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"The Foundations and Growth
of Shantung Christian University"
by Wm. M. Decker 1948

THE FOUNDATIONS AND GROWTH OF
QUANTICO CHRISTIAN UNIVERSITY

1864 - 1917

By

William M. Becker

Submitted in partial fulfillment of
the requirements for the degree of
Master of Arts in the Faculty of
Political Science, Columbia University.

May 1948

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CHARTERED CHRISTIAN UNIVERSITY

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Chapter I

The Early Years

The efforts of many people have gone into the building of Shantung Christian University. Its very existence, however, serves as a monument to the toil, faith and devotion of Dr. and Mrs. Calvin Wilson Mateer. The early years of the university are so much a reflection of their personalities that one must know something of the background and circumstances which sent this remarkable couple to China.

Calvin Mateer was born in Cumberland County, Pennsylvania on January 9, 1836. His parents were of Scots-Irish descent, and their ancestors had settled in the Cumberland Valley region many years before. There was the same stern, self-reliant, Presbyterian breed which gave Stonewall Jackson to the pages of American History. That Calvin's was a God fearing home is amply proved by the fact that of the seven Mateer children, four dedicated their lives to missionary service in China. His boyhood was passed in the hardwork of farm life and it was at this time that he acquired the mechanical ability which was to serve him so well in the primitive conditions of China where only the simplest tools could be obtained.

His parents were firm believers in education and never allowed the pressure of work to keep young Calvin from regularly attending the local country school. In later years

he often spoke of the many hours spent by his parents in reading to the family all the classics which could be obtained. When he was seventeen years old, Calvin entered the Hunters-town Academy which was located about eight miles from his home. His funds were soon exhausted, however, and he had to drop out of school and spend the winter of 1853-54 teaching at a country school. In the fall of 1855 he was admitted to the junior class of Jefferson College at Cannonsburg, Pennsylvania. He was allowed to enter as an advanced student because of his excellent preparatory work in Latin, Greek, and mathematics which were the only subjects taught until the junior year. The confidence of the college authorities had not been misplaced as Mateer shared the top honors of the class of 1857.

After a year spent in teaching at an academy in Beaver, Pennsylvania, Mateer entered Alleghany (Western Theological Seminary). Calvin's decision to enter the ministry did not come about through any sudden conversion or experience. Perhaps it was inevitable that he should have felt called to the work of the Lord. His mother, Mary Nelson, had dedicated her son to the ministry from his birth. In a letter to her, not long after entering the seminary, he expressed these thoughts:

You truly characterize the work for which I am now preparing as a great and glorious one. I have long looked forward to it, though scarcely daring to think it my duty to engage in it. After much pondering in my own mind, and prayer for direction, I have thought it my duty to preach.

1

Quoted from Daniel W. Fisher, Calvin Wilson Mateer, (Philadelphia, 1911), p. 45. Hereafter cited as D. W. Fisher, C. W. Mateer

It must have cost Mateer a great deal to give up a career as an educator. Yet in later years, he was to follow it again along with that of a minister of the Gospel and foreign missionary. His decision to serve as a missionary was not made at the time he entered the ministry. It is probably more correct to say that his desire to be a missionary helped him to settle upon the ministry. Calvin's mother had always been interested in the missionary endeavor of the church. She made a "mite box" with her own hands, which was called the missionary box, and into it the Mateer children had dropped their occasional pennies and bits. Once a year the box was opened, the money counted, and sent off to aid the foreign mission effort. In his own autobiographical sketch written in 1897 for the anniversary of his college class Mateer says:

From my youth I had the missionary work before me as a dim vision. A half-formed resolution was all the while in my mind, although I spoke of it to no one. But for this it is questionable whether I would have given up teaching to go into the Seminary.

Two weeks before graduation he offered himself to the Presbyterian Board of Foreign Missions and was promptly accepted, although his field of work and the time of departure were undetermined. Two years were to pass before his service began. The Civil War had broken out and the treasury of the board was badly depleted in the early years of the great struggle. During this time Mateer engaged in general preaching activities. He expressed his willingness to go into the army if

called, and for a time was a candidate for a chaplaincy in a Union regiment. While waiting, he was offered the pastorate of several Pennsylvania churches but declined them all to take the pastorate of a church in Delaware, Ohio. Acceptance of this position carried with it the understanding that he was free to leave at any time if called by the Board of Foreign Missions. He was ordained as a minister of the Presbyterian Church on November 12, 1852 by the Presbytery of Marion in session at Delaware.

Mateer had been engaged to Miss Julia A. Brown of Mt. Gilend, Ohio for some time. They were married at the home of her uncle in Delaware on December 27, 1852. On their honeymoon, while visiting his parent's home, word came from the Board that they could go to China since funds were now available. The young couple was overjoyed at the news. In a long passage in his journal Calvin recorded his hopes and determinations:

As I have given myself to this work, and held myself in readiness to go, I will not retrace my steps now. Having put my hand to the plow, I will not look back. I do not wish to..... The Lord has spared me twenty-seven years in my native land. Will he give me as many in China! Grant it, O Lord, and strengthen me mightily to spend them all for thee!

The first decision of the Board was to send the Mateers to Canton, but the unexpected death of two missionaries left a vacancy at Tengchow, Shantung Province which they were called to fill. On July 3, 1853 they sailed from New York on

the long voyage that was to carry them around the Cape of Good Hope, past Australia, and then northward to Shanghai. Their ship was the nine hundred ton sailing vessel Saint Paul. On the day of their departure, the Battle of Gettysburg was at its height. It was not until October 15th that they learned of its outcome from a fast ship which overhauled them, despite sailing from New York eleven days after the Saint Paul. Accompanying the Mateers were the Rev. and Mrs. Hunter Corbett who were also under appointment by the Presbyterian Church and likewise bound for Shanghai. The friendship which began aboard the ship was to continue throughout the long lives of Calvin Mateer and Hunter Corbett. They labored side by side and to this day their names are magic ones throughout the length and breadth of Shanghai.

The voyage which lasted for 105 days was a living hell. For weeks after their departure everyone was in constant dread of Confederate privateers. Since the Saint Paul was a merchantman, its accommodations for passengers were severely limited. The long voyage southward, eastward, and finally northward involved extremes in temperature. Towards the latter part of the voyage they were in such danger of shipwreck off the coast of Australia that the captain despaired of saving the ship. Nothing but a stiff and sudden offshore breeze enabled the ship to stand out to the safety of deeper water. Added to all of these difficulties which were more or less common to any sea voyage in those days was a coarse and tyrannical captain. Half his crew was incapacitated with scurvy by the end of the voyage. He hated the missionaries and went out

of his way to make their lives miserable. Mrs. Mateer and Hunter Corbett became seriously ill, and to the end of his days Calvin Mateer maintained that their general health had been seriously impaired by the rigors of the voyage.

When they arrived in Shanghai on December 16th, Mateer and Corbett immediately laid the entire story before the American Consul who instructed them to draw up a list of charges to be preferred against the captain. Hearing of this the wretch came to them and pleaded for mercy saying that such a charge against him would result in his utter ruin. After giving him a terrible tongue lashing, the two men let him go.

After two weeks of rest at the homes of Shanghai missionaries, the little party embarked in the coastal-steamer Swatow for the final lap of the journey. Their difficulties were not yet over, as the Swatow ran aground one dark night while still some twenty odd miles from Chefoo.⁴ The captain ordered the passengers to disembark as he feared the ship might begin to break up in the event of rising wind. Along with others, the Mateers and Corbetts were rowed ashore. Then came uncomfortable hours of tramping through the snow and freezing cold while seeking some shelter along the desolate coast. The Chinese in the villages refused to give them aid and finally the little group settled itself for the night in an empty shed. Three days later a British gunboat which had been dispatched from Chefoo succeeded in dragging the vessel

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See map, Appendix I

off the shoal. The marooned passengers reembarked and a few hours later were landed at Chafoo. The next day the two couples proceeded overland to their post of duty at Tengchow.⁵ They had been in real danger. The following year under similar conditions a British warship ran aground on the same shoal and capsized in the terrific wind. Over one hundred men were lost in the disaster.⁶

Shantung, which means "East of the Mountains," is a long finger of land which juts out from the North China coast. Its southern side is washed by the Yellow Sea while its northern coastline is bounded by the Gulf of Chihli. Its area is roughly 55,984 square miles or about the same as the state of Iowa or of England and Wales combined. With its 35,000,000 inhabitants it is China's second most populous province, being exceeded only by that vast inland empire, Szechuan. The climate is a healthy one and the men of Shantung are known all over China for their large physique. Shantung is often called the "Sacred Province" or the "Holy Land of China" as it was the home of both Confucius and Mencius, China's two greatest philosophers.⁷

5

See Appendix II, Explanation of Chinese Place Names

6

H. Corbett, A Record of American Presbyterian Mission Work in Shantung Province, China 1861-1913, (China, 1913), p. 7. Hereafter cited as H. Corbett, American Presbyterian Mission Work

7

F. Richthofen, "Notes on the Province of Shantung," in H. C. Forsyth, ed., Shantung The Sacred Province of China, (Shanghai, 1912), pp. 73-96. Hereafter cited as H. C. Forsyth, Shantung

The city of Tientsin had been declared a treaty port in 1858 by the Treaty of Tientsin which was the first attempt to settle the "Arrow War." Chefoo was substituted for it in 1862.⁸ The Chinese authorities, however, made no attempt to eject the foreigners who had settled there in the meantime.

The first missionaries to reach Tientsin were Rev. and Mrs. J. H. Hartwell of the American Southern Baptists. Presbyterian activity in the city began in April, 1861 with the arrival of Reverends S. R. Galey and J. A. Danforth with their wives. In June of the same year they were reinforced by Rev. and Mrs. John L. Herlihy. These two were veterans, having worked in several southern cities since 1854. The little group was soon reduced. Mrs. Danforth died suddenly and her husband was so shattered in mind and body by her death that it was necessary to send him home. The force was enlarged again when Rev. and Mrs. Charles F. Mills came to the city in July 1862.

That summer a terrible scourge of Asiatic cholera swept over all China. In Shantung the natives died by tens of thousands and the losses among the missionaries all over the province were heavy. The Mills lost both their children, and Galey and his daughter were swept away by the pestilence. Mrs. Galey took her one remaining child, a son, and sailed for America. With the coming of colder weather the

⁸ K. S. Latourrette, The Chinese Their History and Culture, (New York, 1946), p. 351

cholera gradually died away. In the autumn of 1863 Dr. and Mrs. Nevius left for America on furlough. Of the Presbyterians at Tengchow, only Mr. and Mrs. Mills were left when the Mateers and the Corbette arrived on the field.⁹

The atmosphere at Tengchow was decidedly hostile. Everywhere in China foreigners were hated and the tension was unnaturally high in Tengchow which had only very recently been introduced to them. Since the city was an examination seat it was something of a center for the literati. Their hatred for the "foreign devils" was even more bitter than that of the common folk. The local scholars banded together in an informal way to hinder and oppose the missionaries in every manner possible short of outright violence. One of their most effective weapons was to prohibit the renting or selling of any property or buildings to the foreigners.

The Mateers and the Corbette were forced to move in with the Mills. Their residence was an old temple dedicated to the Goddess of Mercy, Kwan Yin, and had been rented to the Americans by the priest in charge. His only reason for doing so was that he was hopelessly addicted to opium and in desperate need of money to buy the drug. One of the first residents of the temple, Mrs. Nevius, has left us an accurate description of the place. The temple was surrounded on three

⁹ H. Corbett, American Presbyterian Mission Work, pp. 1-3

sides by a vegetable garden. From the street a large gate led into the main courtyard which was separated from the smaller inner court by a high wall. The missionaries were given the rooms which surrounded the inner court. One of these compartments was the main idol room and the disposal of the many images with which it was filled proved to be a problem which plagued the occupants for some years. One of the largest of the idols was buried in the courtyard.¹⁰ Mateer, however, in 1870 mentioned that there was an image of Kwan Yin weighing over two hundred pounds which was still in the attic of his house! Apparently the missionaries were afraid publicly to dispose of or destroy the idols lest by such acts they further arouse the already dangerously high temper of the local citizens.

None of the rooms were connected with each other so that it was necessary to go into the courtyard when passing from one to the other. The floors were made of loosely joined boards which had been laid on top of the original floor of beaten earth. The ground on which the temple was built was very low and it was a common occurrence for the rooms to be flooded to a depth of several inches whenever there was a heavy rain.

10

H. C. Nevins, The Life of John Livingston Nevins,
(New York, 1895), p. 215. Hereafter cited as H. C. Nevins,
John Livingston Nevins

These unsuitable and overcrowded quarters proved to be a drain on the health of the occupants. Mrs. Mateer soon began to suffer from rheumatism which was aggravated by the continual dampness of the temple. The crowding was somewhat relieved when, after eight months, the Corbette moved to Chefoo where they remained permanently. After great difficulty and prolonged negotiations Mills was able to purchase a small plot of land on which he and Mateer, assisted by a crew of Chinese laborers, built a small house. The Mills moved in and left the Mateers in sole possession of the Kwan Yin temple.

Ever since their arrival the Mateers had been earnestly studying the Chinese language. The task was a difficult one as in those days texts were poor and competent teachers few. Chinese is a "tone" language and the exact inflection must be given to all words if complete clarity of meaning is to be obtained. On one occasion, when Julia Mateer was still a little unsure of the niceties, she told a class of young boys the story of David the shepherd lad and how he had killed a lion. Her tone was wrong and it developed that David's mighty feat had been the slaying of a louse. Her surprised pupils protested that they too had many such "kills" to their credit.¹¹ Both of the Mateers, through years of constant study, gained the reputation of being excellent linguists.

11

R. M. Mateer, Character-Building in China, The Life Story of Julia Brown Mateer, (New York, 1912) p. 38. Hereafter cited as R. M. Mateer, Character-Building in China

Calvin Mateer, especially, was famed for his ability. He was often called the "Prince of Mandarin Speakers." His talents also extended to written Chinese. He was the author of a language text which was a standard one for many years. In the late years of his life he was the chairman of a special committee of experts which re-translated the Bible from the old classical style to the vernacular of the people.

From the very first the Mateers had been eager to engage in educational work. Both had good teaching backgrounds and a high regard for the value of education. In his journal, under the date of April 2, 1864 which was less than three months after their arrival at Tengchow Mateer recorded: "We have it in prospect to establish a school." Attempts had already been made to establish a school at Tengchow. Mrs. Nevius had maintained a girls school for a short time prior to the coming of the Mateers.

The school which was later to become Shantung Christian University first opened its doors in September, 1864. The temple had been made over to serve as a school building. One room was the kitchen, two were devoted to housing the boys, and a slightly larger room served as a meeting place for all classes. In the beginning the biggest problem was to obtain pupils for the school. Today, with the colleges of China jammed with eager students and many studying abroad, it is hard to realize that there ever was a time when foreign education was unappreciated and not a sought after opportunity. So great was the suspicion of and antagonism towards westerners when the

Mateers began that it was necessary for them not only to provide free learning for their pupils, but to feed, clothe, and house them as well. The work of their school was not long in becoming better known and appreciated. When they began, however, most of their boys were from such poor homes that their parents sent them to school not for the education, but to keep them from starving to death. One of their early pupils, who in later years was a respected and honored pastor, wrote of his experiences when he started off to the school:

When my parents first sent me to school, there was a great protest from all the village. They tried to scare my mother by saying that the foreigners were vampires who could extract the blood of children by magic arts. Nevertheless I was sent; although I must own that I was a little scared myself. When I came home at Chinese New Year vacation, I was most carefully examined by all these prophets of evil; and when they found that not only my pulse was still a-going, but that I was even rosier and in better flesh than before, they said that the three months I had been there were not enough to show the beneficial results; only wait!¹²

The Mateers were determined that the educational course should be long enough to transform the young lads in their charge. Their great purpose was not education for its own sake, but education which would lead to Christian faith and service so that the cause of the Kingdom might be further advanced. With the sure instinct of born educators the Mateers realized the danger inherent in a smattering of western education along with a hasty and insincere conversion to Christianity. Boys trained in this manner could not be expected to remain firm in their faith and ideals when they returned to

completely un-Christian surroundings.

To insure that the boys would be left with them and not be taken away by their parents, every father was required to agree to this pledge:

The Presbyterian Church of the great American Country has appointed the Rev. C. W. Mateer to open a free school in the North Kuan Yin Temple, in Tengchow-Fu. He promises to provide the pupil's food, clothing, and all the schoolroom necessities, (sic) and if the pupil is sick will call a physician. He also promises not to take the pupil away from Tengchow-Fu. Li Fang-mao, of his own free will, brings his second son, age nine, to this school for six years. If the boy during this time runs away, his father promises to find him and restore him to the school. If during this time his father takes him away, he is to pay all of his expenses for whatever time he has been in school. If Mr. Mateer finds that the boy cannot and will not learn, he may at any time send him home. Both parties agree to this and cannot break the covenant.

(Signed) Witness:.....
Scribe-Chang Kan-chin
Father-Li Fang-mao¹³

The first class of the Tengchow School was composed of six little boys whose average age was about twelve. Chang, the Mateers' Chinese teacher, taught the first classes as their command of Chinese was too limited for them to do so. It was not many months, however, before they were taking their full share of the work. The first task was to teach the boys to read and write in their own language. As soon as they had acquired reasonable proficiency in reading they were started on the Chinese Classics. The shortage of textbooks in Chinese, particularly those dealing with the natural sciences, was acute. Before he had gained a thorough knowledge of written Chinese, Calvin Mateer began the preparation of an

¹³ Requested from R. M. Mateer, Character-Building in China, pp. 41-2

arithmetic book. Many puzzling problems faced the neophyte author. Not only is Chinese written vertically, but Arabic numerals are not used. To stick to the old Chinese method would be extremely clumsy and would leave the pupil, who might wish to go on to higher works on western mathematics, with the poorest of preparations. On the other hand, horizontal writing with Arabic numerals would be too much of a step for the beginning pupil. Mateer adopted several ingenious compromises to ease the way around these difficulties. Each problem was given in both vertical and horizontal form with Arabic numerals used in both cases. In the vertical form the numbers appeared to the right and left of a perpendicular line which represented the ordinary horizontal line dividing the numerator and denominator in fraction problems. The book proved entirely satisfactory in operation and through the years many copies of it were printed in pirate editions until it was in use all over the empire. This was the first of a stream of translations and original works which flowed from Mateer's busy pen for many years.¹⁴

Mrs. Mateer taught a class in geography. None of the lads in her charge had the faintest knowledge of any lands beyond the "Middle Kingdom." In order to make them receptive to foreign learning, it was necessary to teach them of other lands with superior accomplishments in many things.

