

The Re-establishment of Fu Jen University in Taiwan and the role of the SVD, in particular of Fr. Richard Arens

by

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1. Introduction

The Society of the Divine Word (SVD) in 1933 was asked by the Propaganda Fide of the Vatican to take over Peking Catholic Fu Jen University from the American Benedictines of Latrope who were in deep financial difficulties.¹ When in 1948 it became clear that it would be more and more difficult to continue under the Communist regime, many professors left and were appointed to help build up two other SVD universities, namely San Carlos in Cebu, Philippines (1948) and Nanzan University in Nagoya, Japan (1949). In 1950 the University was nationalized by the Communist Government of the People's Republic of China and the members of the SVD and others had to leave. The funds raised for Fu Jen University in the USA were diverted to support these newly established universities.

2. First attempt to move the University to Formosa in 1948.

When the pressure of the Communist armies became stronger the faculty of Fu Jen University in Peking considered many options. The Internuncio of the Vatican in China was strongly in favor of staying and finding a way to accommodate to the new regime. But many individuals had to leave and were already leaving because they would certainly be targets of communist persecution.

“Cardinal Tien² advised us to move at least part of the University to Formosa in order to carry on the name and institution of Fu Jen. He said we must not interrupt the work of Fu Jen and that Formosa would be the safest place. Such a plan of the Cardinal's would enable Fr. Ralph³ to continue to advertise and collect funds for the University which could be used for rehabilitation and expansion on our return to Peiping.” The SVD decided to buy property in Formosa for its own projects, and if necessary the University could later apply to the SVD. Fr. Huengsb⁴ went to Formosa in July in order to acquire a site for a middle school for the SVD.

In case the University would be closed then the young SVDs, now studying the language, should be sent to acquire Ph.D.'s, so that when the University could be reopened the SVD could return with a competent, sizable staff of twenty to thirty members, being an average of one to two

¹ Cf. Fr. Jac Kuepers, SVD: “The Take-over of the Peking Fu Jen University by the Society of the Divine Word in 1933”, in *Verbum SVD* 47:3 (2006), p. 257-286. Idem in *Xue-feng yu chuan-tong, Catholic Fu Jen University, Taipei 2005: Ke Bo-Shi, Sheng-Yan-Hui yu 1933 nian jie-ban Bei-jing Fu-Ren Da-Xue zhi ji-shi*, p. 55-85

² Thomas Cardinal Tien Geng-Xin SVD (1890-1967) was head of the Board of Trustees.

³ Fr. Ralph Thyken SVD in charge of fund raising for Fu Jen University in the USA.

⁴ Fr. Huengsb⁴ SVD was treasurer at Fu Jen University.

per Department and others, thus being able to have a real Catholic influence in the University.⁵ However, events turned out to be different and it slowly became clear that there was no hope to return to Beijing anytime soon.

In Spring 1948 Fr. Huengsberg, the procurator, had bought property in the center of Taipei city for a middle school and a hospital. However, Jan. 3, 1949 the Superior General Grosse-Kappenberg sent a telegram to stop all further activities of the SVD in Formosa. The land bought was sold and the last SVD left Formosa in June 1951.

Because many old China missionaries would like to work among the Chinese, therefore, in 1954 three missionaries were allowed to come to Formosa, but each worked on his own mission project. In 1959 the SVD Region China was established in Formosa combining all SVD Mainland (Shandong, Henan, Gansu) regions, including Fu Jen University, into one China Region.

2. Fu Jen Alumni Association contacting old Fu Jen University faculty members.

On July 15 1956 the Fu Jen Alumni Association was established in Taipei, comprising around 400 Fu Jen Alumni, who had been able to leave the Mainland. Their chief objective was to make a campaign to re-establish Fu Jen University on the Island.

They first contacted Fr. Kroes, the former dean of studies at Fu Jen in Peking, now assistant General Superior of the SVD in Rome. He came for a visit in September 1956. Through him they sent a petition to the Holy Father to re-establish Catholic Fu Jen University in Taiwan, which was given to the Pope mid December 1956.⁶

They also contacted Fr. Rigney⁷, at that time still rector of Fu Jen University, on October 15. He answered that since his release from prison in 1954 he had been working hard for the re-establishment of Fu Jen outside of China Mainland. Nov 22, 1956 the Alumni wrote to him and mentioned that besides the efforts of the Alumni Association, the Holy Father and the Ministry of Education were also in favor of this project.⁸

Fr. Kroes on April 5, 1957 wrote that the matter was discussed in the SVD General Council, but that the SVD for the time being could not assume the task of establishing a university on Taiwan on account of lack of men and means. The SVD had just established two universities, one in Nagoya, Japan and one in Cebu, Philippines. Also, they had not yet given up an eventual return to Peking, where it had all the buildings and equipment. Furthermore, the prefect of the Propaganda Fide, under which resorted Peking Fu Jen University, had considered the petition of the Alumni, but for the time being the Propaganda also felt unable to shoulder the burden of a new university and also hoped for the possible return of the three former Catholic universities in Mainland China.⁹

A year later Fr. John Schuette,¹⁰ a former China missionary in Henan, was elected Superior General of the Society of the Divine Word (1858-3-28). He was more inclined to do something and he liked big undertakings. On June 28 the Alumni Association wrote once more about the

⁵ Ke Bo-Shi, *Si-li Bei-jing Fu-Ren Da-Xue 1925-1950*. (Kuepers, Fu Jen University in Peking 1925-1950) Taipei, 2007: p. 149, taken from the monthly reports of Fr. Rigney, the rector.

⁶ Cf. *Fu-Jen*, First Issue of the Magazine of the Fu-Jen Alumni Association, Taipei 1958: p. 58-59.

⁷ Fr. Harold Rigney SVD (1900-1980) was rector from 1946-1950. Later he was rector of San Carlos University in Cebu, Philippines from 1950-1964.

⁸ Cf. *Ibidem*, p. 59-60.

⁹ Cf. *Ibidem*, p. 67.

¹⁰ Johann Schuette SVD (1913-1971) who worked as a missionary in Xin Xiang, Henan, was elected Superior General of the SVD from 1958 till 1968.

matter of re-establishing Fu Jen in Taiwan, saying that local authorities were willing to donate the land for the University.¹¹ In November 1958 Fr. Schuette then visited Taiwan to see the possibilities and was shown several pieces of offered land by the authorities. December 1, 1958 he wrote to the Internuncio Riberi in Taipei, that he saw weighty reasons for the re-opening of Fu Jen University. But before making any decision he wanted to know how much subsidy the Propagation of the Faith could eventually promise to the realization of the project. Helpful towards a favorable decision of the General Council of the SVD would also be, if the Propagation of the Faith would officially approach the Society and express the wish to have Fu Jen University re-opened. As weighty reasons for opening the University he mentioned: the growing Catholic community in Formosa, the fact that the Protestants had opened a University and the favorable attitude of the government.¹²

3. The Propaganda Fide in favor of establishing Fu Jen University in Taiwan

Feb. 1959 the head of the Propagation of Faith Cardinal Agagianian visited Taiwan to see the mission work and also discussed Fu Jen. In June Archbishop Yu-pin went to Rome to take up the matter with the Propagation of Faith. June 12 1959 Card. Agagianian wrote to Yu-pin:

“This Sacred Congregation ‘de Propaganda Fide’ greatly desires the foundation of a Catholic University in Formosa. As the first step towards the possible realization of this desire a thorough examination of the financial and personnel questions is deemed necessary. The Sacred Congregation hereby entrusts Your Excellency with the task of making this study.”

