

# HALLOWED HALLS

## Protestant Colleges in Old China

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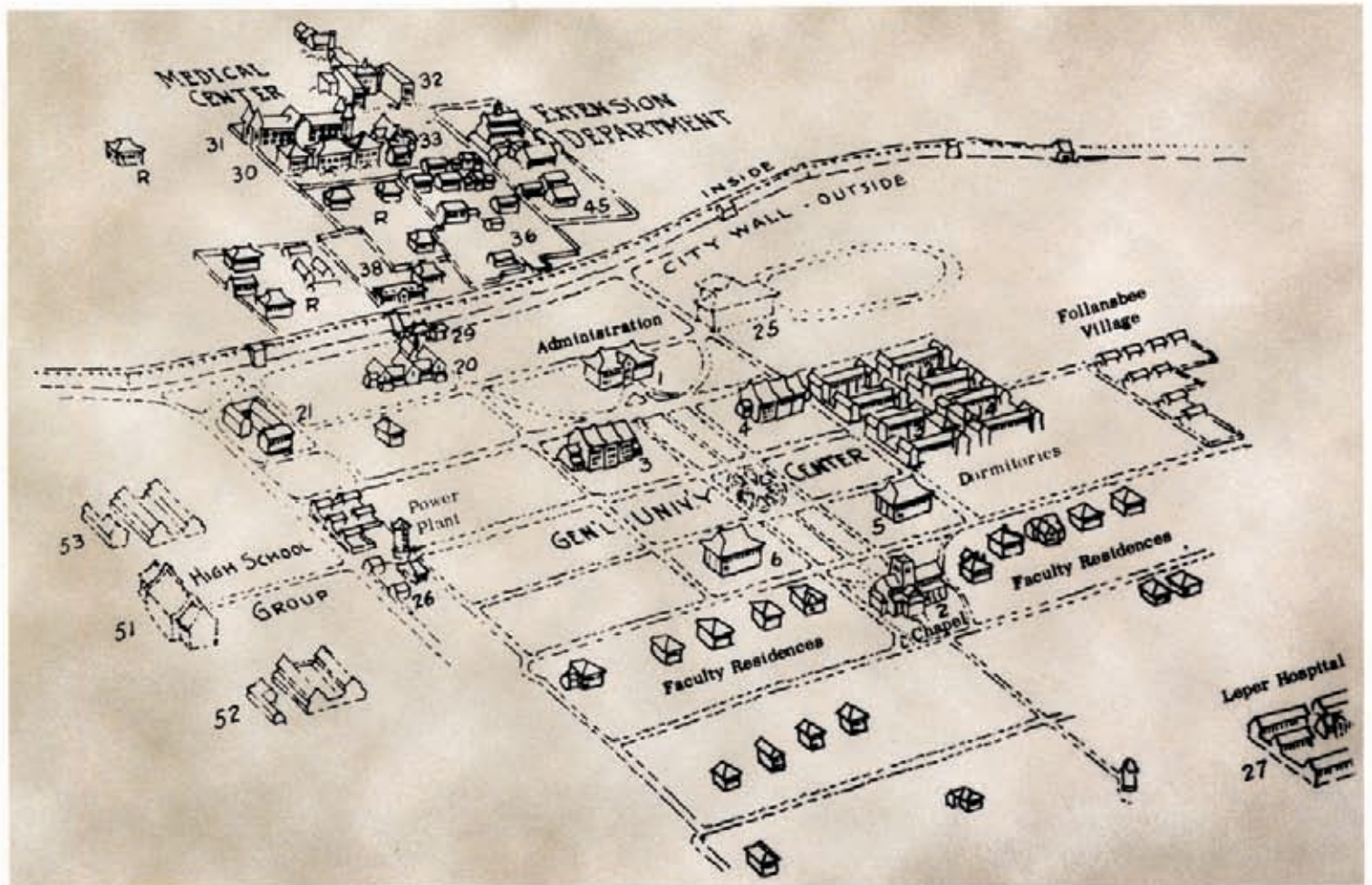
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## SHANTUNG CHRISTIAN UNIVERSITY

American Presbyterian, English Baptist, Anglican, and Canadian Presbyterian mission agencies worked together to form what came to be known as Shantung Christian University (now simply Shandong University). The university's earliest roots went back to Tengchow College, which was established by American Presbyterians in 1882 with Calvin Mateer as its leader. In 1902 the Presbyterians and English Baptists agreed to combine their efforts in higher education in Shantung, forming an Arts College at Weihsien, a Theological College at Tsingchowfu, and a Medical College, which was eventually established in Tsinan (now Jinan).