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D. W. Fisher, G. W. Mateer, pp. 162-4

Julia Mateer also conducted group singing classes three times a week. This was no easy task as the Chinese manner of singing and their musical scale is different from that of the west. One of her early literary accomplishments was the translation into Chinese of a collection of simple tunes and favorite church hymns.

While classwork kept them busy, the Mateers never slackened for a moment in their determination to make not only educated men, but educated Christian men. Every morning the little group gathered in the classroom for devotional exercises. The service was opened with a hymn and then a chapter from the New Testament was read, each boy in the circle reading several verses. The service was ended with one or the other of the Mateers leading in prayer. Each evening devotions were held. On Sunday morning, the entire school attended the services in the little native chapel of Tungchow. In the afternoon, a Bible lesson was given; Mrs. Mateer taking the younger boys and Mr. Mateer the older. In a sense this was a question and answer period and the two missionaries made every effort to instill in their boys a deep and genuine understanding of the scriptures. In the fall of 1855 they had the satisfaction of seeing the first boy converted. Many were to follow.

Within three months after the school was opened, the six pupils were reduced by half as the parents of three of the boys were unwilling to hold to the prescribed bond. Other lads soon took their places. All through its early years, however, the school suffered from the constant loss of pupils

for one reason or another.

Since the school had been started without the formal approval of the board the first two years were passed without any support from it. The Mateers decided upon a plan of asking for aid from various Sunday schools in the United States. The idea behind this was that the ages of the children attending such Sunday schools would be the same as that of the pupils at Tongchow. For a time, it was thought that each Sunday school should adopt a particular boy and that information concerning him and his progress would be provided. This was dropped because of the inevitable discouragement and loss of interest in further support which would follow every time an adopted pupil failed or was compelled to leave. Instead, it was decided that a series of circular letters should be written and sent to all the schools. This duty was largely cared for by Julia Mateer, although from time to time Calvin helped with the writing. She did not limit her letters to topics relating to the school alone. Her desire was to give the American children a picture of China and its people and the various kinds of missionary activity that were going on. When the school project was approved by the board the heaviest part of the expenses were assumed by it. Mrs. Mateer continued her writing, however, and for many years the various Sunday schools helped no little with their contributions.¹⁵

As the school became more appreciated, it was possible to demand that the parents of the boys bear such portions of their expense as they were able to do. At first they were asked to help towards room and board, but in later years a portion of the tuition was added. Great care was taken to see that no family in that poverty stricken land should be unduly burdened. By requiring those who were able to pay to do so, the school cared for and educated, without charge, many absolutely penniless lads who showed unusual talent and promise.

Three years passed, and the temple rooms were crowded to overflowing by the twelve odd pupils. It was obvious that conditions in the cramped quarters were retarding efficient work and progress. Mateer had long planned to build a house for himself and Julia. This would not only provide them with a little more comfort, but would make more room for the school since their quarters in the temple would be vacated. He took great pains to explain these facts to the board in his application for funds to purchase the necessary land and material. Permission was granted and he set to work.

The usual difficulty in obtaining land necessitated patient negotiations. Mateer waited to close the deal until the Chinese New Year when all debts must be paid and everyone needs money. He struck a good bargain and bought a small plot which fronted directly on the temple grounds. Then he wrote to friends in America who were in the building trade and received from them the most minute directions as to how a house should be built. The construction work proved to be no

easy job as the Chinese workmen were completely unacquainted with the technique of putting up a two story building. The completed house had two bedrooms upstairs, and downstairs there was a central hall and three rooms. Across the front on both floors stretched a veranda. This house was home to the Mateers for the next thirty years. The vacated space in the temple was used as an extra classroom and a sleeping room.

Calvin Mateer was often away for weeks at a time preaching and visiting the Chinese churches all over the province. On these trips, he was usually accompanied by either Mills or Corbett. Travelling and preaching was a hard business and it took men of deep faith and courage to carry it out. Hostility and threatened violence were everyday matters. On all of these trips they carried pistols which they did not hesitate to display in the event that a crowd or individual became threatening. They took the quite reasonable attitude that much time and money had been invested in them as missionaries, and that there was no good reason why their lives should be sacrificed to some fanatic when there were hundreds of interested people who were eager to hear what they had to say. Their trips had an indirect although vastly important effect on the future of the growing school. From the families of the converts came an increasing number of youths who were interested in getting a Christian education. After the school had been in operation for some ten years, the majority of those admitted were either real or nominal Christians or had had some exposure to the gospel message. The school, however, continued to

welcome non-Christian boys and did not require them to be Christians in order to graduate.

There is no doubt that these trips had the effect of further strengthening Mateer's conviction that the most pressing need in all the foreign mission enterprise was for an educated native ministry backed by a substantial body of educated Christian laymen. The Chinese churches were struggling against every kind of difficulty, but looming among them was the general hostility of the majority of the people and the officials. If the little Christian communities were to survive, they would have to have educated leadership.

Beyond only to the need for an educated ministry was the problem of leadership in education on the primary and secondary level. If the Tengchow School were ever to advance to the level of higher education, the same work in learning would have to be accomplished elsewhere. Applicants could then be required to know how to read and write before entering and have some knowledge of other subjects as well. To obtain such men, a network of primary and secondary schools must function effectively throughout the province and act as feeders to the higher schools. Such a large number of schools could never be created and manned effectively by foreign missionaries. There were simply not enough of them. At best, there could only be one missionary to act as a general supervisor for three or four different schools. The actual teaching and guidance of such institutions must come from the Chinese.

In support of this belief of Mateer's is the fact

that through all the years a heavy percentage of the graduates of the school and later the college have gone into the teaching profession. Tientsin and Shantung Christian University graduates were to be found in the schools of many different missions, and in both Christian and Chinese government colleges. There was a constant and never filled demand for the services of these young men. Especially was their value appreciated in the years immediately following the Boxer Rebellion. After that abortive revolt, there was a rush on the part of the government to establish schools where knowledge of the west could be taught. The old Confucian system of study and examinations was abolished. It was to graduates of Christian colleges that the government turned in its search to find instructors who were qualified to teach the new subjects.¹⁶

During the long absences of her husband, Julia Mateer faced heavy and never ending tasks. To her fell the onerous work of keeping accounts, teaching, supervising the kitchen, and looking after the religious life and physical health of her charges. In a letter to a friend she describes her duties at some length:

Just think of having to watch thirty boys every day, to see if their rooms are swept, their beds made, their heads combed, faces washed, looking over all their clothes once a week to see if they have lost anything or have failed to wash, or mend, or worse still, change them; most especially to polioice their voracious acon;--yet, when the boys are good and everything

16

J. J. Heeren, On the Shantung Front, (New York, 1940), pp. 227-34. Hereafter cited as J. J. Heeren, On the Shantung Front

goes smoothly (as it does for a while now and then), I think what woman so happy as I.¹⁷

She served also as the confidant and confessor for all her boys. They came to her with their joys and sorrows, hopes and fears. She it was who kept them always on the path to higher and more noble character. On the occasion of her sixtieth birthday and shortly before her last illness a large body of graduates and students presented her with a magnificent silken banner inscribed with gilt characters which said, "The Aged Mother Who Has Nurtured Noble Men." When she died, the banner served as a pall for her coffin.¹⁸

For many years the Tengechow Station had no doctor and to Mrs. Mateer fell the heavy responsibility of diagnosing and treating all the many ailments that befall people in lands where sanitation and modern medicine are unknown. There was a large closet under the stairs in her home in which she kept a big chest of medicines. Every morning the pupils who were sick reported there for treatment. Julia Mateer's missions of mercy were not limited to her boys alone. Never was there a call from the community to which she failed to respond.

In 1857 Shantung was invaded by a vast horde of wandering soldiers and bandits who were among the last scattered remnants of the rebel forces in the great T'ai'ping Rebellion. They terrorized the countryside, killing, plundering, and burning wherever they went. When the danger was at

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Quoted from R. M. Mateer, Character-Building in China, p. 43

18

R. M. Mateer, Character-Building in China, p. 64

its height, the U.S.S. Wyoming commanded by Commander Carpenter stood by at Tengehew to protect the missionaries if necessary.¹⁹ Thousands of the Chinese fled before the marauders and many of them sought refuge within the walls of the city. At one time, over seventy people were eating and sleeping in the tiny courtyard of the temple. It was summer as the school was not in session at the time. Julia Mateer did not spare herself in nursing the sick and feeding the hungry. She drove herself so hard that she suffered a nervous breakdown and had to spend several months undergoing care in Peking.

In 1878 the province was desolated by a terrible famine. Again the pitiful refugees crowded into the city seeking food and aid wherever they could find it. Mrs. Mateer was soon busy helping as many as she could.

No day passes without calls for food and medicine, and some days are entirely filled with the work. I began to keep a list of the principal cases but stopped at the fourteenth of regular typhoid fever. It was too much trouble to keep the record. I suppose that at least sixty fever cases owe to me all the medicine they got, and to my directions all the nursing.²⁰

The boys, coming as they did from the poorest of homes, presented many disciplinary problems such as theft, lying and cheating. Each had to be dealt with in its own way and sometimes Draconian measures were necessary. On one occasion a young lad while on a visit home had a violent quarrel

19

J. J. Heeren, On the Shantung Front, p. 56

20

Quoted from R. H. Mateer, Character-Building in China, p. 103

with his father. He was very despondent when he returned and told some of his schoolmates that he was determined to commit suicide. He purchased several ounces of opium which he proceeded to swallow. This is a common Chinese method of committing suicide. Several of his terrified friends ran and told Calvin Mateer what he had done. A huge dose of mustard mixed with water was hastily prepared and the boy was ordered to take it. He refused to do so. It was no time for parleying so Mateer seized a heavy switch and applied it so vigorously that the patient was soon more than eager to take the emetic. It had the desired effect and his life was saved. Several days afterward the entire student body was assembled and Mateer gave the lad a severe whipping in the presence of the group. After that the problem of attempted suicide was permanently removed from the worried of the two struggling teachers. Only rarely did the Mateers resort to corporal punishment in spite of the fact that the young urchins in their school came from homes where thrashings at the hands of their parents were everyday matters. Indeed, they probably thought that the foreigners were somewhat soft in their treatment.

Another time a small boy became frightened over some wild rumor that the foreign devils were preparing to cut up their charges and make medicine out of them. With the assistance of an older brother and sister he ran away. Mrs. Mateer promptly went to the home of the sister, and told them that the boy was to be returned in accordance with the agreement which had been signed. Upon being refused she settled herself with

a book and prepared to wait. Hours later, when night had fallen, the brother and sister were still stubbornly holding out. Mrs. Mateer sent for Mr. Mateer who promptly had the elder brother clapped in jail. He reflected on his sins for five days and, finally realizing that the Mateers were in earnest, sent word to his brother that he should come out of hiding and return to the school. When the little fellow showed up his elder brother was promptly released. None but people of firm faith and iron determination could have continued meeting and overcoming such problems and, to balance these characteristics, a real sense of humor was needed as well.

Additions were made to the curriculum as background and knowledge increased. Public speaking and debating were added at an early date. Oratory was an unknown art to the Chinese as there was no need for the official class to sway the masses. The business of government was handled through the medium of written memorials to the throne. The pupils took rapidly to the new course and Saturday afternoon debates soon became a regular feature. So popular did these orations become that many of the young speakers drew up topics of their own on which to express their opinions. Training was also given in elementary parliamentary proceedings so that the youths might become accustomed to orderly methods of conducting business in a group.

Both of the Mateers were opposed to early and direct questioning as to the meaning of the Bible. Instead they adopted a program of gradually acquainting their charges

with the background and history of Christianity. This was supplemented by books, such as Pilgrim's Progress, which were used as an introduction to the philosophy of Christianity. Intensive study of the philosophy and message contained in the Scriptures was made only after the background had been thoroughly absorbed. The wisdom of this course of action was born out in the unflinching and loyal work given to the cause of the Kingdom by so many Tengono men when they graduated.

In 1869 the school was expanded. Enlargements were made so that a total of thirty pupils could be accommodated. The main classroom was widened by the removal of several partitions. This made it big enough to serve as a chapel for Sunday services. More important than any of these changes was the division of the school into a higher and a primary department. The higher department was made up of the youths in their 'teens who had been in the school from the beginning, while in the lower were those who had been there for only one or two years.²¹

Early in 1870, the staff was powerfully reinforced by the arrival of a new Chinese teacher named Li. He had been converted to Christianity only the year before. The Mateers found him to be a wise and earnest man who quickly won the love of the boys. He constantly urged them on to more application and effort in their studies. Li did much to encourage a plan devised by the boys which was to help them out

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H. M. Mateer, Character-Building in China, p. 47

down their swearing and "reviling." In China disputes and petty arguments among the lower classes are commonly settled by a process of calling one's opponent a series of vile names and casting serious doubts upon the legitimacy of his ancestors. The language of an expert in such matters can best be described as polished. The boys came to realize that such conduct was not the proper thing for young men who were in training to be scholars and gentlemen. The older ones agreed among themselves that if they offended they should be reported to teacher Li who would either fine the guilty one a few cash or else administer as many strokes with a switch as he thought the offense justified. At the end of the year all the money which had been collected by Mr. Li should be spent on some project which would benefit the entire group. This spontaneous action on the part of the young Chinese serves as a splendid illustration of the success of the leavening process of the Masters'. Above all other things, the sound, steady growth of genuine character was their goal. Progress was being made in the long uphill pull from the desperate poverty, ignorance, and depravity from which so many of the boys had come. That year three more of the older boys professed Christ and were baptized.

Chapter II

From Tientsin Massacre to Boxer Rebellion

Trouble was coming which was to have its effect on the school. On June 21, 1870 a Chinese mob, inflamed by stories that the foreigners were killing little children, attacked and destroyed a French Catholic cathedral and orphanage in the city of Tientsin; eighteen Europeans were slaughtered. Anti-foreign agitation spread quickly over all North China.

Mrs. Nevius writing of events at the time says:

The most incendiary placards and books or pamphlets were in circulation, and rumors were rife that foreigners were to be driven from the country. These grew so definite that it would have been folly to ignore them. The natives connected with us became most anxious and excited, as they were to be involved in the threatened attack upon their foreign teachers. Not a day passed without some new rumor of the hostile intentions of the officers and people reaching us. Warnings were frequently conveyed to us that our safety could only be assured by getting away from Tientsin as speedily as possible.²²

In July a petition asking for naval help was sent by the missionaries to G. A. Holmes who was the United States Vice-Consul at Chefoo. Since there was no immediate response from Mr. Holmes, long ropes were prepared by which the Americans could be lowered to the ground outside the city walls. An attempt could then be made to reach the waterfront and board any craft available. The summer days dragged on, each filled with a rising sense of impending disaster as the attitude of

the Chinese in the streets steadily became more insolent and threatening. A second petition was sent to Mr. Holmes on August 29th. Since no American warships were available at Chefoo, Consul Holmes requested Vice-Admiral Sir H. Kellett of the British Navy to go to the aid of the missionaries. He did so with two gunboats which took off twelve people. Included in the little group were several members of the Southern Baptist Mission. Although Mrs. Mateer was evacuated, Calvin Mateer remained behind for several days making arrangements for the protection of mission property. He later journeyed overland to Chefoo where the rest of the group had been landed. The missionaries remained in Chefoo from September 1st to October 20th. The Tengchow School was closed during this period.

The Mateers were greatly concerned lest such a long delay in reopening would so scatter the boys that it would be almost impossible to assemble them again. On the 21st the refugees were returned to Tengchow aboard the U.S.S. *Barnesia* under Commander Kimberly. The attitude of the officials and populace was entirely friendly and cordial welcomes were expressed on their return. The difficulties which the Mateers had feared did not materialize as the pupils of the school were rapidly reassembled.²³

The first class was graduated in 1877, thirteen years after the founding of the school. The three graduates had been there from the beginning. By this time the curriculum

lms had been greatly increased. It included Old Testament History, memorization of the Scriptures, geography, ancient history, arithmetic, algebra, plane geometry, trigonometry, natural philosophy, and chemistry. Training was also given in singing, essay writing, and debating.²⁴ Texts in Chinese had been prepared by Mateer for all of the mathematical studies and for chemistry. In his report for 1877 to the Board of Foreign Missions Mateer wrote:

All of the graduates are men of excellent talents. They are naturally fine scholars both in their own language and literature and in western science. One of them goes to Hangchow to take charge of the mission school there, a school which had flourished well-nigh twenty years before the school in Tientsin was born. Another of them goes to Chefoo, to teach a school for the Scottish Presbyterian mission. The third goes to assist Dr. Nevius in his extensive country work, where I am sure he will render the most valuable service.²⁵

The long years of patient work were at last beginning to bear fruit. From that year on an ever increasing number of young men would go out from Tientsin to begin their careers; the majority of them would be going into educational work of one kind or another.

A few days after the graduation Mateer went to Shanghai to attend the General Conference of the Protestant Missionaries of China. At the meeting papers were read on a variety of subjects pertinent to the advancement of missionary

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D. W. Fisher, G. W. Mateer, p. 139

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Quoted from D. W. Fisher, G. W. Mateer, p. 145

work. Mateer prepared one on "The Relation of Protestant Missions to Education." To a remarkable degree his opinions on the necessity for and the goals of education have been vindicated. Both as a man of vision and as a realist, Mateer proved himself far in advance of most of the missionary educators of this period. His remarks were especially applicable to the future of the Fungchow School which in a few short years was to assume the status of a college and later that of a university. They are worthy of being recorded since they serve as a strong defense for its being and a blueprint for its future program.

The first part of his presentation is devoted to a defense of education itself as a means of advancing Christianity on the mission field. Many of the missionaries were bitterly opposed to education in any form, believing that the only job of the evangelist was to win souls. Mateer's thesis was that the missionaries should make use of every possible advantage and opportunity in carrying out their work. Their greatest weapon was knowledge of the sciences of the west. China was not a barbaric land inhabited by primitive people, but had a rich civilization which for centuries had steeped itself in subtle and mellow philosophies. The powerful literary could never be convinced that there was any other philosophy or religion which was worthy of consideration. Only by utilizing admittedly superior scientific knowledge in education could the first wedge be driven into the wall of cold and arrogant disdain which had blocked all efforts so far. The

missionaries must first convince the Chinese that they had something to learn, or else they would never be able to teach them anything.