Archbishop Yu-pin, as a former member of the Board of Trustees of Catholic University of Peking was appointed to take the matter of re-establishing Fu Jen in Taiwan at hand. Fu Jen should be established through cooperation of several religious congregations together, because the financial and academic burden was too heavy to be carried by one Congregation.¹³ Yu-pin then went to the USA to raise funds. Visiting the Catholic bishops he did not get much support, because they remembered the huge debt of Fu Jen University under the Benedictines till 1933, which had to be partly repaid by the Dioceses of New York and Milwaukee. Only the Diocese of Boston under Cardinal Cushing gave its whole-hearted support.

Yu-pin was appointed Rector Magnificus on Oct. 23 and was received by Pope Johannes 23rd, who donated \$ 100,000. Cardinal Cushing of Boston promised to give \$900,000. Several religious congregations in Rome were contacted. The SJ, the SVD and the Franciscans reacted positively.

1960-4-5 the first Board of Trustees for Fu Jen University was established and a constitution drafted. Cardinal Tien, who had become Archbishop of Taipei in December 1959, was elected chair and Yu-pin vice-chair of the Board. Yu-pin was appointed president of the University. After accepting the principle of the SJ and SVD to establish the University in different locations, a request was made to the Ministry of Education for permission to re-establish Fu Jen University in Taiwan. April 25 the Board of Trustees, consisting mostly of local bishops and bishops who had fled China, was officially registered and Yu-pin was appointed responsible for the re-establishment of the University.¹⁴

Fr. Superior General Schuette was present at this first Board meeting and brought objections

¹¹ Cf. *Ibidem*, p. 71-72.

¹² Cf. Letter of Schuette to Bishop Hengsbach, Essen, 1959-7-4. SVD Generalate Archives, Rome.

¹³ Cf. *Fu-Jen*, Second Issue 1960, p. 16-17.

¹⁴ Cf. *Fu Jen 50th Anniversary 1929-1979*, Taipei 1979: Record of 50 years Important Events, p. 3-35.

to some ideas of Yu-pin, namely to use all of the one million dollar which Card. Cushing would raise would be used for the Faculty of Liberal Arts and for common purpose buildings on campus and further that this faculty would be located in Chiayi together with the Faculty of Natural Sciences. It was finally decided that 20% of the Cushing money would be for the SVD and SJ and that the location still needed to be decided. After the meeting the SJ, the Franciscans and the SVD agreed on three principles: 1. These three Societies will stay together in one place; 2. The SJ will take Engineering and Commerce, the Franciscans the Languages and the SVD the Natural Sciences. 3. As for the location this will depend on the advantage for the future of the School and on the development potential.¹⁵ Fr. Schuette also asked for an official endorsement and recommendation from the Government for Fu Jen University for fund raising purposes.

4. The preparatory work of re-establishing Fu Jen University

Fr. Schuette saw the need for a leading personality who could handle such a big undertaking for the SVD. Therefore, in May 1960 he appointed Fr. Richard Arens¹⁶ to take charge of the SVD educational projects in Formosa. In the same month (6-22) an agreement of intent was made between the SJ and SVD Generalates and accepted by the Propaganda about a close cooperation in the re-establishment of Fu Jen. It stated that the SJ and the SVD are in favor of establishing a university in Kaohsiung, where there was no university yet; the SJ would take care of the Faculties of Commerce and of Engineering, the SVD of Natural Sciences and Foreign Languages; the Sisters of the Holy Spirit would be in charge of the girls dormitories and are invited to staff the Department of Home Economics, belonging to the Faculty of Natural Sciences; a number of common buildings would be owned jointly by the two Societies, the Propaganda was asked for a yearly subsidy of \$ 100,000 ; a committee was set up to study the land in Kaohsiung, etc.¹⁷ (The Franciscans taking care of Foreign Languages backed out because they had opened an institute in Singapore.)

In July 1960 Arens visited the island and discussed with the SVD missionaries different projects, a German Language School in Kaoshiung, a Middle School in Chiayi and later on another Middle School in Hong Kong.

In the second meeting of the Board (1960-7-7), where Fr. Arens and the Jesuits were also present, it was decided that the Bishops Conference of Taiwan would establish the College of Liberal Arts in Taipei, the Jesuits would take care of the College of Law and of Engineering, and the SVD of the College of Natural Science and Foreign Languages and they would establish their Colleges in Kaohsiung in the neighborhood of Ta Pei Hu, where a big piece of land had been offered by the local authorities.¹⁸ Going to Kaohsiung was not uncontested, especially among the Jesuites, stating that it would be very difficult to get teachers in Kaohsiung where there were no other universities and no academic tradition like in Taipei. On the other hand the big piece of land offered by the authorities and the fact that Fu Jen would be the only university in a rapidly developing commercial city were seen as advantages.

¹⁵ Fu Jen University Archives, SVD Files, Fu-Jen University Files A: Letter from Schuette to the SVD Generalate, 1960-4-12. (Below all under "Fu-Jen University Files A")

¹⁶ Fr. Richard Arens SVD (1912-1990) had worked at Fu Jen University in Peking and at the SVD Universities in the Philippines

¹⁷ Fu-Jen University Files A: Arens to Ralph 1960-6-29

¹⁸ Fu Jen 50th Anniversary 1929-1979, Record of Important Events, p. 17

In a letter to Fr. Doyle¹⁹, the future treasurer for the SVD Section, on August 11, 1960 Arens said that his trip was very successful and that the cooperation with the Jesuits was excellent. They would work on the land acquisition in Kaohsiung. Plans for the first buildings were being drawn up: first a building for Foreign Languages, a dormitory for boys and one for girls and a cafeteria. The Fathers and Sisters for the first two years would live in the two dormitories. The Propagation of Faith would for five years give \$ 50,000 to the SVD and to the SJ for running cost. Yu-pin would have nothing to do with the intern administration of the two Societies.²⁰ This fear of Yu-pin interfering was what they were most afraid of during all the negotiations.

Arens met Yu-pin again on August 6 at the Eucharistic World Congress in Muenchen and pressed him for an independent College of Foreign Languages, or if it had to be part of the College of Liberal Art, then it should still be under SVD administration.²¹

On December 8, 1960 Yu-pin established a preparatory committee for the re-establishment of Fu Jen College of Liberal Arts and afterwards bought a house for this purpose in Taipei Ji-Lin Road. The following year September the College of Liberal Arts was accepted by the Ministry of Education (1961-9-8) and the Graduate School of Philosophy started classes.²²

In the meantime the SJ and the SVD Generalates in Rome prepared a basic common agreement of the two Societies on the whole project. Nov. 17, 1961 they wrote up a Memorandum to the Propaganda Fide. It reads as follows:

“Memorandum concerning Fu Jen University, submitted by the Society of Jesus and the Society of the Divine Word.

