the two universities sharing this campus, funds amounting to nearly \$3,500.

One Fellowship group, believing that "the gift without the giver is bare", raised special funds for providing a Christmas dinner for the 70 war orphans. Then they bought the food, cooked it, and served it to the lusty appetites of the youngsters. One college student said at the conclusion of it, "This is the happiest Christmas I've ever had".

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Shapshots from the campus of Feb, 20, 1943

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belief actions of the academic year of 1942-1943 opened in
Shaowu when classes were resumed February 8th. Enrollment/figures
are as follows. Total Men women

Seniors 38 28 10

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Juniors 38 28 10

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Recently a new flag pole was erected on the F.C.W. campus. This titem deserves mention for two reasons: (1) We have been here in the interior long enough to wear out one flag pole. (2) The students who gather before that mast each morning in the flag-reising ceremony salute the flag of white sun in a clear sky; symbol of a China determined to remain free at whatever cost. After nearly six years of wer that flag waves over millions of this de who have not yet seen one of their would be inveders.

Through a new radio-photo service between the inited States and China, pictures of the signing of the treaty abolishing extra-territorial rights between the two countries were on bur campus in a little over a month from the time signatures were affixed. In the intervening month the picture had beentransmitted, printed, and sent over many hundreds of miles of difficult road. Other pictorial and printed material is becoming svallable to enable our campus to maintain closer touch with events and thoughts of the world.

The Board of Education made available during the first semester of the current year over \$43,000, national currency, to aid needy students continue their studies. Further aid came through the law national Student Relief Committee which transmitted over \$31,000, national currency, for that same semester. These forms of aid are granted to students under specified categories. To aid in these forms the University adds further help through sidships and scholarships. By such means students have been able for the most part to continue their all-essential properstion in spits of rising living costs.

Students receiving from government and National Student Relief sources are expected to contribute a certain number of hours of service per week for the public good. Just at present that work takes the form of cleaning up debris from a recent compus fire!

Hengchow University continues its work on the campus of Fukien Christian University. There are 92 students enrolled with that institution during the current term. According to the

no wo Snapshots from the campus of red Feb, 20, 1943 beblock self include and (E.M. Stowe) The second semester of the academic year of 1942-1943 opened in She own when classes were resumed February 8th. Enrollment Xfigures Men women are as follows. Total tion butluing. 38 Seniors Sephomores 127 of 95 32 Special 121 109 111 2 10 109 Spechal volue to 15358 to on 281 and 977 ni secret Enrollment by departments is as follows. Chinese of the 218 The 19 hour 20 220 months 120 adig taisend on 35 1510 History western Lang. 443 18 ... tn 3 due not le - 20r ago 16 Education 364 Physics 1 218-9 Chemistry 492 Blology 305 36 110 13 19 11 Biology - Agronomy 256-25 2567 20 5 ... Horticul ture Rural Econ. 851 72 13 Special \*\*\*\*\*\*\*\*\*\*\* Recently a new flag pole was erected on the F.C.U. campus. This t item deserves mention for two reasons: (1) We have been here in the interior long enough to wear out one fleg pole. (2) The students who gather before that mast each morning in the flag-reising ceremony salute the flag of 'white sun in a clearl a sky; symbol of a China determined to remain free at whatever cost. After nearly six years of wer that flag waves over millions of

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TOUR IN TO ILLIAND SHOP SHEET STORY Hangchow university continues its work on the campus of Fukien Christian University. There are 92 students enrolled with that institution during the current term. According to the

original plan, building was to be done by Hangehow on a site immediately adjoining the F.C.U. campus. Due to the certainty of tedious delays in grave removals, however, the authorities decided to go to a new site altogether. It is across the Shaowu River; there work is already in progress on two dormitories and an administration building.

By government regulation, each student expecting to graduate from college or university is required to present a senior thesis in partial fulfilment of conditions for graduation. The embarassment met in the selection of topics is not that experienced often by condidates for degrees in the West, who find difficulty in locating unexplored fields of work. Here the embarassment is to make a choice in the virgin wilderness of problems needing exploration.