No mission school should be judged solely by the number of preachers it turned out. Every Christian graduate whether preacher, teacher, doctor, or business man was a worker for Christianity, by example if not by word. Nor was there any validity in the contention that education should be left exclusively to trained educators. There were simply not enough missionaries available for any sharp division of labor. Everyone should be prepared to play the part of teacher, doctor, lawyer, or mechanic as the occasion demanded.

After covering the need for education Hataer went on to describe the advantages of education. First, education was of the greatest importance for the native ministry. Educated pastors could hold their own against the entrenched scholar-official class. An understanding of the actual physical facts and natural phenomena of the universe would chase primitive superstitions out of their minds. Second, education is vital to provide native teachers. As the people were converted, they would want to be literate. There would be far too many of them for adequate instruction to be given by foreigners alone. Trained native teachers must be ready to fill the gaps. Third, Christian education was required as a bulwark against ruthless materialism. The day would soon be coming when western science and power would roll over China whether the Chinese wished it or not. When that day came, if such

power were to be used for the advancement of the people, men must be ready to use it who had been trained in the ethics of the church.

Mateer began the third, and last, section by stating the need for higher education in the near future. Advanced training programs should be established for several reasons. First among them was that in China there was the greatest possible respect for education and learning. Therefore, the missionaries must see to it that the Christian Chinese leaders had training which was second to none. Further, the long period of time required for a man to come all the way up from the elementary schools through college would give ample time for character development and firm indoctrination in Christianity. He concluded with a plea for earnest cooperation between various missions in the educational effort. The forces in the field were too few to indulge in the luxury of separate and parallel work. More and more cooperation was the key to future success.²⁶

In May, 1879 the Mateers left Shantung for a long overdue furlough in the United States. They had been at their post with no relief or rest for sixteen years. The next year Calvin Mateer was honored with a Doctor of Divinity Degree by Hanover College. While in New York, he spent many hours in conference with the members of the Board of Foreign Missions.

The subject discussed was the feasibility of recognizing the Tengchow School as a college. During their absence the work of the school was carried on by Rev. and Mrs. John Wherry who had arrived in 1876. They were assisted by other members of the Tengchow station. The pioneer couple returned to China in January, 1881 to resume their labors. They were warmly welcomed on their arrival. In his Sunday school letter Dr. Mateer describes their reception:

The schoolboys had heard of our coming, and they were all on the lookout to meet us. It was Saturday afternoon, and they had no school; so they all came out of the city to meet us on the road. They met us in companies, and their beaming faces and hearty expressions of delight made us feel that we were indeed welcome back to Tengchow. Their faces looked very familiar though some of the smaller boys had grown very much during our absence.²⁷

Robert Mateer, Calvin's younger brother, and his sister Lillian arrived in Shantung late in 1881. Lillian taught at the Tengchow School until her marriage to Mr. Samuel Walker of the American Southern Baptist Mission in 1883. Robert Mateer spent fifteen months at Tengchow in language study before leaving to open a new station at Weihsien. Weihsien was an extremely hostile city and when Robert and Rev. J. H. Langlin built the first house there, they had to sleep, revolvers at hand, beside the lumber pile every night.²⁸

In the meantime, the school forged ahead. In a letter to the Chinese Recorder Charles R. Mills describes the

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Requested from D. W. Fisher, C. W. Mateer, p. 146

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H. Corbett, American Presbyterian Mission Work, p. 34

graduation ceremonies of 1882 in some detail. He praises highly the work of the classes in surveying and astronomy. In these subjects he believed that the Tengechow students were better grounded than the average graduate of a western college.

Of the five graduates, one had been in the school for thirteen years, two for eleven, and two for five years. Their courses had included arithmetic, algebra, geometry, trigonometry, mensuration, surveying, analytical geometry, chemistry, and astronomy. In the social sciences, they studied natural philosophy, moral science, ancient history, history of China, history of England, and Evidences of Christianity. At the end of the list Mills adds this comment:

All of these have been studied thoroughly. They have not been crammed but trained to think; and are in the exact etymological sense educated men.²⁹

All of the graduating men took part in the final exercises. Four of them gave original orations and the fifth delivered the valedictory address. As a farewell to their classmates they sang a song, the words and music of which they had composed themselves. Then they were presented with their diplomas which were of red silk with black characters. All of them were professing Christians.

One of Dr. Mateer's firmest convictions was that English should not be taught to the young men at Tengechow. Contending as he did that the sole purpose of missionary education

was to turn out men who would be of service in Christian work, Mateer believed that to teach them English would be the surest way of losing them. Young men who knew English were in great demand in the busy port cities to act as interpreters and secretaries in both Chinese and foreign firms. The wages paid by these business houses were far in excess of what they could gain as teachers or ministers. Even if students did not enter into missionary work, their duty lay with their fellow Chinese rather than in foreign related enterprises which would have the effect of isolating them. For many years this stern policy of absolutely prohibiting English was a cardinal rule of the school. It was not until 1908, and then over the strong opposition of Mateer, that English was included as an optional course.

On February 14, 1881 the members of the Shantung Presbyterian Mission met in conference and after much debate sent to the Board in America a formal proposal to make the Tengchow School a college. The plan defined the college's objectives as follows:

- I. That the Tengchow Boys High School be organized into and constituted a college, to be called "The College of Shantung."
- II. That it be carried on and governed by a board of six trustees nominated by the Shantung Mission, and confirmed by the Board of Foreign Missions.
- III. That the college embrace a six years course of study in Chinese classics, general science, and Christian ethics; including particularly "The Four Books" and "Five Classics," Chinese history, with Biblical and general history, mathematics, physical, mental, and moral sciences, evidences of Christianity and so forth.
- IV. That the aim of the college be to educate thoroughly both

in Chinese and western learning; and to do this from the standpoint and under the influence of Christianity.

V. That the Chinese language be the medium of instruction throughout the course. English being taught only as an extra in special cases.

VI. That there be connected with the college a department to prepare students to enter it.

VII. That it be the ultimate design to make the students self-supporting; and that in order to do this the style of living be strictly on the Chinese plane; and that the natives be trained as fast as possible to man the college with efficient professors.

VIII. That the college be located for the present at Tengchow, leaving open the question of its removal to a more central position at some future time.³⁰

Two main reasons were given for this body of recommendations. The first was that there was a pressing need for an institution of higher learning in the large and populous province of Shantung. It was admitted that Tengchow was not a central location. On the other hand, it was a literary city, a treaty port, and buildings and equipment were available. The second general argument advanced for the change was that for all practical purposes the school was already a college. The age of the majority of the students and the curriculum were those of higher institutions by Chinese standards. By U. S. standards the college was no more than a high school at best. The chances of getting an endowment would be greatly increased if the school were to be officially recognized as a college.

The proposed plan was accepted by the board with

two changes. "The College of Shantung" was considered too pretentious a name for the actual situation. Therefore, the name "The Tengchow College," was substituted. The Board of Trustees plan was also rejected. Final decisions in all matters were left to the board in New York. With these revisions, the plan went into effect in the autumn of 1882. In view of the increasing importance of the work Rev. Watson H. Hayes was sent to Tengchow to work as Mateer's chief assistant.

We should now turn our attention to the two other institutions which were eventually to join with the Tengchow College to form the university. In the decade beginning with 1880 they were pioneering in their respective fields of theology and medicine. The "Institute" which was much later to become the Extension Department of the university was also beginning its unique and valuable form of education.

The English Baptist Mission was responsible for founding the theological school and the Institute. Their work in China began shortly after the Treaty of Tientsin was signed in 1858. Several attempts were made to establish stations in various parts of China, but it was not until 1875 that their work in Shantung Province might be considered firmly entrenched. In that year Timothy Richard, one of the greatest missionaries ever to serve in China, left Chefoo to begin work in the interior in the bustling city of Tientsin. He began alone, acting as evangelist, teacher and doctor.

In 1876 he was joined by Rev. Alfred G. Jones. It was Jones who laid the lasting foundations of the Baptist

work in Shantung as Timothy Richards soon moved on to Shanai Province. He was a man with an independent income who could have led an existence of untroubled ease. Instead he chose to spend his life in the stern and demanding toil of the mission field. Shantung Christian University owes much to this consecrated man. His efforts were rewarded and by 1880 the mission work was prospering. Reinforcements in the persons of the Reverends J. S. Whitewright and S. J. Couling and his wife arrived in 1881 and 1884 respectively. Both Whitewright and the Coulings were to be closely connected with the growth of the university.

As in the case of the Presbyterians, the Baptists soon found that educational work was vital to their program.

E. W. Burt of the Baptist Mission wrote,

How did educational work begin? The answer is very simple. As soon as the church was established, the need for Christian schools became urgent. For if nothing were done, an illiterate church would soon melt away, and the children would inevitably drift back into idolatry.³¹

Formal training classes were soon started with the object of teaching the converts how to read the Bible. These grew into a small but efficient system of day schools which were largely staffed by Chinese. Mr. and Mrs. Couling established a boys boarding school at Tsingchowfu in 1894. Their pupils studied Chinese History and literature, mathematics, geography, singing.

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E. W. Burt, Fifty Years in China. The Story of the Baptist Mission in Shantung, Shanai, and Shenai 1875-1925, (London, 1925), p. 37. Hereafter cited as E. W. Burt, Fifty Years in China.

elementary science, and the Scriptures. By 1900, the advanced students who showed promise were being sent to the Tongschow College for the higher studies which it provided.

The Theological Training Institute was established at Teingschowfu in 1885 under the supervision of Jones, Whitewright, Couling, and J. Percy Bruce. Bruce began his service in 1887. That same year a normal school was started in connection with the theological program. It had a twofold purpose. The first and most important was to turn out native teachers for service in the day schools. The second was to train lay preachers for street preaching and primary Bible instruction.

Some of the young men who took their theological training there were graduates of the boarding school, but the majority of them were taken directly from the ranks of the leaders of the Chinese churches. All of the trainees were given a five year course in theology. The first class of six men was graduated in 1891 and by 1895 a total of forty-seven had been ordained. In 1894 a large gift was given to the theological school by Mr. and Mrs. Edward Robinson of Bristol, England. The donation was made in memory of Mrs. Robinson's father, Dr. Getch, and Mr. Robinson's father, Elisha Robinson. Considerable expansion of buildings and furnishings was now possible and the new plant was named the Getch-Robinson Theological College.³²

The well-known Institute began as part of the theological school. It was a scientific museum established for the purpose of teaching the Chinese something of the accomplishments of the occidental world. Almost entirely the work of J. S. Whitwright, it proved to be so valuable that he soon devoted all of his time to its development.

The city of Tsingchowfu was an examination center and every year during the testing periods it was crowded with students and officials. They readily admitted the superiority of the occidental in mechanics and scientific inventions. In most cases they were eager to learn all they could of such things. To gain the friendship and interest of these all-powerful officials would be an immense stride towards opening the way for the spread of Christianity. Whitwright said of the Institute,

It seeks by positive, uncontroversial methods to do away with prejudice, misunderstanding, and hostility, all of which are so largely the result of ignorance; to enlighten as to all that makes for the progress and welfare of China; and to bring men and women of all classes and especially those with whom the welfare of China must stand or fall, into friendly contact with Christian men.

The Institute proved to be an immediate success. Over five thousand people visited it the first year. There was no admittance fee and attendants and assistants were strictly charged to make all visitors feel that they were guests. Chinese forms of etiquette were scrupulously observed

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J. S. Whitwright, "Institutional Work in Shantung," R. C. Peryth, ed., Shantung, p. 310

and care was taken to see that nothing offensive to Chinese mores or customs should be included in the exhibits. When the theological school was expanded in 1894 the facilities of the museum were enlarged too. In addition to the main exhibition room, there were two lecture halls, a reading room, and a chapel. Scientific lectures were given in the two halls and the reading room was stocked with books and periodicals on a variety of subjects. Regular services were held in the chapel while preaching and tract distribution was carried on in the reception rooms.

The exhibition room itself contained many different kinds of exhibits such as electrical magnets and machines, steam engines, and models of ships and railroads. On the walls were charts explaining the mysteries of astronomy and the biological sciences. Maps gave the observer some idea of the geography of the world, knowledge of which was sadly lacking in the average Chinese of the time whether educated or not. With every passing year the Institute became more popular with the Chinese, until some 70,000 to 80,000 visits annually were being made.

Medical work in Shantung was carried on by both the Presbyterians and English Baptists. Little in the way of establishing formal medical training was done until Dr. James H. Neal, a missionary of the Presbyterian Board, arrived at Tientsin in 1883 with orders to establish a medical school for the newly created Tientsin College. He found his assignment impractical as equipment and adequate medical textbooks in

Chinese were almost non-existent. Therefore Dr. Neal addressed himself to some of the more intelligent workers in the mission clinic. He began to teach them through actual example and observation rather than through formal classroom work.

In 1890 Dr. Neal was transferred to Tainan where the opportunities for medical work were greater. Tainan, the provincial capital of Shantung, was a large and populous city. Medical work had been started there in 1879 and was by then well established. In 1892 the Hailvaine hospital, named in honor of Jasper S. Hailvaine, was built. He had been one of the early missionaries at Tainan, and when he died in 1881 he left a small legacy which was to be used towards building a hospital. The completed hospital could accommodate forty-five patients and was a vast improvement over the simple clinic which had been used before its construction. Even more important, there was now a place where regular medical training could be based.

When Dr. Neal removed to Tainan he took with him the men he had been training at Fengchow. He began medical instruction at once and with such success that he had the satisfaction of seeing five men complete their studies in 1894. They had had in the latter part of their course, two classroom recitations every morning for five days a week, and this was supplemented by regular work in the clinic every afternoon. Their courses included chemistry, physiology, anatomy, materia medica, therapeutics, surgery, obstetrics, eye diseases, and skin diseases. In addition the graduates were required to

spend from two to four years in service at a mission hospital under the supervision of a foreign doctor before they could go into private practice or other unsupervised medical work. In this period they were also expected to refund some of the cost of their education, as they had not only been taught without charge but had been given the sum of two Chinese dollars a month to defray their living expenses.³⁴

Dr. Neal was an indefatigable translator and scholar and for many years he turned out one Chinese translation after another of medical textbooks. He too, was a firm believer in the theory that all young Chinese men, whatever they studied, should be trained to carry on their work in their own language.

The Fongchow College, during all of this decade, had continued steadily on its way. A good deal of building work was carried on in 1884-85. When it was completed, the college could accommodate some ninety odd men in its dormitories and, in addition, the plant now included two large and three smaller recitation rooms, a large lecture room, science laboratories, a shop for practical mechanical work, and an excellent observatory. Light and power were provided by a dynamo which had been the gift of Cyrus Field. The old Xuan Yin Temple where the college was born had now been transformed into a beautiful chapel.³⁵

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J. B. Neal, Report of the Chinanfu Medical Work for six years 1891-1896, (Shanghai, 1897), pp. 1-10

35

D. W. Fisher, C. W. Mateer, p. 209

The steadily increasing responsibilities of the college were proving to be more of a burden than Dr. Mateer could carry. By 1895 his time was completely taken up by his duties as chairman of the Bible revision committee. This task was to keep him busy until his death. In that year Dr. Hayes took over the presidency of the college. It was a wise appointment as he had long been associated with the college and had worked in complete harmony with Mateer.

War broke out between China and Japan in 1895 and the Japanese army and navy made an assault landing at Chefoo. As a ruse to confuse the Chinese defenders of the coast-line three Japanese warships steamed into Tongchow harbor and began an indiscriminate bombardment of the city. Mateer wrote to some friends in the United States:

I watched the progress of affairs from the lookout on top of my house, but escaped untouched, though eight shells fell close around the house, and one went over my head so close that the wind from it made me dodge.³⁵

On the second day of the siege Hayes boarded a sampan to which a white and an American flag had been affixed and had himself rowed out to one of the warships. He protested the bombardment to the commanding officer but to no avail. On February 7, 1895, since the situation was still rather tense and an invasion was possible, the U.S.S. Charleston proceeded to Tongchow and evacuated most of the women and children of

the station. The Mateers and Dr. Hayes did not leave. At the time of the attack the students were at their homes for the New Year vacation. It was thought inadvisable to have them return at the regular time to resume their studies. Thus the new term began nearly a month late.³⁷

After a long illness Julia Mateer died on February 18, 1898. The little school that she had done so much to build was now a flourishing college and the little Chinese boys that she had taught at her knee were now men. They came by hundreds to mourn her passing for she had loved them and they knew it.

In the closing years of the century international events continued to have a marked effect on the Tengchow College. Next to the Boxer Rebellion, nothing had more far reaching consequences on all Protestant mission enterprises in Shantung than the German seizure of Tsingtao and the establishment of a protectorate over the entire province in 1898. On November 1, 1897 two German Catholic priests were murdered by a band of robbers who were believed to be members of the Ta Tao Hui (Big Knife Society). This dreaded secret organization formed the nucleus of the Boxer Rebellion which was to sweep over all China like a devouring flame within two years. The German Government acted promptly and with force. On November 14th Admiral von Diederich's squadron dropped anchor in

Kiaochow Bay and marines were landed at Tsingtao. After protracted negotiations with the Chinese Government a protectorate was established over the entire province. Included among the terms was a concession to build railroads.

In 1899 the Shantung Eisenbahn Gesellschaft was formed for the development of a railroad. The importance of this project to the Germans is borne out by the fact that Prince Heinrich, a brother of the Kaiser, broke the ground for the beginning of construction work. The railroad was to run from Tsingtao, through Weihai, to Tsinan. The work was interrupted by the Boxer Rebellion but by June, 1902 trains were running to Weihai and by the summer of 1904 Tsinan was reached. The completed track was 240 miles in length and had fifty-six stations along its route.³⁸

The mission stations at Weihai and Tsinan immediately sprang to the front in importance. It would soon be possible to send money orders and packages, and to receive mail from the coast in a matter of hours rather than days. Formerly it had required an exasperating ten day journey in a mule cart to reach Tsingtao from Weihai. Now it took ten hours with a modern diner to serve meals to the traveler. And as Tsinan and Weihai increased in importance, Tientsin and Chefoo as rapidly declined. For years they had been the ports-of-entry to all Shantung. The railroad made them only two isolated

cities on the far northeastern coast of the province. College and mission planning gravitated towards the more open fields to the southwest. Dr. and Mrs. Paul Bergen established themselves in Tsingtao in the autumn of 1898. Itinerating preachers had visited Tsingtao from time to time on their circuits about the Province, but prior to the German occupation it had never been considered important enough to rate a resident missionary.