- 1) Both the Society of Jesus and the Society of the Divine Word agree to the establishment in Taipei of the Faculties of the Catholic University entrusted to their care.
- 2) The Societies declare their willingness to buy, with the help of the Propaganda, the area needed for the campus.
- 3) As already arranged, the two Societies will take care of the different Faculties as follows:
The Society of Jesus: (1) The Faculty of Law
(2) The Faculty of Engineering
The Society of the Divine Word: (1) The Foreign Language Institute
(2) The Faculty of Natural Sciences
(3) For the future, the Institute of Monumenta Serica
(now in Nagoya, Japan)
- 4) The Sisters Servants of the Holy Ghost (S.Sp.S.) will be in charge of the dormitories for lady students of all the institutions on the campus. They have been invited to join the faculty of instruction, in particular to be in charge of the Department of Home Economics (belonging to the College of Natural Sciences)
- 5) The two Societies agree to establish their respective Faculties on one and the same campus. The Chinese diocesan clergy having been entrusted with the Faculty of Arts and Letters (except the Departments of Foreign Languages) will be welcome to join the two Societies on the same campus. In that case they would pay for one third of the campus and for one third of the construction costs and current expenses of the common buildings.
- 6) Several buildings are to be in common: University church, Auditorium, Library, Gymnasium,

¹⁹ Fr. Bernard Doyle SVD (1930-1865) came to Taipei in 1962.

²⁰ Fu-Jen University Files A: Arens to Doyle 1960-8-11

²¹ Fu-Jen University Files A: Arens to Generalate 1960-8-6

²² Fu Jen 50th Anniversary 1929-1979: Record of Important Events, p. 3-35.

Athletic fields, Power Plant, Water System.

- 7) The two Societies have agreed to have a common architect for the sake of unity of style. The plans for all buildings will be submitted to the Board of Trustees.
- 8) The two Societies are responsible administrators of their respective funds. They submit financial reports to the Board of Trustees in compliance with the rules and regulations of the Ministry of Education.
- 9) As far as we have been informed the Sacred Congregation of the Propagation of the Faith has offered help for the establishment and administration of the University. In particular,
 - a) Half the price, but not more than US\$ 150,000 for the purchase and conditioning of the land for the two Societies.
 - b) \$200,000 for the construction of the buildings for the Faculties of the two Societies.
 - c) \$50,000 yearly for the current expenses for each of the two Societies.
- 10) As far as the raising of funds is concerned, the three parties, namely: the two Societies and the Chinese Diocesan clergy (including the Rector) should agree on the following principles:
 - a) Each party raises funds for its respective Faculty or Faculties, but not for the University as a whole.
 - b) Each party promises not to undertake any public promotional work or to have its promotional center (office) in the same city or area in which one of the other parties has already established such promotional work. (Eg. Father Ralph's Office established in Chicago in 1936 and Fr. Li's promotional office of Archbishop Yu-pin established in the same street in 1959.)
 - c) Each party promises not to apply independently to any organization for help at the same time in order not to interfere with the efforts of the other party.

This Memorandum is respectfully submitted to the Sacred Congregation of the Propagation of the Faith by the Society of Jesus and by the Society of the Divine Word on November 17, 1961." Msgr. E. Fahy S.J. (signed) Father R. Arens, S.V.D. (signed)²³

On Feb 26, 1962 in a meeting at the Propaganda Fr. Schuette made two restrictions to the above agreement, namely in case of unforeseen difficulties, e.g. the money expected from the German Government or the Propaganda should not come through, the SVD would not be bound to carry out its commitment, especially with regards to the Natural Sciences and secondly, that if the Monumenta Serica would not be allowed to buy all the scientific books needed for its research, then for the time being it would not be transferred to Taiwan.²⁴

This agreement was approved and accepted by the Congregation of the Faith on March 9, 1962.

In the Board Meeting of August 13, 1962 it was decided to establish a common campus for all three parties and invite Fr. Linzenbach as the overall architect of the campus.

Once the land was bought in February 1963, the administration of the University was set up. Yu-pin appointed Ying Chien-li Vice-Rector, Fr. Kung Shih-Jung secretary general, further the deans of studies, discipline and general affairs, then the deans of the three colleges. The Board of Trustees also decided that the School would have a federal structure of three sections, each with their own regent, while the College of Liberal Arts would be directly under the President. Msgr. Fahy was appointed regent of the College of Law and Fr. Arens regent of the College of Natural

²³ Fu-Jen University Files A: 1961-11-17.

²⁴ Fu-Jen University Files A: Minutes of an Interview with Father D'Souza SJ 1962-2-26

Sciences. Under the deans of studies, discipline and general affairs the three sections would each have their own officials in charge of studies, discipline and general affairs.²⁵ In Autumn of 1963 the School accepted the first students for the three Colleges and Oct 21 classes started for 518 students.

5. The story of the separate campus for the two Societies in Kaohsiung

Already in 1959 the Kaohsiung District together with Pingtung District, supported by the City Government of Kaohsiung, had offered a big piece of land at a very scenic place near Ta Pei Hu. On January 22, 1960 Fr. Krieffewirth, the SVD Regional, had contacted the Kaohsiung authorities on the land they wanted to offer for Fu Jen and sent the information, including a map, to the SVD Generalate, which thought it was a good plan. The only problem was the uncertainty of the overall plan of re-establishing Fu Jen and the share the SVD would be given.²⁶

After Arens had visited Taiwan in July 1960 he was impressed with the land. It was agreed that the SJ would take care of the legal aspects of acquiring the ownership. May 30 the Kaohsiung authorities were told that it was almost sure that three or four Colleges would come to Kaohsiung.²⁷ Krieffewirth too tried to keep the land for Fu Jen University since there were other groups (Buddhists) interested in acquiring that land. Then more detailed maps of the land were made and sent to Rome. Fr. Linzenbach also came and made plans for the use of the land.²⁸ For almost one year the negotiations went on without result: there were the differences between the Kaohsiung District and Kaohsiung City, differences about exactly what part of the land would be given, about the money to buy the private plots of land, about the land belonging to the Water Bureau, then there were government elections at the end of the year with new people in charge, etc.

Finally on June 12, 1961 the Provincial Government agreed to donate the land for Fu Jen University and even supported the District with 1,5 million NT to buy the private land, including the land belonging to the Water Bureau along the lake side. Fu Jen University should construct a wall some distance from the lake side and it should build a water clearance system.²⁹

However, September 14 the Provincial Government reversed its decision to give the 8 ha land of the Water Bureau.³⁰ This could not be accepted by the two Societies, because it was the best part of the land. The SJ were pushing for a showdown, but Card. Tien and Yu-pin want to go more slowly.³¹ The SVDs in Kaohsiung, Fr. Krieffewirth and Fr. Meiners, who had put so much effort in this matter, were also still hoping for a solution. Yu-pin should come to Kaohsiung to put pressure. When he came a small committee was formed to solve the problems, but nothing really happened.

Sept. 16, 1961 the Fr. Onate SJ and F. Arens SVD took a common stand on the land question, demanding unconditionally the whole land (including the land along the lake side, which belonged to the Water Conservancy Bureau) for use, a clear contract in writing, acceptance by the Board.³²

²⁵ Fu Jen 50th Anniversary 1929-1979, Record of Important Events, p. 3-35.