That senior thesis topics often haved strongly utilitarian flavor is natural. Following are a few samples from the most recently graduated class, those leaving state conclusion of the first semister of the current year! Chemical Analysis of Total and Exchangible Bases of Shaowu Soil, by Lin Pel-lan; Fish of the Shaowu River, by Liao Siang-hua; Removing Persimmon Pucker, by Li Fang-chon; A Study of the Rural Teonomics of Msiang-fang-hsiang, Lin Feng-hsiang; Industrial Cooperatives in China, by Fall Yun-shan.

Wr. Yeh Min-hsun, has had his serior thesis, "The Mornation of rublic Opinion", selected for publication and distribution by a government agency

The Agricultural Vocational High-school attached to F.C.U. is fortunate in having as its principal ancalumnus who has made himself one of the outstanding tea experts of China: His name is Chang Tien-fu. Besides his efficient direction of that school, he is able to carry on class and labor tory work in tea culture. His students will participate in processing about 800 penads of tea during the season of this present year. The raw materials, in the form of the freshly plucked leaves, are to be had from this region. The rich experience needed for expert care of the leaves for the from the various forms of delicate flavor will come from Mr. Chang's knowledge of that love, gained through extensive study and practical experience. Fresh leaves cost about \$2 per pound; the finished products command about \$30 per 1b, atpresent.

By recent government order, students who are graduated this spring from Senior High Schools will be asked to give sixmonths of service in some aspect of social or political work. Full details ere not yet announced. This work will serve the double purpose of relieving need for personnel, and inducting students into first-hand experience of social work. If carried out as announced, there will be no entering Freshman class until the second semester, 1943-1944.

A church organization is being set up on the combined compuses of Fukien Christian University and Hangehow Usiversity. The purpose is to effect closer relationships between students and faculty members and workmen who may bey or may wish to become, members of a church. It is expected to be instituted during the present senester. A constitution and a statement of faith are being worked out at this writing.

and the Masting of the National Christian Council, to be held in Szechnon in May of this year. The stand of this year.

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Hereit a story about two colleges in China unlike news that usually goes forth from academic centers. The news that is usual for college campuses concerns, and rightly, the highly important tasks of conserving the knowledge of the past and the discovery of new truths. These are thought to be the tasks that give the colleges their reason for being, along with the activities that are part of a well-rounded development of youth. This story adds another dimension to the college task as conceived on the common campus of Fukien Christian University and Hangdow University. It tells of the establishment there of a Union Church for these two odn

Small news this, perhaps, in a world filled with the crashing of four-ton bombs, the toppling of great city structures, the neve just crescendo tempo of a mighty war machine geared to an entire world; the daily slaughter of additional thousands of youth who join millions of erstwhile comrades, now compaes. Net these events but underline the urgency of a spirit where these events can no longer be, and marks these institutions taking with utmost seriousness the task of educating not only the cortex efits students, but their whole being.

To come to the foundingor Union Church, The new organization was an April 11,1943 was consumated in the quiet of a Chapel through whose windows came the sound of songs of birds and through which could be seen the everlasting hills in the midst of whose quiet this campus rests. As those persons stood, in evidence of their association with a new Church, there was the climax of months of work and years of purposing. It seeks to make of equal importance on these campuses the fellowship of the Christian way with the other necessary pursuits of knowledge, of reparation for vocation and citizenship, and so on.

The new Union Church has a simple organization. It is of course

undenominational. Membership may be of three kinds:

1. Those who are baptized here, and are received as full members for 1. Those was are paperzon nors, and course of training. The essent entire the first time safety and the training to strain at the first take the strain of the s

2.1 Those who transfer their membership here from other a done sin

3. Those whow retain their membership elsewhere, but become at it

bas domaffiliate members herein There is a Board of Trustees, elected by the congregation, and six one Boards to carry on the activities and Tunetions of the Church. There is a pastor, elected by the Board of Trustees and approved by the congregation. The first pastor of the church is Prof. E.M. Stowe.