Several informal meetings were held during 1898 and the desirability of moving the college to a new location was discussed. It was not the first time that such a step had been broached. In the late 'eighties and early 'nineties, Dr. A. P. Happer who had been a Presbyterian missionary educator for many years in South China, carried on an extensive correspondence with Mateer and Hayes as to the possibility of establishing a single college in central China which would serve the entire mission field. The two Tientsin directors were inflexibly opposed to the idea because transportation was so bad that students coming from distant mission stations would be forced to spend years away from their homes. It was also suggested that English be the medium of instruction; to this they could not agree. In the end the entire project was dropped.

By 1899 agitation for removal was being strongly backed by members of the mission in the immediate area; they were supported by undeniably strong arguments. The members of the West Shantung Mission adopted the following resolution at the annual meeting of 1899: (The Shantung Mission had been

divided into the East and West Shantung Missions in 1895.)

1. That the demand for a Christian College in Chinanfu is more imperative than ever before.
2. That a definite move at once be made toward the founding of a college at Chinanfu.
3. That in the opinion of the West Shantung Mission this can best be accomplished by the removal of the Tengchow College to Chinanfu.³⁹

The resolution was as far as the proposed removal got for the time being, as the Boxer storm which had been gathering for some time broke in all its fury. When the missionaries returned to their stations and resumed their work, the entire future outlook of the college had been radically changed by the events which had occurred in the meantime.

It is not within the scope of this paper to discuss the reasons for and the effects of the Boxer Rebellion in its over-all implications. Rather it will suffice to outline the details of the great upheaval as they concerned the Tengchow College. Shantung Province did not suffer as heavily from the ravages of the Boxers⁴⁰ as did some of the other areas of China. Only one foreigner lost his life, and while destruction of mission property was complete in some localities, it was not generally widespread in the province.

The casualty list was no worse than it was due to the efforts of three men. They were Governor Yuan Shih-k'ai, United States Consul at Chefoo, William Fowler, and William B. Hamilton, Presbyterian missionary at Tsinan. These energetic

and farsighted men made Herculean efforts to get everyone out of danger while there was still time. Hamilton was a trusted friend and the chief advisor of Fowler. All through the spring and early summer of 1900 he kept the American Consulate posted on the progress of events in western Shantung. Urged on by Fowler, he started the missionaries towards the safety of the coastal cities before the Chinese were fully aroused.

Yuan Shih-k'ai, later president of the republic, was a moderate and sagacious individual. He clearly realized that only disaster could come from any attempt to throw the foreigners out of China. He did everything in his power to maintain order and, in several instances, provided escorts of trusted soldiers to shepherd little parties of refugees to the coast. Yuan had replaced Governor Xu Hsien in 1899. There can be no doubt that the carnage in Shantung would have been ghastly had Xu Hsien been in power there at the time of the rebellion as his hatred for foreigners was notorious. It would have been better for the Manchus if he had been relieved of all responsibility when he was removed from Shantung. He was, however, made Governor of Shanai, and in that province seventy-eight foreigners lost their lives.

The Americans at Tientsin were taken off to the splendid new Chinese cruiser, Hai Chi, Captain Sah commanding. Sah did everything possible to make the foreigners safe and comfortable. He even landed a detachment of his sailors to protect the mission property. In appreciation for all this

he was given permission by Captain Willd of the U.S.S. Oregon to fly the Stars and Stripes from his foremast.⁴⁰

Of the Presbyterian stations, Weihaiwei was the chief sufferer. Rev. William Chalfant and two single ladies escaped with their lives and the station itself was completely destroyed. The foreigners in Shantung obtained refuge either in Tientsin, where they were under German protection, or in Chefoo which was guarded by a joint U. S. and British squadron.

Chapter III

Creating a University

In December of 1900, a joint committee of the East and West Shantung Missions met at Chaofoo for further consideration of the college removal plan. After much careful weighing of all evidence pro and con, a report was drawn up which detailed the objections to Tengchow and recommended Weihai as the best future site for the college. Their conclusions are best summarized by beginning with the objections to Tengchow. First, it was geographically isolated from the rest of the province. Its landward side was mountainous with only the poorest of roads leading into the city. Coal and grain had to be transported from long distances over the sea which made the cost of living high. With such a high cost of living it would be almost impossible for the students of the college to be self-supporting. Secondly, Tengchow was poorly located for the constituency. Within fifty miles there were no more than 250 Christians, and within seventy-five no more than 500.

On the other hand, the advantages of Weihai were many and positive. Four main considerations were urged. (1) Weihai was almost squarely in the middle of the province. Good roads ran into it from every direction, and the railroad would make it even more accessible. (2) Within a one hundred mile radius of Weihai there were over 8000 Protestant Chris-

tians. Three-quarters of the Tengchow students came from this area. (3) Weihai was surrounded by rich farming lands and a coal mine was nearby; the cost of living would be much lower than at Tengchow. (4) No special significance should be attached to the complete destruction of mission property there. It was an accident of time and circumstance rather than location. The German railroad interest would insure good order in the future.⁴¹

No reason was given for the choice of Weihai over Tsinan in the face of the recommendation of the West Shantung meeting of 1899. It is probable that the committee felt duly cautious about setting up the college in the extreme western portion of the province. Possibly Weihai was a compromise location between the East and West Shantung Missions. The members of the East Mission may very well have disapproved of placing the college so far away from their field.

From the summer of 1900, because of the Boxer trouble, a large group of missionaries of all denominations remained in Chefoo. This enforced absence away from their work gave them plenty of time for reflection and contact with members of other denominations. A series of informal meetings were carried on between the Presbyterians and the English Baptists. E. W. Burt who wrote about them says, It was clear to all that the root cause of the anti-foreign

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A. J. Brown, Report of a Visitation of the China Missions, (New York, 1902), pp. 104-106

disturbances was sheer ignorance, and that if a repetition of the awful horrors of 1900 was to be prevented, it was necessary to educate Christian leaders.... Frank conferences were held between the members of the two most important missions in Shantung, viz. the American Presbyterian North and the English Baptist Mission, and it was soon realized that, if anything really worthy and effective were to be accomplished, it could not be done in isolation, but by pooling our resources in men and money and doing all our higher educational work in common.⁴²

The movement towards union was stimulated in other ways. When the mighty rebellion died away, the rush was on in China for reform. There was an urgent need for new colleges which could teach the secrets of the west. As soon as there was peace Yuan Shih-k'ai moved to establish a modern provincial college. In July, 1901 he asked Dr. Watson Hayes to take the presidency of this college. His invitation promised Dr. Hayes a free hand and made it clear that the institution would be completely tolerant of Christianity. Hayes accepted the position and took with him to Tsinan several of Tengchow's best Chinese professors.

He was replaced at Tengchow by Paul D. Hergen of Tsingtao. While the loss of his able service was keenly felt his action was generally considered a wise one. It was highly advantageous to have a man of known Christian principles as the head of a college which, with the backing of the imperial treasury, would soon be very strong.

The Baptist and Presbyterian leaders could easily read the handwriting on the wall. If they and their work were

to continue to attract able young scholars, they would have to offer a program as well-balanced and extensive as that of the provincial college. The students of the new college were to be selected by the magistrates of each of the 108 hsiens of the province; two were to be selected from each hsiens every year. Since none of these magistrates were Christians the chances of a Christian student being chosen were slight. If they were to continue to have their chance an expanded mission college would be required.

Very shortly after the provincial college was opened in November, 1901 Yuan was promoted to the office of Viceroy of Chihli. The new governor had no sooner assumed office than he demanded that an official program of Confucian worship be compulsory for all students. Dr. Hayes naturally felt that he could not continue in office under such circumstances. He resigned and went to Chefoo where he settled down to teach the Presbyterian theological class. The college, however, continued to prosper and before long was turning out well-trained young men.

On June 13, 1902 the step which created Shantung Protestant University was taken. Representatives of the English Baptist and Presbyterian Missions met at Tsingchowfu and after several conferences adopted the "Basis of Union in Educational Work."⁴³ The agreement provided for general com-

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For a complete text of the "Basis of Union in Educational Work," see Appendix III

bination of all the higher educational work of the two missions in Chantung. Three colleges were to be organized: an Arts College at Weihaiien, a Theological College at Tsingchowfu, using the Gutch-Robinson college, and a Medical College, the location and administration of which was to be settled at a later date.

The creation of a Field Board of Directors was a decidedly new step in educational organization. It will be recalled that the Presbyterian Board of Foreign Missions had rejected just such a plan when the Tchengow School became a college. The majority of Christian colleges in China were either under the direct control of a mission board in the home-land or, in some cases, under the jurisdiction of a special college board which was more or less independent of the mission board. The independent board system had been singularly lacking in success as endless questions of jurisdiction arose between the college and the mission board. These problems had been particularly sharp when college personnel, appointed by the mission board, worked under the authority of the college board. Questions of salary, traveling expenses, furloughs, etc. presented vexing and complex difficulties.⁴⁴

It was, however, manifestly impossible to place the ultimate responsibility for regulation of a cooperative university upon any single board either in the United States

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A. J. Brown, Report of a Visitation of the China Missions, pp. 109-111

of Great Britain. The Field Board of Directors, which came to be called the University Council, was an invention born of obvious necessity. This untried method of government proved to be quite sound when the university began to function. It did not guarantee easy sailing by any manner of means. There were many sharp disagreements which had to be thrashed out, and it speaks well for the wisdom and spirit of compromise of these men that their new creation in union work did not speedily fall to pieces.

It is regrettable, but none-the-less true, that Dr. Mateer was bitter in his opposition both to the original plan of the Presbyterians to move to Weihaiien and to the later scheme of union with the English Baptists. The old patriarch of Shantung hated the thought of anything that would disturb "his" college. His arguments were telling as the financial losses involved in abandoning the plant at Fengchow were readily apparent, while the advantages to be gained by the move were more intangible. He was on furlough during the negotiations which ended in the union agreement. When he returned to China in the autumn of 1903 the plan had already been accepted by the East and West Shantung Missions and the English Baptists. The Presbyterian Board of Foreign Missions was still pondering the step. He wrote to Secretary Arthur J. Brown on November 7, and expressed his objections in no uncertain terms:

As the consummation nears the difficulties multiply, and this I anticipate will be the case more and more. It has seemed to me

from the first that the scheme was based rather on sentiment than on any intelligent estimate of the actual practical benefit to be derived...The scheme is all giving on our part and all get on the Baptist part. We are spending large money on the outfit while the Baptists are spending nothing...I hope the board will think twice before they finally close this union bargain.⁴⁵

In marked and painful contrast to his suspicions is the optimism expressed by Henry W. Luce in a letter to Brown which had been written on August 28th of the same year:

I think I have not written to you since my trip to Chingchowfu. We had a most pleasant gathering, harmonious to the highest degree. Every Presbyterian there came away with less fears for the success of the Union, because of the fine spirit manifested by the Baptist Brethren...We know how hard it is to get even a small Mission to come to agreement on important matters, especially if they involve an advance step. But here are five bodies, two Boards and three Missions, representing two denominations and two nationalities, coming to almost unanimous agreement on these general plans. Surely God is leading the way.⁴⁶

It is to Mateer's lasting credit that, when the union plan was finally approved by the Board in 1904, he gave way and did yeoman work as a member of the first Board of Field Directors to get the new union college safely started.

Construction work on the new college buildings at Weihstien began in 1903 and was carried on through 1904 as the Tengchow College was to be moved there whether or not the union plan was adopted. The architect and chief supervisor

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C. W. Mateer to A. J. Brown, November 7, 1903, Presbyterian Board of Foreign Missions, Shantung Christian University Papers.

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H. W. Luce to A. J. Brown, August 28, 1903, Presbyterian Board of Foreign Missions, Shantung Christian University Papers

of the work was Mr. William Russell who had been borrowed from the China Inland Mission. This good man led his Chinese workmen in prayer every morning before the day's work began. The main building was made of native Chantung limestone. Two stories high, it was 110 feet in length and thirty-five feet in depth. The basement of the building was largely utilized for coal storage, and a forty horse-power dynamo was installed there under Mateer's supervision. The first floor included two study rooms, classrooms, and the geology and biology laboratories. On the second floor were the chemistry and physics laboratories, more classrooms, and the school assembly hall. Mateer moved all of his shop equipment from Tanghai and soon had it set up in the new shop at Weikien. A windmill which pumped the college water supply was erected at his own expense.

The students were housed in a number of one room bungalows, each of which sheltered two men and was furnished with beds, boxes for clothing, stools, a table, and a wash stand. Space was so short that a number of the rooms which were built to house the students had to be temporarily converted to other uses. One was used as the dispensary, one for the college library, five for teachers' quarters, one for a storeroom, and four for bathrooms. These rooms were later reconverted to student use as construction caught up with needs.

Equipment varied in amount and quality. The college library existed only as a "literary germ," to use the expression of President Hergen. It was fairly well stocked with standard Chinese classical works but western scientific

volumes were in short supply. Each new book was read to letters as soon as it was placed on the shelves, and Bergen speaks vividly of how much could be done to feed the hunger of these intellectually curious young men if only the library were larger. Apparatus for scientific experiments was plentiful, and the shop was well equipped both to repair old and to build new machinery. A complete meteorological outfit and a ten inch telescope rounded out the scientific facilities. In 1905, a five thousand dollar gift from John H. Converse of Philadelphia provided for the construction of a complete and separate building for scientific studies.

The arts and science college, which was generally called the Shantung Union College, began its work on October 24, 1904. The official school year opened and closed in January rather than in September and June. This type of scholastic year was adopted as it coincided with the all important event of the Chinese New Year. In the first year the period from October to January was used to get the classes settled and to care for the many details attendant with starting work in a new location and under a new form of management.

The student body numbered 118 men, thirty of whom came from the boarding school at Tsingchowfu and the balance from Tchengow. They were distributed through six regular college years and two preparatory years, according to their previous educational attainments. The opening weeks of the term were hectic to say the least. The Baptist members of the faculty arrived late. The families of the foreign faculty were forced

to settle down in houses which were only partially built. The number of students was greater than had been anticipated and it was necessary to erect two more rows of the hut-like dormitory buildings to accommodate them. (The typical student room of the time was very simple in its construction, being made of plaster laid on a bamboo frame. Skilled workmen could build several of these a day.) President Bergen aptly summed it all up when he said, "The situation for some weeks required Christian patience on the part of foreigner and native, teacher and student alike."⁴⁷

The teaching staff was made up of four foreigners and ten Chinese. The foreigners were Paul Bergen and Henry W. Luce of the Presbyterians and Samuel Couling and E. W. Burt of the Baptists. Henry W. Luce⁴⁸ began teaching at Tengchow in 1897. He had earned his bachelor's degree at Yale, and this was followed by theological training at Princeton. E. W. Burt, who had come to Shantung in 1892, held a masters degree. Most of the Chinese professors were graduates of various mission colleges, the majority of them being old Tengchow men. Several of them who taught the Chinese classics were holders of literary degrees which had been won in the imperial examinations. This

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P. D. Bergen, "The Shantung Arts College," Annual Report of the West Shantung Mission, China for the Year ending August 30, 1902, (1903), pp. 51-59

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Father of Henry W. Luce, present publisher of Time, Life, and Fortune

devoted and hard working group taught a total of thirty-four classes which met daily, five days a week. Every instructor lectured in at least two, and sometimes three, different subjects. A surprising number of courses in many different fields were squeezed into the six year program.⁴⁹

The first year of work produced more failures and conditions than was usual. This was due, as the faculty recognized, to the confusion and unsettled circumstances of settling down in a new place. Mathematics, physics, and the Scriptures led the list of trouble making studies. Failures in the first two were ascribed to the inherent difficulty of such subjects. As for Bible reading, Bergen reported, "There exists a tendency on the part of the students to shirk its careful and accurate study." Standards of scholarship had been raised by the close grading of Couling and Hurt.

All students were required to do some kind of work around the college. This had the double effect of keeping the grounds and buildings neat and in good repair, while helping to instill a sense of responsibility in the students. Their assignments included such jobs as washing windows, sweeping floors, cleaning lamps, care of the dining room, policing the grounds, monitoring, and keeping the meteorological records. There was some grumbling over all of this, undoubtedly springing from the ancient Chinese tradition that a man of books

should not engage in physical labor. This philosophy had its carryover when a system of compulsory athletics was inaugurated. The students enjoyed it, but some of the older Chinese professors were nothing less than scandalized at the sight of their young fellows leaping, running, and shouting during their games.

The chief educational problem of the year was the six year course. There was some sentiment among the faculty that four years would be adequate and that a shorter course would give more men a chance for an education. Also, since the college had become a university, there was always the problem of graduating students who might wish to enter the theological college or the medical classes. In view of the long course of professional study required, six years of preparation might be very fairly considered excessive. It was finally decided that conditions were as yet too unsettled to make such an important decision. Instead it was recommended that the mission high schools, now established in a number of stations, tighten up their work and where necessary alter their curriculums of study so that they would fulfill the college entrance requirements. If more and better preparatory work could be given elsewhere, the college could then begin to shorten the length of its course.⁵⁰

While the Shantung Union College was taking its first, unsteady steps, the Gutch-Robinson Theological College

and Normal School was also struggling with the difficulties of its first year as a union institution. If the Presbyterians took the lion's share of the work at Weihaiwei, they were amply repaid by the industrious Baptists at Tsingchowfu.

The Presbyterian Mission had never maintained a formal theological college. Those among their converts who wished to enter the ministry were sent to Chefoo where they studied in informal classes under the tutelage of various foreign missionaries. For many years the chief teachers had been John Revius, Hunter Corbett, Calvin Mateer, and Watson Hayes. After his resignation from the provincial college Dr. Hayes returned to Chefoo and shortly thereafter, in accordance with the union agreement, took his class to Tsingchowfu. The Baptist staff included J. Percy Bruce and Alfred G. Jones.

The college had hardly begun its work before it suffered a heavy setback in the death of Jones. In July of 1905 he went with his Chinese tutor to the sacred mountain of T'ai Shan. The two of them settled down in a temple and began the literary work with which they hoped to pass away the hot summer weeks. On the night of July 17th a terrible cloudburst struck the mountain, and the heavy flood of water so seriously weakened the crumbling roof of the old temple that it collapsed. Jones and his teacher were crushed beneath tons of rubble. His death was a terrible shock to the entire union as he had been one of its main supporters and an able champion for compromise and cooperation during the first discussions of the University Council.