²⁶ Fu-Jen University Files A: Letter of Schuette to Krieffewirth 1960-2-4

²⁷ Fu-Jen University Files A: Letter Arens to Krieffewirth, 1960-5-30

²⁸ Fu-Jen University Files A: Letter Krieffewirth to Arens, 1960-6-6

²⁹ Fu-Jen University Files A: 1961-6-12 (Prov. Government to Kaohsiung District, N. 40718)

³⁰ Fu-Jen University Files A: Kaohsiung District to the Board 1961-12-15

³¹ Fu-Jen University Files A: letter Schmitz to Arens 1960-11-5

³² Fu-Jen University Files A: Common stand of SJ and SVD on some of the Fu Jen questions 1961-9-16

In the Board Meeting of Sept. 20 a committee was formed, not only of the two Societies, but also including representatives of the Board and Diocesan Clergy to deal with the Land, saying that there would be no ground breaking before all conditions were fulfilled. Sept. 29 a very strict ultimatum, signed by the two groups, was given to the Kaohsiung authorities: If before December 1, 1961 they had not given unconditionally all of the 55 chia of land, including the Water Conservancy land, then the University will be automatically released from any and all obligations regarding the Ta Pei Lake site.³³ On December 1, 1961 the conditions were not fulfilled, therefore the land was given up and they had no further obligations to Kaohsiung.³⁴

But already on November 17 the two Societies had written their agreement in Rome and decided to establish the University in Taipei! It was now decided to buy land with own means. The Propagation of Faith also agreed and was willing to pay half the price of the land.

On the one hand it was the problem of the Kaohsiung authorities, who could not agree among themselves and could not free the land of the Water Bureau, although Yu-pin went there several times to mediate. On the other hand the local SJ had never been in favor of Kaohsiung and also Fr. Kung of the diocesan clergy did not want to go to Kaohsiung. Therefore, this extra sharp ultimatum was sent.

What the SVD is concerned Fr. Arens wrote 1961-11-10 from Rome: "The Kaohsiung Government will not give the 8 hectares good ground we had asked for. The remaining 40 hectares would be more than enough to build a university, although with some inconveniences; but since the Jesuits are opposed to Kaohsiung, so it is better for the sake of future better cooperation to take this occasion and to distance ourselves from Kaohsiung."³⁵

Another reason was the preference of the Propaganda for a common campus, therefore, the SVD agreed to go together to Taipei, if the Propaganda would be willing to pay for a part of the cost. The Propaganda then agreed to contribute half the expenses for the campus, but not more than \$150,000.³⁶ After a struggle of almost two years to get the land in Kaohsiung, now the search for land concentrated on Taipei.

6. The acquisition of the land for a common campus in Taipei

The Diocesan Clergy from the beginning wanted their campus in Taipei and had already started the Graduate School of Philosophy there. Rome now also seemed more in favor of a common campus, therefore, both the Jesuits and the Diocesan Clergy now were looking for land in Taipei.

Early on in Shilin there was land offered land to Yu-pin, but it appeared not to be suitable, since it was too far out and not easily accessible.³⁷

The SJ were in charge of finding a piece of land in Taipei, but when Fr. Doyle SVD arrived end May 1962 no results had been achieved. Under pressure of the Archbishop the SJ became more active and were considering three pieces in Taipei, one in the very center of the city meant for a public park and two others somewhat outside.³⁸ After a typhoon in August two of these sites were under water and so not suitable. Then Doyle found a location in Hsintien and the SJ one in

³³ Fu-Jen University Files A: Arens to Schuette 1961-9-29; Proposals to Kaohsiung

³⁴ Fu-Jen University Files A: 1961-11-1

³⁵ Fu-Jen University Files A: Letter from Arens 1961-11-10

³⁶ Fu-Jen University Files A: Letter from Arens to confreres 1961-12-1

³⁷ Fu-Jen University Files A: Onate to Arens 1961-2-1

³⁸ Fu-Jen University Files A: Doyle to Arens 1961-6-2

Tamsui, which were presented to the Board Meeting on August 13. After some months of negotiations about the Hsintien land, one owner still did not want to sell. Then a place was found in Yung He which was proposed and found suitable. But this proposal also dragged on even though Yu-pin used his political influence.

Then Doyle decided to look for another place himself, in case Yung He completely fell through. He found a piece of 30 ha in Hsin Chuang. In the meeting of Jan 21 all eyes were still on the Yung He land, but the owners held out for a higher price. Arens, having waited for more than two years for the land question to be settled and all ready to start building, asked the adoration Sisters in Steyl to pray for the land deal!³⁹

In a meeting of Feb 1 the Internuncio set a deadline for the purchase of the land. If the Yong He land was not bought by Feb. 11, then immediately the Hsin Chuang land should be taken.

During the meeting on Feb 11 there was no breakthrough for a land deal in Yung He or other places. The Internuntius then said, Hsinchuang should be chosen. Doyle recalled: "Then all hell broke loose!" Yu-pin accused Mr. Ma Ping Hsuin, the lawyer who helped Doyle with Hsin Chuang, accusing him of being responsible for breaking up both Yung He and Hsin Tien possibilities. He said he would never go to Hsin Chuang. Fr. Kung also spoke against it and proposed again another site in Yong He. Immediately the meeting broke up to inspected this land. It was felt to be too far out. In the afternoon of the same day all came together again. Then the mayor of Yong He called saying that all was ready to be signed. Many doubted. Then Doyle made the proposal that, "if the Yung He deal be concluded by mid-night Tuesday (Feb. 12), then all would be well. If not, I asked that permission be given for the complete negotiations of the Hsin Chuang site at 8:00 A.M. Wednesday morning." This was agreed. On Wednesday morning there was still no deal for the Yung He site and Doyle with lawyer Ma readied the contracts for the Hsin Chuang land. Yu-pin gave the University chops and Fr. Kung also helped putting chops on all the documents.⁴⁰

In a meeting on March 1 the question of the division of the land was settled. Fr. Linzenbach, the overall architect for Fu Jen University had divided up the land in three main parts. Then it was decided that the distribution be made by lot. Yu-pin had some objections, but the others all agreed. "There was no hat to choose the lots from! I excused myself to His Eminence and took his red skull cap off his head, put the three pieces of paper in (with the letters A, B and C written on them according to the division on the map) and held it before Yu-pin. He could do nothing but select one piece which he did almost without knowing what it was for. Next I presented the hat to Fahy who did likewise. I took the lot that was left. You will notice by the enclosed map, the SVD portion is perhaps the most favorable of all situated. Providentissimus Deus!!!"⁴¹

In a memorandum of the SJ and SVD (1963-5-4) a report of the land deal was given to the Propaganda in order to get the promised amount of \$150,000: the total cost was \$338,668 for 30.6 ha. Each of the three groups got 8.4 ha and the SSpS Sisters got 4.2 ha.

In October 1963 the SVD decided to buy 5 ha additional land next to Fu Jen University for its own use and with its own money. In 1966-10-19 they paid \$ 65,000.00 for the land. But because it was agricultural land it could not be transferred immediately. It took many years and a very difficult court case before it finally became part of the University and could be used as sports

³⁹ Fu-Jen University Files A: Arens to Adoration Sisters 1963-1-25

⁴⁰ Fu-Jen University Files A: Doyle to Schuette 1963-2-13

⁴¹ Fu-Jen University Files A: Doyle to Schuette 1963-3-7

ground.⁴²

It was high time that the land finally was acquired, since the Minister of Education was under pressure to revoke the permission for Fu Jen University if no progress as made by March 1, 1963.⁴³ Also the money from the German Government, which was allotted for the construction of the first SVD buildings in 1962, had to be spent before March 31, 1963! Furthermore, the SVD was asked by the Ministry of Education to start the Sciences one year earlier than originally planned. Because of all this Arens was under tremendous pressure.

7. Relation between SVD and SJ

The relation of the SVD with the SJ had their tensions, but they stuck together in planning for the University, one reason being that they had a common goal in controlling Yu-pin's influence on their parts of the University.