Atothe service where the new church was inaugurated. Deen Roo 10 of Hangchow University led the service of worship, and br. B. Stowed gave the sermon. Thus was symbolized one function of the new organization, to express the unity of the Christians of these two communities, and to afford abcommon channel of service, worship and fellowship. That and the common channel of service, worship and fellowship. function was further emphasized in the evening. At a celebration of the two institutions met in a common program in which a dramatic presentation was made of

The church has a further purpose: to provide a church to home and all for those who must now be for so long a time away from home, and all contacts with their own congregation. Travel conditions are such that

many students live for the four years of their course on these campuses.

For these especially, the church becomes a home away f rom home.

The training and receiving of new members is likewise a central hope of those who helped intitiate this church. There is a tradition of land the state of the state long standing in Chinatthat deligion and learning de not mix wells being There are plenty of evidences that substantiste this beiler But I augua one of the glorious wheritages of the Christian Church has ben its included the universe.

services to the emencipation of the mind, the long succession of scholars who showed that reason and faith were mutually necessary. The presence of this Church in the midst of the scene where the student's existence is centered affords a means of entrance that will helps many. This is indicated by the fact that exgroup of ten will be of soon bentized and received into membership on Easter Sunday, and that a campa a still larger group of college students is beginning its first aters and of learning what it means to be a Christian and a hast end ad of induced to income the afternoon when the church was started the new paster was a stopped on the campus by a student and asked if he could join at a draw who had lived in complete lack of the most elementary Christians for the who had lived in complete lack of the most elementary Christian flot fi knowledge. His home had been non-Christian; and he had attended and non-Christian middle schools for his whole course up to college and But even from the fringes he had discovered here something he wented to The Church makes a place where his expressed hope for a central helief and a warm fellowship can be realized . Here is the School of that end Christ, institution of the highest education of the second officers The purposes of the Church are included in the selsix points, one you these institutions testing with utnost incitation; reprint die gaines and institution; 1. Provide guidance for these university communities on the formula of the meaning of Christian Semipture, the Church, those of Christian way of living of a to told and a standard contains to the contains t no was on April 11/1993 enter the Christian way of life. esony lo dan'm out ni allin stood, in evide. emod mentique escata and in silla stood, in evide. emod mentique escata esca 4. Provide the historic sids to Christian diving, es a centio 5. Relate members lesving this place to the church in their was new place of residence. no or bus quidencials bus notification of the church in their was new place of residence. no or bus quidencials bus notification group in needed service activities of the church in the contraction of the contra in cooperation with other Christian bedies. I melden monobou The new Church begins its life with over 170 members . . . These are all affiliated members, having already a membership elsewhere. the activities of this new congregation. Around this nucleus it is expected that new entrants into the fellowship will bear a gathered who will be members in the full sense of this church, and, through it of the Church Universal tools seetand to brand at each no immeasurable extent these students become familiar of There are to good and interpretations of life which make man almost accidental biteril off of organism crawling on the tiny speck of dust we call the earth: A There is the evidence of men's disobedience of the natural law of a his being in the corruption of an official dom not always inspired. by ancient Chinese ideals of the magistrate astparent to his people: of There are the modern enemies of poverty, disease, ignerance and broths corruption to add to an more encient formula long made familiarno it and there by Buddhism. To that faith the true evils of life are birth to sickness, old age and death at least three of which are and death entirely unavoidable. There is the loneliness that comes from and death scolety grown impersoral, with its most advenced elements busilyed engaged in squandering accumulated treasures of wealth and knowledge to in efficient extermination of opponents who are doing the same thingso In the face of all these things, the sermon of the Church's and to set ablishment on these campuses had for its text, But they seek for a better country, "The for the city that hath the foundations whose on builder and maker is Cod. "Not merely for the City of God which stages and and a second set and the city that hath the foundations whose con builder and maker is Cod. "Not merely for the City of God which stages and a second set and the city of God which stages are city Augustine envisioned at another great human crisis, but anuniversal and ordering of human life under the leadership of One who depended one and love as the final power of the universe.

file Stower

August 30, 1943.