By 1909 it had been determined that the university should be consolidated in one location, and Tsinan was chosen. Fundraising efforts for a new campus in Tsinan were led by Henry W. Luce, and the Chicago architectural firm of Perkins, Fellows and Hamilton was engaged to design the buildings. Luce was a very effective fundraiser but he did not see eye-to-eye with the president of the University regarding the manner in which the funds should be spent. He resigned from Shantung rather



unexpectedly in 1917 and went on to do successful fundraising for Yenching University.

Cheeloo, as the Shantung Christian University was called informally (and as it is known today), was renowned for its medical education program. Even before the main campus was ready, plans for a hospital were drawn up and building operations begun in 1914, under guidance of Harold Balme. Between 1916 and 1923 the former Peking Union Medical College, the Medical Department of Nanking University, the Hankow Medical College, and the North China Union Medical College for Women all were moved to Tsinan, the five schools combining to form the Cheeloo University School of Medicine. In 1917, the College of Arts and Science moved from Weih sien and the College of Theology and the Normal School from Tsingchowfu to occupy the new campus at Tsinan. The campus was on the south side of the city wall, separated by the wall from the buildings of the School of Medicine.

The center of the campus was the setting for university events that helped to foster the sense of school spirit that was a distinctive characteristic of the Christian universities in China. The *Cheeloo Weekly Bulletin* for Jan. 7, 1928 reports, for example: "Another innovation in Cheeloo customs which may well become permanent (weather permitting!) was the New Year's Day celebration in the centre of the campus between McCormick Hall and the Chapel. A goodly number of students and faculty gathered in a large circle around the flag-pole at nine o'clock New Year's morning for a short meeting.

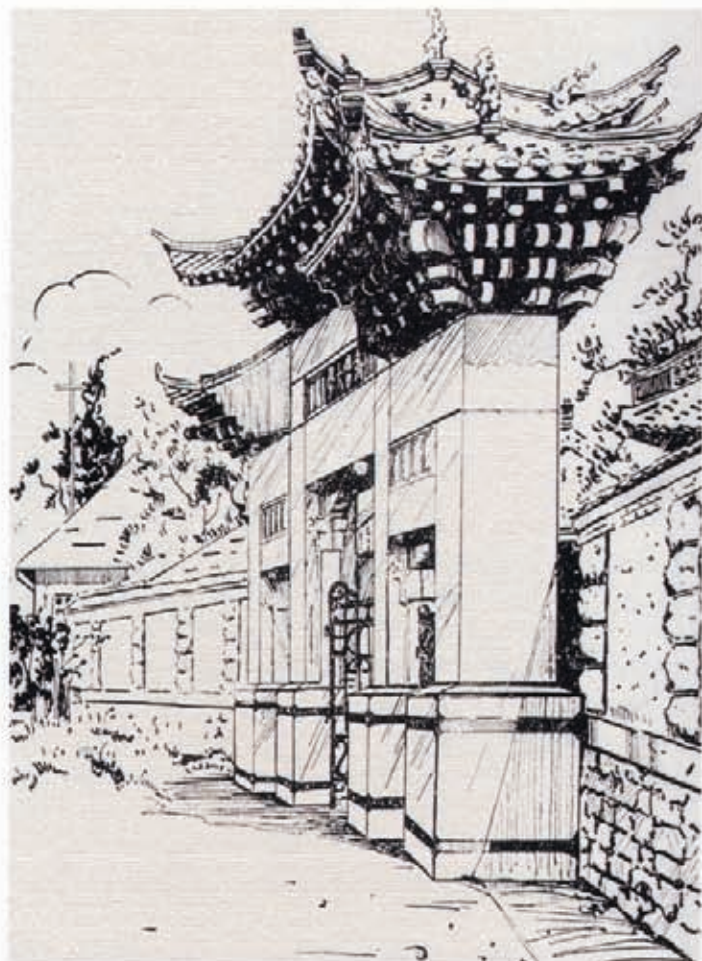
The program consisted of a hymn; the raising of the flag; a selection by the University Band; a short speech by Dr. Peter Kiang; an ode written for the occasion and read by one of the women students; and a 'community bow' — everyone bowing three times to the flag."