In September 16, 1961 the two Societies wrote an agreement for their own inner administration, stating that they would have all their faculties on one campus, and would work together as much as possible. They also had suggestions for the composition of the Board: permanent members would be the seven ordinary bishops of Taiwan plus the Internuncio, further one member of each Society. Then the Board should appoint some good Catholic laymen for a period of three to five years. The president should not be a member, but only execute the directives of the Board.⁴⁴

In the Common Stand of SJ and SVD on some of the Fu Jen questions in preparation for the Board Meeting of Sept 20, 1961, they stated that besides the ultimatum in the land question in Kaohsiung, there should be a common architect in order to keep unity of style on campus; that since the Societies were using their own money they were the only responsible administrators of their funds; it being understood that the official papers would be signed by the President of the University, the two Societies should be completely free: a) to run the Faculties under the immediate direction of their own deans; b) especially to hire professors, to admit and dismiss students.⁴⁵ These were the areas where both Societies worked closely together.

On the other hand, there were often suspicions by SVDs with regard to the motives and secrecy of the SJ, especially in the case of the dragging on of the land question for more than two years, first in Kaohsiung and then in Taipei.

When there was no progress on the land deal, one of the SVDs in the beginning of 1963 expressed his suspicions and asked whether the SVD should not separate from the Jesuits and go it alone. He felt they were completely "hamstrung" by the Jesuits in the land question. Fr. Arens then clearly expressed his attitude.

"I am personally against 'separation'. Although I am convinced that --- had we started the project in 1960 alone--- the Fu Jen would by now be a reality. But still I say, it is good, that we did not start alone and should also in the future not consider for the Fu Jen in Formosa "a solo run". Here are my reasons: a. The saeculars would anyhow stick to their Faculty. --- "Separation" means two or three different campus --- a duplication of all basic required

⁴² Xun Mei zhi Lyu, Fu Jen University, Taipei 2004: Xue Bao-lun: The SVD and Fu Jen University, p. 391-397. (cf. 寻美之旅。辅仁大学出版社, 民 93: 圣言会与辅仁大学。薛保纶著, 391-397).

⁴³ Fu-Jen University Files A: Yu-pin to Arens 1963-3-20

⁴⁴ Fu-Jen University Files A: Agreement of SJ and SVD on matters of Fu Jen University for their own inner administration 1961-9-16

⁴⁵ Fu-Jen University Files A: Common stand of SJ and SVD 961-9-16

courses --- a waste of mission money, which we could not justify for such a small country.

“Separation” means for the Jesuits—as Fr. Provincial Onate put it – a reconsideration of the whole project; it means they would not continue with the university project at all. With the strongest partner not engaged in the Fu Jen University, but engaged in professorships at different neutral and state universities, with them in control of the not Fu Jen Catholic student population--- we would have an awful time. They would make their best out of the thesis “let us not open universities, but infiltrate state and neutral universities”. The bad effect on our work in Church relations and on the international world I dare not outline. If the Fu Jen is to be opened in Formosa, then under the present circumstances together with the Jesuits.

The official Jesuit policy (of the Generalate) has been “together with the SVD to open the Fu Jen in Formosa”. --- Why then such slow progress and seeming lack of interest from the Formosa Jesuits? I can only put together a few pieces of information, but I can not say this is the real picture.

- a) It was evident from the beginning that the Jesuits in Formosa did not like the decision of their superiors in Rome and of the provincial Fr. Onate to be engaged in the Fu Jen University. First, it seemed that it was only the place Kaohsiung they were against, but later the very idea of opening a university instead of infiltration of state and neutral universities did not please them. It was even openly expressed by some Jesuit members.
- b) The Jesuits were well entrenched in Taipei intellectual circles and thought a Fu Jen University was not needed --- an Aurora or Kung-ch’ang University might have been acceptable. When I asked once the provincial Fr. Onate about the lack of interest Fr. Liu (the official representative of the Jesuits for the university project) showed, he mentioned: “Fr. Liu is too much under the influence of the Aurora alumni”, this statement was significant.

The SVD and the SJ carry through an order of the Holy Father to reopen Fu Jen University in Formosa. Neither of the two Societies were enthusiastic about this matter, but since the decision has been made and two times in spite of difficulties the common agreement or contract was confirmed by the Propaganda and the two Generalates, I do not see how we could stop now after so much propaganda has been made in the international world and even substantial aid has been solicited. There is so far no new political or security factor which has changed the picture basically. The present difficulty--- the negotiation of property --- should in time be overcome, but it is not a sufficient reason to drop the Fu Jen project.

What to do? – a) To keep by all means the alliance with the Jesuits. Since the highest Jesuit Superiors Fr. D’Souza and Fr. Onate, voicing the opinion of their General, have time and again emphatically expressed the desire to work on the Fu Jen project with the SVD together, we should hold on to this decision, in spite that some Jesuits down the line are not of the same opinion. b) To avoid from our part any kind of friction with the Jesuits. c) To work with the Jesuits for the presently proposed property (Yung He land), even if it should still take some time. d) The pressure to spend before March 31 the DM 2,7 Mio (allocated by the German Federal Government for property of the new Fu Jen University) should not jeopardize the Fu Jen project through a hasty decision. I am rather confident that with the present attitude of German Government and the German intellectual circles we can be assured of further help for the Fu Jen project from the German Government, and the German bishops.”⁴⁶

⁴⁶ Fu-Jen University Files A: Memorandum by Arens 1963-2-4

8. Relation of the two Societies to Yu-pin

From the very beginning the two Societies were weary about Yu-pin's position. By all means they wanted to keep control over their own part of Fu Jen University, because they feared interference by Yu-pin as President. Yu-pin was a man with many ideas and plans, but he was not so concerned about the implementation. They were afraid of the ways he spent money and used people. But they needed him very much for the contact with the Government. That is why they insisted on independence in internal matters with regard to finances and personnel.

On May 15, 1963 when the first buildings of the University were being constructed, the two Societies wrote a memorandum to the Propaganda in this matter. Based on the principle, promised in the beginning that they would have independence of action within their Colleges and were financially responsible for their respective Colleges, they proposed a concrete and workable solution in order to realize the joint cooperation envisioned by the Propagation.

1)The function of the office of Rector Magnificus (President) should be precisely defined: namely to represent the university in external affairs, especially those affairs pertaining to the Ministry of Education. The expenditures of his office also should either be carried by the three units or by the Propaganda in order to keep them in reasonable limits.

2)Secondly, that a "Regent" be appointed by the proper major superiors of each of the three religious units, and be approved by the Board of Trustees, to solely administer his respective college faculty or faculties in all academic and financial matters. These three Regents should be reported to the Ministry of Education in order that they have official academic status in the organization of Fu Jen University. (In the Board meeting of Feb 26, 1963 these were approved for the two Societies. Similarly such a Regent should be appointed and approved without delay to represent the Faculty of the Secular Clergy, and not be exercised by the Rector Magnificus.)

3) A "Joint Committee" of the three Regents should be empowered to decide on and coordinate all matters of common administration and expenses, independent from the Office of the Rector Magnificus.⁴⁷

Yu-pin decided that besides President of the University he would also be regent and dean of the College of Liberal Arts, but appointed an acting dean to take care of the administration. In this way he occupied a very powerful position.