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## MEMORANDUM FOR MR. C. A. EVANS

I copy for your information some paragraphs from a letter of May 30th, 1943, from Prof. Everett M. Stowe of the Fukien Christian University:

"You may like to hear of recent news from the campus. Of deep interest to me has been the formation of a Union Church of our two communities of F.C.U. and Hangchow U. I had the honor to be chairman of the organizing committee, to be made the first pastor, and to have the privilege of baptizing on Easter Sunday 10 students, of receiving into preparatory membership nine others, and of receiving into full membership 12 persons. There were, in addition, 166 who had become affiliated members, retaining their membership in their home church but aligning themselves with this thurch during the period of their stay on the campus. This has been the consummation, — or the Commencement — of a dream of long standing on my part, and I'm glad at least to see it started. While the root of the problem of student religion lies below the college level, the college has a responsibility it needs to discharge better, and from the promising start made, I am confident this church ban help greatly.

"Another piece of good news, to me, has been that the Ministry of Education had approved the formation of a Department of Rural Education. This will replace our previous Department of Education. They forbade us to receive new students for this, from this past year, in line with their policy of centering all normal training in their own institutions. If they eacept our proposed plan in all details, it will mean a most valuable avenue for training workers in rural, social and religious lines. And experience makes it more than plain that the root of the rural problem here is more in the realm of personal and social relationships and attitudes than in the technical aspects of agriculture or economics, important though those may be.

"President Lin has been in West China attending the Council of Higher Education. I'll be eager to know what they arrived at. Not very much, I fear. The fundamental problems of higher education here will require some action of a deus ex machina. One suggestion made when Fean was here recently was that after the war there be another one of these blessed commissions, made up of the Boards at home, administrators on the field, and third parties of familiarity with the problem in China."

Frank T. Cartwright



by

Dr. E. M. Stowe

The sixth year of the war in China is nearing its close. What have been the effects of these years upon the colleges of the country? And what has happened to the specifically Christian purposes and activities of the Christian colleges? Friends abroad of these institutions know in general of the determination to maintain higher education against all threats of blackout. Not all know the answers to the questions posed above.

These paragraphs give an answer in terms of one campus, that of Fukien Christian University. This institution was moved to its refugee campus at Shaowu in the spring of 1938. For nearly five years all its institutional life has centered on that campus. A pen portrait of activities here may help make more vivid to those insulated by great distance what actually goes on on such a campus.

Preliminary to description of Christian activities as such, however, the reader should know something of general environing conditions.

1

Plain living has become a necessary virtue in this new campus. Accompanying it is at least the possibility of high thinking. Goethe said that talent is developed in solitude. Before these youth are catapulted into the stream of the world's life they find here ample opportunity for the development of talent. Communion with the visible forms of nature is here an ever-present possibility. Much that is best in Chinese culture is drawn from the love of nature. There are among her literary figures many kindred spirits to the Hebrew poet who wrote "I lift mine eyes unto the hills". Here is assuredly an environment superior to that of some pre-war campuses where the latest movies, fashions or dances took the center of the stage.

The war years have taught valuable lessons about thrift. Threadbare and patched garments and hose become more common than any other kind. In some instances the adaption has been an herioc one. For example three years ago a student came to us from Singapore. He flew most of the way by airplane. He arrived in a natty gray suit that was the last word in cut and material. Now he cheerfully wears darned cotton garments and native cloth shoes. Not that the normal hunger of youth for color and beauty have been eliminated. This was well proven when our book store recently offered for sale some ten cent store paper napkins that had been exhumed from old stores. They were snapped up in a flash, - not for plebian uses but to add a dash of color to drab rooms. But the necessary limitations of a war-time campus are accepted without griping.

Further, students living in the interior have had to become resourceful in providing their own means of richer living. They no longer sit on the sidelines, merely passive observers of movies, games or the performances of others. Their club activities, carried on under the respective academic departments, call forth initiative and responsibility; posters announcing club meetings would make a notable collection of poster art. Literary effort is not stymied by abnormal printing costs; bulletin boards blossom out in profusion with productions of opinion and literary effort and are models of industry, calligraphy and neatness. Gardening, for many, furnishes exercise once gained in the more aristocratic tennis, with tangible

dividends to supplement the all too scanty table fare. Manual labor of varied kinds is carried on by students.