The program of the theological college was based upon a sound training in general subjects plus a full theological education. The year's work began with 119 men in attendance; thirteen of them were in the theological department with 106 distributed between the preparatory department and the normal school. The functions of the normal school have already been explained. The preparatory department was used to give preliminary training to men who were going on to take the full theological course. It was in this department that they received the general education so necessary to insure that well rounded men would be turned out for the tasks which awaited the average Chinese pastor.

The work, which was largely carried by Chinese professors, introduced the prospective theologian to the courses he would later study in full in the theological department. The students also studied such subjects as mathematics, astronomy, history, chemistry, and the classics. While provision was made for a four year course, the standing of the students was rather vague. Upon entering they were examined by members of the faculty and then were placed in the grade which was commensurate with their qualifications. Before long this department proved to be too great a burden on the already overworked staff. Candidates who were unprepared for higher studies were sent to the arts college for two years of special work to bring them up to the standards required for theological training.

In his report for the first year, Mr. Bruce lists these courses for the theological department:

In the Theological Department, in the spring term, Dr. Hayes took the class through the Life and Epistles of Paul, the early centuries of Church History, with a weekly lecture on Homiletics; Mr. Jones gave his lectures on the Introductory Part of Theology; and I gave Exegesis of the latter half of Exodus and the first half of Leviticus. In the autumn term, in addition to my own subject, the Exegesis of Collected Pauline, the death of Mr. Jones necessitated my taking Systematic Theology, the class going through the Origin of Religion, the Existence and Attributes of God, and the Trinity; in the first half of the term, Dr. Hayes took the Life of Christ with Comparative Religion and in the other half of the term, the Epistle to the Galatians. He also completed his lectures on Homiletics.⁵¹

All students were required to conduct divine services frequently. This was done in the presence of their classmates and professors. At the close of the service criticism and suggestions were offered. Every Sunday the students went out to the surrounding villages to preach and give away tracts. This program of having the prospective pastors engage in actual field work was a strict requirement of the college. It was felt that all students should engage in the type of work which would be required of them in the future. If they found it not to their liking they could withdraw with no harm done. This policy was perhaps not really necessary among the first classes as most of them were mature men who had been in this service for years. Later, however, there would be young and inexperienced men coming from the arts college.

The annual report shows that everything went along smoothly enough the first year. This was to be expected since most of the men were older than those at the arts college

and were already acquainted with a life of demanding service and stern self-discipline. The greatest problem with which President Bruce had to deal was the chronic lack of space and the shortage of teachers. He was forced to turn down many entirely worthy applicants because there was no room for them.

The spring of 1905 saw the college plagued with an outbreak of bronchial trouble among the students. It caused numerous interruptions in the work and several of the students were seriously ill. The trouble was finally tracked down to the newly installed bathtubs. All of the men had been exhorted to keep body as well as soul clean and, taking their teachers at their word, they had proceeded to take excessively hot baths almost every day. Afterwards they would return to their poorly heated and drafty rooms for study. When the error of their ways was pointed out to them the popularity of the hot baths went into a sharp decline, and the number of chest colds fell off too!

Whitewright's Institute had been moved to Tainan in 1904. With this move it took the name of the Tainanfu Institute. The railroad had been pushed to the capital city in that year and high government officials could travel across the province in either direction without making a stop at Tainanfu as had previously been necessary. The abolition of the old examination system had also robbed Tainanfu of the thousands of young scholars who had flocked there in former years to compete. If the Institute were to fulfill one of its avowed purposes, which was the making of an appeal to the edu-

ected and powerful, it would have to go where those groups were to be found. Since both a provincial and a military college had been established in Tainan, it was decided that this city presented the largest opportunity for Christian work. Land was acquired which bordered on the city wall in the south suburb and construction began. When finished the Institute consisted of a large museum, reading room and library, reception rooms for men and women, a small lecture hall which could seat two-hundred people, and a larger one with a capacity of six hundred. In all there was 23,400 square feet of floor space. Over the main entrance there was a sign written in English, Chinese and German. It read:

The object of this Institution is to assist in the endeavour to manifest the truth with regard to nature, the world, history, and the progress of civilization. By its agencies it seeks to enlighten and educate, to do away with misconception in regard to the civilization of the West, to explain the true nature of the Christian faith and its results on the individual and national life.

The growing importance of the Institute is well illustrated by the fact that the opening ceremonies in December, 1905, were presided over by his Excellency Yang Shih-haiang, Governor of Shantung. This was the first occasion in the history of mission work in Shantung that such a high official had given public recognition to any activity. The Institute was an immediate success. The average daily attendance was three hundred and on holidays this total climbed to as many as five

thousand. The visitor was first conducted to one of the reception rooms where the purpose and objectives of the Institute were explained. Afterwards a tour of the museum was suggested.

Objects on exhibition included:

Natural history specimens, geographical maps and globes, historical charts and diagrams, models and diagrams giving elementary instruction in physiography, geology, and astronomy; working models illustrating means of communication, apparatus demonstrating practical applications of science, specimens of manufactures, diagrams illustrating progress in education, commerce, etc.; models and pictures of churches, asylums, hospitals, schools, and other institutions illustrating the direct results of Christianity in the West.³³

The guest could make full use of the reading room and library at any time. There was a well-chosen stock of books and periodicals presenting the classics and scientific knowledge of the west. Many of them were translated into Chinese for those who could not read English. In the auditorium lectures illustrated by lantern slides were given by the Chinese assistants on every kind of social and scientific topic. While visitors to the Institute were put under no pressure to listen to the preaching, many of them did so. Experience showed that the average guest was receptive to the Christian message after he had become acquainted with what the west had to offer in other fields.

Women only were admitted on Mondays. This was found to be a great aid in stimulating visits from ladies of high rank and the wives of officials. Women of the upper

classes were not permitted to mingle freely with the average mixed crowd and, for the most part, led a secluded life. They were pathetically grateful for the courtesy which was shown to them. This vice concession to their status was rewarded with invitations to their homes for tea and discussion, and friendly relations were thus established with some of the highest officials in both the provincial and national government.

The Institute also influenced foreign visitors. Many German, British, American, and Japanese officials and business men visited the museum from time to time. They were usually interested in the work which was being done. When they were in this frame of mind it was possible during the course of friendly and informal discussions to explain the meaning and purposes of missionary work of which all too often the visitor was shockingly ignorant. In this way the appreciation, or at least the tolerance of many foreigners towards the missionary effort was gained.⁵⁴

No settled provision was made for a medical college in the 1904 agreement. However, a joint committee was appointed at that time for the purpose of making a study of ways and means by which a joint college could be established. Union medical work did not wait for the committee's report. As mentioned before, Dr. J. B. Neul had been conducting medical classes since 1890 at Tainan. With union these were enlarged

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J. B. Whitewright, "Institutional Work in Shantung," N. C. Forayth, ed., Shantung, pp. 309-316

into a series of peripatetic classes which were taught by Dr. J. R. Watson of the Baptists at Tientsin and by Dr. Seal.

The joint medical-education committee reported to the University Council in 1906 with the recommendation that Tientsin was the best location for the medical college. A plant could be built and adequately equipped for an estimated sum of four thousand pounds sterling. The autumn of 1907 was set as the deadline for training to begin. The committee had sent its report to the home boards before it was submitted to the University Council. Therefore approval of the necessary amendment to the Basis of Union in Educational Work which provided for a medical college at Tientsin was already on hand.⁵⁵

The immediate problem, naturally enough, was that of raising the necessary money. Appeals for it were made in England and the United States. In 1907 the requisite amount was granted to the English Baptists from the Arthington Fund. Robert Arthington had been a wealthy industrialist of Leeds and upon his death in 1900 had left an enormous trust of 500,000 pounds sterling. Grants were to be made from it to any mission which satisfied the managing board of the fund that the money would further the cause in the mission fields of the world.⁵⁶

⁵⁵ "Minutes of the University Council Meeting," Shanghai Protestant University, (1906), p. 11

⁵⁶ E. S. Latourette, A History of Christian Missions in China, (New York, 1929), p. 518

Land was bought which joined the grounds of the Institute. Construction work was begun at once and by March, 1910 the buildings were near enough to completion to allow the classes to move in and begin work. The last of the peripatetic classes was then ready for its senior year and entered the college in that status. A freshman class of ten students was admitted at the same time. These men had come from several different places, some from the arts college, and several as transferees from medical schools in other locations.

The main building was constructed from plans drafted by Dr. Charles L. Hays who was the resident doctor for the Vetsien station and the arts college. His suggestions included all the facilities required by a first class medical school. The actual building work was supervised by Mr. C. H. Perrier of the Baptists who was a professional architect. The building, constructed of grey limestone, was three stories high. It included an operating room with an amphitheater seating fifty, class rooms, and laboratories for pharmaceutical, histological, physiological, and clinical studies. There was enough extra room for a ward which was reserved for private patients. In addition there was an outpatient building and residences for the faculty and students.

The dedication ceremonies which were held on April 17, 1911 furnished more evidence that the days of hatred for the missionaries were coming to a close. Who could foresee that the days of the Manchus themselves would be ended in a few short months? The exercises were opened with an address

delivered by Sun Pao-ch'ü, the provincial governor, who was accompanied by his entire staff. He paid high tribute to the excellent work done by the mission doctors and students during the recent pneumonic plague which had swept over the province. As a token of his personal gratitude he presented a gift of one thousand taels of silver (\$750) to the college. The Chinese were then taken on a tour of the college guided by the faculty which consisted of Doctors James H. Neal, Charles F. Johnson, William H. Shultz, and Aaron von Northerm. Dr. Johnson records that the haughty mandarins were charmed by the anatomy which was used for anatomical studies. They watched in utter fascination as section after section of the vital organs were removed during a short demonstration. It is of interest to note that it was not until 1913 that permission was given by the Chinese government to use cadavers in such work. At the close of the ceremony refreshments were served. The next day the wives and families of the attending officials were received by the wives of the staff doctors.⁵⁷

Doctors Johnson and Watson had prepared a tentative course of study in 1908. For entrance into the freshmen class all candidates must be at least twenty years old and be able to pass an examination in the following subjects: the Four Classics, sections of the Book of Odes and History, arithmetic, algebra through quadratics, geography, world history,

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C. F. Johnson, "Shantung from a Medical Standpoint," H. C. Forryth, ed., *Shantung*, pp. 323-326

and Old and New Testament history. The applicant must also submit a satisfactory essay to demonstrate his ability in composition. Familiarity with these subjects was to be gained by a two year course of study at the arts college. While there the student would be required to study physics, organic and inorganic chemistry, zoology, and botany. This preliminary schedule of studies and the regular medical course⁵⁸ were adopted by the University Council and put into effect in 1909.⁵⁹

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See Appendix IV

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"Minutes of the University Council Meeting," Shantung Protestant University, (1909), pp. 21-22

Chapter IV

Problems and Progress

The Shantung Union College at Weihaiwei was starting its third year when it was suddenly shaken by so severe a crisis that it caused the resignation of President Bergen. Without any warning, the student body went out on strike. In a letter to Secretary Brown, Bergen outlined the course of events. In the middle of October the students had asked the faculty to hire a man who could give them military drill. The staff replied that if any student were acquainted with the art of close order drill he was welcome to instruct his friends, but to hire a regular instructor would require time for consideration as his salary would involve quite a financial outlay. This answer seemed to satisfy them and nothing more was said about the matter.

On Thursday, November 1, 1906 a letter from the students was delivered to the faculty with the following demands: (The terminology used left no doubt that it was a demand rather than a petition.) (1) A professor of athletics and drill was to be hired. (2) Six year men were to be allowed to graduate provided their general average was over 60 per cent, regardless of any conditioned subjects. (3) All classes should first be expounded before the student was questioned on them. (4) Any student in the preparatory course should not be required to take examinations prior to being admitted as a student in full stand-

ing. (5) Teachers were not to strike students or compel them to kneel. (6) Only examinations of a general nature should be given in arithmetic, algebra, and geometry. (7) Subjects which were of small value and of great fatigue to the brain (e.g.) were to be eliminated from the curriculum. (8) Trips to the city of Weihen on Saturday afternoons must not require a professor's permission. (9) English should be introduced as a course of study. The letter closed with the statement that if any explanation of these points were necessary, all classes were to be suspended while they were being considered. Finally, the faculty was to make no reply in anything but a written statement.

Bergen's letter went on to say:

The students gave us no time to consult at length and were evidently keyed up in advance to stand out against any resistance which the faculty might offer. Such a preemptory and uncalled for action on their part, left us with no alternative.⁶⁰

The faculty's answer was speedily delivered to the students. It was in the form of a letter which was entrusted to a messenger. The students' action was declared to be insolent and dictatorial. All classes would be held on Friday morning as usual, and any man who did not attend them should begin preparations for an immediate return to his home. On Friday morning the letter containing the demands was read aloud to the entire student body in order that all of them should understand its contents and be

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P. D. Bergen to A. J. Brown, November 8, 1906, Presbyterian Board of Foreign Missions, Manning Christian University Papers

unable to plead ignorance. The bell was then rung for classes. The men attended. The strikers posted guards who by threats and intimidation prevented any more of their classmates from going to their recitations. Soon after a crowd of the recalcitrants assembled in front of Bart's home and demanded their "read money." (This was money which was contributed by each student at the beginning of the term. It was saved for him and returned, to pay for transportation, when school was over or vacations came around.) Their demands were ignored.

The next day they assembled in front of the Bergen home and proceeded to trample down the grass and shrubs as a sign of their defiance. They refused to leave when ordered to do so. No classes met that day. On Sunday they were still stubbornly holding out. They even conducted their own private Sunday worship. Bright and early the next morning eighty-three strikers were given their read money and off they went.

The remaining students began to realize that the administration had not the slightest intention of yielding to their demands. Their rebellious mood began to wilt. Then the faculty posted its terms: (1) King leaders to be expelled. (2) Active members of the revolt to be suspended for one year. (3) The main body of the strikers to be received back, make public apology, give up all demands, and accept such punishment as was voted out to the. Within a week, about ninety men had accepted these terms, the balance having left. Letters were sent to the parents and pastors of all the men who had been involved. The faculty expelled nine men and suspended nine;

seven students who were neither expelled nor suspended failed to return.

The college reopened on the 12th of November, as by then many of those who had gone home had returned fully penitent. No doubt some of them had had conferences with their fathers in the Chinese equivalent of the woodshed! No further punishment was given to the students other than to demand public apology for their actions. Apparently the administration felt that there had been enough trouble already without undergoing the risk of attempting further disciplinary action.

The entire affair shook the faculty badly, as it was the first time in the history of the college that anything approaching organized resistance had appeared.

It is needless to say that for a time we were almost overwhelmed by the suddenness and magnitude of the trouble. We do not shrink from the heavy responsibility resting upon ourselves. We acknowledge that there must have been something lacking in our relations with the students, to have made such trouble possible.⁶¹

If the strike had happened in later years, they would have shrugged much of it off as student strikes over the most trivial issues would be a familiar phenomenon of higher education in China.

Dr. Bergen believed the cause of the difficulty could be found in "the pride of young China, which desires to assert itself, not always in the wisest fashion, unhappily."

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P. D. Bergen to A. J. Brown, November 8, 1906, Presbyterian Board of Foreign Missions, Shanghai Christian University Papers

In 1906 there were disturbances in many schools all over China and some of the government institutions became almost completely dominated by their students. Nothing was done about any of the strikers' demands, although their fifth one had been partially based on fact. Some of the older Chinese professors had required the students to kneel in front of them when reciting, as was customary in Chinese schools. However, they had been told before the strike to stop this practice. One Chinese teacher whose fiery temper had helped to precipitate the trouble was dismissed.

A few days after he had written to Secretary Brown, Dr. Bergen submitted his resignation to the faculty and the Board of Directors. His action was discussed at the Council meeting of February, 1907. The directors begged him to reconsider his resignation but he remained adamant. He felt that it was best for the Shantung Union College that he step down. His resignation was reluctantly accepted and Dr. Calvin Mateer was given the temporary presidency of the college. Bergen agreed to remain on the faculty.⁶²

When the college had been moved to Weihaiwei and the university formed, the old Peking policy of no English had been carried on without question. However, the college directors were fighting a losing game and they knew it. In Bergen's report for 1906 this statement is made:

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"Minutes of the University Council Meeting." Shantung Protestant University. (1907), pp. 10-12

It is well worth our consideration whether the time has not arrived for the introduction of English into the curriculum. As a matter of fact, both teachers and students are studying the language privately. We cannot prevent it if we would. We are begged to send for English textbooks, for which full price is paid. We find English alphabets scribbled over the blackboards and scraps of paper flying about the campus containing attempts at English composition. Sooner or later we will have to make this concession to the universal demand, and we have to consider whether we are gaining anything by continually postponing it.⁶³

In March, 1905 Dr. Brown wrote to the Board of Directors that the same board was wondering if the time had not come to begin teaching English. He added,

We recognize the wide difference of opinion on this subject that exists among missionaries, and we do not ask the Board to make any authoritative deliverance at this time. We feel, that however urgent the reasons may have been for excluding English in former years, when different conditions prevailed, the continuance of that attitude today is unwelcome. It would disapprove any effort to make English the basis of instruction. The College should remain a Chinese as distinguished from an English institution. We believe, however, it would be wise for the College to have classes in English, teaching the language to those who desire it, such as French and German are taught in our colleges in the United States.⁶⁴

At the Board of Directors meeting in February, 1907 Macdonald and Burt drafted a reply which stated that the directors remained opposed to any such plan. Their reasons for doing so were then explained.

The problem was approached from two sides. First, what would be the effect of introducing English at the begin-

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"Second Annual Report of the Shantung Union College for the year ending January 31, 1906," Shantung Protestant University, (1906), p. 38

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Requested from, Shantung Protestant University, (1907), p. 47

ning of the college course, and second, that results would follow if English were given towards the end of a student's six year stay. The major objection advanced to the first suggestion was the usual one that English would have the effect of rapidly secularizing the college and thus defeat the purpose for which it had been created. Second, it would make adequate concentration on the Chinese language and classics impossible as the students would want to spend all of their time on English. And lastly, it would tend to aid those students who wanted higher salaries and prestige, which any Chinese in the post-Boxer period could obtain if he knew something of the ways of the West.