Several years later in the Board Meeting of May 26, 1970 it was felt that the University had reached a crisis. Yu-pin had invited the Director of Higher Education of the Ministry of Education, so that the three groups could not freely express their ideas about the administrative re-organization of the University as demanded by the Ministry of Education. According to Chinese Law the Board of Trustees was legally responsible for the University in many matters, but the present Board seemed to leave it all up to the President without asking account. Especially since the Ministry of Education wants to have the office of "regent" abolished, it is important that the rights of the three groups be strengthened and that they should have a say in the nomination of all the major positions in the University. This was not a crisis between foreigners and Chinese, but about the behavior of the President. The Diocesan Priests also had the same feeling about this crisis, but they had no way to express since they were not represented on the highest level of administration.⁴⁸

In a letter of June 2, 1970 the two Societies again wrote to the Pro-nuncio Accogli:

⁴⁷ Fu-Jen University Files, Memorandum signed by Fahy and Arens 1963-5-15

⁴⁸ Fu-Jen University Files, letter to Accogli 1970-5-30

“It is evident that Cardinal Yu-pin is preoccupied with many diverse activities, both nationally and internationally, e.g. The Free Pacific Association in the U.S., his medicare hospital and nursing school in Neihu, his Vice Chairmanship of the Planning Commission for the Recovery of Mainland China, etc.

It is equally evident to us that should the Board of Trustees not agree to his proposal to establish a Marine College or an Agricultural College for Fu Jen University, that the Cardinal will establish them as personal enterprises, using laymen to conduct them in his name.

There are strong indications that the Cardinal is pursuing the same policy in regard to Fu Jen University. He has already placed Legislator Lin Tung as his second in command of the Day School and director of the Night School, and he publicly represents the university whenever the Cardinal is not present. At the recent meeting of the Board there were indications that the income from the Night School will accrue to the Cardinal and not be used to defray the deficits of the respective divisions of the Day School. There is also the strong possibility that Lin Tung will be promoted by the Cardinal to be Vice President in order to have his own legally appointed substitute with complete authority over all religious personnel, leaving the Cardinal free for his many other pursuits.

To avoid this disastrous succession which would effectively remove the university from the control of the ecclesiastical authorities, we now propose that a new President be nominated from amongst the Diocesan Clergy (and if it seems necessary, raised to the episcopacy) who could devote his entire time and energy to the university and who would be willing to preserve the cooperative character of the participating religious groups upon which this university was founded, has become internationally recognized, and has up to the present been successfully conducted.

If suggestions for candidates are in order, then we would offer the names of Fr. Mark Tsai (), Fr. Andrew Tsien (), and Fr. Kuo Fan () as possible candidates....

Signed: Fr. Michael Chu SJ, Provincial Far-East Province; Fr. Richard Arens, SVD and Rt. Rev. Eugene E. Fahy, SJ.”⁴⁹

On June 28, 1970 Accogli wrote to Yu-pin, asking him to resign as President and become Chancellor of the University and Chairman of the Board. He at the same time asked to reorganize the membership of the Board so as to consist of six bishops and three representatives of each of the three groups (Diocesan Clergy, SJ and SVD). Yu-pin did not agree, but accepted to resign. However, under pressure of the Ministry of Education and the public opinion the Board asked him to continue. Then the Propaganda agreed that he himself could decide at what time to resign.⁵⁰

In the Board meeting of August 7, 1970 a “Plan for the Re-organization of Fu Jen University” urged upon by Ministry Education was accepted. The position of regent was abolished and also the independent offices of studies, discipline and general affairs of each section, but the three deans of the central administration were now spread over the three Sections, e.g. the dean of studies for the whole school now had his office in the SVD Section etc. The former regents were now called representatives and together with the President formed the Advisory Council to discuss and decide major matters, especially with regards to the appointments of the three administrative deans, the dean of the Night Division and the finances. In this way the three groups kept their

⁴⁹ Fu-Jen University Files, Letter to Accogli 1970-6-2

⁵⁰ 陈方中：于斌枢机传，台北 2001（Chen Fang-Chung: Biography of Cardinal Yu-pin. Taipei 2001），p. 254-262

basic rights of decision within the School, although more indirectly.

One year later, October 5, 1971, the new Pro-nuncio E. Cassidy brought up the topic again and proposed “basic elements for the re-organization of the internal administration of the Catholic University of Fu Jen, Taipei”. On the one hand Fu Jen University should fully comply with the rules laid down for Private Universities by the Ministry of Education. And its request for reorganization is to ensure greater centralization in the administration, for which important changes already have been effected. At the same time, however, it should be remembered that Fu Jen is no ordinary Private University. It is a Catholic University with a very special internal set-up. The Holy See from the beginning wanted to ensure that, within the limits of Chinese Law, in practice the inalienable rights of the three groups be recognized. These three groups have made and continue to make a great contribution, both in finance and in highly-skilled personnel, to the building up of this University.

Therefore, “the Sacred Congregation for Catholic Education has drawn up (July 10, 1971) a project of an “internal” agreement, that while sincerely accepting the new centralized administration that the Ministry wishes to see incorporated into the Statutes of the University of Fu Jen, would ensure the fundamental rights of the three groups mentioned above with regards to the over-all direction and well-being of the University.” Chinese Law gives Private Universities the right to have a “Board of Trustees”, that may be truly representative of the interests of the persons responsible for the University.

This internal agreement proposed that since the Catholic University of Fu Jen belongs to the Regional Conference of Chinese Bishops one of its members should act as Grand Chancellor of the University to preserve its Catholic character. The Board of Trustees should consist of six members of the Bishops Conference and nine representatives of the three groups on the basis of three seats for each group. The Board could have a Standing Committee of five members: the chair, one representative of each group and the President. The President of the University should be appointed by the Board and normally chosen from among the ordinary professors and in turn from each of the three groups for a period of three years, renewable for one consecutive term.⁵¹

In the Board meeting of June 30, 1972 this was taken up and it was decided that the membership of the Board which consisted of fifteen trustees, should comprise 5-6 bishops and three representatives for each of the three groups, though the Diocesan Clergy was still partly represented by their bishops. Therefore, the three groups which had invested so much in the University and represented the teaching staff of the School, had now acquired their rightful position on the Board.

9. Arens and the SVD Section

Fr. Arens went to China in 1939 and worked at Fu Jen University in Peking as rector of the Fu Jen Boys Middle School. After being expelled in 1949 he made a doctorate in education at Chicago University with a thesis called: “The Impact of Communism on Chinese Education”. He worked on year for the UNESCO in Paris. From 1953-1960 he taught and researched at the new SVD Universities in Tacloban and Cebu in the Philippines. In June 1960 he was appointed for the work for the SVD education projects in Formosa and the re-establishment of Fu Jen University. He wrote to Fr. Ralph Thyken in Chicago: “I have to admit that the interest in the Fu Jen inspired me in Chicago to work hard and fast, in order to be ready if the Communist would move out. It

⁵¹ Fu-Jen University Files, Cassidy to Arens 1971-10-5

came different, but now I still can do something. With God's blessing and your interest and help the undertaking should be successful."⁵²

This was a daunting undertaking: he had to find a teaching and administrative staff, make plans for the construction of teaching facilities and laboratories especially for the Natural Sciences, collect library books and most important raise huge amounts for funding. He needed to contact hundreds of people in the Government, the business world, in the Church and many other organizations for their support. He had to write tens of pamphlets and articles explaining and promoting the whole project to the public. Luckily he had Fr. Linzenbach and his architectural bureau to support him with concrete building plans and estimates.