During the Sino-Japanese War, the work of Shantung Christian University was primarily carried on in Chengtu, on the campus of West China Union University. The hospital remained open in Tsinan with a largely Western staff and the College of Theology, Nursing School, and Rural Institute remained in operation until Pearl Harbor. The entire campus was used as a hospital by the Japanese during the War, housing 1,200 patients as well as 600 officers.

In the summer of 1952 the College of Medicine was merged with the Shantung Provincial Medical College and the resulting Shantung Medical College occupied the entire campus. The College of Science was merged with the new National University in Nanking while the College of Theology joined Nanking Theological Seminary.

The medical college and hospital are today on the forefront of modern medicine in China, a fitting legacy of the early missionary and Chinese leaders.





Built in exact accordance with the original sketch shown here, the gateway provides an impressive entrance to the campus.

Both Jinan and the old Cheeloo campus have grown greatly in recent years and new construction abounds. We really needed an old alumnus with us when we set about photographing and researching the campus buildings. Many have been considerably — and skillfully — altered, new wings have been added, hipped roof unhipped, and nothing seems to fit the former site plan.

The long building must be the much-modified McCormick Administration Building, which originally contained offices and the university press. The smaller one we cannot identify. (Perhaps some of the alumni can?)

*The Alumni Gateway*







Virtually unchanged, except for the addition of the ubiquitous green plastic awnings, is the old Gotch-Robinson Theological building.

Even the missing windowpanes and general shabbiness cannot completely destroy the stately beauty and proportions of this entrance portico.



Bergen Hall has survived remarkably well. It was built as a science hall and was the first classroom building completed on the new campus. It was devoted to Chemistry and Biology while the matching Mateer Science Hall opposite was devoted to Physics and Physiology. They remain classrooms.





*Shantung Univ. - Women's Dorm. from S.E.*



Also unchanged, except for the addition of a wall, is the old Women's Dormitory, constructed in the 1920s. The plans for it were recounted, with enthusiasm in the Cheeloo Weekly Bulletin of August 1923: "It will be a two-storey block, almost covering the four sides of a square, with a quad garden within. The centre wing will contain reception rooms, a large Y.W.C.A. room, the Reading Room and, on the second floor, four large common studies in which the women students can work during the evening. The north and south wings will contain bedroom accommodations for sixty students (two to each room), and also a commodious suite of rooms for three foreign or Chinese members of staff — this suite having its special entrance, and including office, sitting room, dining room, bathroom, and four bedrooms. The whole dormitory will be centrally heated and lighted with electricity, and there will be ample bathtubs and sanitary installations. On the fourth side of the square there will be a large dining room, pantry and kitchen, connected with the corridor on the north wing..."



There are many more than two to each room these days. All of China's campuses are overcrowded and living conditions today for students are much more spartan. Six students per dormitory room is now the norm.

The men's dormitories are not quite as stark as in the old photograph, taken when they were newly constructed. (Note how the trees have grown.) The four dormitories were "arranged in courts, with each court designed to have its own commons building, including a dining room, social hall, kitchen, and bathrooms."





There were two residential areas for faculty members. The Chinese faculty members originally lived in a compound called Follansbee Village in residences constructed in the local style. However, by the early twenties the Chinese faculty consisted of many teachers who had studied abroad. "In fact, in many cases they had higher degrees than the Westerners had. This changed the relationship on the campus and Chinese teachers were no longer expected to live in the native-style residences in Follansbee Village, but occupied foreign style houses along with the Western personnel."

The most famous Chinese teacher at Cheloo was Professor Shu She-yi, best known under his pen name Lao She (Old Cottage). He authored twenty-seven novels, the most famous being *Ricksha Boy*, which has been translated into many languages. It was also made into a popular film vividly depicting the hard life of a ricksha puller in old China.