On the other hand, if the study of English were delayed until the student had mastered Chinese it would be too late for him to gain an effective command of the language before he graduated. What he would have learned would be inadequate as an aid in literary or scientific pursuits; it would, however, be enough to secure a commercial position of some kind. The letter ended by saying that there was an excellent English mission school at Chfoo where English was part of the curriculum. Students who felt that English was vital to their education were free to go there if they wished.⁶⁵

The question was by no means settled. As the year went on agitation and inquiry from a number of courses

stimulated further discussion. President Halsey remained ^{set} in his complete opposition. The voices of those who thought the time for English had come grew steadily more powerful. The situation became such that Halsey felt compelled to resign from both the presidency and the Board of Directors in October.

Then in his seventy-first year, Calvin Halsey was old and tired. The college to which he had devoted his life would soon be taking a step with which he could never agree. He had opposed the union movement from the first and, while he had continued to work hard for the college in every possible way, he never really became reconciled to it. It was time for the responsibility of action to go to younger hands. Besides, he longed for the peace and quiet which was necessary for his work on the Bible translation. His was a position of universal respect and admiration when he retired from all college activity. To have remained longer would have placed upon him the risk of being considered a querulous and capricious old man. It was well that he withdrew when he did.

The University Council elected Paul Bergen to the office of Chairman of the Faculty. It was thought best to let the office of president fall into abeyance for the time being. ⁶⁵

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When the Shantung Protestant University was formed, no mention was made of any such office as president of the university. The head of the arts college, since it was the senior one and the largest, was generally recognized as the de facto president. However, the heads of the three colleges were always called "president" rather than by the more appropriate and commonly used term of "Dean."

A committee of three was appointed to investigate and weigh fully the question of making English part of the curriculum. At the Council meeting of December 26, it submitted a report which contained these recommendations: (1) English was to be taught only to regular students. No special or preparatory student would be allowed to take it. (2) English was to be an optional subject. (3) It was to be given in the last three years only, and be taught one period per day, five days a week. (4) To qualify for English, students must have an average of 80 per cent in all their work. While under instruction they must maintain the 80 per cent average in all studies including English. (5) All men taking English must pay their full room and board.

These regulations were approved as stated with the exception of the last one which was changed to read that all students taking English would be required to pay thirty Chinese dollars per month rather than their entire room and board. English was introduced on this basis at the beginning of the term in 1908.⁶⁷ The number of students who could qualify in all respects was very small; in 1909 only sixteen out of 846 men were taking English. Certainly the new course had no appreciable effect on the life of the college. One is prone to be surprised that the entire matter called for as much discussion as it did before it was finally settled.

⁶⁷ "Minutes of the University Council," Shantung Zhenzhong University, (1908), p. 8

As the number of student in the college increased, and the physical plant expanded, the question of an endowment began to loom large in the minds of all those who were concerned about the future. The college had always been financed by three different methods which were used simultaneously. The largest amount of its income came from the Presbyterian and Baptist foreign mission boards. Support was also obtained from the gradually increasing accounts asked of its students for tuition, room, and board. The third source of obtaining money was from private gifts. More than one appeal had been made to people of wealth and charitable reputation in the United States. These requests had usually been successful, but the donations had been made for a specific purpose such as constructing a building or buying an expensive piece of scientific equipment. Shortly before the move to Vethelen was made, Dr. Brown in an address before the General Assembly made this ringing statement:

As I read of the magnificent endowments of many of our American colleges, I think of the humble buildings of our Tongchow College, and of the physical apparatus which the missionary made with his own hands. I challenge America to show a college which has achieved such solid results with such limited resources. With an annual appropriation which would hardly keep a home university in stationery, and amid conditions as primitive as those of the old log college, Dr. Mateer and Dr. Hayes have turned out men.⁶⁸

The faculty, too, realized the need for a general endowment fund the steady income from which could be used

wherever it was needed. The president's report for the second year of the Shantung Union College makes clear the advantage which would result:

In the first place, our great lack is that of a permanent endowment fund which would relieve our Mission of the burden of the support of the College. The merest beginning has been made in this direction, but we are working to this end, and by the blessing of God some day this fund will be secured.⁶⁹

The start to which Bergen refers had been made by Mator and him in the last ten years before the college had been saved from Kengchow. Mator, by writing letters and by personal visits while on his furlough, had raised close to \$5,000.

Henry W. Luce while on furlough from 1904 to 1907 did splendid work to make the endowment big enough to give real returns. He interviewed people, made speeches, and wrote innumerable letters. His zealous efforts were rewarded with cash and pledges totaling nearly \$30,000. This was no small sum when we recall that \$5,000 from John Converse had been sufficient to erect a large and entirely suitable science hall.

Luce conferred with Secretary Brown and they decided that such a rapidly growing fund was more than could be properly handled and administered by the Mission Board. To meet this need a special board was formed in 1907. It was called the College Advisory Committee and its functions were to invest the endowment fund and appeal for more money whenever

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"Second Annual Report of the Shantung Union College for the year ending January 31, 1906," Shantung Protestant University, (1907), p. 12

the opportunity arose. It was decided to set a goal of \$125,000 for the arts college. If more than this were raised, the interest which accrued from the surplus would be applied to the university as a whole. Since the theological college and the future medical college would always be much smaller than the arts college, it was felt that they would not need the benefit of a regular endowment as much as the arts college. This was particularly true for the medical establishment as patients who were able to pay were required to do so.

It became the custom for faculty members on furlough to spend part of their leave in soliciting funds for the endowment. In 1909 Advisory Committee member John N. Finley gave Reverend L. J. Davies a salary of one hundred dollars a month and paid all traveling expenses for a period of six months, to enable the latter to conduct a campaign for gifts. Thus, the endowment continued to increase until it was of great help to the college in carrying out its work.⁷⁰

The entire university was saddened on the morning of September 28, 1908 when news arrived from Tsingtau that Calvin Mateer was dead. He had long been suffering from chronic dysentery and his age was too advanced for his constitution to withstand its ravages. Nevertheless, he had spent the summer busily at work on the translation. To the very end he remained the rugged and fearless man who had never known retreat. When

death was near his brother Robert knelt by his bed and prayed that he might soon enjoy his heavenly rest. The old man heard him and called out, "Raise your faith a notch higher, Robert, pray that I may be spared to finish the translation of the Psalms!" He was buried in the little mission cemetery at Chefoo. Julia's body at Tientsin was exhumed, and a new resting place beside his was prepared. Their graves are on a high bluff which overlooks the waters of the Gulf of Chihli.

All over Shantung foreigners and Chinese alike mourned his passing and hundreds of people from all ranks of life attended his funeral. Among these were many of his old Tientsin pupils. Years before, with the quick insight of youth, they had given him the Chinese name of Te lao-hu. "Te" is the word for virtue and "Lao hu" means tiger. They knew their own Tributes came from many who had known and worked with him. Perhaps none of these is so worthy of recording here as one made by Secretary Brown. Through years of experience, he had come to know intimately the capabilities and weaknesses of hundreds of missionaries who worked in every land on the face of the earth. In a letter to Robert Mateer he said, "I regarded him as one of the great missionaries not only of China, but of the world." He built well and enduringly, and the physics building of the present-day university bears his name in recognition thereof.

The year 1909 was a significant one in the life of Shantung Protestant University. First steps were taken in

directions which were to have lasting effect on the future of the university. At the annual meeting of the University Council at Tsingchowfu, on January 13, 1909 it was voted to amend the Basic of Union to read, "The United Colleges shall be styled 'The Shantung Christian University'." 72 This is the official name of the university today. Henry Luo who was absent from the meeting wrote of the event to Secretary Brown on January 22nd:

As we anticipated, they have changed the name of the University to Shantung Christian University. I urged them five years ago to put in Christian University rather than Protestant and now without urging, almost by quiet common consent, the name has been changed. It is a more comprehensive and broader term and will appeal to all who favor "Protestant" and also to those who think "Protestant" savors too much of the conflict. 73

Dr. Paul Bergen was again invited to assume the office of President of the Arts and Science College. He accepted and the post of Chairman of the Faculty passed out of existence. It was the last echo of the strike of 1906.

At the same meeting a letter was read from Bishop Geoffrey Iliff of the Society for the Propagation of the Gospel (High Anglican) in which he requested that his mission be allowed to join the union insofar as the arts college was concerned. He proposed that if his request were found acceptable the students of the Anglican mission school at Tientsin be transferred to the college accompanied by a missionary professor. The council replied favorably to this proposal with

72 "Minutes of the University Council," Shantung Protestant University, (1909), p. 11

73 H. W. Luo to A. J. Brown, January 22, 1909, Presbyterian Board of Foreign Missions, Shantung Christian University Papers

the reminder that according to the constitution the approval of the mission boards was required before any other mission could join the union. It was suggested that in the meantime the students and Professor H. E. Cousins come to Weihenstephan and begin work on an informal basis at the start of the new term.⁷⁴ This was done and Mr. Cousins gave excellent service teaching biology and English and assisting in the athletic program.

The London headquarters of the A. P. C., however, decided that the high church practices of their society could be safeguarded only by the establishment of a separate hostel. On February 2, 1910 the University Council accepted this proposition:

Resolved, that this Council agrees to the proposal of the Anglican Mission to erect a hostel for their students in connection with the Arts College at Weihenstephan, with the understanding that a hostel includes a separate dormitory, chapel, and residence for the professor representing that Mission, and with the further understanding that the students will take the regular classes in religious subjects, attend the daily morning devotional services, and fully share in the common life of the college as represented by the literary societies, the Y.M.C.A., and athletics.⁷⁵

Even this concession was not enough. Late in 1910 Bishop Montgomery, Secretary of the A. P. C., visited Weihenstephan and while in conference with the faculty members made several statements regarding church dogma which were painfully misunderstood.

⁷⁴ "Minutes of the University Council," Shantana Protestant University, (1909), pp. 8-10

⁷⁵ "Minutes of the University Council," Shantana Christian University, (1910), p. 17

He gloomily asserted,

I think Unionism, for its own sake, must consider whether it is wise to insert into its system the Anglican pill. It may have great purgative results.⁷⁵

The Presbyterians, in some heat, were ready to call off the entire business. The patient and long suffering Secretary Brown wrote a letter to the Shantung Mission and the University Council on December 27, 1910. In it he pleaded for compromise and understanding with the Anglicans. He pointed out that this was the very first time that the high Anglicans had ever made an attempt to cooperate with other sects. A great opportunity would be lost if the chance were allowed to slip away. Fortunately the differences did not prove to be insurmountable. During the spring of 1911 arrangements were made for private and completely separate worship services for the S. P. C. students. This, along with the hostel plan, was satisfactory to all, and they were allowed to remain.

The busy council had still other problems to deal with that year. Several articles of the Basis of Union had come in for criticism from time to time. A committee of English Baptists which had been studying the union agreement presented several recommendations at the council's January, 1909 meeting. The chief point to be settled was the status of missions which might wish to join in educational work, but not on

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Requested from A. J. Brown to Shantung Mission and University Council, December 27, 1910, Presbyterian Board of Foreign Missions, Shantung Christian University Papers

a scale of full and equal partnership with the two original divisions. This would naturally bring up financial questions of an exceedingly complex nature. Further, what would be the fair and proper amount of representation and voting power on the Council for such a division? It was decided to amend the constitution so that three different phases of support and participation would be recognized.

The first was defined as taking a "full share of the Union." Any mission which entered on this basis would be required to bear one-third of the cost of the three colleges and maintain a professor at each of them. It would also pay the full costs of all building work and expansion of facilities required to accommodate its students. Such buildings would become the property of the division which had built them. Fulfillment of these obligations would entitle it to three members on the council. In second degree participation, the mission would share the expenses of two of the colleges, provide two professors, and pay for the expenditures incurred in building the necessary quarters. On this basis, they would be allowed two seats on the council. The third level of cooperation was for union in only one of the colleges. This would require one professor and the usual financial responsibilities. In case a mission wished to join but could not provide a teacher, it might then enter into negotiations with the council and arrange to pay the equivalent of one.

A professor subsisted for a post at the theological college must be a member of one of the participating

election. His election to the faculty would be provisional until the approval of his election was given. Protection of doctrinal beliefs was thus assured. In the case of the arts college or the medical college, it was entirely permissible to provide a professor of any Protestant denomination.

Another article was added to cover the necessary steps which would have to be taken when a mission requested permission to join the union. An application would first be presented to the University Council which would negotiate a preliminary agreement. The proposal would then be presented to the house boards of all missions which had seats on the council and were participating in the college or colleges which the applicant wished to join. The approval of a majority of the house boards would ratify the agreement.⁷⁷ Letters were received in May, 1910 by the University Council from both house boards giving approval to the amended Acts of Union. The way was now open for easier cooperation in the future.

The amendments had been put into effect at a timely period. Beginning with the turn of the century and gaining force by the end of the first decade, there was a strong movement for union and cooperation in educational work among Protestant missions all over China. There were several reasons for this tendency. A major one was the growing competition of government schools which, by reason of almost unlimited budgets

in comparison with the mission schools, were making rapid progress. Another consideration was the thousands of young Chinese who were eager to learn of occidental ways. Never before in their history had the mission schools of all levels been so besieged with applications. For example, in 1899 there was a total of 16,836 pupils in all the Protestant schools of China, including all stages from primary to post-graduate. So phenomenal was their growth that there were 102,533 by 1911.⁷⁸

It was plain to the leaders of mission education that now was the time for a great advance in the college program. The task of the primary education of the mass of the people could be left to the government. The Christian colleges must be the centers for training outstanding leaders, as it would not be long before the government would begin to provide good higher education for the talented youth of China. If the Christian colleges were to continue to maintain their then marked qualitative superiority they would have to consolidate their scattered resources. Fewer colleges but more adequate ones was the solution.

In this decade a number of combinations were effected between various colleges of a number of different missions, and from these amalgamations emerged the thirteen Christian colleges which are to be found in China today. The pattern from which these unions were made was furnished by Shanghai

Christian University which had been the first to blaze the trail of mission cooperation and union.

The problem which faced Shanghai Christian University as the first decade of the 20th century came to a close was not that of further combinations. It already had six years of experience in union work. Rather, it was obvious that better utilization of the resources it already had would do the most to forward its purpose of producing educated Christian men. Better utilization could only be carried out by moving the component colleges of the university to a single campus. If this were done, it would end the wasteful duplication of classes. For example, students studying biology in the arts and theological colleges could be taught in a single class. This would release teachers for other work and the curriculum could be broadened. The constant movement of students from one college to another, both for preparatory and more advanced studies, would be ended and study programs could then be more easily coordinated. The maintenance of three separate plants was also a needless waste. Finally the problem of budget and allocation of funds could be more equitably handled by a truly united university.

An informal meeting of the University Council was held at Tsingchowfu on June 7, 1909. Besides the members of the council, there were a number of representatives from the faculties of the three colleges. After discussion and debate it was decided to notify the home boards that consolidation should be effected. With this in mind a resolution was drawn up:

- 1) Resolved, That we are prepared to recommend that the present colleges of the University be situated at one center.
- 2) Resolved, That we are prepared to recommend that the University be located in Tainanfu.
- 3) Resolved, That we are fully prepared to make our educational system parallel with that of the government, that it would be desirable to convert the present middle schools into upper primary schools and to use the present college buildings at Keelien and Tsingchowfu for high schools, and that later it would be desirable to develop a college department in the Keelien buildings and a normal school in Tsingchowfu, as well as in other parts of the province, all of which should be affiliated to the University.⁷⁹

The selection of Tainan as the best possible site for a future campus is not surprising. If consolidation were to be carried out, it would naturally involve the movement of two colleges to the location of the third. While the property and buildings thus vacated would involve some loss, it would certainly not be total as they could be put to other uses in the manner indicated by the resolution. The medical college would have the newest and most specialized plant. Its removal to some other point would be more expensive than any other as the vacated buildings could not easily be put to other uses. Also, the medical college buildings were located right against the southern wall of the city. Directly outside the wall was a huge area of flat and unoccupied land. This territory would constitute an ideal location for future construction. No such extra space was available adjoining the college property at either Keelien or Tsingchowfu. Tainan continued to grow in size and importance with every passing year and the Chinese government

was making it the educational center of the province. Finally, in the future more and more students could be expected to come to Shantung Christian University from other provinces. Tientsin would serve the needs of the youth of Shantung, and the rapidly expanding railroads would also make it easily accessible to the neighboring provinces of Kiangsu, Honan, and Chihli.

It is clear that no immediate action was contemplated. In the college reports for the years 1909 and 1910, the sections devoted to "Needs and Recommendations" contain many statements about the paucity of land and buildings at both Weihaiien and Tengchowfu. The resolution was little more than a pointer towards a vice sore which should be given serious consideration.

One of the outstanding occurrences of that eventful year was the student revival week. The meetings were conducted by Pastor Ting Li-wei who was a Tengchow College graduate of the class of 1902. Ting was famed in Shantung and indeed in Christian circles throughout all China for his remarkable evangelistic work. His quiet faith and saving ways had led hundreds of his fellow Chinese to confess Christ as their Saviour.

A genuine concern of all connected with the arts college was that since the union agreement not a single man, either Baptist or Presbyterian, had declared for the ministry upon his graduation. Since one of the main purposes of the college was to prepare students to be ministers there had been no little soul searching as to what was lacking in the faith of

these men. (In all fairness it should be pointed out that up to 1909 there had been only four graduations with an average of ten men apiece so that no more than forty students had chosen not to enter the ministry. Nearly all of them had gone into teaching so the efforts of the college can by no means be branded a failure.) The faculty was convinced that the time was ripe for a revival. They felt, and as it later proved correctly, that the proper attitudes had long been building up in the students and that a real effort would bring some of them to make the decision which they had been debating. Daily prayers, Bible reading, Y.M.C.A. work, and Sunday sermons had prepared many to take the step; a final helping hand was necessary.

King came to the campus on the 30th of March after having spent the previous two weeks in evangelistic work in the Kailashan area. A room was set aside for him in which he could interview students in complete privacy. Every morning he led the chapel services which had been lengthened to an hour during his stay. It soon became apparent that so many men wanted to see him that classes would have to be suspended. After three days thirty men had made their decision to enter the ministry. The prayers and meetings went on for four more days and by the end of the revival, the astonishing total of 116 men had stated that they would give their lives to this service; and this from a total enrollment of 380! Henry Lane wrote a special letter to the friends of the college in the United States and Great Britain. He reported that the atmosphere had been quiet and unemotional and that not the slightest attempt

had been made to put pressure on anyone. Pastor Ting had touched the right chords, encouraging many a young man who was uncertain as to the attitude of his parents or schoolmates.⁸⁰ In the years that followed there is small reason to doubt that many of the younger students wavered in their decision. No records were kept as to what percentage of this particular group actually finished theological training. However, even if we assume that three-quarters of them fell by the wayside, the result is still remarkable.