Immediately after his appointment he had a meeting in Rome with the Jesuits who took Commerce and Engineering (Commerce was later on replaced by Law, and in the end Engineering was replaced by Commerce). The SVD took the Natural Sciences and since the Franciscans pulled out, also the Foreign Languages. It was decided that SJ and SVD go together to Kaohsiung to build the campus on the land offered by Kaohsiung.⁵³ Together with Fr. Linzenbach, the architect, and the Jesuits they went to Taiwan to see and plan for the campus on the site. The Foreign Languages buildings had to be ready in 1962 and the Natural Sciences in 1964. The money had to come mostly from outside the SVD. Arens was also in charge of building the Fu Jen Middle School in Chiayi, a Language Center in Kaohsiung and Sing Yin Middle School in Hong Kong, and even continued to raise funds for his former University, San Carlos in Cebu!

a) Teaching Staff

He immediately started contacting former SVD Fu Jen professors to help him make plans especially for the Sciences. E.g. in the Philippines at San Carlos University in Cebu where Fr. Rigney then was Rector, he contacted the former science professors, namely Fr. Richartz for Mathematics, Fr. Oster for Physics, Fr. Oehler and Bruell for Chemistry and Fr. Schoenig for Biology,⁵⁴ and further Sr. Urbana for Home Economics and SSpS Sisters for Dormitory design. Then in Japan he engaged Fr. Giet for a Language Laboratory and Fr. Venne for the English and German Departments and for the Library. In Taiwan there was Fr. Meiners. Even before he left for Formosa after one month on the job he had already arranged through the Superior General that 16 mostly young SVD priests were appointed to study for the University. The SSpS also promised Sisters for Home Economics and the Girls dormitories.⁵⁵ The scientists in Cebu could not be missed there because that University was still being build up, although Fr. Richartz and Fr. Oster later came to Fu Jen for a few years to help set up the Sciences. August 19 1960 the German Government, Foreign Affairs granted DM 150.000 for the studies of 20 teachers, of which 13 were German. After this money was used up Arens asked again for the same amount.⁵⁶

The Ministry of Education in Taiwan was very much interested in getting foreign professors to come and teach especially in the Sciences. Arens promoted this through participation in the Fulbright Exchange program in the US and the DAAD exchange program in Germany.⁵⁷

In November 1960 Arens got his first big amount from his home diocese, namely DM 100,000

⁵² Fu-Jen University Files A: Arens to Ralph 1960-6-29

⁵³ Fu-Jen University Files A: Arens to Linzenbach 1960-6-24

⁵⁴ Fu-Jen University Files A: Arens to Rigney 1960-6-3

⁵⁵ Fu-Jen University Files A: Arens to Superior SSpS Manila 1960-10-26

⁵⁶ Fu-Jen University Files A: Arens to Foreign Affairs 1962-12-14

⁵⁷ Fu-Jen University Files A: Arens to Friends 1965-10

from Bishop Hengsbach of Diocese Essen.⁵⁸

b) Government Funding

What funding is concerned Arens also immediately inquired with the German Foreign Affairs whether money from the Development Fund would be available. At that moment the Government was just considering whether to give development money to German missionaries. Arens wrote several articles and gave examples of the mission work showing that besides preaching the Gospel and building churches, the mission was very much involved in social development, with clinics, hospitals, general education, technical schools and agricultural development.⁵⁹ Mid 1961 the Federal Government decided to allot 43 million DM that could be used by both Protestant and Catholic missionaries⁶⁰, under the condition that it was development work in developing countries, and under the condition that the Government of the developing country expresses the wish to receive it.⁶¹ Now for the first time development also included higher education. The Fu Jen project was the first big project accepted by the Government.

Arens had to defend the location of the University in Taiwan with its dangerous political situation in stead of going to Singapore, saying: 1. Taiwan has the biggest concentration of Chinese outside Mainland; 2. There are enough students in Taiwan itself for the University; 3. There is the condition to find good professors and teaching material; 4. There is a good work climate for research in that country; 5. Many Overseas Chinese try to study there and Fu Jen University can be their spiritual home.⁶² It was most important to convince the German Consul in Hong Kong, who would advice the German Government in matters of development aid for Taiwan, to support the establishment of Fu Jen University.⁶³

From the German Development Aid Fund money was dispensed via Misereor, the German Catholic Central Agency for Development Aid. August 1962 the application for DM 2.5 million for the first phase of the construction of the SVD Section of Fu Jen University was accepted (Foreign Languages, dormitories, cafeteria, etc.).⁶⁴

The Ministry of Education in Taiwan gave permission to open the Sciences and Law Faculties in June 1963. The Foreign Languages was not considered an independent faculty, but it should resort under Liberal Arts (only in 1970 it was given independence on a trial basis). The Ministry had asked that the Sciences also be opened in 1963 as one of the three Faculties of a full-fledged university: Liberal Arts, Law and Natural Sciences. For the Government the Natural Sciences were the most important part of Fu Jen University in view of the development of the country. But Arens had planned the Sciences for 1964 and this earlier date was not foreseen. He had no money yet for this very expensive Faculty and no teachers. Finally it was agreed that he open at least Mathematics in the first year as part of the Natural Sciences and then start with the latter in 1964. But he immediately also contacted Misereor for Home Economics, which is also part of Natural Science and is a pure development project. He was promised DM 400.000 for beginning 1963.⁶⁵

⁵⁸ Fu-Jen University Files A: Arens to Hengsbach 1960-11-22

⁵⁹ Fu-Jen University Files A: Arens to Dankwordt 1960-2-20

⁶⁰ Fu-Jen University Files A: Arens' notes 1962-6-6

⁶¹ Fu-Jen University Files A: Foreign Affairs to Arens 1960-8-22 and 1961-7-27

⁶² Fu-Jen University Files A: Arens to Boehm 1962-2-2

⁶³ Fu-Jen University Files A: German Consul Bach in Hong Kong to For. Affairs Bonn 1962-2-14

⁶⁴ Fu-Jen University Files A: Arens to Schuette 1962-8-1

⁶⁵ Fu-Jen University Files A: Arens to Sr. Fidientiana 1962-10-12; to Spreti 1962-12-20;

The German Government gave the biggest support for the build-up of the SVD Section which amounted to seven million DM in 1970. The development money was given under the condition that the SVD itself should always pay one third of the expenses as its own contribution. This was still a very big burden for the SVD, which had to take care of more than 5000 missionaries all over the world and was already building two other universities in the Far East (in Nagoya, Japan and in Cebu, Philippines).

c) Church Funding

In October 1962 Arens visited the German bishops and also many big industries. With the industries he had not much success, except for the Brenningmeyer Company which donated DM 100.000 in October and promised DM 200,000 for the coming years.⁶⁶ But the bishops all promised to help.⁶⁷ Arens asked that the German bishops to provide the one third of the cost of the buildings.⁶⁸ For ten years the German Bishops Conference provided DM 700,000 per year for the building project of Fu Jen University, first being used as the own contribution to match the German Government funds, and later as the basic expenses for the constructions.

d) Own Funding

Still the own contribution was a heavy burden and part of it was collected from different smaller donations, like the Girls Dormitory was all paid by small donations through fund raising in Germany and the USA. There was also no outside money to build the faculty building for the SVD teachers. The US\$ 160,000 for its construction was paid with money from Fr. Ralph in Chicago, which he had collected for the SVD Universities.⁶⁹ When Arens left Taiwan he also turned to the Chinese communities in Taiwan and USA to show their support.⁷⁰

For the first two years the SVD construction work showed the following income and expenses:⁷¹
(1 US\$ = 4DM=44NT):