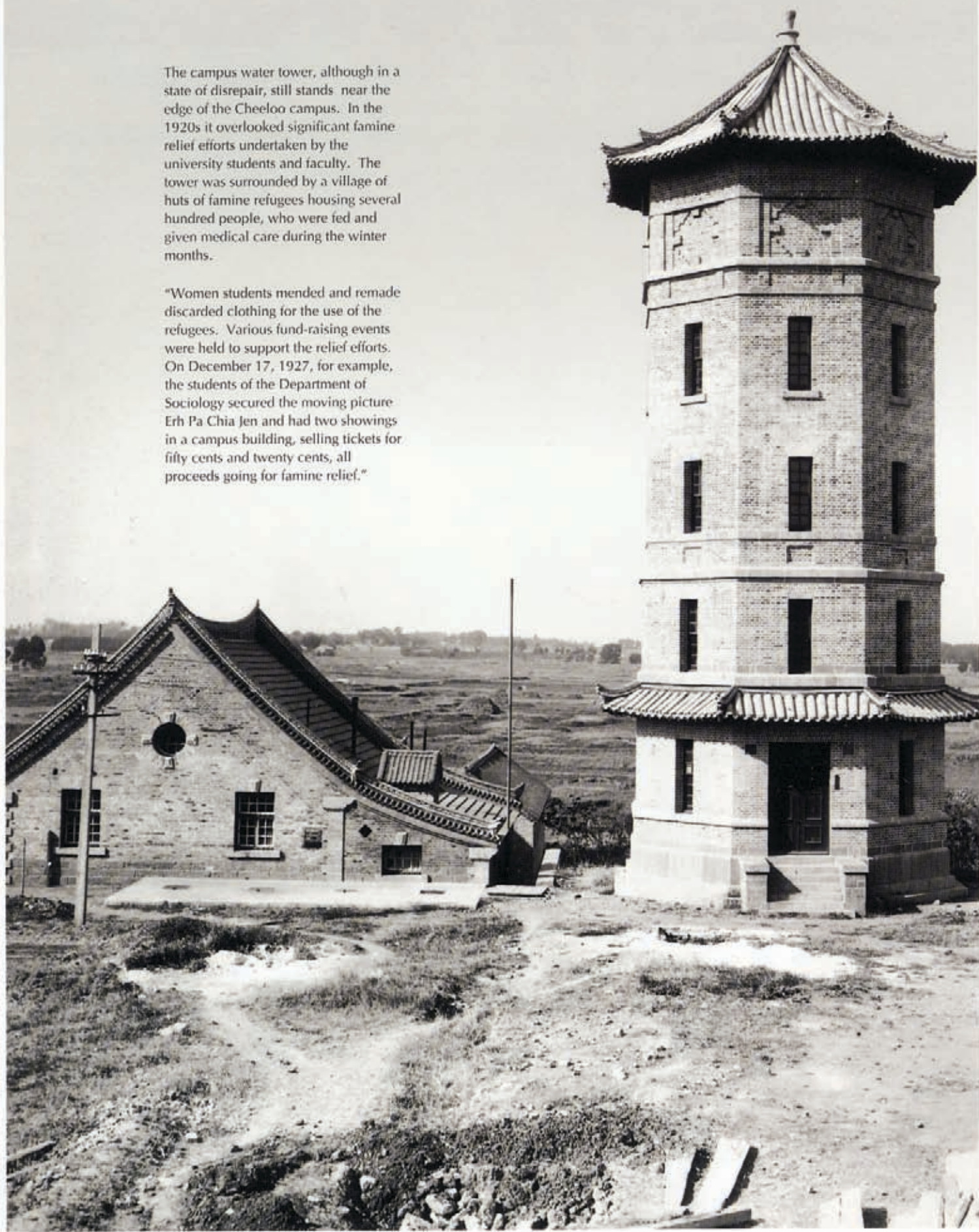


On these two pages you see examples of Western-style faculty houses, which were located near the Kumler Chapel. They still form a small portion of the university's faculty housing and are much sought after.