In January, 1911 the council drew up definite resolutions that the arts and theological colleges were to be moved to Tainan as soon as it was practical to do so. A committee of five was appointed, two from the council and one from each of the colleges, to begin an investigation of the many problems which would have to be solved before the plan could be carried out. The committee chairman was Dr. J. B. Neal and the college members were H. W. Luce and J. Percy Bruce. Y. H. Chalfant and H. Harmon represented the council.⁸¹

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H. W. Luce, "Wonderful Student Awakening," Shantung Christian University, (1909), pp. 1-7

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"Minutes of the University Council," Shantung Christian University, (1911), pp. 3-5

Chapter V

Consolidation On a Single Campus

Not much effective work was done on the removal plans that year. The Chinese Revolution began in October and the faculties of the colleges and the council were soon busy with many trying difficulties. The spring term of the colleges had been dismissed early as the dreaded pneumonic plague which had been sweeping through Manchuria and North China finally reached Shantung. There were a number of cases in the province although the plague did not reach epidemic proportions due to the stern quarantine measures taken by the German authorities. The danger was great enough, however, to warrant dismissal of the students in the arts and theological colleges to reduce the chances of mass infection. The faculty and students of the newly established medical college threw themselves into the fight against the plague.

By the time the plague had run its course summer vacation was so near that it was not worth the trouble to call back the widely scattered students. Classes were resumed on the 17th of August only to be seriously interrupted again by the outbreak of the revolution.

As might be expected, the patriotic and excitable young students of the arts college were wild with joy and the campus seethed with rumors and speculation about the progress of the rebels far away to the south. So active did they

became in their revolutionary fervor that the faculty feared measures of reprisal might be taken by the battered but by no means helpless Manchus. In mid-November permission to leave was given to all who wished it so they could join the revolutionary forces. Those who wished to go objected to the college remaining in session since, while ardent in their patriotism, they did not want the lads who might remain behind to gain a year on them! However, about two hundred students did leave. Of these, almost half returned to their work in a few days. Apparently they had been dragooned by their fire-eating classmates and, therefore, took the first possible opportunity to abandon the expedition.

Some of the students did participate in the revolution where they served as secretaries, clerks, secret agents and officers. The tense situation was not eased, as had been hoped, by the departure of the worst agitators. Many of them returned secretly to the campus and engaged in propaganda work, in spite of being forbidden to do so. The threat of reprisal grew so heavy that the faculty thought it best to release all students with the understanding that the final examination of the winter term would be taken in the first weeks of the spring term.⁸²

The Gutch-Robinson Theological College had its share of trouble too. The authorities there were faced with the

same problem as their brethren at the arts college, namely, how preserve an appearance of political neutrality while attempting to hold down half a hundred eager revolutionists. Immediately after news of the rebellion reached the campus the students started a stampede for their homes which was stopped with great difficulty. This was followed by a period in which queues were recklessly chopped off and delegates were elected to the short-lived Republican Assembly at Tainan. Neutrality suffered a heavy loss with the sudden arrival of the silver-tongued Ting Liang upon the campus. He was an orator in his appeals to the students to hasten themselves to gain their political liberty as he had been for their spiritual welfare.

Twelve students decided to go to Shanghai and join the revolution. Seven were persuaded that this was not a wise thing to do, but the other five had to be pursued to the railroad station and brought back. By January 19th it was felt that the situation was getting out of hand. Three hundred Manchuk troops had arrived in the city to maintain order, and it was felt that some hot-head might provoke a clash which would lead to bloodshed. The students were ordered to return home. Those who were minus their queues, and thus obviously in sympathy with the revolution, were personally escorted to the station by the foreign staff. Not, however, before six of them were led from their rooms where they had promptly gone into hiding when the troops arrived.⁶³ Thus ended the "Student's Revolution."

⁶³ "Presidents' Reports; Cetch-Robinson Theological College," Shantung Christian University, (1912), pp. 41-43

The medical college found itself in such the same difficulty as the other two and was forced to dismiss all classes five weeks before the winter term officially ended. Under threats of losing his head, Governor Sun Yao-shi accepted the shadowy post of "President of the Republic of Shantung." His status became dangerous, however, and for a time he was a "political" patient in the college hospital ward. On Christmas day he had dinner with Dr. and Mrs. Neal in their home. One of the guests present who was also being protected from the rebels was Admiral Sah of the Imperial Navy. Eleven years before, as Captain Sah, he had given refuge aboard his ship to the personnel of the Tientsin Station when they were fleeing from the fury of the Boxers. It was indeed a curious turn of affairs which enabled the friends of those whom he had protected to protect him.⁸⁴

The new governmental system had little effect on the university or its affairs. It was some years before anything approaching a national education policy was established. Therefore, no attempt was made by the republican government to regulate the course of study or the policies of the college.

By the latter months of 1912 the work on the proposed removal of the colleges was going forward smoothly. The committee which had been appointed early in 1911 had organized a group of committees, each of which was concerned with a par-

ticular job. For example, there was a Committee for the Purchase of Land and a Committee for Standing Property. All of them worked at their assigned tasks quietly and efficiently.

One of the hardest jobs was entrusted to J. S. Whitewright who was chairman of the land purchasing committee. His was a delicate task as the area which the council had settled upon as the ideal location for the university was divided into a number of tiny holdings owned by a number of people. Their little parcels were largely used as burial plots. In China there are great difficulties involved in any project which calls for the disturbance of ancestral graves. There have been occasions when armed troops have had to accompany gangs laying railroad tracks across burial fields. Whitewright went ahead with great tact and patience, however, and in his report to the University Council in September, 1912 stated that he had acquired approximately sixteen English acres. When the university settled down in 1917, the entire site composed some seventy odd acres. It is to the eternal credit of J. S. Whitewright and his committee that the land was obtained with no official action of any kind. The good will of the citizens of Tainan was with the university when it began its work.

At the same meeting the Standing Property Committee was advised to begin drawing up a rough block plan which would show the proposed arrangement of the college buildings. Negotiations were also to begin towards obtaining the services

of a firm of architects to which the actual task of drawing up the scale plans could be entrusted.⁸⁵

Raising funds for the expense involved in moving the old colleges and building the new was the greatest obstacle which had to be surmounted. The sum of \$200,000 had been estimated on as the best estimate of the amount necessary to cover the cost of the property, and to permit construction of the minimum number of buildings required before the move could be made. It was decided that appeals for the funds which would enable the building of the arts college should be the responsibility of the Presbyterians, and that the theological college money should be raised by the Baptists. This arrangement left the Presbyterians with by far the greater task but it should be remembered that the plants of the medical college and the Institute were already the property of the Baptists.

The raising of the money proved to be a one man job. Henry Luce left for America in 1913 to engage in three years of study in connection with the Y.M.C.A. program for Bible study throughout the mission fields. When he arrived he launched out into the same kind of whirlwind campaign of speech making, letter writing, and personal appeals which had led to such singular success when he had raised an endowment for the arts college. Almost single handed this remarkable servant of the university raised the necessary sum. The laurels must go

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"Minutes of the University Council." Shantung Christian University, (1912), pp. 2-5

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Raising funds for the expense involved in moving the old colleges and building the new was the greatest obstacle which had to be surmounted. The sum of \$200,000 had been settled on as the best estimate of the amount necessary to cover the cost of the property, and to permit construction of the minimum number of buildings required before the move could be made. It was decided that appeals for the funds which would enable the building of the arts college should be the responsibility of the Presbyterians, and that the theological college money should be raised by the Baptists. This arrangement left the Presbyterians with by far the greater task but it should be remembered that the plants of the medical college and the Institute were already the property of the Baptists.

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"Minutes of the University Council." Shantung Christian University, (1912), pp. 2-5

to Henry W. Luce for making the united university scheme possible. Without his magic talent for raising money, the project would have been delayed for years while the necessary cash was slowly raised by the appeals of less talented, though equally faithful and earnest, people. The September, 1914 minutes of the University Council contain this notation:

Resolved, that the Council approve of Mr. Luce's decision to stay in the homeland for the purpose of raising money for the University and assure him of its appreciation and earnest hopes for the favorable outcome of his further efforts.⁸⁶

His fellow members of the Shantung Mission were also well aware of the importance of his work. In the 1915 mission minutes there is this statement:

We recommend that this Mission express to Mr. Luce its profound appreciation of the difficult and valuable service rendered this Mission and the University in raising during these years of financial stringency the funds which will make possible the removal of the different departments of the University to Tsinanfu.⁸⁷

The property committee had decided to award the contract for the design and building work to Perkins, Fellows, and Hamilton of Chicago. Mr. Fellows came in person to Shantung early in 1914 to familiarize himself with the desires of the university authorities. He was ably assisted by C. H. Perriam who had built the medical college. The two met regularly with the committee and plans and ideas were discussed and then ac-

⁸⁶ "Minutes of the University Council," Shantung Christian University, (1914), p. 5

⁸⁷ "Minutes of the Annual Meeting," Shantung Mission, (1915) p. 15

accepted or rejected. It was wisely decided to make the university buildings harmonize with Chinese conceptions of architectural beauty. While gracefully curving Chinese roofs were to be put on the buildings, their interiors were designed to fulfill the strictly utilitarian requirements of the college classroom.

At first it had been planned to lay the campus out on a general north-south axis. As Whitewright continued to buy land, however, the shape of the property began to assume a long east-west axis, while the north-south axis remained relatively narrow. A new plan was drafted to meet this situation. It called for a large open court in the center of the campus around which on three sides, would be the major buildings of the university. Starting at the north and going clockwise one would come first to the physics building, then the library, the theological building, and, across the whole southern end of the square, the administration building. Continuing on to the west would be the normal school, the chapel, and the chemistry building. Extending from both the eastern and western edges of the central square would be large and equal blocks of student dormitories. Stretching across the entire southern edge of the property from east to west would be twelve two story foreign faculty residences. The administration hall would be directly in line with them and in the exact center.

Abutting on to the eastern block of student dormitories would be a group of one story buildings placed in a square. This was to be the "model village" and the houses would

be used by the Chinese members of the faculty. The Chinese professors had been polled and the vote had been in favor of the traditional Chinese one story style. It was called the model village because its general lay-out was one which might well be emulated by the builders of any North China village. Close to the city wall would be the gymnasium and the athletic field and facing the gymnasium to the west would be the St. Paul Hostel where the Anglican students would live. Between these two buildings would lie the main road leading directly to the central square. A gate in the city wall would give direct access to the medical college grounds. The water tower and the power plant were to be located on the extreme western edge of the campus behind the dormitories. The general appearance of the university was excellent as the campus was rectangular in shape and covered with beautifully aligned buildings which were all in the same style.⁸⁸

Although the final plan for the university was not submitted until 1915, preliminary construction work had been started in 1914. The Standing Property Committee had listed the buildings which would have to be up before the transfer could begin. They were the administration building, two arts and science buildings, dormitories to accommodate six hundred students, residences for twelve missionary families, residences for fifteen Chinese professors and their families, the theologi-

cal building, and the chapel.⁸⁹

Work on these buildings went on as fast as the money to build them was made available. By the middle of 1916, \$300,000 had been raised which was a half more than the original sum which had been thought sufficient; it was not enough. Imports to China of many vital building materials such as steel girders, electric cables, plumbing supplies, etc. had been sharply reduced as a result of the World War. Some of these items were impossible to obtain at any price and material which was available tripled in cost. Another difficulty was the decrease of the buying power of the dollar and pound sterling in China. When exchanged for Chinese money, they bought little more than half of what they had in the days before the war.

The president's report for 1917 gives these figures:

In the case of the Main building the contribution is Gold \$25,000, but the cost of the building with its necessary equipment at the most favorable rate would not be less than Gold \$40,000. For the chapel we have contributed Gold \$20,000 while the bare building at the present rate would cost Gold \$24,000.⁹⁰

By the fall of 1917, when the campus was occupied, the building program had come to an almost complete standstill. Of the main buildings, only the Bergen Chemistry Building was completed, while the Hatcher Physics Building was nearly so.

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"Minutes of the Building Committee," Shantung Christian University, (1914), p. 29

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"President's Report," Shantung Christian University 1917-18, (1918), pp. 4-5

Dormitories which could house 248 men had been built and nine of the foreign faculty houses were complete. Twenty of the bungalows in the model village were either finished or close enough to it to be habitable.⁹¹ The facilities were far less than what had been deemed absolutely necessary before the move from Weihaiien and Tsingchowfu could be made. But the move ~~was~~ made and somehow they managed to carry on.

For sometime the greatest need of the medical college had been for a hospital in which its students could practice. A hospital which became the property of Shantung Christian University was erected in 1914 although it was not formally opened until September 1915. The cost of the building and the equipment came to nine thousand pounds sterling. This sum was raised entirely by the English Baptists.

The hospital building was four hundred feet long. In the middle was a large three story block and joined to it were long two story wings. The central portion was designed for administrative use, but it included the operating room and a large gallery. The two wings were devoted to wards for both private and general patients. In addition to the main hospital building, a new out-patient department was constructed, the old one having been outgrown. The new building had a central waiting room which could seat 250 patients. Surrounding it were five consultation rooms, a drug room, and a dressing and minor

⁹¹ "President's Report," Shantung Christian University 1917-18 (1918), pp. 4-5

surgery room. In all the hospital could care for 110 bed patients.⁹²

The benefits to the university were great. The hospital made first class medical care available to all students of the university. More than that, it made possible a tremendous improvement in the quality of the medical education which was given. In an article describing the new hospital Dr. H. Halse tells how the students were required to keep notes on all cases brought to their attention. They conducted the first examination of all patients who came to the hospital and were in charge of the daily dressing of all wounds. Senior students did all of the out-patient department surgery.⁹³

The expansion of the medical college was not finished, however. In 1915 the Rockefeller Foundation established the China Medical Board which set out to make a model medical college and settled upon the Peking Union Medical College for the experiment. In the new plan all instruction was to be in English and there were a number of students who were not proficient enough in the language to continue their studies. Sixty-five men from the lower classes were transferred in October, 1915 to the Shantung Union Medical College where

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The Union Medical College, Tainanfu, (1915), pp. 14-15

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H. Halse, "The Shantung Union Medical College," The Chinese Recorder, XLVI (1915), pp. 692-695

all instruction was given in Chinese. In payment for accepting them, the board gave \$150,000 to the medical college in 1917. Of this sum, \$50,000 was allotted for immediate expansion of the plant and the remainder was to be used to pay the salaries of the increased staff for a period of five years. Two wings were added to the medical college building and additional dormitories were built. More classrooms and experimental laboratories were built in the wings.⁹⁴

In the May, 1913 meeting of the council, the possibility of incorporating the Institute into the university was discussed. Since a majority of the council voted in favor of such action a resolution was drawn up:

The Council recommends that the Tainanfu Institute become an integral part of the University on the same basis as the other departments of the university.
That the University Council pledge itself to carry on the social, educational, and evangelistic work carried on during the last eight years in Tainanfu, (and previously in Tainghowfu) by the Institute.
That the University pledge itself to assist in all the ways in its power the further development of the work of the Institute.
That the Institute be the centre for the University extension work, on social, educational, and evangelistic lines.
That the missionaries in charge of the Institute become members of the teaching staff of the University.⁹⁵

This recommendation was forwarded to the English Baptist home board where approval was given to the plan. It was decided to delay the formal turning over of the Institute until such time

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For Shantung and Far China: Shantung Christian University.
(n.d.), pp. 16-17

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"Minutes of the University Council," Shantung Christian University, (1913), p. 5

as the removal of the rest of the colleges was effected. When this was carried out, the "Peoples University" became the Extension Department of Shantung Christian University. Its program continued to be a uniquely effective one in making contact with thousands who otherwise would never have known of Christianity.

The World War was not felt heavily by the university. Tsingtao was captured by the Japanese after a brief siege which ended November 7, 1914. Several of the British professors connected with the university returned to England to join the services. The greatest effect of the world struggle was the standstill it brought to the building program.

In the spring term of 1915 a rebellion flared up at the arts college which must have brought smiles to the faces of the veterans of 1906. For some years a student committee had been supervising the buying and preparation of food for the college dining hall. The faculty discovered that peculation of the funds had been going on and a good deal of the money had been loaned to college students. Since the majority of the men were aware of the embezzlement and had made no effort to report it, the faculty felt justified in stipulating that the food would be of a more simple nature than usual until the deficit had been made up. The students promptly refused to take their spring examinations and began to riot. Much property was smashed and finally the local police were called in to quell the disturbance. The faculty handed down stern justice; seventeen men were expelled and thirty-three were suspended for

a year. The rent were permitted to return after signing a written apology.⁹⁶ Apparently the student population of the arts college could be kept within bounds of available facilities only by periodic riots which necessitated ransacking roughly a quarter of the men!

Death again took its toll of the leaders. On August 6, 1915 President Paul D. Bergen died in Unionville, Connecticut. In the summer of 1915 he and Mrs. Bergen had returned to the United States as his health was completely broken and a long rest was imperative. Dr. William P. Chalfant was made Acting President of the Arts College. A few months before his death Bergen insisted upon resigning from office, and Chalfant assumed the responsibility for the college as its elected head. Except for one brief period Bergen had been president for thirteen years; in that time the union had come of age. His absence from the council meetings during the removal discussions had been keenly felt. His death, only two years before the move was made, was a terrible loss.

In 1915, important changes were made in the arts college curriculum. The standard course required for graduation had always been six years. This lengthy period had been necessary since the first two years were hardly more than high school work. For several years after the union agreement there had actually been a two year course of preparation which some

⁹⁶ "Reports for the Year 1915; College of Arts and Science," Shantung Christian University, (1916), pp. 39-40

students had to take before they were allowed to begin the six year course. The growth of the mission middle schools had been steady and sound and by 1915 they were in shape to give the first year of the old college course as their last. The shift was made and the college course reduced to five years. In addition to cutting the length of the course of study, the students were allowed to specialize in their last two years along lines which they might choose. These fields of concentration were: (1) Chinese Literature, (2) Philosophy, (3) History and Political Science, (4) Foreign Languages, (5) Mathematics, (6) Physics, (7) Chemistry and (8) Natural Science.⁹⁷

The work of the theological college went along in its usual smooth way. In fact, J. Percy Bruce in his report for 1915 states, "Perhaps the chief characteristic of the year just closed has been its uneventfulness." Greek was added to the already fine and well-balanced course of study. As might be expected the students did not find it easy as they had little conception of any grammar upon which to base their study.