A last one of these general features is, for this campus, comparative insulation from the war. To be sure there have been occasions when the enemy troops were only a comparatively few miles away. And recurrent air-raid alarms make the paths to air-raid shelters fairly well trodden. Also students are now subject to draft along with other citizens. Exemption is possible for most of them, however, And on reflection that for each one of those in college there are 10,000 of his fellows who never have and never will see the inside of a college library or laboratory, the wisdom of the policy that has prevented these few from becoming front-line casualties is confirmed. Knowing that they are bought with a price leads these students to add to the intensity of their application to lessons.

These are some of the background factors that have much potential significance for the Christian purposes of a University.

II

"When is a college Christian?" This question has been explored at much length by religious leaders and educators. Now the laws of spiritual living are such that no claims by an institution that it is not as others can be accepted as convincing. For whatever spiritual progress is achieved by individual or institution produces a sensitivity to failures and instead of assuming credit all that can be said is "Lord, be merciful". We report here, factually, some of the activities that go on toward the end of a Christian campus.

- 1. Chapel services. The furnishing of the Chapel are of the simplest pine seats, pulpit, lectern, Communion Table and cross. But something seems to happen to those who frequent the services which are held in the quiet of this room. None but religious services are held in the Chapel. While it lacks the dim religious light of stained glass it still possesses other conditions for worship in spirit and in truth. Many of those who attend have known the chastisement of perplexities almost unto despair. The service, a brief one of from 20 to 25 minutes three times weekly, in mid-morning, is long enough to realize anew the power available when those of like faith assemble themselves together.
- 2. University Church. Twice monthly a Sunday morning worship service is held in the university Chapel. A robed choir contributes to the dignity of the service with its processional and recessional. There is a carefully worked-out ritual service; the leader of the service is a student. The message of the service is delivered by a faculty member, as a rule, a responsibility that is taken with much seriousness.

Just now a formal church organization is being effected. It will unite in a single congregation the Christians of the communities of Fukien Christian University and Hangchow University. It will also provide a more effective means of adding those who may here decide for the first time to become members of the church to that body.

- 3. Fellowship groups. Not even the most pleasing of formal services can answer all the needs of the spirit. Spontaneity in religious living is furnished by fellowship groups. There are two kinds:
- a. The Sunday Morning Fellowship. This resembles most nearly an old-style Quaker service. Their characteristic provision is made for the moving of the Spirit. There is no leader nor formal program. The group is not afraid of silence; rather it finds it fruitful. Song, scripture, prayer whatever expresses the need of the



individual concerned is called for or expressed. There are remarks on defeats, problems, victories. That the service contains some spiritual vitamins is evidenced by its continuing vitality and spontaneity. It meets before the Church services.

- b. The Christian Association on Fellowships. This current semester about 150 students are participating in these groups. They are student led, though each has a faculty adviser. Study, service, sheer fun these are all features of the group life. One worked out for a guide a four-square code (no relation to Sister Aimee) based on Luke 2:52. Other fellowships found it worth adopting. One group took it on itself to buy, cook and serve a Christmas dinner to 75 "warphans". "This has been my happiest Christmas" concluded one freshman member of that group. It is an achievement to have that said after six years of war.
- 4. The Student Christian Association. The capable president of this organization selected as a central purpose this year the opening of as many doors of service as possible, for as many students as possible. He has succeeded well. The cabinet of 21 members, about equally divided between men and women, conducts multifarious Christian activities. These range from visiting those in jail and ministering to orphans, through planning retreats and recreational gatherings, to arranging round table discussions on current pressing problems and conducting a live bulletin board. On that board appear translated excerpts from air-mailed copies of magazines like the Christian Century and Christianity and Crisis, transmitted to us through the News-letter of the National Christian Council.

There is still more that might be said. For example: participation in activities of the near-by East Gate Church through choir and through Sunday-school teachers, aiding Christian Associations in the four middle schools of Shaowu through the more mature leadership which our students can give, occasional choral festivals in which are sung the distinctive treasures of this Christian art.

There is a scene in Nietzsche's "Thus Spake Zarathustra" in which two travellers came upon a priest going through his genuflections before his altar to God. "But doesn't he know that God is dead"? inquires Zarathustra. If he is, this campus has not yet been so informed. Nietzsche's obituary seems to have been a bit premature. Fukien Christian University conceives her service to the soul of China incomplete until that soul finds its altar. As a nation China seems to fit the description given by Sabatier to St. Francis in the period before his spiritual discoveries: "The lonliness of a great soul without an altar".