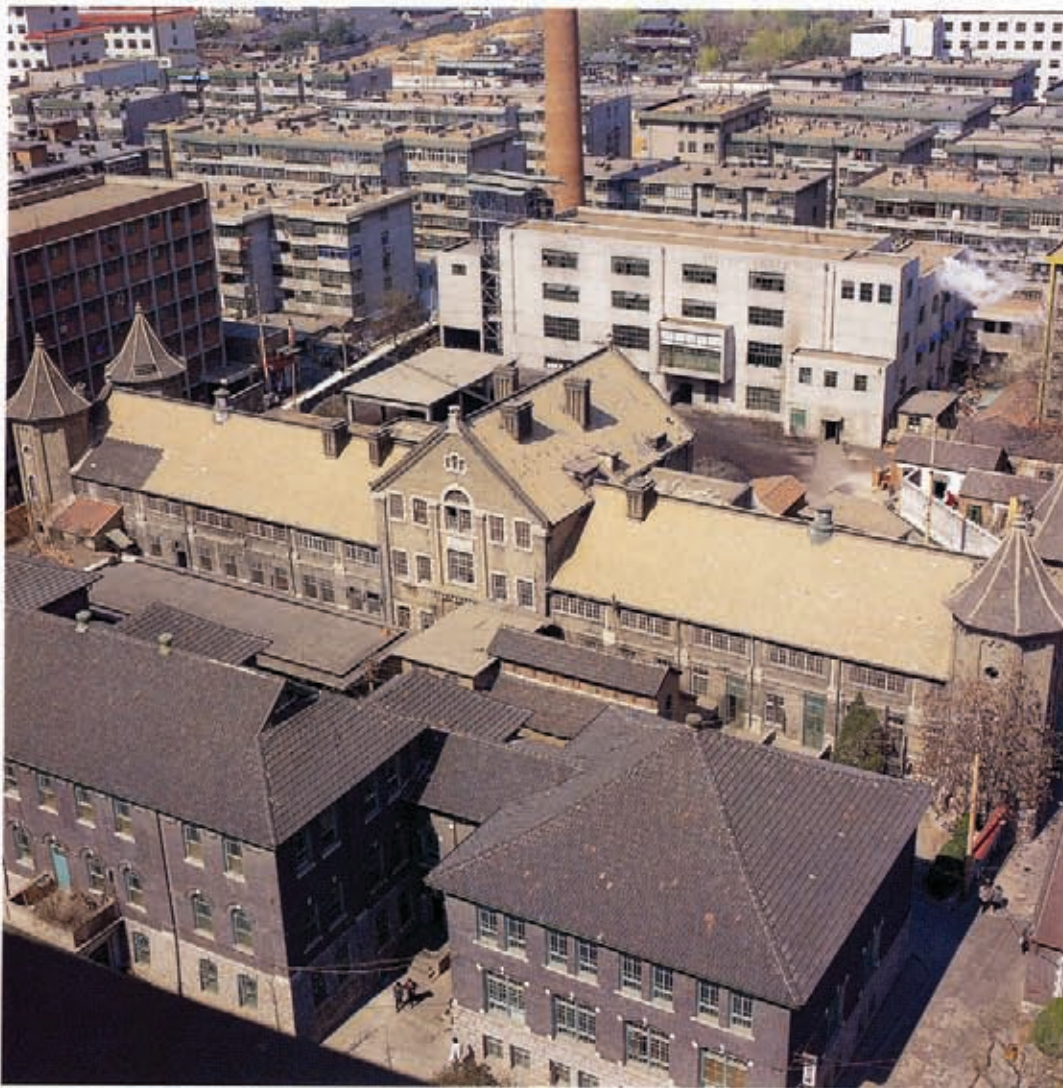


The campus water tower, although in a state of disrepair, still stands near the edge of the Cheeloo campus. In the 1920s it overlooked significant famine relief efforts undertaken by the university students and faculty. The tower was surrounded by a village of huts of famine refugees housing several hundred people, who were fed and given medical care during the winter months.

"Women students mended and remade discarded clothing for the use of the refugees. Various fund-raising events were held to support the relief efforts. On December 17, 1927, for example, the students of the Department of Sociology secured the moving picture *Erh Pa Chia Jen* and had two showings in a campus building, selling tickets for fifty cents and twenty cents, all proceeds going for famine relief."