That same year the council approved a new Chinese name for the university. To express Shantung Christian University in Chinese required nine characters. A shorter and less clumsy name was needed. "Ch'i Lu Ta Hsueh" was chosen as a suitable one. In the days of Confucius the territory which makes up Shantung was divided between the two tiny kingdoms of

Ch'i and Lu. Confucius himself was a native of Lu. The Ta Hsueh portion of the title literally means "big school" which is the common Chinese term for any institution of higher learning. This name is now in general use. It is usually romanized as "Chooloo" since this writing gives the correct pronunciation. The official English name has remained Shantung Christian University.

The first months of 1917 were spent in moving to the new campus. Weeks were required for the careful transfer of scientific equipment, libraries, furniture, records, and the many other items which must be included when two colleges pack up and migrate to a new location. When the fall term began the situation was as chaotic as it had been when the arts college first moved to Weihai. In his report the president makes mournful reference to "The enlightening and humbling experience of running a power plant providing light and water to a community not by any means lacking in the critical faculty." There was some friction in the first weeks as the three different colleges began to work in unison for the first time.

Such a step as was taken a year ago could not but be attended by great difficulty. Three different colleges, located in three different cities, each with its own separate traditions dating back through several years, each with its own body of students living their separate corporate life, and not least in significance, each with its own faculty accustomed to more or less independence of action, were brought together and incorporated in one institution forming one organic unity.

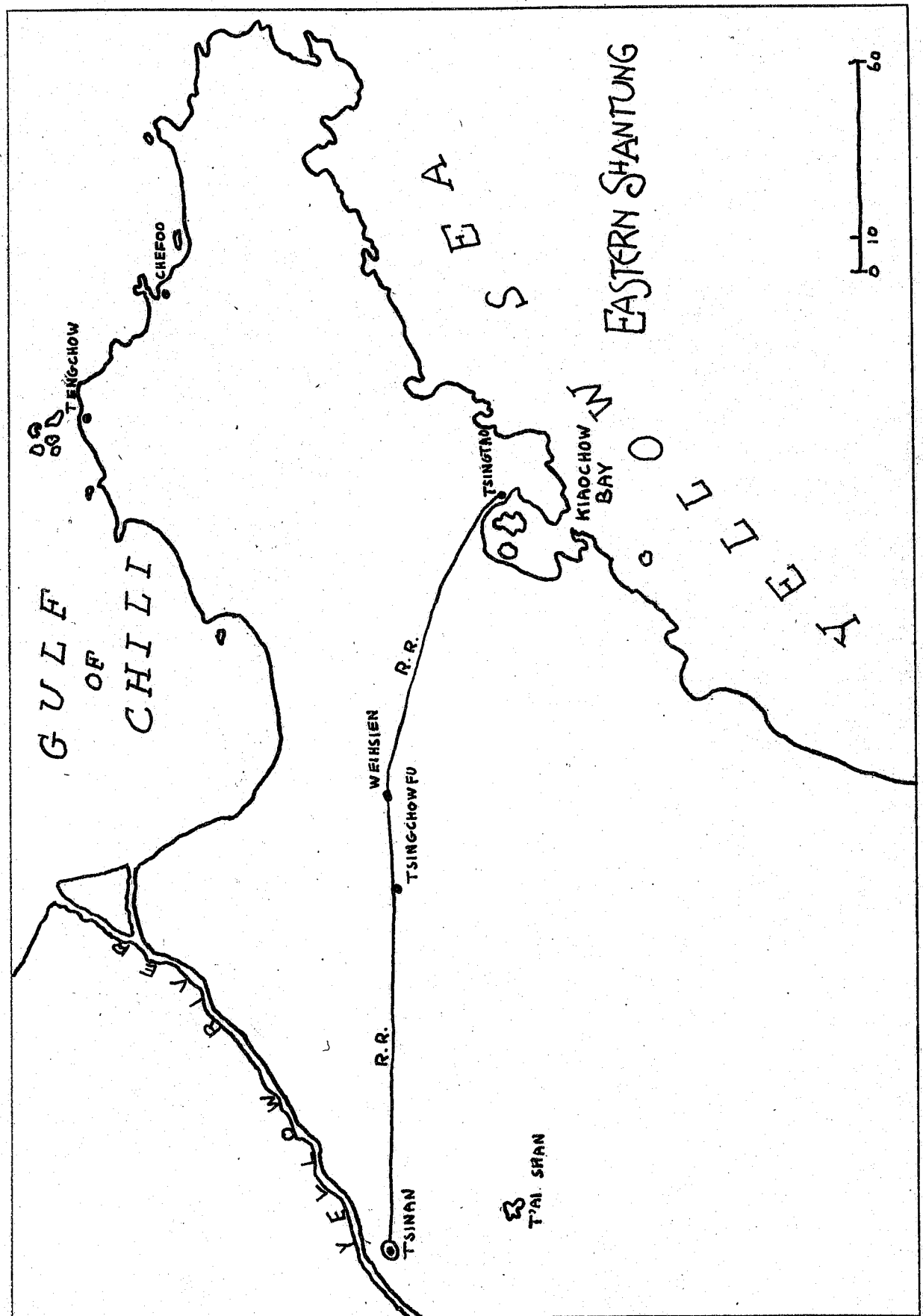
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"President's Report," Shantung Christian University 1917-18 (1918), p. 1

The job had been done and Cheoloo was settled in its new home. There was much work to be done and no complacency was shown. Plans were already in being which called for the creation of a Department of Applied Industries. More missions were negotiating to enter the union. It had all begun as an elementary school in a little temple fifty-three years before. Now it was a proud and united university. Nothing but the faith, work, and determination of many people could have achieved so much. With men of such courage and vision guiding its destiny, Shantung Christian University could look forward to a future as rich with promise as its past had been in accomplishment.

Appendix I.

COLUMBIA UNIVERSITY MASTER'S ESSAY



Appendix II

Explanation of Chinese Place Names

The imperial government of China divided each province into a number of prefectures or "Fu." The usual Fu was made up of from five to ten districts or "Hsien." The bare Fu or Hsien appended to a city name indicates that it was the government seat of one of these units. Foreign correspondence of those times will often omit these suffixes. For example, Tainingchowfu is referred to as Tainingchow, or Tainanfu as Tainan.

Confusion as to proper romanization of place names adds further complications. Until relatively recent times, there was no standard system in use. As a result, "Tsi" and "Chi," or "Tsing" and "Ching" are used interchangeably in documents of this period.

The reader should constantly bear in mind that final appendages were as often dropped as included, and that first syllables of place names are subject to variation. All quotations used in this paper have been left in the original form. Reference to the map will help to clarify matters, as the cities mentioned in this essay are the only ones shown. The writer has used the now standard Wade-Giles system for romanization of all names when referring to cities and locations.

Appendix III

Basis of Union in Educational Work

With grateful acknowledgment of God's goodness and mercy extended to us in the past, and with prayer for his continued blessing upon our work, we the members of the AMERICAN PRESBYTERIAN MISSION and of the ENGLISH BAPTIST MISSION in Shanghai agree to unite in organizing three Colleges, namely, an Arts College at Woikien, a Theological college at Ching-shoufu, and a Medical College, - the location and conduct of which will be determined hereafter, - with the following provisions: -

Article I. - Aim and Policy

Section I. - The aim of the United Colleges shall be first and foremost the furtherance of the cause of Christ in China.

Sec. 2. - The purpose of the Arts College shall be to give a liberal education of a distinctly Christian character to young men chiefly from Christian families, and the work of the college shall be in the Chinese language.

Sec. 3. - The purpose of the Theological College shall be to provide theological training for Pastors and Evangelists; the instruction given therein shall be in accordance with evangelical truth as commonly believed and taught in the Presbyterian Church of America and the Baptist Churches of Great Britain.

Sec. 4. - In connection with the Theological College there shall be a preparatory course of study for those who need it.

Sec. 5. - Each Mission reserves to itself the right to carry on, at its own institutions, courses for lay preachers and village school-masters.

Sec. 6. - Denominational instructions on the subject of church government and baptism shall be separately provided for by the respective Missions.

Article II. - Management

The colleges shall be under the management of one Board of Directors, who shall be elected by the two Missions, and responsible to them, and who shall be under the ultimate control of the two Missionary Societies.

Article III. - Constitution of Board of Directors.

Section 1. - The Board shall consist of six Directors, of whom three shall be appointed by each Mission to serve for three years, one from each Mission to retire annually and his place to be refilled. In the first election of directors, one shall be chosen for one year, one for two years, and one for three years, by each Mission.

Sec. 2. - The foreign members of the Teaching Staff shall have the privilege of attending the meetings of the Board for the purposes of consultation, but without voting power, except that the President of each College shall have a vote in all matters relating to that institution.

Sec. 3. - Whenever a Director is absent on furlough, he shall be considered to have resigned, and his Mission shall at once elect a successor to complete his unexpired term.

Article IV. - Meetings and Function of Board of Directors.

Section 1. - The Board shall meet for general business at least once a year at one of the Colleges.

Sec. 2. - Special meetings of the Board shall be called by the Chairman upon the written request of three members. A month's notice shall be given specifying in writing the business to be considered, and no other business shall be transacted.

Sec. 3. - Four Directors shall constitute a quorum for the transaction of business, and no action shall be declared carried unless four affirmative votes are cast.

Sec. 4. - Full minutes of all meetings of the Board, and all reports of work shall be presented without delay to the Societies in London, and to the Secretaries of the Mission in Shanghai.

Sec. 5. - The Board of Directors shall elect all permanent members of the Teaching Staff, but the election of Presidents shall be endorsed by the Societies in London and New York. The President of each College shall make appointments to the Chinese Teaching Staff of his institution, after collective consultation with his colleagues, subject to the endorsement of the Board of Directors at its next meeting.

Sec. 6. - The Board shall consider and decide upon the curriculum of each College, which shall be submitted by its President on behalf of the Foreign Teaching Staff.

Sec. 7. - The Board shall consider and pass upon the estimates of College expenditure, which shall be prepared and presented

by the Foreign Teaching Staff of each College, shall determine the share to be borne by each Society, and shall forward the estimates to the Missionary Societies in New York and London.

Sec. 2. - All the acts of the Board of Directors shall be subject to the review and control of the Baptist Missionary Society in London and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Article V. - Teaching Staff

Section 1. - The two Missions shall be, as far as possible, equally represented on the Teaching Staff of each College.

Sec. 2. - The Foreign Teaching Staff of the Arts College shall consist of at least four men.

Sec. 3. - The Foreign Teaching Staff of the Theological College shall consist of at least five men.

Article VI. - Ownership of College Property

Section 1. - The College plant at Wehsien shall remain the property of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Sec. 2. - The College plant at Chingchowfu shall remain the property of the Baptist Missionary Society in London.

Sec. 3. - Any endowment shall be vested in the Board of Foreign Missions raising it, and the income thereof shall be applied to the expenses or equipment, for which that Board is responsible.

Article VII. - Finance.

Section 1. - The Presbyterian Mission shall provide residences for the Teaching Staff at the Arts College.

Sec. 2. - The Baptist Mission shall provide residences for the Teaching Staff at the Theological College.

Sec. 3. - If either Mission shall occupy more houses for its teaching staff than it provides, it shall pay rent for that excess.

Sec. 4. - All costs of repairs and upkeep of property shall be borne by the owners.

Sec. 5. - The salaries of the Foreign Teachers shall be paid by their respective Missions.

Sec. 6. - The current expenses of each College shall be shared equally by the two Missions. Current expenses shall be defined

to include travelling expenses of Directors and members of Teaching Staff in attendance on Board Meetings, repairs and upkeep of apparatus, salaries of Chinese teachers, heat, light, attendance, and such other items as the Board of Directors may determine.

Sec. 7. - The distribution of items of expense other than those already mentioned in this article shall be determined by the Board of Directors.

Sec. 8. - The two Missions heartily approving the principles of self-support urge the Board of Directors to extend its application so far as practicable.

Article VII. - Amendments.

Section 1. - Amendments to this agreement may be made on the initiative of either Mission, or of the Board of Directors, after six months' notice in writing, and shall require for ratification the approval of the two Missions in Shanghai, of the Baptist Missionary Society in London, and of the Board of Foreign Missions of the Presbyterian Church in the United States of America.

Sec. 2. - In the event of either Mission desiring to withdraw from the union, notice of not less than two years shall be given to the other Mission.

Whenever this agreement shall have been ratified by the two Missions in Shanghai, and approved by the Missionary Societies in London and New York, the Missions shall forthwith elect the members of the Board of Directors, whose duty it shall be to put into operation as soon as possible the provisions of this agreement.

Appendix IV.

Curricula of the Colleges in the Period1905 - 1910

Curriculum of the Shantung Union College

First YearSpring

1. Expound Book of Odes
2. Review Mencius
3. Algebra
4. Elementary Old Testament History
5. Physical Geography
6. Chinese Literature
7. Music

Autumn

1. Expound Book of History
2. Review Mencius
3. Algebra
4. Western History
5. Old Testament History (to Solomon)
6. Chinese Literature
7. Music

Second Year

1. Expound Book of Rites
2. Review Analects
3. Physiology
4. Western History
5. Old Testament History
6. Plane Geometry

1. Expound Book of Rites
2. Review Analects
3. Solid Geometry
4. Higher Algebra
5. Western History
6. Finish Old Testament History

Third Year

1. Chinese History
2. Plane Trigonometry
3. Physics, Dyna. Hydro. Pneum.
4. Botany
5. Evidences of Christianity
6. Chinese Literature

1. Chinese History
2. Conic Sections
3. Heat, Steam, Sound
4. Botany
5. Old Testament Int. and Wisdom Lit.
6. Chinese Literature
7. Great Learning, Mean

Fourth YearSpring

1. Light
2. Western History
3. Logic and Psychology
4. Life of Christ (Advanced)
5. Surveying
6. Navigation (Elective)
7. English
8. Chinese Literature

Autumn

1. Electricity
2. Western History
3. Logic and Psychology
4. Life of Christ (Advanced)
5. Analytical Geometry (Elective)
6. English
7. Chinese Literature

Fifth Year

1. Chemistry
2. Calculus (Elective)
3. Zoology
4. Ethics and History of Philosophy
5. Apostolic Age
6. Electricity
7. English
8. Western History
9. Chinese Literature

1. Chemistry
2. Calculus (Elective)
3. Zoology
4. Ethics and History of Philosophy
5. Apostolic Age
6. English
7. Western History
8. Chinese Literature

Sixth Year

1. Astronomy
2. Zoology
3. Analytical Chemistry
4. Political Economy
5. Comparative Religion
6. English
7. Chinese Literature

1. Zoology
2. International Law
3. Political Economy and Science of Government
4. Comparative Religion
5. Pedagogy
6. Chinese Literature

Entrance Requirements

To enter the first year class, applicants had to pass an examination in the following subjects:

1. Arithmetic - Halsey's or equivalent
2. Old and New Testament History - Elementary
3. Western History
4. Exposition of the Four Books - Elementary
5. Memorizing of the Head of Old and Book of History
6. A short essay in Mandarin or Ven-li
7. Geography - Chapin's or equivalent

Curriculum of the Coteh-Robinson Union

Theological College

First YearSpring

1. Life of Christ and Introduction to Synoptic Gospels
2. Exegesis of Paulus (Selected)
3. Systematic Theology
4. Comparative Religion, Church History (to Council of Nice)
5. Sermon Criticism
6. Singing

Autumn

1. Life of Paul and Introduction to Pauline Epistles
2. Exegesis of Exodus and Leviticus
3. Systematic Theology
4. Church History (to and including Reformation)
5. Sermon Criticism
6. Singing

Second Year

1. Exegesis of Romans
2. Exegesis of Isaiah
3. Systematic Theology
4. Church History, History of Missions
5. Sermon Criticism
6. Singing

1. Exegesis of Philippians and Colossians, with Introduction to Cath. Epistles (except John's)
2. Synoptical Lectures on Books of Wisdom
3. Systematic Theology
4. Homiletics
5. Sermon Criticism
6. Singing

Third Year

1. Exegesis of Hebrews
2. Synoptical Lectures on the Prophets
3. Systematic Theology
4. Apologetics
5. Sermon Criticism
6. Singing

1. Exegesis of John's Gospel and Introduction to Johannine Books
2. Synoptical Lectures on the Prophets
3. Apologetics
4. Pastoral Theology
5. Sermon Criticism
6. Singing

Entrance Requirements

To enter the theological college, applicants had to have a diploma from either the preparatory department or the arts college.

Curriculum of the Shantung Union

Medical College

First Year

Spring

1. Anatomy - 1st part
2. Physiology - 1st part
3. Normal Histology-Laboratory
4. Pharmaceutical Chemistry

Autumn

1. Anatomy - 2nd part
2. Physiology - 2nd part
3. Normal Histology-Laboratory
4. Physiological Chemistry-Laboratory
5. Dissection of Animals

Second Year

1. Anatomy-special organs etc.
2. Physiology
3. Embryology
4. Materia Medica and Pharmacy-practical work
5. Physiological Laboratory
6. Bandaging

1. Anatomy - surgical
2. General Pathology
3. Practice (Internal Medicine)
4. Materia Medica and Pharmacy-practical work
5. Therapeutics and Toxicology
6. Hygiene

Third Year

1. Practice (Internal Medicine)
2. Surgery - general
3. Therapeutics
4. Pathology - special
5. Pathological Histology
6. Diseases of the Eye
7. Clinics and Physical Diagnosis

1. Practice (Internal Medicine)
2. Surgery - general
3. Laryngology and Otology
4. Pathology - special
5. Clinical Laboratory
6. Blood, Urine, Bacteriology etc.
7. Physical Diagnosis
8. Diseases of the Skin
9. Clinics

Fourth Year

1. Obstetrics
2. Diseases of Women
3. Surgery - special
4. Mental Diseases
5. Clinical Conferences
6. Ward Service and Clinics

1. Diseases of Children
2. Medical Jurisprudence
3. Surgery - special
4. Clinical Conferences
5. Ward Service
6. Clinics
7. Medical Service

Fifth Year

Clinical practice, ward service, out-patient department, and clinical conferences.

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