There are many problems yet unsolved on the campus. What, for example, of the increasing numbers of students who come to us without any previous Christian contacts? How secure a faculty whose academic competence is matched by zeal for matters of the spirit? How help meet the growing insistance of material needs of nutrition and medicine for bodies that temple the spirit? How replace the 19th century patterns of thought about science and religion with conceptions in line with recent progress in thought? How balance the progress of technology with progress in the purposes for which scientific control can be used? How provide for the student body as a whole growth in religious intelligence comparable with growth in other forms of knowledge? How maintain faith when in a world brimming with the inhumanities in which Christendom finds itself forced to participate? To ask questions like these is to make clear that, whatever satisfaction may be taken in present achievements, the task ahead is still such as to make complacency impossible.

## III

The Christian Colleges of China have before them tremendous challenges. Chinese culture is rich with discoveries, made during long millenia, of moral laws involved in living in mutual harmony. In a world where intimate association is inescapable due to the neighborhood which modern science has brought about these moral discoveries become of great moment. The college world can conserve, interpret and transmit this spiritual heritage of China as can no other agency.

But this spiritual heritage, for all its grandeur, lacks precisely that which Christianity has shown itself able to give, the dynamic which can transform the lives of both the high and the humble. The Christian college in China in the days of reconstruction to come has for a distinctive part of its great mission the uniting of the two great resources of the spiritual heritage of this civilization and the living power of the spirit which has been released for humanity through Christ's revelation of God.

121 N. Pai nter Ave., Whittier, Caifornia, Sept. 21, 1943.

Mr. C.E.Evans,
Associated Boards of Christian
Collegesin China,
150 5th Avenue
New York, N.Y.

Dear Mr. Evans. Mrs.

Mrs. Stowe and I arrived last Tuesday, September 14, in San Franciaco. The journey was a long one. We left Shaowu on June 7. But we are happy to be safely here.

We will be here on the west coast for at least two weeks more. What we do then rests on the outcome of medical decisions. We likely will be coming East.

Inwant to be of any service possible to the plans of the office there. I managed to bring with me some of my negatives. These may help on pictorial needs of publicity. I wonder if Mr. Caldwell received the 36 prints I sent by air mail last spring.

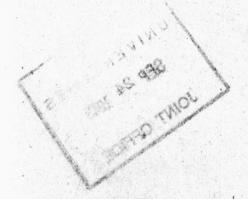
of this term, I'll be glad to learn what it is. I would like to know, too, what plans are afoot for the current United China Relief Capaign, and what the Associated Boards are expecting to be realized for the colleges from that source.

I can writemore at length when not quite so rushed at just now. But I did want the office to know that I am in the ountry. If ou have questions that I can answer, fire them this way.

Sincerely yours,

Eneretto M. Stocue.

Everett M. Stowe



October 28, 1943

Mr. Everett M. Stowe 121 North Painter Avenue Whittier, California

Dear Mr. Stowe:

I have been talking with Dr. Cartwright and held your letter of September 21st until such a time as I had opportunity for such a conference. I should have written you immediately and extended a most cordial and sympathetic welcome and I trust you will not hold it as being an unforgivable sin that I have not so done.

I understand there are certain health problems which must be cleared before any plans are made, but it is in order for you to know that we are definitely interested in your presence here in America, and likewise hope that we may be able to use your talent to some good use of the Colleges. It is my understanding that you will be east for the annual meeting of the Board and if you anticipate being here in advance of that time so much the better.

I am informed that Mrs. Stowe's operation is turning out very satisfactorily and I join with your prayers that she will be entirely restored to health.

Mr. Caldwell is now in Chicago at 1224 East 57th Street. He has been absent from the office since last July. During the interim we have struggled along with the hope that he would be returning. We are still hoping.

Most sincerely yours,

C. A. EVANS

CAE/B

Note: Above letter sent to Mayo Clinic Rochester, Minnesota