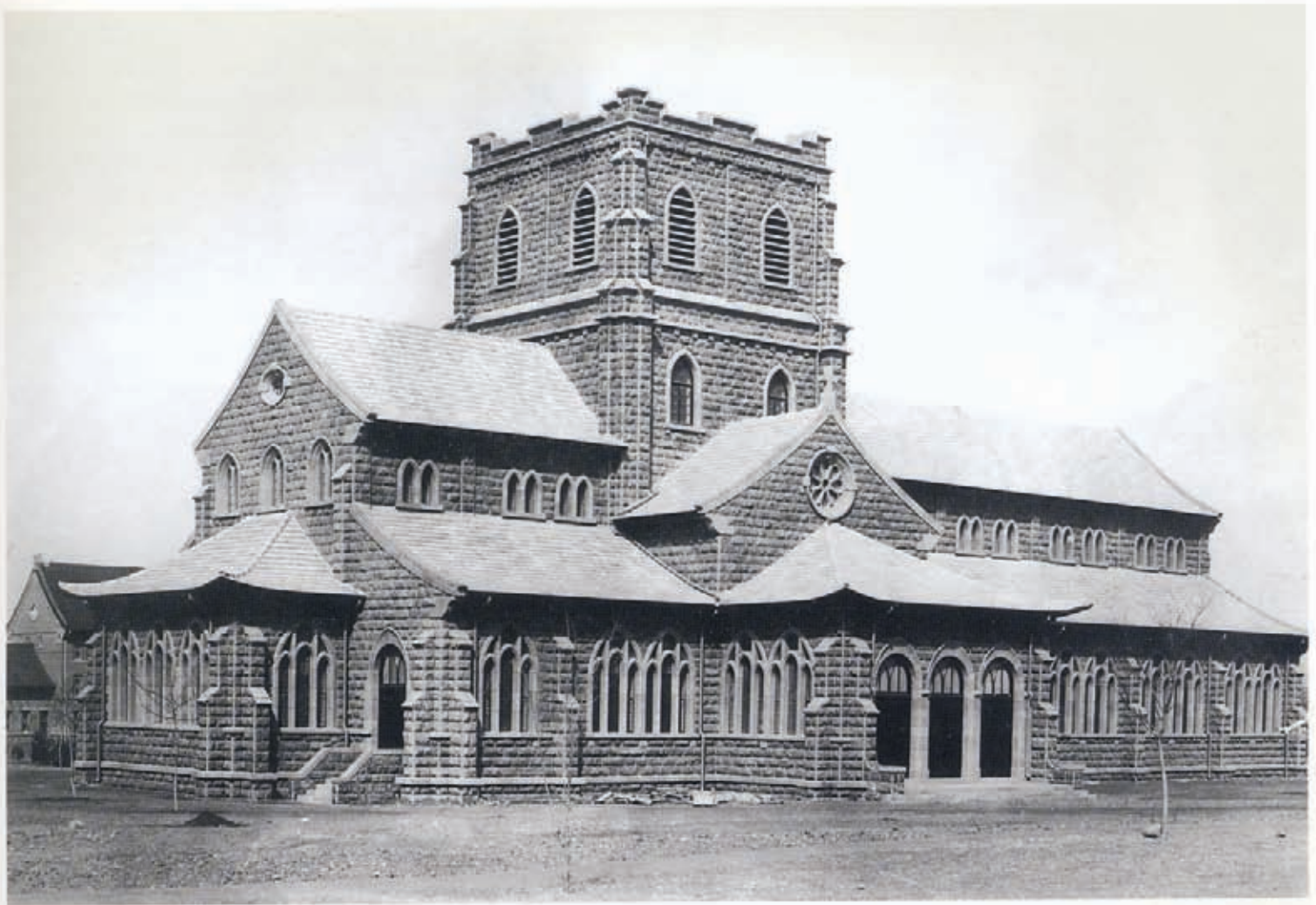


The old hospital building was dedicated in September 1915. Here the facilities are described by Dr. Harold Balme of the English Baptist Mission, who was instrumental in its founding:

"The hospital's central block contains the operating theatres and administrative offices, with a two-story wing on each side containing general wards, bathrooms and a few private rooms... The out-patient dispensary was a separate building, containing a large central waiting room with seats for 250 patients."

There were also isolation facilities on the top floor and there were a total of 110 beds. Dr. Balme was being modest when he stated of the facility: "This hospital is the most up-to-date in China." When a new hospital building was completed in 1936, the older hospital building was turned over to the School of Medicine.

Above are the hospital's turrets as they appear today, remarkably unchanged from the 1920's photograph.



The center of the spiritual life of this Christian university was the Kumler Memorial Chapel, dedicated with impressive ceremonies on June 8, 1923. "It opened its doors every weekday morning at eight o'clock for a worship service of twenty minutes duration. The attendance of students was voluntary and varied from fifty to eighty percent of the student body."

As one Cheeloo student wrote of the chapel: "The Chapel of our University stands on the southern part of the campus. It is made of stone. The beauty and the extensiveness of it impress you a lot. If you stand on the top of the tower and look around, all the beauties of nature are in your sight. Perhaps you can distinguish what are the differences between living in society and living in solitude. Inside the chapel is as bright as outside for there are about one hundred windows in our chapel. It is a sacred place."

It is, alas, a sacred place no longer. It was torn down to make room for a modern building.



This lovely window's tracery should grace the old chapel — but it is actually one of the windows in the old hospital building.