Items	DM	German Gov't	German Bishops	Own Contribution
Land	500,00 0			(or other sources)
Land Clearing	352,00 0			
For. Languages	1,439,000			
Boys Dormitory	1,225,000			
Part Total	3,516,000	2,500,000	400,000	616,000
Home Economics	600,00 0	400,000		200,000
Natural Sciences	3,150,000	2,350,000	700,000	100,000
Girls Dormitory	1,200,000			1,200,000
Total	8,466,000	5,250,000	1,100,000	2,116,200

⁶⁶ Fu-Jen University Files A: Arens to Schuette 1964-6-5

⁶⁷ Fu-Jen University Files A: Arens to Schuette 1962-10-4

⁶⁸ Fu-Jen University Files A: Letter Arens to German Bishops Conference 1963-3-12

⁶⁹ Fu Jen University Files A: Arens to Ralph 1965-6-6

⁷⁰ Fu-Jen University Files: Arens to Benefactors 1972-12

⁷¹ Fu-Jen University Files: no date, most probably mid 1964

As soon as the land was bought in Feb 1963, Fr. Linzenbach, as the overall architect for the University, came to Taipei and made the design for the whole campus. He also immediately began to prepare the land with roads and drainage and to start the first buildings for the SVD Section: Foreign Languages, Boys Dormitory and Home Economics building. In October, after only 7 months, the University was ready to start classes!

In 1966 the basic building program of the SVD Section was completed. It comprised: 11 buildings: Foreign Languages, Home Economics, Boys and Girls Dormitories, Natural Sciences (Physics, Biology, Chemistry), Administration Building, Library, Auditorium, Second Girls Dormitory. For the Government funding he had first to produce valid receipts, had them translated, fitted to the items in the original applications and sent to Germany, before the money would be disbursed. Further, often changes had to be made in the original plans, and these too had to be processed with lots of paper work. Fr. Arens every time had to work hard to administer so many constructions, especially after the sudden death of his very capable procurator Fr. Bernard Doyle in 1965.

10. Conclusion

In 1969 when Fr. Richartz resigned from the position as dean of the Sciences, Arens as regent for the Sciences College took his place for the time being. When in 1970 the position of regent was abolished, he became the representative of the SVD Section. But when in 1973 Fr. Hessfeld took over as dean of the Sciences Arens was left without an academic position. Since 1970 Fr. Sprenger had become dean of the new independent College of Foreign Languages. Seeing that two of the young professors he had brought in, now were taking over as deans, he saw his mission completed. When he left for Germany in September 1973 he was given the highest distinction from the Ministry of Education for his contribution to education in Taiwan.⁷²

Looking back on the work Fr. Arens did, we can say he was the right man in the right place. He had much experience in education: first he worked in Peking as rector of Fu Jen Middle School from 1946-1949, he got a PhD in Education from the University of Chicago in 1952, he was invited at the UNESCO Conference in Paris Nov-Dec 1952, then he worked in the Philippines as dean of the Graduate School of St. Paul's College, Tacloban, Leyte and professor of Education at the University of San Carlos in Cebu 1953-1960. During that time he also did anthropological research and published several articles. This background prepared him well for his work.

When he was given the task of preparing for the re-establishment of Fu Jen in Taiwan he first studied the economic and political situation of Taiwan. He then systematically wrote a detailed plan for the university of 42 pages⁷³. This is a detailed blueprint for the University, dealing with the general situation of Taiwan, the educational situation, the re-establishment of Fu Jen and the reasons for it, the spiritual foundations of Chinese higher education, the task of a Christian-Catholic University, the form of the University, the administration, the faculties and other facilities of the University, the cost of construction, current expenses and income, etc.

Arens saw three specific goals for a Christian-Catholic Fu Jen University in Taiwan: 1. To provide the academic youth with a scientific view of the world, which sees the diverse results of

⁷² R. Arens was appointed for Monumenta Serica in Sankt Augustin near Bonn, but soon started to work as chaplain for the diplomatic community in Bonn. He died April 19, 1990.

⁷³ Fu Jen University, Monumenta Serica Archive: Denkschrift: Neugruendung der Fu Jen Universitaet auf Formosa, June 1961. (Memorandum: Re-founding of Fu Jen University on Formosa, June 1961.)

the sciences in a meaningful unity, and guides them into a deeper understanding of the truth. This was meant to counter-act the one-sided materialistic, liberal and atheistic education in China and Taiwan, which was borrowed from the West and which had prepared Mainland China to accept Communism as the ideal for the country. 2. Fu Jen is planned to be a center of radiation for Christian Western culture. It should bring the real results of Western scientific research to the East through the help of the teaching and publications of Christian professors invited to the University. 3. Fu Jen University should be an intellectual bridge where Western culture, scientific principles and methods are brought in and tried out in the local environment, in order to promote the own specific development of the country.

In the year report of 1970 he asked: is the huge amount of money to build the University really justified? He answers: "The twentieth century is geared toward the integration of peoples, towards mutual understanding and support. That is why the representatives of the United Nations all over the world serve as experts in those sections of a country which need improvement; that is why big foundations take on many projects in developing countries; that is why alliances are formed between universities of many different countries. In the end this all is meant for the mutual understanding of peoples, the raising of their over-all education and welfare. What the above institutions can do sporadically and short-lived with great investment of personnel and means, that is what Fu Jen University in the same spirit tries to do on a long term through the work of a team which has taken this upon itself as a task for life."⁷⁴ This was the ideal of Fr. Arens for Fu Jen University.

SUPPLEMENT

Basic Content of the Archive Material of the former SVD Section at Fu Jen Catholic University and its Value for the History of the Re-establishment of Fu Jen Catholic University in Taiwan

When Fr. Richard Arens SVD (1912-1990) in 1960 was appointed for the enterprise of re-establishing the University he immediately systematically ordered all his correspondence in files and continued till he left Fu Jen in 1973. Afterwards it was basically continued till the reunification of the University in 1997.

This archive material of the former SVD Section at Fu Jen Catholic University, which was donated to the Fu Jen University Archive in 2002, comprises a great number of documents, correspondence and records of the SVD administration. Because it is such a huge amount of documentation, till now only a small part has been catalogued.

1. The biggest and most important files are those called University Preparatory Correspondence and Organizational 1960-1997. This includes the correspondence of Arens about the preparation for the re-founding of Fu Jen University from 1960 to 1963, before he came to stay in Taipei. The above paper is mostly based on this material. But by far the greatest part of this section consists of all organizational matters of the University, in particular regarding the SVD Section, up till 1997.

2. Furthermore, there is correspondence with different organizations like the SVD Generalate, the Vatican, the German Bishops and German Government, etc. and with funding agencies and the industry. There are also complete personnel files for the SVD Section 1960-1997, documentation on construction of buildings and financial matters. Finally there are the minutes of the SVD

⁷⁴ Fu Jen University Monumenta Serica Archive, Year Report for 1970

Administrative Council 1964-1997, and minutes of other University meetings, etc.

This material can give an insight into the workings of the special set-up of Fu Jen University, which is very different from other universities, namely a federated university under three different administrative entities. The cooperation between the diocesan clergy and different religious congregations was a unique phenomenon in the Catholic Church and in the world.

Furthermore, from this material one can get a clear idea how one of the three entities in the university tried to run its section of the university with regards to its basic educational vision, to personnel policy, and to finances.

The above information from the archival material of the SVD Section at Fu Jen Catholic University can provide us with a unique experiment in university building.

Dr. Jac Kuepers, SVD Taipei, June 2011